

The
DAWN

TREASURES FROM GOD

THE ARK OF THE COVENANT

REASON, THE BASIS OF FAITH

OCTOBER

1937

SPEAKERS' APPOINTMENTS

BROTHER J. A. BELL	Topeka, Kans. 5	Jackson, Mich. 17
Passaic, N. J. Oct. 10	Denver, Colo. 7	Chicago, Ill. 24
BROTHER H. K. BLINN	Salt Lake City, Utah 9	
Pittsburgh, Pa. Oct. 22-24	Oakland, Calif. 10	BROTHER H. V. WARREN
BROTHER C. P. BRIDGES	Fresno, Calif. 11	Hawthorne, Calif. Oct. 17
Boston, Mass. Oct. 10	Los Angeles, Calif. 13	
Pittsburgh, Pa. 22-24	BROTHER L. H. NORBY	BROTHER W. N. WOODWORTH
BROTHER S. C. DEGROOT	Pittsburgh, Pa. Oct. 22-24	Brooklyn, N. Y. Oct. 3
Pittsburgh, Pa. Oct. 22-24	BROTHER A. OBENLAND	Baltimore, Md. 10
BROTHER EDWARD FAY	Pittsburgh, Pa. Oct. 22-24	Liden's Community Hall 17
Allentown, Pa. Oct. 10	BROTHER C. C. PEOPLES	Wilmington, Del. 17
Hartford, Conn. 17	Pittsburgh, Pa. Oct. 22-24	Pittsburgh, Pa. 22-24
Pittsburgh, Pa. 22-24	BROTHER P. L. READ	BROTHER C. W. ZAHNOW
BROTHER GEO. S. KENDALL	St. Louis, Mo. Oct. 2	Syracuse, N. Y. Oct. 3
Pittsburgh, Pa. Oct. 22-24	Chicago, Ill. 3	Ithaca, N. Y. 4
BROTHER J. C. LAIRD	Pittsburgh, Pa. 22-24	Buffalo, N. Y. 5
Brooklyn, N. Y. Oct. 10	BROTHER WALTER SARGEANT	Newark, Ohio 10
BROTHER OSCAR MAGNUSON	Providence, R. I. Oct. 17	Toledo, Ohio 12
Camden, N. J. Oct. 3, 10, 17	Pittsburgh, Pa. 22-24	Ypsilanti, Mich. 13
Pittsburgh, Pa. 22-24	BROTHER C. E. SCHILLER	Battle Creek, Mich. 14
BROTHER A. L. MUIR	Pittsburgh, Pa. Oct. 22-24	Muskegon, Mich. 15
Memphis, Tenn. Oct. 2	BROTHER C. A. SUNDBOM	Jackson, Mich. 17
St. Louis, Mo. 3	Chicago, Ill. Oct. 3	Cleveland, Ohio 21
Kansas City, Kans. 4		Pittsburgh, Pa. 22-24

COMING CONVENTIONS

ST. LOUIS, MO., October 2, 3. The St. Louis brethren extend a cordial invitation to all who love the Lord and Saviour to participate in the spiritual feast which He is providing. All services, beginning at 1 P. M. Saturday, will be held in the regular hall, Architectural Club Building, 514 Culver Way. Guest speakers for the convention are: Brothers H. A. Friese, Benjamin Hollister, J. A. Meggison, A. L. Muir and P. L. Read: Further particulars obtainable from the Secretary, Mr. J. B. Bernoudy, 7032 Lindell Blvd., St. Louis, Mo.

CHICAGO, ILL., October 3. This semi-annual convention will be held in the regular meeting place of the Chicago Bible Students, 910 N. La Salle Street. Further information obtainable from the secretary: Mr. I. C. Foss, 5944 N. Knox Avenue, Chicago, Ill.

SYRACUSE, N. Y., Oct. 3. We have received word from Syracuse that Brother C. W. Zahnw will give a public talk in the Odd Fellows Temple, 749 South Warren Street at 8 P. M. Any friends near enough to attend are cordially invited.

NEWARK, OHIO, October 10. The notice of this convention appearing in the September Dawn was mistakenly given as in Columbus. This gathering is sponsored jointly by the classes at Zanesville, Newark and Columbus. At 3 P. M. there will be a public meeting

the High School auditorium. All further particulars are obtainable from: Miss Mary Christian, 65 Chestnut Street, Newark, Ohio.

ALLENTOWN, PA., October 10. Special meetings are being planned by the Allentown friends. There will be a meeting in the morning at 10:30 and a public meeting at 3 P. M. in the P. O. S. of A. Hall:

JACKSON, MICH., October 17. This will be the 4th Annual Reunion gathering of the Jackson friends since they organized as an independent Bible Students class. Further information obtainable from: Mr. A. A. Lutz, 743 W. Morrell St., Jackson, Mich.

