



The

AWN

**WHOM SHALL WE GO?
THE NARROW WAY
THE HOLY CITY**



SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER S. J. ARNOLD	
Pittsburgh, Pa. (Convention*)	Oct. 20-22
BROTHER T. E. BARKER	
Lynn, Mass.	Oct. 1
Worcester, Mass.	15
BROTHER J. L. BENEDICT	
Ithaca, N. Y.	Oct. 1
BROTHER GIDEON BEILER	
Philadelphia, Pa. (Convention*)	Oct. 15
BROTHER H. K. BLINN	
Pittsburgh, Pa. (Convention*)	Oct. 20-22
BROTHER C. P. BRIDGES	
Memphis, Tenn.	Oct. 1
Donelson, Tenn.	3
Madisonville, Ky.	4
W. Frankfort, Ill.	5
St. Louis, Mo. (Convention*)	7, 8
Indianapolis, Ind.	9
Detroit, Mich.	10, 11
Flint, Mich.	13
Saginaw, Mich.	14
Jackson, Mich. (Convention*)	15
Kalamazoo, Mich.	16
Grand Rapids, Mich.	17, 18
Pittsburgh, Pa. (Convention*)	Oct. 20-22
Rheems, Pa.	23
Reading, Pa.	24
Allentown, Pa.	25
Lahighton, Pa.	26
Pen Argyle, Pa.	27
Brooklyn, N. Y. (Convention*)	29
BROTHER FRED BRIGHT	
New Haven, Conn., 19 Elm St., 10:30 A. M.	1
New London, Conn., Y. M. C. A., 3 P. M.	1
Brooklyn, N. Y., 109 Remsen Street, 3 P. M.	8
Paterson, N. J., Prince and Ward Sts., 3 P. M.	Oct. 15
BROTHER J. L. COOKE	
Brooklyn, N. Y., 109 Remsen Street, 3 P. M.	Oct. 1
BROTHER S. C. DE GROOT	
St. Louis, Mo., (Convention*)	Oct. 7, 8
BROTHER H. E. DEITRICH	
Pittsburgh, Pa. (Convention*)	Oct. 20-22
BROTHER EDWARD FAY	
Norristown, Pa., Wildman's Hall, 3 P. M.	Oct. 8
Philadelphia, Pa., Batley Hall, 2748 Germantown Av. 7:30	8
North Brookfield, Mass.	15
Boston, Mass., 30 Huntington Ave.	29
BROTHER A. C. FREY	
Baltimore, Md. 4 West Eager St., 3 P. M.	Oct. 8
BROTHER WILLIAM HOLLISTER	
Philadelphia, Pa. (Convention*)	Oct. 15
BROTHER PETER KOLLIMAN	
Pittsburgh, Pa. (Convention*)	Oct. 20-22
BROTHER OSCAR MAGNUSON	
Reading, Pa.	Oct. 1
Philadelphia, Pa., 2748 Germantown Av. 7:30 P. M.	1
Paterson, N. J., Y. M. C. A., Prince & Ward Sts., 3 P. M.	8
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BROTHER J. A. MEGGISON	
St. Louis, Mo. (Convention*)	Oct. 7, 8
BROTHER M. C. MITCHELL	
Baltimore, Md.	Oct. 22
BROTHER D. J. MOREHOUSE	
St. Louis, Mo. (Convention*)	Oct. 7, 8
Pittsburgh, Pa. (Convention*)	Oct. 20-22
BROTHER A. L. MUIR	
St. John's, Newfoundland	Oct. 1, 2
Sydney, N. S.	5, 6
Halifax, N. S.	8
St. John, N. B.	9
Boston, Mass., 30 Huntington Place	11
Lynn, Mass.	12
Brocton, Mass.	13
New Bedford, Mass.	15
Fall River, Mass.	16
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Richmond, Ind. (Convention*)	28, 29

BROTHER ARTHUR NEWELL	
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BROTHER C. C. PEOPLES	
Zanesville, O.	Oct. 1
Crooksville, Ohio	A. M. 8
Nelsonville, Ohio	F. M. 8
Portsmouth, Ohio	15
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BROTHER W. N. POE	
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BROTHER G. R. POLLOCK	
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Chicago, Ill.	Oct. 1
Gary, Ind.	2
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Kirklin, Ind.	5
Muncie, Ind.	6
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Piqua, Ohio	9
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Pittsburgh, Pa. (Convention*)	Oct. 20-22
BROTHER M. A. STAMULUS	
Brooklyn, N. Y., 109 Remsen St., 3 P. M.	Oct. 22
BROTHER C. A. SUNDBOM	
Pittsburgh, Pa. (Convention*)	Oct. 20-22
BROTHER J. H. L. TRAUTFELTER	
Lancaster, Pa. (Convention*)	Oct. 29
BROTHER J. I. VAN HORNE	
East Liverpool, Ohio	Oct. 8
BROTHER E. G. WALTERS	
Lancaster, Pa. (Convention*)	Oct. 29
BROTHER GEORGE M. WILSON	
Duquesne, Pa.	Oct. 1
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BROTHER W. N. WOODWORTH	
Buffalo, N. Y.	Oct. 1
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BROTHER C. LANOWICK	
Pittsburgh, Pa. (Convention*—Junior Program)	Oct. 20-22
BROTHER DAVID MIRKU	
Pittsburgh, Pa. (Convention*—Junior Program)	Oct. 20-22
BROTHER LEO POSKONKA	
Pittsburgh, Pa. (Convention*—Junior Program)	Oct. 20-22

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The DAWN

A Herald of Christ's Presence

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One Dollar a Year

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NEXT MONTH

WATCHMAN, WHAT OF THE NIGHT?

This is a very dark period for the world, yet there is much prophetic evidence that we are living in the dawn of the new day. How is this apparent paradox to be explained? Are we truly at the beginning of a new age? If so, why the world's present trouble? Does the return of Christ at first bring additional trouble to the world? These are some of the questions to be discussed in this forthcoming article.

* * *

CHRISTIAN LIBERTY

What is Christian liberty? How does its proper use effect our service of God, and our fellowship with the brethren? What does the Bible say about liberty? We trust that the article discussing these questions will prove to be a blessing to many.

* * *

WALKING IN THE TRUTH

This article points out the vast difference between merely having a knowledge of the truth, and walking in the truth by bringing our whole lives into harmony with its precepts.

* * *

LOVE IS KIND

1 Corinthians 13 tells us many important things about love, and one of them is that "Love is kind." The objective of this article is to show the necessity of blending kindness with the other elements of love in order that the full expression of this divine attribute may be reflected in our lives.

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NEWS and VIEWS

THIS CHANGING WORLD

WITHIN the last few weeks the world has once again been brought face to face with the horrors of war—a war which, as always, has been precipitated by the lustful desires of aggressor nations to acquire for themselves territory, or power, or prestige held by others. It is but a repetition of what has been recurring among nations ever since there were nations. It is different now only in the sense that modern implements of war make it more horrible and that the present struggle has a vastly different objective than that which heretofore has caused nations to fly at each other's throats.

The present war is the more surprising because of the fact that such heroic efforts were put forth in the first World War to make it a "war to end wars." Surely every lover of truth and righteousness and mercy longs to see an end, not only of war itself, but also of the causes of war. The sympathies of these will go out to all who are made the victims of war. But Christians, who have faith in the Bible as the inspired Word of God, will want to look into its pages to learn the significance of world developments, and for an assurance that universal and lasting peace is yet to be established in the earth.

The futility of looking to human wisdom for a way out of the dark is becoming more and more apparent! Some months ago a British magazine referred to the tangled affairs of the world as the "crazy-quilt politics of the nations." Just how "crazy" they are was emphasized recently by the reactions of other nations, when Japan and Russia agreed to stop fighting each other. Commenting on this, a news reporter said that the paradox of it was in the fact that many of the major nations on two hemispheres were thrown into consternation because two other great nations had made peace. Naturally, we should expect that the making of peace between any two nations would be a cause for rejoicing on the part of the whole world.

But while from the standpoint of the casual observer the ever-changing scenes in international affairs may seem to be haphazard and contradictory, a closer analysis reveals that such is not really the case; for out of all the confusion of dizzy changes, a definite form is taking shape—a form which is sinister, and to those unacquainted with

the prophecies of the Bible, terrifying. It is this breaking down of the old and traditional line-ups of the nations, and the solidifying of new, totalitarian fronts that makes the present struggle among the nations really different from the war of 1914.

Many students of prophecy, believing that we are living in the end of the Gospel age, and that the war of 1914 marked the beginning of a transition period during which the established order of that day would gradually give place to the full establishment of Christ's Kingdom, understood the Scriptures to indicate that the transition would be marked by three general phases of trouble which they believed would be war, revolution, and finally a complete breakdown of human authority in a brief period of practically world-wide anarchy. With this outlook in mind, many held that there wouldn't be another "World War." We believe, that, in spite of what we see going on in the world today, this view is correct.

Words are often flexible in meaning; and they are often used in an accommodated sense. That is true with the word "war." We call that which is happening in Europe today a "war," but actually, when viewed in its true light, it is but the climax to a revolutionary period through which the world has been passing ever since the close of the World War. During this period revolutions have occurred within many of the nations of Europe, and elsewhere. Russia was the first major nation to be effected. Then Italy and Germany joined the camp of the "totalitarian" states. Smaller states also experienced changes of government.

For a while these changes were limited to individual nations. The details of the new governments taking control of these nations varied to suit the viewpoints and ambitions of the individuals responsible for them. It wasn't long, however, before these new totalitarian states learned, what other nations long ago learned, that in this modern age of world-wide intercourse and commerce, they could not exist as individual entities. They found it necessary to make pacts of one kind or other, commercial and military, with other nations.

To begin with, alliances were formed between revolutionized governments and the old-line governments. Each of the totalitarian states angled in the world's political pond with the view of furthering its own ends regardless of the interests of

other nations, whether totalitarian or democratic. They are, of course, still doing this; but apparently the totalitarian states have decided that the interest of each of them is to be served the best if they all pull together against the nations still remaining democratic.

This means that the revolutionary spirit which has changed forms of governments within individual nations has now broadened its sphere of operation until it has become international in scope. That is to say, what we call the second world war, is in reality a gigantic revolution, in which the combining forces of nations already revolutionized are attempting to break the power and prestige of the other nations of earth and thereby to establish the totalitarian idea world-wide. This fact is becoming more and more apparent to all close observers, and the nations involved in the struggle are not blind to it.

Great Britain, through her authoritative spokesmen, has made it clear that she will continue to fight until "Hitlerism" is smashed. She feels that the only way to put an end to ruthless aggression is to destroy the *government* responsible for it. France feels the same way about it. So we can see, that while minor pretexts such as the adjustment of boundaries, etc., are used as the immediate excuse for war, the real struggle is centered around the issue of governments, in order to determine whether the revolutionary changes that have taken place within some of the nations are to become world wide in scope, or not. Not only do we have the declared intentions of Great Britain and France to substantiate this view, but individual statesmen and writers also see this to be the fundamental issue involved in the present "war." On this point Heywood Broun, writer in the *New York Word Telegram*, says:

"No longer should it be said that this is purely an European brawl between nations quarreling over minor boundary lines. It is a clash between wholly divergent philosophies of life, government, international law, and even religion. We face the very acute danger of a totalitarian world. Democracy, at the moment, is decidedly on the defensive, and one of the best reasons in the world why we should not come in as an active participant is the simple fact that an American expeditionary force would be no more than a drop in the bucket when the nature of the present tides is realized. But we certainly cannot afford to be neutral in thought unless we are preparing to say that the ideals which we have cherished have been outmoded by the weight of aggression."

Notice, Mr. Broun mentions that even religion is involved in the present revolutionary struggle of the nations. This fact also is becoming more and more apparent. Commenting on Russia's invasion of Poland, the editor of the Vatican newspaper, *L'Osservatore Romano*, in a front page editorial September 18th, declares that Poland is not finish-

ed by the German and Russian invasions, and then adds:

"All those know this and believe it who are attached to the Poles by the same faith, and who know the danger which, with the fate of their country, threatens the Catholicism that is the thought of European and world civilization."

This brief hint by a Vatican spokesman reveals what is in the minds of thousands of both Catholic and Protestant leaders, namely, that the present struggle not only is one of totalitarianism against democracy, but also of anti-church forces against organized churchianity. These two issues in large measure blend into one for the reason that churchianity has, throughout the centuries, been such a potential element in Western Civilization.

Viewed from this standpoint, the otherwise apparently paradoxical things that are happening begin to seem logical and rational, even though they are sinister and threatening. Italy, Germany, Russia, and Japan, are totalitarian in government—Japan, perhaps, to a little lesser degree than the others. In varying degrees the governments of these states are either openly opposed to churchianity, or have so little respect for it that they do not seriously consider the moral ethics of the church as of sufficient importance to deter them from carrying out their selfish designs for world domination.

It seems logical then, and the obvious thing, that nations holding these viewpoints should find ways and means of temporarily working together for their common interests. We well remember the difficulty the Archbishop of Canterbury had earlier this year in explaining why Great Britain should seek the aid of anti-church Russia in holding back the pagan forces of Germany in order to assure the continuance of the professed Christian Empire of Britain. The Pope saw the difficulties involved, and in all his efforts to arrange peace conferences among the nations he has consistently ignored Russia. We cite these things, not by way of criticism. Human wisdom has been taxed to find a solution for the difficulties which only God is able to solve; and certainly this is no time to harshly criticize anyone who, we must assume, has been making sincere efforts to avert an international catastrophe.

Nothing can be gained, however, by failing or refusing to analyze the facts as they appear; and these facts are, that the two opposing forces of the world are now lining up logically for a final showdown of strength. At last the old-line governments, and the church alike, are realizing that it is futile and disastrous to attempt protective alliances with those whose viewpoints and ideology are so hopelessly at variance with their own.

"Birds of a feather flock together," and this is true of the vulture-like nations now combining in an effort to bring the whole world within the sphere of their totalitarian and anti-church influence.

This, then, is what the war is all about. It is a revolutionary war, fought on the one side to promote a new—but few think a better—world order; and on the other side to maintain the old order. And this world revolution did not, by any means, start on September 1st, when Hitler began his march into Poland. No, its inception sprang from seeds sown in the World War, and it became manifest in the overthrow of the church-state government of Russia, and has continued to develop within individual nations ever since. What happened at the beginning of September, 1939, was a move calculated, through co-ordinated efforts of the totalitarian states, to pit totalitarianism against democracy in what may conceivably become a world-wide struggle—a world revolution. Mankind is too enlightened to long permit oppressive dictatorships to rule, either nationally or internationally. Hence, even though it is possible that there may be a temporary success of arms on the part of the dictators, the end of a prolonged struggle must inevitably result in a breaking of their iron grip upon the people; followed, necessarily by general chaos while the world attempts a readjustment.

This view of the significance of world developments since 1914 seems to harmonize with the prophetic picture. In Luke 21:10 we are told that "Nation shall rise against nation, and Kingdom against Kingdom." This would seem to well describe the general rising up of the nations in the World War. The next verse, describing the aftermath of the war, says: "And great earthquakes [revolutions] shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven." As noted in our summary of world developments, revolutions in various places did occur following the war. There were also literal famines and pestilences of devastating proportions.

Now note the similarity of this language with that of Revelation 16:17-20, where the picture seems to be carried a little further forward. We quote: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done. And there were voices and thunders and lightnings; and there was a *great earthquake* [revolution], such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts. And the cities of the nations fell; and great Baby-

lon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every Island fled away, and the mountains were not found."