PITTSBURGH, PA., Oct. 22-24. The Ninth Annual Reunion Convention will be held a week earlier than usual this year in the old Bible House, located at 610 Arch Street. The following features should be of special interest to the friends:

1 It is planned to have a Memorial Service at Brother Russell's grave, Saturday afternoon, October 23.

2 A Baptismal Service will be arranged for Sunday, October 24, in the First Christian Church, North Side, Pittsburgh.

3 The Public Meeting will be held in Carnegie Hall,

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The DAWN

A Herald of Christ's Presence

Vol. 6, No. 1

OCTOBER 1937

One Dollar a Year

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NEXT MONTH

THE SECRET PLACE

How may we be assured of the divine watch care over us? This is a question that often presents itself to the followers of the Master. The Psalmist declares that He who "dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psa. 91:1.) What is this "secret place"? and how may we be assured of dwelling therein? The article dealing with these questions should prove to be very encouraging.

(This article was held over from last month.)

THE SCHOOL OF CHRIST

Through the light of Present Truth we have learned that the footstep followers of the Master are being prepared for a future glorious work of blessing, as joint-heirs with Christ in His Kingdom. In considering this preparation work in the light of schooling, or training, many helpful thoughts present themselves. This forthcoming article will consider some of these thoughts, and should be a source of encouragement to those who "bend every nerve" in the direction of "this one thing."

GRACE ABOUNDING

This article is based on 2 Corinthians 9:8. The thought that "God is able to make all grace abound toward you" is given particular attention in this discussion; as well as the inflow of His abounding grace, and its outflow for the blessing of others.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1897. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British Address: Bible Students Committee, 24, Darwin Road, Welling, Kent, England; Australian address: Berean Bible Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.

NEWS and VIEWS

THE WAR IN THE EAST



WHILE guns are booming in the far east, we cannot but feel glad that thousands of miles of ocean lie between the contesting nations and ourselves. "War is hell," said General Sherman; and with the conception of war that he had in his mind, no doubt he was right, for war means everything that is terrible, and the worst thing it means is hatred, for according to the Bible, the spirit of hatred is the spirit of murder, whether one actually kills another or not.

About three months ago hostilities broke out between Japan and China in an engagement at Luk-ouchiao. Since that event the Japanese have been most aggressive and have taken possession of a considerable portion of Chinese territory.

The beautiful city of Shanghai is largely a ruin. After one journeys through some thirty blocks that have been burned and completely devastated, one comes to the business center, said to have been the finest in Asia, but now a ruin of its former self. The damage to this center is said to be four million Chinese dollars. Valuable scientific instruments and sacred relics have been destroyed. Scores of Chinese villages are said to have been completely wiped out.

The Japanese succeeded in placing 80,000 troops in Shanghai. Twenty thousand more were needed, but their landing was prevented by the Chinese, whose success in this endeavor greatly added to their morale.

The Chinese are a peace-loving people, but they are learning to fight. At Nankow Pass they resisted a Japanese army and held it up for two weeks. But valor cannot prevail over valor plus superior equipment. China's tanks, air force, and artillery are outclassed and outnumbered by those of Japan. Indeed the Japs have four planes to every one owned by the Chinese.

Besides her regulars China has a Red Army of 200,000 men who carry on guerrilla warfare and have been of great assistance to her in the present struggle. They have attacked various outlying Japanese posts, destroyed bridges, cut the lines of railways, etc.

It is thought that China's only hope lies in organizing her peasantry. For the first time perhaps in their history the Chinese people are fully aroused to a sense of the danger that threatens them.

The Japanese are motivated by the thought that

they are carrying the light and influence of civilization to China. This has been preached to them to such an extent that they thoroughly believe it. They also rely on the assurance—and they have plenty of it—that they themselves are invincible. They believe, moreover, that success for them in China will mean immense advantage to Japan. They are tremendously patriotic. Japan is the one country in the world for them. They regard it as the luminary of civilization and progress.

The war debt of Japan is enormous. More borrowing will mean increased prices due to inflation. The commodities essential to the carrying on of war are not produced in Japan, with the one exception of coal. All the elements necessary for steel making are imported. Anything that would arise to cut these off would crush the fighting power of Japan.

China is also quite dependent on the world outside her own borders. Rifles, ammunition, machine guns, etc, must be supplied to her, for her own resources are not adequate to the tremendous demands made by the present war. If other nations would absolutely refuse to supply anything to meet the military requirements of China and Japan, it is easy to see that the conflict now raging would die a natural death.

On September 15, the Government at Washington began to enforce President Roosevelt's order that no vessel owned by the United States is to transport arms or any implements of war to China or Japan.

Moreover, the United States has disclaimed all responsibility for the safeguarding of any privately owned vessel that enters the waters of the war zone bearing arms to the contending nations.

To see the mobs of ragged, starving natives in the streets of Shanghai begging for something to eat, is a pitiful sight. In the district north of Soochow, where family groups were huddled near their ruined homes, fathers were trying to sell their children to buy food. The price of a child ranged from one to four *yuana* (30 cents to \$1.20).