Some of the details of this prophecy are not yet fully understandable, but there seems little doubt concerning the significance of the "great earthquake." The fact that it is said to be greater than any earthquake since men have been upon the earth seems to fit with Daniel's prophecy of the "time of trouble" which follows the standing up of Michael, which, according to the prophet, is also said to eclipse anything that has ever occurred "since there was a nation." (Dan. 12:1.) Jesus quoted this prophecy, as we know, and applies it to the end of the age. Jesus' assurance that there would never be a repetition of the trouble locates it as the culmination of the great struggle with which the age ends.

This "great earthquake," then, seems to comprehend the "earthquakes in divers places," as we have seen them develop in the last 25 years, and blend them into one gigantic earthquake, or revolution, which we see taking place now. Included in this prophetic description of events is a mention of symbolic Babylon, indicating that in this "great earthquake" she will meet her doom. The facts now visible indicate the fulfilment of this prophecy also. As each of the individual "earthquakes in divers places" occurred, Babylon has suffered the loss of power and prestige, and now, as the struggle reaches larger proportions, she stands to lose all.

The importance of these things to the Christian is not alone in being able to fit events with the prophetic pictures—this, of course helps to stimulate a great faith and confidence in the prophecies—but even more important is the fact that seeing the marvelous progress in world events helps us to locate ourselves on the stream of time, and getting this location, it becomes evident that the full culmination of the age is drawing very near, and hence that the Kingdom will ere long make itself manifest to the people in terms of peace and happiness and everlasting life.

This, the final outcome, is the thing that should continue to rejoice our hearts. And with our hopes centered upon the Lord's ability to cause even the wrath of men to praise Him, we can view the tragic events with which we are surrounded dispassionately, and with hearts filled with sympathy for the poor, groaning creation in their struggle for the right to live in peace and security, knowing that out of the revolutionary changes now in progress will ultimately come that divine government for which all Christians have repeatedly prayed.

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal. 3:8

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

Lu. 2:10

20 And he shall send Jesus Christ, which before was preached unto you.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

29 For ye are all the children of God by faith in Christ Jesus.

30 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb. 11: 8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21: 2-5.

The Holy City

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

—Rev. 21:2.

AMONG the many symbolismisms used by God to illustrate the Messianic Kingdom promised by Him, is that of a "City." The prophetic line of promise in which the city symbolism is used can be picked up here and there throughout the Bible beginning early in the Old Testament. In our text, the apostle tells us of seeing, in vision, this City "coming down from God out of heaven." While this was but a vision, nevertheless it served to assure John and us that God has not forgotten His promises, and that, in due time, the prayer of His people "Thy Kingdom come," will actually be answered, and that His will shall supercede that of fallen, selfish man throughout the whole earth.

The symbols used by God to illustrate the various features of His plan are always peculiarly appropriate, but in order to appreciate the significance of the lessons taught by them it is necessary, so far as possible, to take into consideration the ancient usages of the terms and objects employed. There is not much in a modern city, or the thoughts associated with it, that adequately illustrates the Kingdom of God; except it be the well-known capital cities of the world such as Washington, London, Berlin, Rome, etc. These cities, of course, are instantly associated in our minds with the thought of government.

Very ancient cities, such as existed in the time of Abraham, differed widely from the cities of today. The original cities of the earth were frequently made up largely of the descendants of a single family. We are told, for example, that Cain went into the land of Nod and built a "city." It is evident that the people of this city were largely the descendants of Cain. Frequently, also, the family that established a city in those ancient times was looked up to as the governing authority in the city and in the surrounding territory dominated by the city. Of Nimrod, for example, it is said that, "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." (Gen. 10:10.) Apparently Nimrod established quite an empire, which was governed from these various cities mentioned.

As the population of the earth increased, naturally more and more cities came into existence that were merely trade and industrial centers, made up of mixed groups and frequently mixed nationalities. As this condition increased certain specific cities were singled out and looked to as the centers of government. In these cities the ruling families of the nations lived, and there they made the laws which were to govern the peoples who lived within the sphere of influence of these various capital cities. Thus we have Babylon, the capital city of the Babylonian Empire. Among the descendants of Abraham, through Isaac and Jacob, Jerusalem was recognized as the capital city.

From this, then, we can see two special thoughts associated with an ancient "city." (1) It was the seat of government, and (2) The governing authority centered in the family that founded the city. The combination of these two thoughts forms an important part of the symbolism of the city as it is employed by the Lord in connection with His promises of the righteous government which He will establish in the earth.

Right at the time that our first parents transgressed the divine law, God made a promise of the coming Kingdom of righteousness, indicating that it would be established through a "seed"—the seed of the woman, which was to "bruise" the serpent's head. Later, God amplified this promise by saying to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:1-3; 22:17, 18.) Abraham, not knowing the full significance of this promise, took it to mean that God, through him, would start a new ruling family, or house, which would build a city, and that out from that city would emanate influences that would bless all the other "families" of the earth.

That Abraham did have some such thought in mind is indicated by the words of the apostle in Hebrews 11:9, 10, which reads: "By faith he [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." There is no record in the Old Testament that God used the term city when making promise to

Abraham; so it evident that the promise of the "seed," and of the work of blessing on behalf of other families, was taken by him to mean that through his seed a new "city" would be established to take control over all other peoples and their city arrangements. Believing this promise, he was willing to leave the city of Ur, forsaking any rights and privileges he might enjoy there, and become a dweller in tents, until such time as God, through him, would establish this new city.

And Abraham had evidence that God was taking a hand in connection with the promised seed. This was apparent in the birth of Isaac. Isaac was, in fact, born as a result of a miracle. From this, and other outstanding evidences of God's favor relating to the "seed," it was logical for Abraham to look for a "city" whose "builder and maker is God." Had he not seen the definite evidence that God was directing the development of this new ruling house? And, from Abraham's viewpoint, this new ruling house, of which he supposedly was to be the head, must needs have a city from which to operate.

Promise Not Fulfilled to Abraham

Abraham, however, as the apostle explains, "died in faith, not having received the [fulfilment of] the promise." (Heb. 11:13, 39.) But the descendants of Abraham clung to the hope centered in the promise made to him. They believed that in that promise was a foundation for belief that one day they should become the ruling nation of earth. It was evidently this that Jacob had in mind when he bought the birth-right from Esau. At different times in the experiences of Abraham's natural seed, the nation assumed a place of importance in the world, particularly, for example, during the reign of Solomon; yet at no time did they come anywhere near dominating the world and establishing a kingdom of blessing to supersede all other kingdoms.

The promise of kingship was confined to but one of the tribes—the tribe of Judah. Thus the hope was entertained that out from this tribe would be raised up the future King of earth; and doubtless each family in this tribe must have entertained the hope that it would become the

royal family in the Kingdom which God had promised.

But, while God will have special blessings to bestow upon the natural seed of Abraham, and will use them in outstanding ways in the final set-up of His new Kingdom, yet when we come over to the New Testament we learn that the new ruling family of earth is actually to be headed, not by Abraham, but by God, and Christ as the "seed" of promise through which the blessings of the Kingdom will reach the people—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16.

The Family of God

While Abraham looked for a city whose builder and maker is God, he did not comprehend the full sense in which God was to be the Builder of that city; for lo, we discover that this new ruling house is to be God's own family, made up of Jesus, His beloved Son, who, under the Father, is to be head over an entire house of God's sons. (Heb. 3:4-6.) Thus seen, the real "seed" that God had in mind when He made that wonderful promise to Abraham was Jesus, and, associated with Him, His church, who, being brought into the divine family are also "Abraham's seed, and heirs according to the promise."—Gal. 3:27-29.

For nearly two thousand years God has been building this wonderful "City." That is, He has been calling out from the world those who have been willing to follow in the footsteps of Jesus, and these He has been making His sons, bringing them right into His immediate family, and preparing them to be the new royal family of earth. Jesus, the first begotten Son of the Heavenly Father being the Head over this new ruling house, the world of mankind is assured that the rulership of the Kingdom will be administered in love, because the great King that will reign over them is He who so loved them as to lay down His life in order that they might have the opportunity to live.

The Holy City—the Bride

In Revelation 21 the symbolism of the "City" is associated with that of a woman, who is represented as the

"bride" of the "Lamb." This is clearly shown from the account in verses 9 and 10. The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife. . . . and he . . . shewed me that great city, the holy Jerusalem, descending out of heaven from God." We are not to get the thought that the Holy City, as the bride of Christ, will function as a governmental agency apart from Christ Himself, because later in the chapter we learn that the "Lamb" is the light of the city, and also, the "temple" of the city.

To get the full force of this combined symbolism of the city and the bride it is helpful to keep in mind the sequence of events as outlined in a general way in the closing chapters of the book of Revelation. Doing this we find that the Holy City isn't the only city that John saw in this vision, nor is the bride of the Lamb the only symbolic woman seen by him.

The Unholy City and the Harlot

Beginning with the 14th chapter of Revelation we find allusions to a great symbolic city called Babylon. This symbolism, like that of the Holy City, is also combined with that of a woman. Just as it was explained to John that the bride was the Holy City, the New Jerusalem, so it had previously been explained to him that this other woman which he had seen in his vision was "that great city, which reigneth over the kings of the earth."—Rev. 17:18.

However, this other woman was not a bride, but a harlot. She was not married to the Lamb, but instead had committed "fornication with the kings of the earth." The 17th chapter symbolically describes the agencies that the Lord uses to destroy this false woman; and in introducing this description the angel says to John: "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."—Rev. 17:1, 2.

There seems to be little doubt as to the proper identification of this harlot. It is a matter of record that for centuries a powerful ecclesiasti-

cal system dominated the nations of Europe, and was united with the rulers of these nations in an unholy alliance of church and state. We say an "unholy" alliance because it was contrary to the instructions of the Master. God's plan was for the church to wait for the return of her Lord, to be then united with Him in marriage, thus becoming His bride. Therefore, for His professed people to unite with civil rulers constituted spiritual fornication.

In the contrasting of this unholy city with the Holy City, we get a better idea of the meaning of the symbolism, in that we have in a measure an illustration of what is meant. In the unholy city the Pope, as the claimed vicegerent of Christ, represents the Lamb. Jesus, in the new Kingdom, and through the Holy City, will exercise civil authority over the affairs of all nations. But the Pope, having no power of his own, obtained it by causing the church to be united with the kings of the earth. Herein was the harlotry of this iniquitous system. In order to carry out her pretentious claims of authority, wars were waged between the various nations, etc.; and of this the record declares that the nations were made "drunk by the wine of her fornication"—that is, by the false doctrine of church and state.

Babylon Destroyed

As John watches the vision progress, however, he sees this woman-city destroyed, and her body given

to the burning flames. Finally, also, the agencies used by the Lord to bring about her destruction "go into perdition." Then, all selfish human authority in the earth, civil ecclesiastical, destroyed; and—as shown in Revelation 19—the marriage of the true church with the Lamb having taken place, John then sees the "Holy City" come down from God to take the place of the unholy city now destroyed.

While the unholy woman is shown to sit upon a "beast," and to be united with the beastly governments of the earth, the "bride, on the contrary, is united in marriage with the "Lamb"—the Lamb which had been slain as the Redeemer of the world. While all previous governments of the earth have more or less exploited the people, and have seldom, if ever, had as their chief motive the welfare and blessing of their subjects, this new government, the Holy City, will have as its chief objective the blessing of all the families, or nations of the earth. And the blessings will not be merely of a temporary character—they will be permanent blessings, having been made available through the redemptive work of the slain Lamb.

No More Death

That the promised "blessings" which Abraham expected to come through the city for which he looked, are to be blessings of life, is clearly shown by the account. John states that after this heaven-built city comes down from God, "there shall be no more death, neither sorrow nor crying, neither shall there

be any more pain: for the former things are passed away."

We will not here take time to study the details of the size and construction of this city as shown in the succeeding verses of the chapter. Its twelve gates, etc., are all a part of the important symbolisms. Suffice it to note that in verse 24 it states "The nations [of them which are saved, spurious] shall walk in the light of it: and the kings of the earth do bring their glory into it." This seems to complete the fulfilment of the promise made to Abraham.

To him God said, "In thy seed shall all the families of the earth be blessed." Paul, in translating this into the Greek, renders it "nations" instead of families. From the standpoint of families and nations in Abraham's day, the thought is the same. A nation, for the most part, was composed of a single family, the ruling branch thereof, constituting the governmental authority of the whole.

So when we see the divine family, glorified, and constituted a Holy City (we are assured that the nations shall walk in the light of it; and that, instead of longer striving to increase their own honor and prestige in the world through power politics and other selfish means, they "will bring their glory" into this Holy City. Thus seen, they will be blessed by walking in the light of the Holy City, and each and all will bow to the authority of the new Kingdom in which Christ will be King of kings and Lord of lords.

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Lord, to Whom

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"Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life."
John 6:68.



VER since the world war ended it has become more apparent to thinking people that the world has entered into a new age. Old customs have been discarded, precedents have been smashed, and the old arrangement of orderly procedure has been cast aside. Instead of the people ruling through their representatives, the world has seen the growth of nationalism, together with the ruling power in the hands of single individuals, with consequent restrictions upon liberty of thought and action. Our daily papers, magazines, and the radio are filled with the clash of *ideas*, with the seeming success going to those holding ideological theories backed by force.

During this same period the world has witnessed a phenomenal increase in knowledge, science and invention, which, if really made use of, would liberate the human family from much of its bondage. Alas, selfishness and sin are still rampant, and these very blessings of the Lord are being turned into instruments of destruction, morally and physically, and thus the downfall of the Gentile kingdoms is being hastened. How glad we are that we can see these things, because they speak to us of the near approach of that wonderful Kingdom of God under the whole heavens.

While all this is true of the world in general, the same period has witnessed a general spirit of unrest and dissatisfaction amongst the Lord's people in general. There has been a growing feeling upon the part of some that they have outlived the Gospel message of the Harvest, and this makes them ready to listen to new "voices" which purport to be the truth. We should be on guard lest we find ourselves following that which leads us away from the Lord.

It will be recalled that the chapter from which our text is taken has to do with setting forth the various "voices" which call to us, and then pointing out the true "voice" of the real Shepherd. (John 10:3-5.) Not all are able to hear and recognize the Shepherd's voice in the present time; the majority in the world are deaf to it, however acute their hearing may be as respects the in-



ducements held out to them by the world, the flesh and the devil.

The opening of our ears, however, to hear the good tidings, of which Christ is the center, does not, in itself, close them to the various voices of selfishness, ambition, pride, avarice and vainglory; as well as the other voices proceeding from the world, the flesh and the devil. It would seem, indeed, that, after accepting us to be His sheep, and after giving us some opportunity to learn the sound of the Shepherd's voice—the voice of truth—we will be exposed to the various voices which would call us away from our Shepherd, and from following in His footsteps. How true it is that only a few follow on day by day to know the Shepherd more fully, and, ultimately, with Him, to reach the heavenly kingdom.

Our text has to do with a sifting amongst the disciples. During the earlier part of our Lord's ministry the people followed Him closely, and the officers of the chief priests and Pharisees sent to apprehend Him, said, "Never man spake like this man," and large crowds followed Him. (John 7:46.) But as His ministry came to a close, the jealousy and animosity of the leaders of the Jews began to manifest itself, and the chapter before us tells us that many of His hearers were leaving Him. Hear His words: "Therefore said I unto you, that no man can come unto Me, except it were given unto Him of My Father. From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life."

Such siftings and testings of the Lord's people have been in progress throughout the Gospel age, and still continue. Many have directly or indirectly, intentionally or unintentionally, repudiated the Great Shepherd, His leadings and His instruction. Some, because they have paid attention to the anathemas of the religious people of their day; some, because they did not properly understand His teachings; and others, because His teaching

drew the line too sharply between righteousness and sin, between God and Mammon; and we may understand, as literal, the Lord's statement that eventually only a "little flock" will be found worthy of the heavenly kingdom.

How all-important it is that we have our minds thoroughly made up respecting the voice that we will follow—for "a double minded man is unstable in all his ways." (Jas. 1:8.) We "cannot serve God and mammon," however much we try. We cannot hear and obey the voice of Satan and sin and the world and self and the flesh, and at the same time hear and obey the voice of the true Shepherd, the voice of truth, the voice of love.

In order that the decision may be the proper one, and in order that it may be the final decision, from which we will not think to turn, it is well that we should note the different voices calling us, and to what they lead. We will not notice these voices as they appeal to the world in general, but merely as they appeal to those who have already heard the voice of the Good Shepherd. They assume that they will not antagonize our faithfulness to the Shepherd, but that they will cooperate. The Shepherd however, declares that this will not be the case; that the selfish voices of the world are calling, influencing, drawing away from Him and the path in which He leads His sheep.

THE VOICE OF WEALTH

There are three voices we particularly wish to mention that come from the world in general. The first is wealth. This voice holds out to us its golden charms, and promises great things. The suggestion is that the individual should not take his religion too seriously and that while religious zeal is all right in its way, still it should not interfere with the effort to acquire wealth. After all, with the possession of wealth, what great things could be done in the furtherance of the Lord's cause! In order to acquire this wealth, it might be necessary to give up some religious practices for a little while, but just as soon as the wealth has been acquired, then this individual could pursue the Lord and His ways with redoubled energy.

It is to be regretted that so many in our day have given heed to this voice. Well does the Apostle say: "The love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:10.) Here the apostle says that it is not wealth that is the evil, but the love of it, which love draws away from the Lord and our covenant by sacrifice. This love of earthly wealth absorbs the heart affections, takes one away from the truth and its service, and is one of the snares few are able to resist and

overcome and bring into subjection to the divine will.

THE VOICE OF WORLDLY EXPERIENCE

Another voice is fame, the moving principle being the desire to be highly esteemed among men. To those who have embarked on the narrow way of self-denial, self-abasement, there is the continual temptation of self approbation—a desire to stand out in the crowd, to gain honor and worldly renown. Those who give heed to this voice seldom ever attain to fame in any considerable measure. This false voice leads to false hopes, soon shattered in death, if not before. Heeding this voice would lead us from the path of humility and obedience to the divine will and self-abasement in the divine service.

Then there is the voice calling to worldly pleasure, and as we look around to see the millions gratifying their desires along this line, there is a great drawing to go with the crowd. In the years prior to the World War, the Lord's people walked very circumspectly; they kept themselves separate from the world and its spirit; they walked in the Narrow Way. In these later years, however, there would appear to be a greater pressure being brought upon the consecrated to let down the bars, and to lean towards some of the more innocent pleasures of the world. Some may think we have been too strict in the past, or they may think they can give a witness for the Lord wherever they may go. It might be well to check on ourselves to see if we quite readily find it convenient to participate in some form of "recreational" pleasure, yet discover that there are many "hindrances" to our attending Bible study and testimony meetings. In every newspaper and magazine there is a constant dinning into our ears of the need for recreation, and very often such appeals find lodgement in the hearts of the consecrated, and when they follow such a voice too far it leads away from the path of self-denial and self-sacrifice into the path of making our sacrifice to death as easy a thing as possible.

How many efforts all of the Lord's people have made to blend or mix the pleasures of the world with the heavenly joys, only to find that they will not blend, and that true happiness for those who will abide in Christ and follow in His footsteps, means the rejection of all pleasures which have a sinful combination or tendency. The only pleasures which the new creature can truly enjoy are those in which our Lord can be our companion, those which we can discuss with Him and in which we can enjoy His fellowship.

THE VOICE OF LEADERSHIP

In the life of the consecrated there are three main voices calling to us which bear worth-while discussion. The first is that of leadership. In the former days of the Harvest work, there was a manifest desire to look to the Lord for the giving out of the meat in due season, and we generally recognized that He had selected one source from which there could come a harmonious message. The Holy Spirit working thus, there was brought to us, in beautiful simplicity, the unfolding of the "mystery . . . hid from ages . . . but now made manifest."—Col. 1:26.

It was the glorious harmony of the Harvest truth brought out by the Lord's servant that convinced us we were hearing and following the voice of the "Good Shepherd" and whom we accepted as our real Leader. "That servant" has passed on, but his ministry of truth still continues. And this voice of Truth—the voice of the Shepherd—will lead us safely in the narrow way now, if we give heed to it.

"Send out Thy light and truth, O Lord;
Let them our leaders be."

THE VOICE OF NEW LIGHT

Another voice dinning our ears at the present time is that of new light, and this voice professes to tell us the true meaning of the Bible teaching. This voice would lull our sensibilities to sleep; would have us forget the things already revealed by the Lord to the church, and concentrate upon fresh revelations. Now it is a plain axiomatic truth that whatever was true in the past, is still true; similarly, whatever is true today will not in any way repudiate the truth of yesterday. In other words, the fuller truth of our day will bring out the grandeur of the truth held yesterday, and thus it goes on into the future, adding to itself further revelations, but all the while being consistent with itself. This is one of the simple rules ever to keep in mind, that truth never contradicts itself.

It is error that is a contradiction, but let us remember that error will not stand altogether alone; it requires a measure of truth to make error stand up. And herein lies the very treacherousness of this voice, because it is so easy for the Lord's people to conclude that since light is progressive, therefore we should only think of present day revelation.

In former days we received the message and then painstakingly examined it in the light of the inspired testimony, and, having made it our own, we then rejoiced in the truth. With our growth in knowledge and faith we always carried along with us the basic facts of our faith, and proved each further development by seeing that it was in

harmony with the great facts of salvation already proved from the Word.

The Lord's people should follow the same procedure today, as it results in great blessing, and helps to prevent one from falling into the snare of what is called new light.

THE VOICE OF RADICALISM

And finally, there is the voice of radicalism, which insists in overriding all that is old and producing something which is entirely the opposite. The poor world today is permeated with radicals of all types and descriptions. It is because of the fear of what is going to happen, that makes so many people susceptible to propaganda, and enlists their support. This is one of the great factors which is going to bring about the collapse of the kingdoms of this world, and is being hastened in many ways by the Lord Himself.

The same adversary is busy testing our faith, and we should be on the alert, lest, by reason of growing lax in our consecrated walk, we begin to fear also and hence embrace all kinds of radical interpretations of the Scriptures. In fear one loses his reasoning powers and grasps at anything coming along which will take his attention away from the real fact that he has been letting the truth slip, through a failure to walk circumspectly.

If we could but keep in memory the fact that every trial, every persecution, every difficulty of life, permitted to come upon those who have made the covenant by sacrifice with the Lord, is intended to prove them, to test their love to see whether or not their characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials and temptations in a new light before us, and greatly assist us in fighting the good fight of faith.

The Lord's leadings and words lose attraction for such as do not love Him with all their hearts, and they lose their interest correspondingly, and like those who turned away from the Lord at the first advent, say: "This is an hard saying;" and walk no more with Him. (John 6:60.) But some will continue to walk with the Lord; some will not be driven from Him by any of the arts and wiles of the adversary. They will be such as are at heart fully the Lord's, not their own; they will follow wherever the Lord will lead because they have no will but His. This company will not lack in the foreordained number because some will fall away.

All those who go on will have the general character of Christ—faithfulness to the Lord and His Word; and when the many voices call in various directions away from the narrow way of consecration and sacrifice, humiliation and self-denial, they, in answer to the Lord's query, "Will ye also go

away?" will answer as did the apostles of old: "Lord, to whom shall we go? Thou hast the words of eternal life." Having heard the calls of the world, the flesh and the devil, they have seen, also, the emptiness of all their false promises, and that none of them can give a satisfying portion.

Nowhere else is there such a promise of the reward of righteousness through Christ in His Kingdom, and with the hope of obtaining this prize of eternal life we should rejoice even in laying down this present life. With such a hope before us, who could think for a moment of turning aside, or even listening, to the voices calling to wealth, honor, fame, pleasures of this life, etc., seeing that even hearkening to them would interrupt our progress in the way to the Kingdom, and thus frustrate our hopes and make the exceeding great and precious promises of none effect to us. The rather, therefore, will we lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us in the Gospel.

As the faithful disciples realized a meaning in the Master's teachings at the first advent which the majority could not realize, so now, in the days

of the second presence, His words have a preciousness and a meaning and a force to those who are in heart-harmony with Him, which they do not have for others; hence now, as at the first advent, some are stumbling and going back, and others are being drawn to the Lord more closely than ever, by the "present truth" which He is supplying as the "meat in due season." As the Church's career on earth closes, we shall not be surprised if the way grows still narrower and more difficult, and if the tendencies to stumble should become more frequent. Let us each, therefore, more and more be on our guard against the wiles of the adversary; and let the perfect love of God rule in our hearts, driving out self-love and world-love, with their pride and ambitions and folly; and let this undivided, pure devotion to God bring into our hearts the promised fulness of joy and rest and peace; and let us abide in Him, the Vine, and be fruitful branches, responding to all the prunings of the great Husbandman with more abundant fruitage. If beguilement come to us, let us view the matter as did the Apostles of old and say: "Lord, to whom shall we go? Thou hast the words of eternal life."

The Spirit of Giving

"Freely ye have received, freely give."—Matthew 10:8

THIS admonition of the Master to freely give is often erroneously limited in its application to the giving of money. While the spirit of giving, which causes the Christian to give all that he has and all that he is, to the great purpose of glorifying God and blessing others, does, of necessity, effect the Christian's pocketbook; yet, in the experience of most of us, if money alone were involved in the matter of Christian charity, there would be very little giving that we could do. For the most part—yet not altogether—God has chosen the poor of this world, so that the "widow's mite" more often than not represents the extent of our financial ability to give.

In telling the disciples that they had "freely received," it seems that money was not the particular thing in mind; that is, if we think of the term "freely" as signifying abundance, because, like the rank and file of the entire church, the disciples were not of the well-to-do class. Indeed, when these particular words were spoken to them they were being sent out into the ministry with the specific instructions, "Provide neither gold, nor silver, nor brass in your purses, nor script for your journey." (Matt. 10:9, 10.) In view of these words it could hardly be said that they had received freely of money.

Another erroneous use of this text is in its application to those who are looked upon in nominal

churchianity as the supporters of the ministry. This is not what Jesus was talking about. He was addressing the ministers of the church, and telling them that they were to freely give because they had freely received—not that others should give to them. The Christian today, enlightened by Present Truth, realizes that the true application of these words is to the entire body of consecrated followers of the Master, because we know that every member of that body is ordained, or anointed, to be a minister of the Gospel. Yes, we are the ones who are to do the giving for the blessing of others; not that we are to expect others to give in order to support us.

The full passage reads, "And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matt. 10:7, 8.) What a wonderful commission! They were to preach that the Kingdom of heaven was at hand. It was "at hand" in that day only in the sense that the King was making His first appearance among the people, and that He had come to begin the selection of those who were to reign with Him. Nevertheless, the Kingdom message, even back there, was to embrace the great Kingdom hope for the blessing of all the families of the earth with restitution.

It would seem to be the divine will that the hope of restitution always be included in our ministry of

the Gospel. While at His first advent, the Kingdom was more than nineteen centuries away, yet the Master kept before His hearers the great fact of coming restoration, and instructed His disciples to do likewise. In order that this phase of the Gospel message might be given added impetus at that time, and also, doubtless, to help convince those who had hearing ears, both Jesus and His disciples frequently backed up the spoken word by concrete examples of the operation of divine power to heal and restore.

The gift of healing was given to them, and they were expected to use it, not for their own blessing, but for the blessing of others. These miraculous powers were reaffirmed in the lives of the disciples at Pentecost, and throughout the book of Acts we learn of how freely they were used in scattering those blessings which so beautifully illustrated the coming Kingdom blessings now so soon to become universal.

When the lame man sitting at the temple gate asked alms of Peter, the apostle replied, "Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6.) What a boon that was to come into the life of a man who had been lame from his mother's womb! And how well it illustrated the

glorious Kingdom hope of restitution, which Peter, just a few moments later, declared had been spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21.

How gracious has been our God in giving us a vision of this same Kingdom hope. What grace has been bestowed upon us, who, in this, the darkest period of all earth's history—and just before the full break of day—have freely received such wonderful assurances of the early realization of these Kingdom hopes and aspirations. How unappreciative of this favor we would show ourselves to be if now, in this time of dire need, we should withhold from freely giving out to others that with which the Heavenly Father has so freely blessed us!

To "freely give" means that we will need to utilize all of our powers, all of our talents, all of our substance, all of our means, in so far as it is possible to do so, in this one great business of giving. And how wonderful to realize that in the exercise of this privilege of giving, we are opening the flood gates through which will flow further blessings of divine grace into our own hearts; because the God-like principle outlined in the words, "It is more blessed to give than to receive," is just as true today as it was when these words were uttered by the Master.—Acts 20:35.

Consider the Lilies

"Consider the lilies of the field, how they grow."

—Matthew 6:28.

THE Scriptures declare that as a man "thinketh in his heart, so is he." (Prov. 23:7.) In many ways, God, through His Word, calls our attention to the importance of thinking, of considering, or meditating. But it is important that we think along right lines, and that our thoughts be guided by the inspired Word of God. The Bible itself gives us many clues as to proper thought channels, which, if followed, will lead us nearer to the Lord and to victory in carrying out our covenant of sacrifice. One of these clues is that of our text—"Consider"—that is, think about—"the lilies."

But what is it about the lilies that we are "to consider"? Doubtless many profitable lessons might be learned by considering the lilies and other flowers of the field. Their beauty reflects the wisdom and love of God, for example; and who can gaze upon these gorgeous created things without standing all astonished with wonder at the infinite wisdom and power of the Creator. This, in turn, should inspire in the Christian's heart an increased desire and determination to be like God and to please Him more and more as the days go by. But, while this, and other helpful lessons may be derived from considering the lily, it is highly important that we note the particular point which the Master had in mind when, in His sermon on the Mount, He urged, "Consider the lilies."

"They toil not, neither do they spin—yet they grow,"

said Jesus; and they grow so gloriously that "Solomon in all his glory was not arrayed like one of these." Failing to note the point of this lesson, some have concluded that the Master is here teaching that Christian activity and service is not necessary to Christian growth. This misconception of the passage, like all other misconceptions of Biblical truth, is based upon the use of only a part of what the Master said. This is a wrong, and in fact, injurious method of Bible study. It is entirely possible for a Christian to formulate ideas in his mind, and then to cleverly select certain phrases, and partial texts of Scripture, that seem to fit in with and substantiate these ideas. Satan is on the alert to help us along this line, even as he was in the case of the Master. And, because the "heart is deceitful above all things and desperately wicked," it is very easy for any of us to deceive ourselves.

Most times deception is made possible because of a more or less latent desire to take our sacrifice off the altar. The thought that Christian growth is possible apart from Christian sacrifice and activity is appealing to the flesh, and Satan is quick to supply the Scriptural proof that seemingly justifies such a position—"Consider the lilies . . . how they grow; they toil not, neither do they spin." How consoling to the flesh is such a distorted use of the Word!

The real thought of the passage is just the opposite to this one which evidently originated in the nominal church. The lesson begins in the 19th verse of the chapter, where the Master says, "Lay not up for your-

selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, . . . for where your treasure is, there will your heart be also." Then, in following up this admonition, Jesus relates the importance of the "single eye," which, as He explains, means that our interests and affections must not be divided: for "we cannot serve God and Mammon."

He then explains that we should take no thought for the morrow, but rather, in carrying out the terms of our covenant of sacrifice, should sacrifice all in seeking "first the Kingdom of God," in full assurance of the fact that just as God cares for the sparrow, and just as He causes the lily to grow without the lily's help, so He will take care of our earthly needs without our giving them anxious concern. Yes, the Master wants His followers to be whole-heartedly devoted to the business of sacrificing earthly interests. He wants them to realize that they cannot serve God and mammon.

A little later, as shown in the 10th chapter of Matthew, we find the Master making the practical application of this spirit of full devotion to Him. In this chapter we are told of His sending the disciples out into the ministry—to labor, to toil, to work for Him. He instructs them not to give consideration to their temporal needs by taking extra supplies of clothing, money, etc. The evident purpose of these instructions was to bring home to His disciples the vital fact, that having enlisted in His service, there must not be any half-way attitude about it. Everything of an

earthly character must be made subservient to the one business of serving the Lord. In thus devoting everything to the one end of service in the interests of the divine Kingdom, they were to consider that so far as their earthly needs were concerned God would provide them even as He provided for the growth of the lilies.

Thus seen, if we consider the real lesson of the lilies, as Jesus intended us to observe it, we will realize that it is one calculated to enhance in our minds the importance and necessity of seeking first, by every means at our disposal, the interests of the Kingdom—that our first duty, as Christians, is to use time, strength, means, everything, as a living sacrifice in showing forth the praises of our God. After Pentecost, the Lord revealed that those coming into the truth and consecrating themselves to the Lord, were to realize the necessity of caring for those dependent upon them; and of providing things decent in the sight of all men. But even in the doing of this, it should be with the thought that efforts thus spent represent but a necessary side issue in our lives, and that our main business is to sacrifice the flesh and its interest in laying down our lives for the brethren, and in doing good unto all men as we have opportunity by telling them of the glad new day of blessing that is near. Our consideration of the lilies, in this event, will help to strengthen our faith in the ability of God to care for our necessary temporal interests, while we, with single eye, press forward in the service of the Master.

The Philosophy of the Ransom and Sin-Offering

(Part 3—Conclusion)



IN THE concluding article of this series, points concerning the "Great Company" and the "Ancient Worthies" will be considered for the purpose of noting the relationship these classes bear toward the general work of effecting reconciliation between God and the fallen race of mankind. In all of our studies of this general subject it is well to keep in mind that the ransoming work of Jesus is the foundation of the entire program of making atonement. Without the ransom no reconciliation with God could be possible for the members of the fallen race.

But we should remember also that the expiation for original sin does not in itself effect the restoration of the redeemed ones. Sin must be removed as well as expiated. In the work of removing sins, others beside Jesus are invited to cooperate, as "co-workers" in the divine plan. Also, it is well to note—and this point will be discussed more at length later in this article—that the Bible

definitely tells us of certain sins that are not expiated by the ransom. For example, Jesus explained that the righteous blood of the prophets and other faithful ones of the past, would be required of the generation responsible for the Master's own death. Here, definitely, is a requirement for the expiation of sin not included in the ransom. It seems reasonable that a similar accounting is to be made at the end of *this age*.

The Master also told of "stripes" that would be administered in varying degrees—according to the knowledge enjoyed—upon those who sin against light. Here also is a punishment for sin not covered by the ransom. The Revelator speaks of a group who, at the end of this age, come up through "great tribulation." These are usually spoken of by Bible Students as

THE GREAT COMPANY CLASS

This group of believers is predicated upon the fact that not all who say "Lord, Lord," will enter into the Heavenly Kingdom after the door is once

shut. (Matt. 25:11, 12.) This group of the spirit-begotten ones is not recognized, or made manifest as such, until the door into the high-calling is shut. They do not voluntarily, heartily and cheerfully lay down their lives in fulfilment of their covenant, yet they are loyal at heart, being restrained from full sacrifice through fear of what it will cost them.

There has been quite a large class of this kind all through the Gospel age. Many suffered for the cause of righteousness, for the name's sake of the Lord, which sufferings were not necessarily in the carrying out of their covenant of sacrifice. However, this class must die, because it was their contract so to do. It was on this condition that they received the begetting of the Holy Spirit, and hence to obtain the spirit nature, the death of the flesh must take place. From the type of the scapegoat, we see that their death is not applied in the sacrificial sense—as is the case of the death of the members of the Body of Christ.

We have already shown that the sin-atonement affected by the blood of the bullock and the Lord's goat represented the atonement for Adamic sin. Sins confessed on the scapegoat in Leviticus 16:21 would seem to refer to trespasses outside of those involved in the day of atonement sacrifices typed in the bullock and the Lord's goat. Such trespasses are forgivable upon the basis of sacrifice the same as in the case of original sin. The Great Company class, failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of the trouble coming upon the world in the time of anarchy, and what they shall suffer of the iniquities of the world during that time will mean that much less for others in that day of trouble now at hand. (Rev. 7:14.) In other words, the sufferings of this class will go as a credit to the world to square the account of the world's sins against light. The time of trouble will be especially against the hypocrites, and the Great Company will have their portion with the hypocrites and be bearers of a certain share of punishment due the world. This, as we have noted, was illustrated in the time of trouble experienced at the end of the Jewish age.

There are four main reasons why such a company is developed. We are all called in the one hope of our calling, and since there is but one faith, one hope and one baptism, the fact of there finally being a Great Company class must mean that they are a by-product. (Eph. 4:4-6.) Causes leading to such a class are: first, idleness; second, disobedience; third, fear; and fourth, presumption. 1 Cor. 3:12; Col. 3:8; Jas. 1:8; Matt. 18:23-35.)

A study of these Scriptures will show that the idea of a Great Company being an earthly class is erroneous, particularly as in Revelation 7:14 we read that they had "robes." Only during the Gospel age do believers possess a "robe," the covering provided by the Lord for our weaknesses and blemishes. In the Millennial Kingdom mankind will be required to show their faith by their works and robes will not be furnished them. Consequently, all the called-out ones may lose their standing in Christ through taking their calling more intellectually than sacrificially, and the steps outlined above gradually progress until the individual cools in his zeal and enthusiasm and loses the appreciation of his covenant by sacrifice.

WORLD NOW ENJOYS MUCH LIGHT

The principles of righteousness set forth in the Jewish Law, and subsequently implied by the Lord and the apostles, have enlightened the mind of the general public in respect to justice and injustice, good and evil, so that there never was so responsible a generation as the one now living. Notwithstanding this increase of knowledge, gross iniquities still prevail with very few willing to do anything toward a readjustment. The Lord is permitting this condition of things and informs us that the result will end in anarchy. The common people will not realize that the Lord is on their side, but trust simply to their own contrivances and devices—socialistic and otherwise. On the other hand, the rulers do not realize the nature of the battle in which they are engaged, nor that the Lord is permitting these conditions to prevail for their overthrow.

Not faithful to the terms of their covenant, the scapegoat class are not counted worthy to escape the things coming upon the world, and hence, will have their place with the hypocrites. Although they are God's children, they are overcharged with the cares of this life and not properly zealous for God. They are represented as having confessed upon them the iniquities of the people—this is from the standpoint of Divine Justice. Their own sins were forgiven through Christ, as they were reckoned in as members of the household of faith; hence, their sufferings must be for the sins of others. Since they did not suffer as willing sacrificers, they are compelled to suffer anyway, that their spirits may be saved.—1 Cor. 5:5; Rev. 7:14-15.

The participation of the Great Company in this phase of the work of reconciling the world is not due to any necessity that has arisen; but rather to the divine arrangement which permits the Household of Faith to come in with Christ and share in His glorious Kingdom work. It is highly important that we keep clearly in mind the dif-

ference between the work of presenting our bodies as living sacrifices and our Lord's work, as the great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type.

When the two parts of the sin-offering—that of the bullock and the Lord's goat—were accepted, the atonement for sin was finished. The Great Company has neither part nor lot in the phase of the sin-offering. They have the opportunity, but they fail to act and the sacrifice is completed without them, therefore, we see, they fail to be of the priesthood. Those sins of the people that were not atoned for by the High Priest with the blood of the bullock and of the Lord's goat, were not Adamic sins, but referred to reprehensible conduct, more or less intelligent. In the Lord's arrangement these sins of the world, which are not of ignorance, nor Adamic sins, must be settled for and cancelled in the "great time of trouble" now covering the world. In this trouble, the Great Company will have a special trial and testing and will be forced to relinquish their lives in accordance with the covenant by sacrifice which they also made with the Lord. In this way, the Great Company will share in the time of trouble so that the world will have that much less to bear later on.

JOSEPH AND BENJAMIN

In Genesis 43 we have the beautiful and touching story of Joseph and his brethren at the time of the famine. We believe Joseph to be a type of the Messiah; and Benjamin, Joseph's younger brother by the same mother, also seems to be a type. As Abraham's wives were typical of different covenants, so Rachel, the mother of Joseph and Benjamin, it would seem, typified a special covenant—the covenant of sacrifice operating during the Gospel age, and which brings forth two distinctly different classes of saints, typified by Joseph and Benjamin. The superior class is represented by Joseph, and the inferior class by Benjamin. According to this picture, Benjamin, the son of pain, would represent the great company class of the Lord's people, who will come up out of great tribulation to a higher plane than the rest of the world. They, begotten of the spirit like the church, will also be spirit beings, if found worthy of life.

THE ANCIENT WORTHIES

In Numbers 19 we have recorded the sacrifice of a red heifer—one without blemish and which had never been under yoke of service. It was not offered on the Lord's altar, nor was it eaten by the priests; nor was it slain by one of the priests, nor its blood taken into the Tabernacle. While this animal had nothing to do with the sin-offering, it was, nevertheless, connected with cleansing from sin, because the ashes gathered after the animal

was burned outside the Camp of Israel lay there in a heap, apparently accessible to any of the people who had use for them. The cleansing provided by this sacrifice was from all death-defilements—dead bodies, graves, or the bones of the dead—thus indicating that the agency through which men shall be fully cleansed from death and its degradation, lifted up in restitution, will be the work of those to whom the Lord will give charge in the earth.

How do we know that the red heifer represents these ancient prophets and worthies of the past, and not the sacrifice of Christ? Because it was no part of the atonement day sacrifices, and the blood not being taken inside the Holy or Most Holy of the Tabernacle would go to show that it had no direct bearing on them. Abel was the first member of this class—see Hebrews 11—the last one being John the Baptist. Their offering must have been acceptable to God before the Tabernacle was set up, because of the record set forth in the Scriptures testifying that they "obtained a good report through faith."

The red heifer represents a class of people not of the Gospel Church, but who in God's sight were justified by their faith, as is represented by the fact that the animal was without blemish and completely red—the color which represents the blood of Christ. All this conforms to Hebrews 11:32-38. In that it never wore a yoke it represented a class of free men. True, some of those mentioned already were born under the Law, and some before it, yet since all are mentioned together as equally approved in God's sight, and since we know that "by the deeds of the Law no flesh shall be justified in God's sight," therefore we are bound to conclude that all these were reckoned as free from bondage of the Law, and accepted by faith with Abraham, and not under the "yoke" of the Law, which condemned all who sought justification under it.—Gal. 5:1; Acts 15:10.

The priest did not kill the red heifer: one of the under-priests merely sprinkled some of its blood toward the Tabernacle door: thus typically showing that the lives and deaths of the class represented pointed toward the Tabernacle, its door Jesus, and the atoning sacrifices to come. The faithfulness of these ancient worthies yielded some results, indicated in the ashes of the red heifer—it yielded a store of valuable experiences to them. They have thus laid up in store, as a result of their fiery experiences, characters precious in God's sight, which He intends to use for the benefit of the world, after the Day of Atonement is ended. (1 Tim. 6:19.) During the reign of The Christ, each member of the human family must not only cleanse himself with the water of truth, but must have applied to him the instructions of the "princes in

all the earth," represented by the ashes of the heifer in water applied with "hyssop," which speaks of cleansing.—Psa. 45:16; Ex. 12:22; Lev. 14:4; Psa. 51:7; Heb. 9:19.

From "Tabernacle Shadows," page 111, we have the following interesting comment by Brother Russell:

"The cleansings for which these red cow ashes were prescribed, were of a peculiar kind; namely, specially for those who came in contact with death. This would seem to indicate that these ashes of the heifer were not designed to remove the individual's guilt—no, his moral guilt could be cleansed away only through the merit of the Atonement Day Sacrifices. The cleansing of defilement through contact with the dead would seem to teach that this cleansing, affected by and through the experiences of the ancient worthies, will specially apply to the world of mankind during the Millennial age, while they are seeking to get rid of all the defilements of Adamic death—seeking to attain human perfection."

The ancient worthies mentioned in Matthew 8:11 and Hebrews 11:4-40, having passed their trial, we believe, will be awakened from death, perfect, fully restored to human perfection and will not require a "resurrection by judgment" a thousand years long, as will the remainder of mankind. This perfection will enable them to communicate with the spiritual Kings and Priests direct, without need that the spirit beings assume fleshly bodies for the purpose of communicating the laws for mankind. They will be able to do this in the same way that Adam, while perfect, before his transgression, could communicate direct with the heavenly powers. In this way, the Heavenly Father will have His agents ready to undertake the inauguration of the Kingdom, and by the wisdom of their rule mankind will speedily realize that through these ancient prophets the great Messiah is speaking to them, to bring about their active cooperation in going up the highway of holiness.

MANKIND—RETRIBUTION

The Scriptures, as well as observation, assure us that our justification before God does not remove at once and without our cooperation all the results of previous transgressions. The harvest is according to the sowing, yet God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (John 1:9.) It is in this cleansing process, which follows the legal justification, that the justified believer must, of necessity, experience some of the baneful results of a past course of sin. Here the retributive character of Divine Law is specially noteworthy. We have this illustrated in the natural world: if you put your hand into the fire for a very short time it will scorch it; persist a little longer, and it will blister it; and a little longer still, and it will consume it. Applied properly in the cooking of food, fire will

cook a very savory meal; but applied improperly the food may be rendered undesirable.

In the moral sense, if one violate the principles of righteousness, the image of God is defaced in him. Impure thoughts write in clearly legible signs upon the countenance the dark lines of a bad character; while pure, just and noble thoughts render the character transparent to the beholder. Hence the apostle's warning: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

The operations of this law of retribution are most manifest upon classes and nations—first, because their prominence gives them world-wide publicity; and, second, because their harvest must of necessity be in the present life. A glance at the pages of history reveals the fact that all the nations of the past have reaped a bitter harvest, and amid harrowing scenes have breathed their last. They had their rising, struggling periods and then their flourishing eras; and then pride and fulness of bread caused them to rest in fancied security, and to sink in the scale of morals, until their decline was followed by their fall—they reaped what they had sown. Just now the nations of the world are fast approaching the terrible crises of their national existences. In a great time of unparalleled trouble, even now imminent, they are about to reap what they have sown.

The Divine arrangement regarding retribution seems generally to be that of sequence, so that under it rewards and punishments follow naturally, as the results of obedience and disobedience to law. Yet in the cases both of rewards and penalties, God sometimes steps beyond this order, as, for instance, when He brings upon Satan and his followers swift destruction at the end of the Millennial age. His extraordinary methods also have been manifested occasionally in the past; for example, in the destruction of the world in the flood, in the overthrow of Sodom and Gomorrah, in the confusion of tongues at Babel, and other instances of minor note. Previous to the announcement of the Gospel hope of everlasting life, there was no real hope entertained by mankind for the future. But Christ came and brought to light the hope of life. (2 Tim. 1:10.) Since then, proportionately as men have come directly or indirectly in contact with this Gospel, their responsibility has been increased, whether they accepted or rejected, opposed or ignored it.—John 3:19.

We have already pointed out that a satisfaction of divine justice for Adamic sin was, first of all, necessary. The requital (satisfaction) of justice, however, will not in itself, restore the individual at once to Adamic perfection. Let us illustrate, by supposing that a man has been put in prison for non-payment of a debt (as was the custom until

recently) and ten years later someone should pay that debt for him. The prisoner would then be released—justice would be satisfied. But freedom from the restraint of prison life would not give back to the prisoner his citizenship, his clear vision, his teeth, his hair, his health, or anything that he might have lost or that had been impaired during his term of imprisonment. Likewise, whatever satisfaction of Justice is made for mankind, they will not, at the time they are awakened from the tomb, be free from all the marks of sin placed upon them. At the beginning of the Millennial age they will still have many of the blemishes resulting from the fall.

As for this satisfaction of Divine Justice which must take place before the New Covenant can be inaugurated, it includes not only a satisfaction for Adamic sin, but embraces, we believe, also stripes for partially wilful sins, and satisfaction for certain gross injustices which mankind have committed when they had knowledge of a better course than that pursued; and were, in a measure, responsible for their unjust words and actions. To a certain extent they were in ignorance, but not infrequently they were deliberate and wilful, and in proportion to the measure of their responsibility will justice require a recompense.

At the close of the Jewish age, God had a reckoning with the nation of Israel, which was one of the most terrific times of trouble the world has ever known. The declaration of Jesus was, that of that age—that generation then living—God would require expiation for all the righteous blood that had been shed from the time of Abel to the time in which He was speaking. (Matt. 23: 34-36.) And these partially wilful sins of the world are not fully covered by the sin-offerings. In so far as they have been wilful, they must be expiated by punishment. It will be apparent, then, that at the close of the Gospel age there will be another squaring of the accounts—a time of trouble such as never was since there was a nation.—Matt. 24: 21, 22.

Why require the full payment for all the wrongs at the close of this age? Perhaps, because the chief light of each age comes at its close, and because those who sin against such light are worthy of more severe punishment than similar evil doers preceding them, who had less light. The Scriptural argument seems to be that to endorse the wrongs of the past in the greater light of the present is to multiply the responsibility and to deserve the plagues of the whole. There is considerable light now shining upon the whole world, and more particularly upon its civilized portion, particularly because we are living in the Second Advent of the Lord. The principles of righteousness set forth

in the Jewish Law, and subsequently amplified by the Lord and the Apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living.

Notwithstanding this increase of knowledge and the fact that gross iniquities prevail throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, either in the financial, social or religious fields. Rather it seems that the majority of those possessing advantages are quite willing to hold on to them, even though recognizing that they are unfair, inequitable. The sins committed nationally will be expiated nationally, and as individuals suffered from the wrong-doing, so individuals will suffer in the expiation.—Matt. 18: 6; 10: 42.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this Kingdom rather than to the poultices of their own contriving which can bring no permanent relief. Tell them the meaning of the present world-wide events, and how beyond the troubles now overspreading the world, will come the glorious times of restitution foretold by all the holy prophets since the world began.

SUMMATION OF THE FOREGOING

1 The thing that was lost by Adam for himself and his posterity was the right to life. His sin was disloyalty, disobedience, and its penalty was death.

2 God maintains the dignity of His law by demanding a ransom before setting aside the death sentence.

3 To the one willing to provide this ransom God attached a very great reward of glory, honor and immortality.

4 Jesus Christ as a perfect man offered Himself as a corresponding price when He came to John at Jordan for baptism.

5 The ransom price has already been deposited in the hands of Justice—and is being used for the justification of the Church.

6 During the Gospel age there has been the development of a special class, who are called to be of the Royal Priesthood. These voluntarily and heartily lay down their lives in fulfilment of their covenant arrangement with the Father through Christ.

7 The sufferings endured by this class, as Christians and for Christ's sake, are counted by the Heavenly Father as filling up of the sufferings of Christ, and enable them to develop character pleasing to Him.

8 Upon the closing of the door into the high calling of the Gospel age there will be manifested a Great Company who have failed to surrender their earthly lives and rights voluntarily, which will therefore have to be taken away forcibly.

9 Armageddon will be the revealing of God's retributive justice against mankind for their wilful sins. A reaping of that which the world has been sowing since the days of Jesus until that time.

10 When the Gospel age sacrificing is over, the ransom provided at Calvary will be given fully, completely, everlastingly to Justice, appropriated as the full offset of original sin. Forthwith, Adam and his children will be turned over by Justice into the hands of The Christ.

11 At the close of the Millennial age, Messiah, having accomplished everything possible for every member of the race, will turn over all to the Father that "God may be all in all."

And here we rest the matter. The writer is indebted to many brethren in the past years for helpful thoughts on one or another of the divisions of this profound study, but in particular to Brother Russell, whose masterly presentations on the sub-

ject have proved an inspiration to the devout student. After years of pondering the great issues involved, and carefully considering them, we present these conclusions as a further substantiation of the message of Present Truth given in this Harvest time. May He who has called us to His eternal glory give us understanding and wisdom, so that we may finish our course with joy, and be amongst those who eagerly look for the early consummation of the church's hope.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon Thy words of grace
The wondering crowds enraptured hung.

"Give strength, blest Savior, in Thy might;
Illuminate our hearts, and we,
Transformed into Thine image bright,
Shall teach, and love, and live like Thee."

Consider Him

"Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Hebrews 12:3

Probably one of the outstanding reasons why the Lord's people are constantly in danger of becoming weary and faint in their minds and hearts is the fact that they are not understood nor appreciated by the world; and, as a matter of fact, are oftentimes misrepresented. The great realities of Jesus' life were contradicted by His enemies, yet He bore up patiently until the end, and died loving those who put Him to death. To be looked upon and represented as wrong, when we know that we are right, is a severe test; and only through faith in the glorious outcome of the life of sacrifice are we able to continue on without becoming weary.

So far as the flesh is concerned, the Lord's people are faulty, and frequently give just cause for opposition from others. We have no worthwhile reputation and no specially meritorious traits of character by which to commend ourselves to those with whom we come in contact. But with Jesus it was different. He was perfect—"holy, harmless, undefiled and separate from sinners." Yet, His nobility and perfection were denied by the sinners who contradicted Him, and He was put to death as a malefactor. All of this He endured without weariness and without fainting. What an example!

Now we are to consider Him, to look upon Him as a pattern and guide in our lives. We are to realize that as He was, so are we in this world; that is, strangers and aliens. The Master Himself said, "If the world hate you, ye know that it hated Me before it hated you." The world hated Jesus without a just cause. May we strive to live so that any hatred of the world toward us will be, so far as possible,

also without cause. If we give others just cause to hate and contradict us it is because we are not following Jesus, but meddling, perhaps, in things that are not, or should not be, our concern. But if we suffer as Jesus suffered—without a cause—then we have whereof to be thankful. In this event we can look to the Heavenly Father, the great source of comfort and strength, in confidence that He will help us to bear the contradictions which His love and wisdom permit to come upon us; for, "He knoweth the way that we take, and when He hath tried us, we shall come forth as gold."—Job 23:10.

Paul admonishes us, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9.) If we are utilizing all of our energies in "well doing," both in the development of the Christian graces in our own hearts and in our endeavors to bless others, we can depend upon divine succor in proportion to our needs. This will enable us to go forward courageously without fainting and without becoming weary, no matter how formidable may be the foes that heap upon us the contradiction of sinners in an effort to beat our courage down.

Regardless of the fierce opposition against us, we must, as followers of the Master, continue "doing well." Never should we render anything but good in return for evil. We should "do good unto all men," as we have opportunity, and "especially unto them who are of the household of faith." Our doing good must be kept up consistently unto the very end of the way if we hope to be among those who "in due season shall reap" if they "faint not."

To render good for evil is one of the vital tests of true discipleship, the doing of which, in the name of the Master, will be one of the factors in winning the divine approval and a place with Jesus in the glorious

Kingdom of blessing soon to be established. To render good for evil is to be like God. His plan of salvation is a revelation of the extent to which this quality of love is displayed by Him toward rebellious man. How important then, that those whom He purposes to use in the blessed work of reconciling the world to Himself should prove that at heart, and, at the cost of their very lives, they are irrevocably committed to the task of exemplifying this principle because they have learned that it is the divine will for them and because they know that it is right.

Of the Master it is said that He endured the cross and despised the shame "for the joy that was set before Him." We too have a joy set before us, the joy of reaping, in due time, if we faint not. We hope to reap a place with Jesus in the Kingdom, and with

Him to share the work of further demonstrating the love of the Father by dispensing to the dying world those life-giving blessings arranged for them in the divine plan, and purchased for them by the death of Jesus.

In the contradiction of sinners against Jesus, they cried, "He hath saved others, let Him save Himself." How little did they know that through His death He was purchasing the opportunity of salvation for them and for all mankind. Thus His enduring of the contradiction results in the greatest possible blessing to those who do the contradicting. It will be so in our experience if we follow the Master all the way into death—going down in apparent defeat, but actually in glorious victory.

God's Loving Care

"Casting all your care upon Him; for He careth for you."—1 Peter 5:7.

TO cast all our care upon the Lord means that we will not try to shoulder any of it ourselves. This does not imply, however, that we will be careless, or indifferent to our surroundings and experiences; but it does mean that we will accept what the divine will permits as a cup which the Father pours, and, in full assurance of faith, realize that He knows what is best for us; hence, that we will not murmur nor complain nor worry.

The secret of being able to cast all our care upon the Lord is to be fully resigned to His will. We must be fully resolved and fully determined not to raise any opposition in our hearts and minds to the full accomplishment of that which the Father desires shall be wrought in our lives. In the preceding verse to that of our text, the apostle says, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." It is in this process of being humbled that we need to cast our care upon the Lord.

To be truly humble in the trials that come upon us, it is necessary to recognize that it is God's hand that bears down upon us. With this thought in mind, we should ignore the secondary causes of our trials, and accept them as from Him. This will help us in two ways. It will help us to bear more patiently the experiences through which divine wisdom may see best for us to pass; and it will help us not to become embittered against those through whom they may come. If, in seeking to get the true perspective of any experience through which we may be passing, we always bring God into the picture, it will be a great blessing to us.

Humility is a rare trait of character even among men, and it is even more rare in the relationship of men toward God. One of the hardest lessons the consecrated Christian has to learn is that of being humble

under the mighty hand of God. We do not intentionally rebel against His will, but we often do rebel against the agencies through which His will for us is carried out. God's hand, under which we must humble ourselves, may be any one or more of the strange and difficult surroundings in which we find ourselves. It may be some member of our family who is a daily trial to us; or perhaps a neighbor or friend who suddenly acts strangely toward us—or perchance, even a brother or sister in the truth, who, because of the weakness of his or her flesh or our own flesh, or both, proves to be a great trial. But great is the blessing if we can have faith to believe that these things are but the hand of God under which we must humble ourselves; and then, in humility, cast all our care upon Him.

In Romans 12:12 we are admonished to be "patient in tribulation." Here the Greek word for patience signifies to "bear under," or submit to tribulation. The thought is that the Lord permits our trials to come as a test of our willingness to humble ourselves in order that His will may be wholly worked out in us. But, in order to bear the trials which His love sees best for us, we need to look to Him for strength in every time of need—to cast all our care upon Him, in full confidence that He will not permit us to be tested above that which we are able to bear.

Faith and humility are both required in order to put our trust fully in the Lord. We need faith to firmly believe that His wisdom and love will not permit a single trial that is not destined for our highest spiritual welfare; and humility to submerge our will fully into His in order that there be no cross-grained disposition on our part that might hinder our learning the lessons divine wisdom sees necessary for us to learn.

God has promised to help us in every time of need, but in order to receive of that help we must reach out and take hold of the means of grace which He has provided. These are found in His Word, as well as in

our association with the brethren who are feeding upon His Word. In the inspired Word is where we can meet God and have Him talk to us. It is there that He tells us of His love, and assures us that not a hair of our heads can be harmed without His knowledge. He doesn't promise that He will not permit harm to come to our flesh—indeed, we have covenanted to die, following in the footsteps of Jesus—but He does assure us that as the sacrificing of the flesh is carried out, He will supervise our experiences and thus direct the final issue to the end that all things will work to His eternal glory and to our everlasting blessing as new creatures in Christ Jesus.

The consoling balm of the Heavenly Father's precious promises may come to us through one or more of His consecrated people; hence, it is necessary, so far as possible, to keep contact with them. His succor may be waiting for us at the prayer meeting, or in the Berean study; or, it may reach us in our private study of His Word. In any event, let us cast our burdens upon the Lord, and in faith and confidence utilize all the means of grace which He has provided to keep us from falling in the hour of trial. And let us do this in full assurance that He knows and cares, and that He gives what will ultimately work out for very best if we leave the choice with Him.

THE NARROW WAY

"How narrow is the gate to life! how difficult that way leading thither! and how few are they who find it!"—Matthew 7:14, Diaglott.



THESE words of the Master represent the progress of the Christian toward glory and joint-heirship with Himself in the Kingdom as being over a roadway; and that this roadway is an exceedingly difficult one upon which to travel—so difficult that very few are able to negotiate it successfully and find and enter the gate into the Kingdom to which it leads. The Scriptures indicate that many are called to enter this way, but that only a few, because of their resolute determination to press forward in face of trial, are finally chosen as worthy to enter through the gate into the Kingdom—"Many are called, but few are chosen."—Rev. 17: 14.

Jesus was the first one to walk in this narrow way and He therefore is our Leader. The terms by which one may enter the way are clearly stated by the Master. He said, "If any man will come after Me, let him deny himself, and take up his cross and follow Me." There is no other means of entering the narrow way than by agreeing to these terms. Indeed, these terms of the narrow way are what make it so very difficult. The way was difficult for Jesus, so much so that before He reached the end He prayed, "If it be possible let this cup pass from Me, nevertheless, not My will but Thine be done." The servant cannot expect to be above his Lord, so those who follow the Master must also expect to find the way hazardous and difficult.

Note the first condition of following the Master—self-denial. Nominal churchianity has attached an erroneous meaning to these words, by interpreting them to mean that one should, especially at certain seasons of the year, abstain from the enjoyments of certain foods, pleasures, etc. But this is

not the thought at all. It is not a matter of denying one's self of certain material blessings, but denying *self*. The worldly spirit is just the opposite to this, namely, self-assertion. The unconsecrated pin their hope of success in life on their ability to promote self and thereby to impress their associates with the idea of how desirable they are for whatever position in life they may be striving. In pursuing their aims some are rough and openly arrogant; others, by nature and training, are mild and suave. These usually make a bigger mark in the world for themselves than the openly arrogant, as they are judged by the outward appearance.

But no matter how the goal of success is pursued by the unconsecrated, the objective of success is based upon the promotion of self. Men will spend large sums of money, as in political campaigns, in order to tell the public how wonderful they are, and that because they are so wonderful they should be voted into such and such an office. This is the very opposite of the principle of self-denial.

To enter the narrow way one must agree to deny self, rather than to promote self. He must covenant to do the divine will rather than his own will. He must agree to pursue this course of self-abnegation until his sacrifice of self is completed in death. Ambition for all else except to do the will of God must be set aside. Thus must he deny himself and turn his back upon every thought except that of seeking and doing the will of God in Christ. This is consecration, and only through consecration can one enter the Narrow Way.

ROAD SIGNS—TRUE AND FALSE

Thinking of the Christian life as being illustrated by the experiences of a traveler, we can properly consider the various instructions and promises of the Lord to the Christian as road signs to direct us in our journey. And in this connection, we are

reminded also that the deceptive influences of the world, the flesh and the devil also loom up from time to time as we travel along. These, if followed, will surely lead onto bypaths and detours of one kind or another. It is very important, therefore, that we scrutinize each sign most carefully as it appears, and be guided only by those that bear unmistakable evidence of having been erected by the Lord.

Even before we actually enter the Narrow Way, while yet approaching the entrance step of full consecration, various influences are at work to detour the traveler onto some bypath not authorized by the Lord. One of the efforts often made to prevent one from entering the Narrow Way is the argument that the imperfections of our flesh are so many and deep-seated that it would be foolish to undertake the journey of self-denial—that we cannot make the grade. In this connection the traveler is often told that while God is merciful and kind, yet it is certain that He couldn't for long put up with such as we, and that to fail to maintain His approval would result tragically for us.

Confronted with discouraging suggestions of this kind, we need only to look for the encouraging signs erected by the Lord, and by the aid of these to maintain the proper sense of direction. One of these signs read, "It is God who justifieth, who is he that condemneth?" God, as we know, justifies through the shed blood of Christ, and we know that the merit of this blood is sufficient to cover all unwilling imperfections. We recall that the Lord knew all about our imperfections when, through the truth, He invited us to enter the Narrow Way, hence that now our imperfections cannot be used as a legitimate excuse for not accepting the invitation.

ROAD CLOSED

Satan, doubtless, has employed different methods at different periods throughout the age, but one that he is using today in an effort to prevent the called ones from presenting their all in consecration to the Lord, is the "Road Closed" sign. As far back as 1844, during the Miller Movement, Satan began his campaign of deception along this line. Intermittently ever since, at various dates, he has sought to discourage those who would enter the Narrow Way by insisting that the door to the high calling is closed. The door, or gate of actual entrance into joint-heirship with Christ, is at the far end of the Narrow Way; and an effort is made to have us believe that it is a mistake to enter this way because when we reach the end we will find the door closed—in other words, that it is a "dead end" street.

But to counteract this cunning effort on the part of Satan to discourage those who are entering the Narrow Way, the Lord has, as it were, erected signs to direct and to encourage the traveler. One of these reads, "I am He that openeth, and no man shutteth, and shutteth and no man openeth!" Reflecting on this statement, it becomes apparent how definitely the Lord did open the door to the high calling back at the beginning of the Gospel age. God's calling agency by which He invites us to enter the Narrow Way, is the truth. At the beginning of the age there was a definite time when the truth went forth. None could be reached by that truth a moment ahead of God's due time.

Are we to suppose that God would not continue His orderly way of doing things at the close of the age? Must we conclude that God having miraculously commenced the circulation of His truth is not now able to stop it; and that therefore many will be reached by it whom He does not desire to have reached? Are we to believe that through the supposedly misguided efforts of a few of His ignorantly zealous children that God will be forced into the position of having to disappoint many who hear and were inspired by His pure message of truth to aspire for the high calling after the door to the high calling was closed? Surely, this doesn't seem to be God's way of carrying on His work.

Is it not obvious that just as God opened the door at the beginning of the age by causing the truth to be circulated, that he will close the door at the end of the age by blocking all further efforts to circulate the truth? In some parts of the earth this has already been done. In America, however, the Lord has not yet stopped the circulation of the truth; and, unless we take the position that God has no control over His truth, this would seem to be conclusive evidence that He is still calling some to enter the Narrow Way.

DOOR CLOSED TO FOOLISH VIRGINS

When the door to joint-heirship with Christ is finally closed, the foolish virgin class discover that they are on the outside. Both classes entered the Narrow Way while there was still an opportunity to do so, but the foolish virgins did not "run so as to obtain." Influences of the world, the flesh and the devil succeeded in detouring these from the strait and Narrow Way so that they do not reach a position with Christ *upon* the throne, but instead the detour results in their being found *before* the throne. This will be a glorious position as servants, but not as exalted as the position of kings upon the throne.

But the entrance to the Narrow Way will be closed when there is no further opportunity for those who enter to reach the other end and pass

through the open gate into the Kingdom. If one sees the privilege of self-denial, and in the divine providence is afforded the opportunity to serve and sacrifice and suffer in the cause of divine truth, it means that the Narrow Way is still open, and that he can enter in full assurance of faith that God has called him, and that if he continues faithful he will hear the well done at the end of the way.

After entering the Narrow Way the traveler needs to be constantly on the alert in order that he be not turned aside by the many misleading signs and allurements that beckon to him at almost every advance step of the journey. Knowing that it is unnatural for one to be living a life of self-denial and sacrifice, most of the allurements are purposely designed as appeals, cunningly camouflaged, to give up the life of constant opposition to the desires and preferences of the flesh. If these appeals were openly made, few consecrated Christians would give heed to them; but they are not. They are made in such a way as to appear good, and to be thoroughly in line with the objective for which the Christian is striving. They are made to appear right, as the prophet declares: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

Knowing the end to which the Narrow Way leads—if followed to the end—and knowing the conditions of self-denial and sacrifice upon which we begin this difficult journey, we should be able to detect readily which of the signs we encounter have been erected by the devil and which ones by the Lord. While Satan's signs are deceptive and misleading, an analysis of each sign as it is encountered should reveal whether it encourages continued obedience to the terms of our consecration and hence continuance in the way of service and suffering.

TRIALS SHOULD NOT DISCOURAGE

When the Christian enters the Narrow Way, and repeatedly until the end is reached, Satan seeks to turn him aside through discouragement. The thought is often presented that one who has the full favor of the Lord should not have so many trials; hence, if one has severe trials of one sort or another it means that he is not pleasing to the Lord. The Lord knew that these particular deceptive influences would be brought to bear upon the Christian in an effort to discourage him, so has, as it were, erected signs to counteract them.

One of these signs reads: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." This reveals that the Christian life is a life of trial, and that our Leader Himself, even though perfect, and able to render perfect obedience, was subjected to trial. The world

hated Him, and persecuted Him. When we entered the Narrow Way we agreed to follow the Master, which means that we must expect to experience trials similar to those through which He passed. A proper appraisal of the significance of this sign, therefore, means that instead of the trials that come from the world implying that God has deserted us, they signify exactly the opposite; namely, that our sacrifice is being accepted.

God's signs of encouragement along this line are many, covering every discouraging circumstance that may arise. Another one reads: "Think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings." With our faith firmly upon the blessed reality of these words, it should be most difficult for Satan to lure us aside with misleading sophistry calculated to make us believe that the Christian life should be an easy, pleasant life.

Nor are we to attempt to choose the source of our trials. They may come from the world, or, as was the case in the experience of the Apostle Paul, some of them may come from "false brethren." Paul, of course, by reason of his apostolic authority was able to definitely identify the false brethren. We cannot do that, yet at the same time.. like Paul, we may find that some of our severest trials result from our association with the brethren. We misunderstand them, they misunderstand us, and trials result. Then is when Satan gets in his work by trying to induce us to hold aloof from the brethren, to forsake the assembling of ourselves together. This is a form of discouragement, which if yielded to, will soon result in cooling zeal along other lines as well. We cannot walk in the Narrow Way while holding aloof from fellow travelers who are passing on toward the same goal of self-abnegation now, and glory with Christ in the Kingdom at the end.

Yes, we must expect tribulation while walking in the Narrow Way. But while we are assured that this will be so, we are also encouraged by the many promises of the Lord that He will help us to bear what ever may come of trial and sorrow. "As thy days so shall thy strength be," reads one of these signs; and as we journey on we can take comfort in this promise and determine that by God's grace Satan's cunning—while appealing to the flesh—will not be permitted to lead us into a detour from our course of faithfulness. While to those who may become discouraged these trials may seem like "great tribulation," we will, by His help, look upon them as "Light afflictions which are but for a moment," and which are "working out for us a far more exceeding and eternal weight of glory."

(To Be Continued)



International Sunday School Lessons



THE TEMPTATION OF JESUS Oct. 15—Matt. 4:1-11

1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when He had fasted forty days and forty nights, He was afterward an hungred.

3 And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread.

4 But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple.

6 And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

9 And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

11 Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

GOLDEN TEXT: For we have . . . one that hath been in all points tempted like as we are, yet without sin.—Heb. 4:15.



HE temptation of Jesus was calculated to appeal to, "the lust of the flesh, the lust of the eye, and the pride of life." The most natural thing in the world is to gratify one's appetite. And surely it would not hurt the stones to turn them into bread. As there was no other food available the Adversary suggested that under the circumstances it would be right for the Master to use His God-given powers in the aforesaid manner.

As for receiving the kingdoms of this world and the glory of them, it would simply be another and simpler way of setting up the divine kingdom. What matter if it were a bit before the due time? Surely it would be all the better for that reason. Jesus had in mind the purpose of some time establishing a kingdom, then why not do it at once and be done with it? All He had to do in return was to acknowledge Satan as the power behind the throne.

Then the Master's commission plainly demanded some great sign of His power, something to appeal to the multitude and capture their loyalty. All He had to do was to go up to the pinnacle of the temple and cast Himself down and God's angels would care for Him; for so it had been written in prophecy.

The whole scheme, as devised by "the Prince of the power of the air" was an exceedingly clever one, and all the more so because, on the face of it, it seemed to contain no violation of any divine law or principle. It would have been utterly useless to invite Jesus to commit murder, or to invite Jesus to commit murder, or moral law. Our Lord was no law-breaker. He was tempted, "in all points like as we are, yet without sin" (Heb. 4:15.) Now then the question is, wherein lies the true comparison between His temptations and ours?

Turning the stones into bread in our case would mean using our spiritual gifts to gratify the flesh. If a man were to call himself a preacher, and yet preached what he called the gospel merely to make a living, he would be succumbing to this temptation. God gave us our pounds and talents to use in His service, and not in our own. Faithfulness in the use of these gifts may mean, that, at times, we may go hungry. Yet God will never forsake us, and will set our feet in a high place and give us the unmistakable evidences of His divine leading.

To acknowledge Satan and to receive power from him is also a temptation to some people. We can worship him by doing undue homage to the iniquitous system that he has reared, also by pursuing some worldly ambition and thus winning the approval of men.

Jumping down from a pinnacle of the temple might have its counterpart when one attempts to do something to command men's admiration. Some of God's people have good brain power and might shine in society by using their mental qualifications in certain ways. But the truly consecrated are not living for these things. Their song is,

All for Jesus, all for Jesus,

All my being's ransomed powers,

All my thoughts and words and doings,

All my days and all my hours.

Questions:

How was Jesus "tempted like as we are"?

What were some of the temptations put before Jesus?

What was Satan's object in quoting Scripture?

Is the ability to quote Scripture all that is necessary to know the Divine will?

THE CITIZENS OF THE KINGDOM Oct. 22—Matt. 5:1-16

1 And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him.

2 And He opened His mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the Kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

GOLDEN TEXT: Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.



N THE Sermon on the Mount Jesus puts a premium on qualities that God values very highly. The sermon was delivered, not to the people of the world, but to His disciples. The poor in spirit are those who feel their spiritual poverty, who do not feel self-sufficient, but realize their

dependence on God in all things. They know that He is the source of goodness and of strength, and that without Him we can do nothing.

The mourning ones in this present age who belong to Him are comforted by the assurances of His love and His protecting care. "To appoint unto them that mourn in Zion," said the prophet Isaiah: "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isa. 61:3.) "Come unto Me, all ye that labour and are heavy laden," said the Master, "and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

The meek ones are the teachable ones. They do not know it all. Daily they sit at the feet of the great Teacher to learn of Him. Because they are willing to learn now, they will be able to teach the world in due time. They understand the principles of teaching, and will know how to impart instruction.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The people of the world hunger for money, and position, and fame, and earthly possessions, but God's people hunger for righteousness, that they may become more like their great exemplar, Jesus, and may become "filled with all the fulness of God."—Eph. 3:19.

It is a blessed thing to be merciful. This is a quality that surely all can possess to a greater or lesser degree. There are many things that we cannot do, but here is something that we CAN do. "With what measure ye mete, it shall be measured to you again," said Jesus. (Matt. 7:2.) And again, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15.) Truly mercifulness is a beautiful element in any one.

The pure in heart see God in various ways. They behold the manifestations of His power in nature, His justice in the execution of the death sentence upon all men, His love of beauty in the wild flowers of the fields and woods, and in the cultivated ones of the gardens. They also see it in the bright plumage of birds, in the sunset and the sunrise, and in the many other things. Then they look for God-likeness in others, and what we look for we are likely to behold. They

also see God in His Word, as they contemplate His mighty Plan of the Ages. Then in due time they will actually see Him in glory, and so they can sing,

"Face to face shall I behold Him,
Far beyond the starry sky,
Face to face in all His glory,
I shall see Him by and by."

A benediction is also pronounced upon the peacemakers. There are many strife-makers in the world, but the Lord's people are not those who incite anger and strife, for they love peace and are the children of peace. Yet they do not put peace before purity, for "wisdom that is from above is first pure, then peaceable."—Jas. 3:17.

Jesus said, "Woe unto you, when all men shall speak well of you!" but "blessed are ye, when men shall revile you, and persecute you." (Luke 6:26.) The Master knew that too much adulation would not be good for us, and that persecution would but drive us closer to God.

"Ye are the light of the world." Just think of it! The light that we have is the truth, and we should let it shine forth for the good of others, and not hinder its dissemination. If we do these things, great will be our reward in heaven.

QUESTIONS:

- Who are the poor in spirit?
- Who are the mourning ones?
- What does it mean to be meek?
- How can we become filled with righteousness?
- By what means may we promote peace?
- What are the most effective ways of letting our light shine?

BEVERAGE ALCOHOL AND SOCIAL PROGRESS

Oct. 29—Micah 2:9-11; Luke 21:29-31, 34-36; 1 Cor. 6:9-11

Micah 2:9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

Luke 21:29 And He spake to them a parable; Behold the fig tree, and all the trees;

30 When they no wshoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and

cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1 Cor. 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

GOLDEN TEXT: KNOW ye not that the unrighteous shall not inherit the Kingdom of God?—Cor. 6:9.



EMPERANCE has been called "moderation in all things." The Bible holds up self-control as a fundamental necessity for God's people. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8.) Then we read, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) If we would develop will-power we must do so by controlling our natural appetites and desires.

Alas, that a man should so dishonor his body as to become intoxicated in any sense or to any degree. Yet some people become intoxicated with wealth, and some with worldly ambition. We are living in an age when many kinds of inebriation are in evidence, and therefore the entire structure of human affairs is unstable and unsatisfactory.

In Psalm 107:23-27, we read, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end."

In the foregoing passage the writer alludes, not to the literal sea, but evidently to the great sea of human life. The "ships" referred to may be the giant corporations in which people do business in great waters at the present time. Thus the Scripture shows the agitated conditions of the industrial world today. There is a lot of commercial drunkenness

which comes from imbibing the wine of policies that are not good for the people at large, but cause unhappiness by the exploitation of millions of the human race.

There is also much spiritual intoxication in so-called Christendom, and because of this state of things, the Lord says, "Lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. . . The Lord shall roar from on high, and utter His voice from His holy habitation; . . . evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth."—Jer. 25: 29-33.

In setting forth the signs of the end of the age, Jesus warned His disciples against becoming surcharged with the cares of this life, or intoxicated with the pleasures, the allurements of the world, lest they be caught napping like the rest of mankind, for we read that "the day of the Lord so cometh as a thief in the night, for when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. 5:3.

It is manifest to all real students of the Bible that we are now in the ending time of the age, and it therefore behooves every sincere follower of the Master to be sober and diligent, and wise toward God; for the Apostle tells us that all things that can be shaken will be shaken, and that only those things that cannot be shaken will be allowed to remain.

"We can see His coming judgments as they circle all the earth,

The signs and groaning promised to precede a second birth;

We read His righteous sentence in the crumbling thrones of earth,
Our King is marching on."

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."
—Luke 21:31.

QUESTIONS:

Point out the kind of intoxication that exists in the industrial realm, and its cause.

What drunkenness is there today in the system called Christendom?

How did Jesus warn His disciples to be prepared for the ending time of the Gospel age?

Quote some Scripture texts dealing with intoxication.

Is there any danger to Bible Students from this evil?

**RIGHTEOUSNESS
IN THE KINGDOM**

Nov. 5—Matt. 5:17-20, 38-45; 6:1-13

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

45 That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

6:1 Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil.

GOLDEN TEXT: Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5:48.



WE can see how different the law of God is from the law of the world. God's law, indeed, is preeminently the law of love. The Lord's followers are not to resist evil after the manner of worldly men, but to be kind, forgiving and just in all things, for they must act worthy of the vocation wherewith they have been called. Jesus called the scribes and Pharisees hypocrites; but there must be no hypocrisy in those who would be accepted as members of God's church.

To love one's friends and hate one's enemies, is something that the world in general can understand, but the loving of our enemies is a hard thing to do, and a thing that but few can understand. To make a parade of one's piety is highly objectionable in God's sight; so, when we give alms, it should be done in secret, not letting the left hand know what the right hand does.

The Lord's prayer is in many respects the most wonderful petition ever offered to God. It is a great simple prayer. It is very brief and to the point. It is characterized by a beautiful simplicity. It does not ask the Lord for a great multitude of things. It mentions the fact that God lives in heaven, and thus militates against a false, pantheistic and omnipresent conception of the deity. It asks for the divine kingdom to come to the earth, because that is the one and only hope for humanity, and ere long the world will behold the failure of all its policies and schemes, and will then be ready to welcome the kingdom for which the Master taught us to pray. Then God's people ask for their daily bread, and this may include both natural and spiritual bread, for "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

In using the Lord's prayer, we ask for forgiveness in the same proportion that we are willing to forgive others. Then we ask the Lord not to forsake us in temptation and trial, but to stand by us, and to deliver us from evil; for we should be quite helpless indeed without His assisting grace. And if we thus keep on in the way of righteousness, we shall receive the great reward, in due time.

QUESTIONS:

What is the world's law? How does it differ from God's law?

Why does the Lord's prayer mention the fact that God is in heaven?

Why does it say, "Thy kingdom come"?

To what extent are we forgiven?

In what various ways does God deliver us from evil?

PUTTING GOD'S KINGDOM FIRST Nov. 12—Matt. 6:19-34

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And why take ye thought for raiment? Consider the lilies of the field, how like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness; and all

these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT Seek ye first the kingdom of God, and His righteousness—
Matthew 6:33.



WHEN one opens up an account in a bank, his name is written down, and he is given credit for the amount of his deposit. Every time that he adds something more to his deposit, his credit increases. It would seem to be somewhat similar in regard to heavenly things. When we give ourselves to God, He writes down our names in His book of life, and as we do more and more of the deeds of righteousness, our credit with God increases, and this constitutes our heavenly treasure. The Apostle Paul referred to such treasure when he said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1:12.) It is, indeed, true that the heart is where the treasure is, and it is also true that earthly riches cause anxiety, worry and care. But not so with those riches that are above.

If the eye be single (clear) we can see the objects around us. But if the eyesight become impaired, and the light that is in us gives way to darkness, that darkness is the greater by contrast with the light that we formerly enjoyed. The light given to the Christian is his understanding of the truth, and if this yields to darkness, he is in a worse condition than he ever was.

Those who are Christians in name only seem to think that they can serve two masters, but this is an impossibility. They try to hold on to the world with one hand and to God with the other. This means that God rejects them, and they belong entirely to the world. Jesus said, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (Matt. 7:22, 23.) These, evidently, did not put God and His truth first.

When Jesus spoke about taking no thought for the morrow, He meant that we should take no anxious thought. The apostle expressed the matter in the words, "Be careful (overly anxious) for nothing; but in everything by prayer and supplication, with thanksgiving

let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7.) Here, indeed, is the very repose of faith.

The Master illustrated many of His truths by references to things in nature. He used the birds to illustrate God's provision for them. They do not sow nor spin, and yet they get a living. How simply do the lilies grow and thrive. All they do is obey the laws that govern their being, and they are glorious with a glory surpassing that of the raiment of Solomon. Therefore if we are in harmony with God's spiritual laws, we, also, shall be taken care of. While we are working for the Master, He will see that we do not want for the necessary things, though, at times, our faith may be severely taxed to believe this.

Grass was used by the Master to show God's ways in the earth, and we are told that no two blades of grass are exactly alike. The inference is that if God can clothe the fields with the humble grass and make it so appealing to the eye of man, He can surely clothe us as well.

To put the divine Kingdom and the Lord's righteousness first is the grand secret of life's success, and will mean entrance into that divine Kingdom which is above.

QUESTIONS:

What did the Lord mean by having our treasures up above? What is our heavenly treasure?

How might one lose the truth and go into outer darkness?

What is the secret of the lilies? And why did Jesus use this illustration?

What does putting the Kingdom first mean to the Christian in a practical way?

FREE TRACTS

As world conditions become increasingly distressing, people are more likely to be interested in reading something that will furnish a ray of light as to the outcome. This makes it more than ever a privilege to distribute tracts bearing the Kingdom message. We have tracts on a wide variety of subjects. Send for samples, or order in quantities. Some of the more popular subjects are:

"The Coming World Dictator"

"Earth's Coming Glory"

"Do You Know"

CHILDREN'S HOUR



Jesus, The Son of God

WHEN Jesus was twelve years of age, Joseph and Mary took Him with them to the feast of the Passover in Jerusalem," said Uncle Eb. "After the celebration was over, the party started out to return home, and after traveling all day, Jesus could not be found. So then they turned back to Jerusalem in search of Him. Then, after three days, they found Him in the temple, sitting in the midst of the doctors of the law, both hearing them and asking them questions. And all that heard Him were astonished at His understanding of the Scriptures. And when they saw Him, they were amazed; and His mother asked Him why He had left them, telling Him that they had been searching for Him. And He said unto them, 'How is it that you sought Me? Do you not know that I must be about My Father's business?' But they did not understand this thing that He had said. And He went down with them, and came to Nazareth and lived with them. And He increased in wisdom and stature, and in favor with God and man.

"John the Baptist was the man who pointed out Jesus to the people, so he is called the forerunner of our Lord. He preached in the country round about the river Jordan. In his message to the people, he quoted the well-known prophecy of Isaiah: 'Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.'—Isa. 40: 4, 5; Luke 3: 5, 6.

"And John urged the people to repent, and when they asked, 'What shall we do then?' he replied, 'Whoever has two coats, let him give one of them to some person who hasn't any; and whoever has meat, let him do the same thing with the meat.'

"Then the soldiers asked him what they should do, and he told them to do 'violence to no man,' neither to 'accuse any one falsely,' and to be 'content with their wages.' And the people be-

lieved that John was a prophet, and they wondered if he were the Christ. But he said to them, 'I indeed baptize you with water; but one far mightier than I is coming. Indeed I am not worthy to unfasten His shoes. He will baptize you with the Holy Spirit and with fire.'

"Then came Jesus from Galilee to Jordan to be baptized by John. And John said to Him, 'I have need to be baptized by you, so why do you come to me?'

"But Jesus insisted that John immerse Him, so the two went down into the Jordan and Jesus was baptized. And after the ceremony was over, Jesus went up out of the water, and the heavens were opened unto Him, and he (John) saw the Spirit of God descending like a dove, and lighting upon Him. Then a voice from heaven said, 'This is My beloved Son, in whom I am well pleased.'

"After this, Jesus went out into the wilderness, and He remained there forty days and had nothing to eat. Then He felt hungry, and Satan came to Him and said, 'If you are the Son of God, command that these stones be turned into bread.' But Jesus answered him and said, 'Man does not live by bread alone, but by every word that proceeds out of the mouth of God.' Then the Evil One suggested to Jesus that He cast Himself down from a pinnacle of the temple, because there was a divine promise that God's angels would keep Him from hurting Himself. But Jesus said, 'It is written again, Thou shalt not tempt the Lord thy God.' Then Satan took Him up on a high mountain and showed Him all the kingdoms of the world and the glory of them, and said to Him, 'I will give you all these things if you will fall down and worship me.' And Jesus said unto him, 'Get behind Me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Then Satan left Him and angels came and ministered unto Him.

"One day Jesus was walking by the sea of Galilee when He saw two men casting a net into the sea, for they were fishermen. The name of

one of them was Simon Peter, and the other was called Andrew. And Jesus said to them, 'Follow Me and I will make you fishers of men.' And at once they left their nets and followed Him. And soon He saw two others in a fishing smack, and He called them, and they also followed Him. Their names were James and John.

"And Jesus went throughout all Galilee, teaching the people and preaching about God's kingdom, and healing all kinds of sickness. And His fame went out through all Syria, and they brought to Him invalids of all kinds, and also many insane persons, and He healed them. And great multitudes followed Him.

"Then Jesus went up into a mountain and preached a wonderful sermon. This is called 'the Sermon on the Mount.' When I was a boy, I learned this sermon by heart, and received a prize for repeating it without a mistake in Sunday School."

"Uncle Eb," said Peter, "I learned the first part of it, and believe I could say it."

"Well, now, that's fine," said Uncle Eb. "Suppose you just get to work and show us what you can do, Peter."

So Peter quoted from the fifth chapter of Matthew as follows:

"And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

"Now that's very good, Peter," said Uncle Eb. "When you grow older you will be glad that you have memorized this portion of Scripture. It would be great for all of you to learn it right through, or at least, all of the beatitudes, as they are called.

"When Jesus came down from the mountain, the people followed Him. And there came a leper and said to Him, 'Lord, if you will, you can make me clean. And Jesus put forth His hand and spoke to him, and at once he was healed of his disease.

"And there came an officer of the army and said to Jesus, 'My servant is very ill at home.' And Jesus said, 'I will come and heal him.' And

the officer said, 'Lord, I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed. For I am a man of authority, having soldiers under me, and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.'

"And when Jesus heard the man say this, He was much surprised, and He said, 'I have not found such great faith, not even in Israel. And He said to the officer, 'Go your way. As you have believed so let it be!' And his servant was healed in that same hour.

"And when Jesus came to Peter's house, He found a woman there sick with a fever. She was Peter's mother-in-law. And Jesus touched her hand and the fever left her, and she was able to do her work in the home.

"When the evening hour came, they brought to Jesus many insane persons, and He healed them all, as well as those afflicted with other kinds of disease. Perhaps you remember that beautiful hymn which says,

'At even, ere the sun was set,
The sick, O Lord, around Thee lay.
Oh with what divers pains they met!
Oh, with what joy they went away.'

"Jesus frequently spake in parables, that is, stories told to teach truth. One day He told them this story.

'A certain man went forth to sow wheat seed, and as he cast it forth, some of it fell by the wayside, and the birds came and ate it up. Some fell on stony places, where there was not much earth, and the sun came out and scorched it, and soon it withered away. And some fell among the thorns; and the thorns sprang up and choked it. And others fell on good ground, and brought forth fruit, some a hundredfold, some sixtyfold, and some thirtyfold.'

"Then our Lord explained the parable. He said that the seed was the Word of God. When some persons hear this Word and do not understand it, the wicked one comes along and takes it away from them, and this is the case of the wayside hearers. Others again receive the Word, but do not have enough depth of character to hold onto it, and when persecution arises, the seed withers away. The thorns that choke the seed in some cases are the cares of this life and the deceitfulness of riches. Then the good ground hearers are those who really love the truth and who put it into practice in their lives. The truth indeed is wonderful seed, and it brings forth wonderful fruitage when it is nourished in the divinely appointed way.

Talking Things Over



OUR PRIVILEGES TODAY

WITH the outbreak of hostilities in Europe the friends both here and abroad are reminded afresh of the futility of putting their trust in man-made institutions, all of which, the Scriptures so clearly point out, must give place to the divine Kingdom in which Jesus will be the King. We are also given fresh evidence of the near approach of the church's deliverance, and of her union with the heavenly Bridegroom. Nearer and nearer comes the glad day when that happy proclamation will be made, "The marriage of the Lamb has come, and His wife hath made herself ready."—Rev. 19: 7.

European hostilities are certain to effect the consecrated in one way or another; indeed, already has this been true. Perhaps the English speaking brethren generally were not aware of the activity of our brethren in Poland. Through the assistance of Polish speaking brethren in America considerable effort has been made in Poland in recent years to spread the truth. Conditions following the World War made Poland more accessible as a field for harvest work than it had been during the height of the harvest work in other countries previous to 1914. These comparatively recent efforts of the brethren in Poland were richly blessed of the Lord, and many former Polish Catholics embraced the truth.

Obviously the whole scene in Poland is changed now. The "dark night when no man can work" has undoubtedly settled down over that disrupted country. What the condition of the friends there may be we are unable to say, but it is certain that they are in need of our prayers. Without doubt the spirit of their consecration vows is being put to the test. With the Pagan forces of Germany and the Atheistic forces of Russia constituting the governments of Poland, it is certain that consecrated Christians will be given little liberty, or even consideration. It is not inconceivable to suppose that they may be persecuted to the point of extinction.

How thankful the brethren in Poland, as well as the Polish brethren in America, must be to realize that they did what they could while they could to let the light of the gospel shine out in

that priest-ridden country! In this the Polish brethren should be an example to the rest of us. Should not we bestir ourselves to make sure that we are doing all we can in our own country while it is yet called day. The activities of the brethren in Poland were not without great sacrifices and difficulties. While the government of Poland technically granted religious liberty, the Papal influence among the people was very strong, and as a result the brethren suffered bitter persecution at the hands of priest-incited mobs, and otherwise. Conditions generally were most favorable in Poland for non-Catholics. Now, of course, efforts will doubtless be made to stamp out all forms of professed Christian worship and service.

Our brethren in Germany for some time past have been going through fiery trials. Since the start of the war this fire has doubtless raged hotter. In fact, news reports published in American papers indicate that some "Bible Students" and "Russellites" have already been shot as traitors to the government. Let us also bear our brethren in Germany before the throne of grace. What a privilege we have of thus remembering all the consecrated. And while we may not know them personally, we love them, and by God's grace look forward to meeting them on the other side of the veil.

In Great Britain the brethren, while in the war zone, will doubtless continue to enjoy a large measure of liberty. For many years the British government has been consistent in its granting full liberty of religious thought and activity. During the last war the brethren carried on with their meetings much as usual. The brethren in the British Isles, however, *are* faced with problems arising out of the war; and they will certainly be subjected to whatever hardships are imposed upon the people as a whole; hence they too will need our love and prayers. In this connection we believe that the following excerpts from a letter just at hand from brethren in the north of England will be of interest:

"Loving greetings! We suppose at this time [September 8] you will be thinking of the brethren over in Britain. We have just received the September Dawn and much appreciate the kind remembrance of us that is expressed on the closing page. It is very

comforting to know that you are thinking of and praying for us. You will recall some of the scenes of the last crisis when we were all busy with gas masks and trenches. This time it has turned to reality, and the last week has been a time of great strain for everyone.

"People are now taking things wonderfully cheerfully; going about their usual duties and adjusting themselves to the changed conditions. Most folks are indoors by 10 P. M., and the cars and buses stop running at that time. It seems literally true that 'darkness covers the earth and gross darkness the people.' When we open the front door at night it is like looking into an abyss.

"Last Sunday we took the children to a cousin, who has a farm. They seem quite content so far. They will be starting school there next week. It will be a new experience for them, but is one that many English families are having at this time. The wireless news bulletin tonight said that one and one-half million have been moved from crowded areas. The arrangements and organization by which this was done was really marvellous.

"The streets now look as though the pied piper of Hamelin had been around; but it is good to know that 'even this will pass away.' When in the ages to come mankind looks back on this experience they will realize how futile have been all man's efforts in attempting a government in which God had no place. We are feeling now the preciousness of the many promises of the Word. The assurance we have is the best of all air raid shelters—"The eternal God is thy refuge."

"The class is still continuing. We are having to arrange for a Sunday afternoon meeting, instead of evening, as the friends would have difficulty in returning to their homes when it is so dark and transportation facilities so uncertain. . . . We attended the London Convention [in August] and feel thankful that the Lord permitted us to enjoy such fellowship. We hardly hoped, when we left the Society, to be able to ever again enjoy a convention such as we had in earlier days. But the London Convention was the best ever. We will long remember it; and it will help us in days ahead.

"We remember you all at the throne of grace, and we know that soon we shall all be sharing in that Kingdom of lasting peace. With warm Christian love."
—J. & D. H.

In America there is yet nothing to hinder going ahead with whatever activity the Lord indicates to be His will for us. The people should now be even more willing to listen to a message of truth than heretofore. May the Lord give us all strength to make faithful use of the remaining favorable season for telling out the blessed tidings of His Kingdom. Just how much longer this favorable opportunity will last we do not know. With the present outlook threatening the very existence of the financial and social structure upon which normal and customary activity is based; it behooves us to make good use of our talents and opportunities while we have them and while they can be used effectively in the interests of the Kingdom.

Those fully consecrated to the Lord will be closely watched from now on. If our hearts, as

they should be, are filled with sympathy and love for all, we will not wish to bring railing accusations against those who do not share our glorious hope of the future. While we know that the efforts of men will fail, we can properly appreciate the sincerity which we must assume is prompting these efforts. Our proclamation of the "day of vengeance" by no means involves any necessity for pronouncing vengeance, either upon individuals or upon groups of individuals. The burden of our message should be to "comfort all who mourn," that is, those who are caused to mourn by the "day of vengeance." Viewed thus a proper declaration of the day of vengeance means the giving out of a message of cheer by explaining that the present dark clouds of trouble will soon pass over, revealing the glorious "sun of righteousness" whose healing rays will soon give peace, health and life to a suffering world.

The Christian's attitude, both in association with the world and with his brethren, should be in striking contrast with the spirit of hate and illwill now being increasingly engendered in the world by the propaganda of war. Let us endeavor to remove all bitterness from our hearts, and be filled and controlled more and more by the spirit of love. Love has many glorious characteristics; and one of them is kindness. May our message to the public and our exhortations to each other, breathe the spirit of kindness. If it does, we will be true comforters in the world and in a church that need comfort today as they never needed it before.

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THE ANNUAL CONVENTION AT PITTSBURGH

AN OUTLINE of the Annual Pittsburgh Convention program has just reached us, and a glance at what has been arranged for this year indicates that a rich blessing is in store for those who can attend. In keeping with the spirit of local class activity and initiative, the Pittsburgh Convention is wholly under the sponsorship of the Pittsburgh Ecclesia of Bible Students. All the speakers to serve on the program are invited as individuals, and because of their standing in and for the truth and its spirit, regardless of their association or lack of association with general service efforts that are being made. The Lord has blessed this arrangement in past years, and we are confident that He will not fail the friends this year when they gather for the days of October 20, 21 and 22, at the Old Bible House Chapel, 610 Arch Street, North Side Pittsburgh, Pa. Let us all invoke the divine blessing upon the Pittsburgh Convention, and as many as possible be present to share in the spiritual feast that will there be spread.

Looking over the proposed program some things of special interest appear. For the first time since these annual gatherings were held, an elder of the Los Angeles Ecclesia will serve on the program. Last year the brethren were blessed in having Brother Herrscher from as far away as Phoenix, Arizona; and this year Brother R. G. Pollock, of Los Angeles, will represent the "Far West." In years gone by Brother Pollock served extensively in the pilgrim work, and will be remembered by many of the brethren. This will be his first visit to the East since taking a stand for Christian liberty several years ago.

For the past number of years the closing session of the Pittsburgh Convention has been held in Carnegie Music Hall, where a witness to the public has been given. These meetings have always been well attended. This year the way has opened up for the use of Carnegie Hall on Saturday as well as on Sunday night, and both of these sessions will be well advertised, so that the convention will afford the public two opportunities to hear the message of the Kingdom.

Another item appearing on the program for the first time is a symposium in which consecrated brethren from among the "Juniors" will speak. Brother C. E. Schiller, of Chicago, will have charge of this program.

In addition to these items mentioned, there is of course the usual arrangement of discourses, and the topics of these indicate that practically all phases of the truth and its application in the Christian life will be touched upon during the course of the convention. All in all, the prospects are bright for a spiritually profitable 3-day association of the brethren who are able to attend. For information address, Bible Students Ecclesia, 610 Arch St., N. S. Pittsburgh, Pa.

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WORK PROCEEDING ON SCRIPTURE STUDIES

The huge task of type setting on the six volumes of Studies in the Scriptures is now under way, and each volume will be published as fast as this initial work is completed. Many enquiries have been received as to the advisability of making changes in the phraseology of certain sentences relative to events which were expected to occur in the year 1914. Probably some of the friends are not aware that in 1915 the author himself made what appears to be all the desirable changes; and an edition of the volumes published before his death contains these changes. In republishing the set, we will, of course, follow the text of this revised edition.

COMFORTING THE MOURNING

The work of sending out Consolation Cards to relatives of the deceased is receiving the Lord's blessing, and sorrowing ones are being comforted through a better understanding of the hope set before both the church and the world in the glorious gospel of the Kingdom. These cards offer a free copy of the booklet, "Hope Beyond the Grave." Following is a short letter from one who received a consolation Card, wrote for the booklet, and is expressing appreciation for the blessings received:

"Dear Sirs: I received your booklet, 'Hope Beyond the Grave,' a few weeks ago and am writing to express my thanks and appreciation. I would like to have a copy of this booklet sent to my daughter in Detroit. I know that it will bring her as much comfort as it has brought to us here. I am enclosing 15 cents to include two other booklets which I would also like to read—'God and Reason,' and 'What Is Man?' Please send the last two to my address."

—Mrs. J. S.

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LOANING THE DIVINE PLAN

Brother Theodore Smith writes that he and Sister Smith are undertaking to call on all the residents of Bellingham, Wash., to offer them a loan of The Divine Plan of the Ages. They have already started this work, and find that many volumes are being requested. They suggest that if any of the brethren have extra used copies of the First Volume and would like to have them put to work, that they will be glad to receive them. The new postal rate on books makes it possible to send the First Volume anywhere in the United States for not more than 3 cents; and usually one can be sent for 1½ cents. The rate is 1½ cents a pound. Those who have First Volumes they would like to see put to this use may address them to Theodore A Smith, Box 13, Sedro Woolley, Wash. Package should be plainly marked, "Books."

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LABOR DAY CONVENTIONS A BLESSING

A number of spiritually profitable conventions were held over the Labor Day week-end, and reports thus far received indicate that the Lord was with His people at all these gatherings, and poured out His rich blessing upon those who were able thus to assemble. These conventions were held in Vancouver, Canada, in the West; New York, in the East; and also in Minneapolis, Minn.; Saginaw, Mich.; and Detroit, Mich.

A note from the brethren in Vancouver tells of a message of greeting which the convention requested should be sent to as many of our brethren in Europe as could be reached. The note reads:

"Those assembled here in Vancouver at our Labor Day Convention send their love to the brethren in Europe which at this time must be having many severe trials and testings. We think of those dear ones daily, and continually remember them in prayer that their faith may be strong, enabling them to remain faithful unto the end. It also gives us greater determination

to be prepared and ready that when the testings come to us, we too may meet them in a way pleasing in His sight. We remember all of the Lord's people everywhere in these trying times."

One of the impressive features of the Brooklyn Convention was the immersion service; at which 11 symbolized their full consecration to the Lord

and their determination to follow in the footsteps of the Master. Nearly all of these were comparatively new in the truth, several of them having heard of the truth as a result of the efforts of the brethren in Greater New York District to let their light shine by means of public meetings, and otherwise.

"GOOD HOPES" REPORT

FOR the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to the contributors when donations are acknowledged. The first item listed includes all donations under \$5.

(Months of April, May, June)
1939

FREE TRACT FUND

A1-651—A1-673	\$26.16
1-653	10.00
1-655	5.00
1-657	45.91
1-659	5.00
1-661	10.00
1-662	19.00
1-669	5.00
1-670	5.00
1-672	5.00
Balance April 1, 1939	81.34
Transferred from General Fund	600.00
Total	\$817.41
Total number of tract pages of free literature of various kinds sent out and charged against this fund, 958, 544.	
Total cost of printing and shipping	\$752.92
Balance	\$64.49

CLASS FORMING FUND

B2-27	\$ 2.00
2-26	5.00
2-28	5.00
2-29	12.00
2-30	12.00
2-31	5.00
2-32	5.00
Balance April 1	71.72
Transferred from General Fund	\$100.00
Total	\$217.72
Total charge	85.00
Balance	\$132.72

FREE BOOK FUND

G7-85—G7-87	\$ 2.00
7-83	5.00
7-84	5.00
7-86	5.00
7-88	5.00
7-89	5.00
Balance April 1	27.97
Transferred from General Fund	100.00
Total	\$154.97
Booklets charged against this fund, 1,545 at 5 cents each: \$77.25; 371 at 2 cents each: \$7.42; other books \$23.20.	
Total charge	\$107.87
Balance	\$47.10

FREE SUBSCRIPTION FUND

E5-157—E5-159	\$ 4.00
Balance April 1	33.87
Transferred from General Fund	250.00
Total	\$287.87
Number of 3 months subscriptions charged to this fund, 756 at 25 cents each; \$189. Number of annual subscriptions charged to this fund, 45 at \$1 each; \$45.	
Total charge	\$234.00
Balance	\$53.87

TRAVELING SPEAKERS FUND

C3-1310—C3-1383	\$ 84.38	3-1355	6.75
3-1309	5.00	3-1358	15.00
3-1311	5.00	3-1361	10.00
3-1315	9.00	3-1364	5.00
3-1319	10.00	3-1365	5.00
3-1322	5.00	3-1366	5.00
3-1325	5.00	3-1370	5.00
3-1326	5.00	3-1372	5.00
3-1328	5.00	3-1373	25.00
3-1330	5.00	3-1374	5.00
3-1333	5.00	3-1381	5.00
3-1337	5.00	3-1380	7.10
3-1338	20.00	Balance Apr. 1	191.69
3-1342	10.00	Total	\$488.92
3-1347	5.00	Traveling Expenses	254.46
3-1348	5.00	Balance	\$234.46
3-1351	5.00		
3-1352	5.00		

Number of class meetings served, 244; total attendance, 7,165.

Number of public meetings served, 60; total attendance, 4,539.

GENERAL FUND

F6-1861—F6-1943	\$ 98.92	6-1917	90.00
6-1862	5.00	6-1918	25.00
6-1865	10.00	6-1919	25.00
6-1871	30.00	6-1922	5.00
6-1875	6.02	6-1923	5.00
6-1876	25.00	6-1925	6.25
6-1879	5.00	6-1931	10.00
6-1883	25.00	6-1933	25.00
6-1885	25.00	6-1935	10.00
6-1889	5.00	6-1939	10.00
6-1891	15.00	6-1940	10.00
6-1896	9.00	6-1944	25.00
6-1897	500.00	6-1945	14.50
6-1898	5.00	6-1946	12.50
6-1902	5.00	6-1947	5.00
6-1904	25.00	Balance April 1	140.23
6-1905	5.00	Total	\$1289.92
6-1906	20.00	Transferred	1050.00
6-1910	24.00	Balance	\$239.92
6-1912	18.00		
6-1915	10.50		

COMING CONVENTIONS

ST. LOUIS, MO., October 7, 8. The St. Louis Bible Students extend a cordial invitation to all the Lord's people to attend this convention. All meetings at 514 Culver Way, St. Louis. Take Olive street car to 4000 West. Opening service 1:30 P. M., Saturday, October 7. Convention closes with a public discourse Sunday afternoon. Friends desiring accommodations, etc., please communicate with the Secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

JACKSON, MICH., Oct. 15. This will be the Sixth Annual Convention held each year in celebration of the establishment of the class. For information address, Mrs. A. A. Lutz, Secretary, 743 W. Morrell St.

PHILADELPHIA, PA., Oct. 15. All sessions will be held in Batley Hall, 2748 Germantown Ave., beginning at 10:30 A. M. Public discourse will be given at 7:30 P. M. Address inquiries to Amos Van Sant, Redbank Ave., Woodbury, N. J.

PITTSBURGH MEMORIAL CONVENTION, Oct., 20, 21 and 22 are the days chosen for the Annual General Convention. Sessions will be held in O. of I. A. Temple, 610 Arch St., N. S., except Saturday and Sunday evenings. Public discourses will be held on these

evenings in Carnegie Hall. Address Bible Students Ecclesia, 610 Arch St., N. S. for further information. See Talking Things Over.

LANCASTER, PA., October 29. Cooperating in this 5th-Sunday gathering are a number of Ecclesias in Eastern Pennsylvania and Delaware. Meetings will commence at 10 A. M., in Odd Fellows Hall, 213 W. Chestnut Street.

RICHMOND, IND., October 28, 29. All sessions of this two-day gathering will be held in the Odd Fellows Building, corner of 8th and Main Streets. Further details will be announced in the October Dawn; or may be obtained from the Secretary, Mrs. A. B. Crowder, 609 S. W. A., Richmond, Indiana.

Milwaukee Junior Bible Class, October 29. Arrangements for this convention are progressing.

BROOKLYN, N. Y., Oct. 29. This will be one of the regular 5th Sunday conventions. A fine attendance is anticipated and all are cordially invited to share this day of spiritual feasting. For further details write the class secretary, W. Josiah, 117-34 123rd St., S. Ozone Park., Long Island N. Y.

THE NEW MANNA BOOK

The new edition of the Daily Heavenly Manna book, containing ruled pages for birthday record, are now ready. They are available in two bindings. The popular edition, in semi-flexible cloth binding, red edges, is priced at 50 cents. The de luxe edition, bound in DuPont Kabrikoid (more endurable than leather), gold stamped and gold edges, is priced at \$1. These prices include postage to any address in the world.

Much satisfaction is being expressed by brethren that these helpful books are again available. Many are getting them in order to secure an up-to-date list of autographs of those they meet at conventions, and in the classes. Those new in the truth, and who have never used the Heavenly Manna book, will find it a valuable daily help in their spiritual lives. Its daily Scripture texts with inspiring comments, give the Christian an excellent start at the beginning of each day.

These books are excellent for use as gifts, on birthdays and on other special occasions.

KINGDOM CARDS

The Lord continues to bless the distribution of Kingdom Cards. People in general are more perplexed today than ever before, hence it is appropriate to give them an opportunity to learn something of the truth of the divine plan. The use of Kingdom Cards has proved to be an excellent method of introducing the truth. They can be sent through the mail, or distributed from house-to-house, as you prefer. Send for samples, or for a supply, as you desire.

HYMNS OF DAWN

We are glad to announce a full stock of Hymns of Dawn, with and without music. The edition without music is printed in clear readable type, and is bound in limp cloth—very durable. The price is reasonable: Single copies 15 cents; lots of 10 to 50, 12 cents each; lots of 50 or more, 10 cents each. All prices include postage.

The music edition is bound in blue cloth, with red edges. You will be pleased with it. Single copies 85 cents; lots of 15 to 100, 73 cents each; lots of 100 or more, 65 cents each. All prices include postage.

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THE SCRIPTURE STUDY SETS

As announced in the last issue of The Dawn, we are undertaking, with the cooperation of the brethren, to republish the entire six volumes of Studies in the Scripture. The work of typesetting has already begun, and we will proceed with the work as rapidly as possible.

The first thousand sets, which will be known as the "Republication Edition," will sell for \$5 a set. Many friends interested in this effort, have indicated their desire to place advance orders for this edition, and it is upon this basis that we are able to go forward with the undertaking. Orders placed early are specially helpful.

THE DAWN 136 Fulton Street Brooklyn, N. Y.