Most of the refugees are utterly ignorant as to what caused the beginning of the hostilities between the two nations. Nor do they know why the struggle continues to be carried on. In fact they know practically nothing about what goes on outside of Shanghai. All they know is that they are hungry, destitute, wretched, and that they have been shamefully treated by certain other members of the human

family. "Why does it have to be like this?", they cry. "Why cannot people live in peace?"

In a statement China sent to the League of Nations protesting Japan's aggressiveness there was information to the effect that "the lives of 450,000 people are at stake. Civilization and the security of the whole world are in the balance."

How strange such a situation when we realize that several decades ago we were engulfed in a great World War designed to "end wars." Millions of brave men were lured to the sanguinary conflict by the assurance that they were fighting to make the earth a safe place to live in and to make an absolute end of war. No wonder then that these men thought the cause a worthy one. If by giving their lives, they could put an end to wars forever, what better sacrifice could possibly be made? The call to them resounded throughout Christendom, and was caught up and declaimed on by thousands of Christian ministers, despite the fact that Christ never sanctioned war, but said to the impetuous Peter, "Put up thy sword into its sheath, for all they that take the sword must perish with the sword." Had every follower of Christ in the world made a determined stand for the principles enunciated by Christ, the war could not possibly have been fought, and some ten million lives would have been saved.

Recently some one was telling us of a play in which all the men who died in the World War were pictured as coming back from the state of death. A distant trampling was heard and it came nearer and nearer. It grew into a vast sound filling the air, for it was the sound of millions and millions of marching men. Here they come, young soldiers in their prime, and older men. Rank on rank the mighty legions draw near, and now they halt, and all is still.

The soldiers seem to be listening. Far in the distance there is a detonating sound like the rumbling of a storm, but it is not unfamiliar to the soldiers' ears. At length one who holds a position of command puts the question, "What do we hear?" And the reply he receives is, "It is the sound of guns, for a great war is being fought."

"A war," cries the General. "Why, I thought we fought to end war. Do you mean to tell us that we didn't end war? Do you mean to tell us that the world is not a safe place to live in now after all the hardships that we endured and the death we died? Speak! Did we fight for nothing? And did we die in vain?"

"Alas, General, you did not end war, and the world was never so insecure as it is today. It is not a safe place in which to live. Recently one of the nations invaded the territory of another, defeated the defending hosts, and annexed the conquered land to its domain. None dared to interfere, for all feared

being involved in the conflict. And now again great nations are at war, for some are drunk with the quest of power, and are bent on enlarging their boundaries even though their pride and avarice mean the unhappiness and death of millions. Since the last war the most extensive preparations have been made for a still mightier conflict. There is jealousy, intrigue, hawk-like vigilance that manifests itself everywhere. For the last and greatest struggle of the nations has not yet taken place. In prophecy it is called Armageddon."

In Revelation 16:13, 14, 16, 18, 19, we find references to the war of Armageddon in the following terms:

"And I saw three unclean spirits like frogs come out of the mouth of the beast and out of the mouth of the dragon, and out of the mouth of the false prophet:

"For they are the spirits of devils working miracles which go forth to the kings of the earth and of the whole world to gather them together to the battle of the great day of God Almighty.

"And He gathered them together into a place called in the Hebrew tongue Armageddon.

"And there were voices [vociferations], and thunders [the clash of armies], and lightnings (flashes of stern facts of truth); and there was a great earthquake [a shaking of society], such as was not since men were upon the earth, so mighty an earthquake and so great.

"And the great city [Christendom] was divided into three parts, and the cities of the nations fell."

It is this battle for which the nations of the world are making preparations today, though they know it not. It may spring upon the world without notice, for that we are in the last days of the Gospel Age (called "world" in the Scriptures) there can be no question in the minds of students of prophecy. Since war itself never ends war, when Armageddon is over, God Himself will end all wars, causing the nations to beat their swords into plowshares and their spears into pruning hooks, and learn war no more during the thousand years of the glorious reign of Christ—a reign of love, happiness, and the ineffable joy of peace.

As the darkness of the world's trouble settles over us may the glorious knowledge of God's Kingdom stay us so that we may say with the Psalmist, "we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." No, we will not fear because "God is our refuge and strength, a very present help in trouble."

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

19 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.
Gen. 22:18

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.

20 For ye are all the children of God by faith in Christ Jesus.
20 And if ye be Christ's, then according to the promise.

Gal. 3:26, 29

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.

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.
9 And all flesh shall see the salvation of God.
10 For he looked for a city, which hath foundations, whose builder and maker is God.
Heb. 11:8, 10

Lu. 3:6.

Reason, the Basis of Faith

Though doubtless nearly all readers of The Dawn have faith in the fact of a Personal Creator, yet we believe the following article will prove to be helpful because it suggests thoughts that may be used in presenting the truth to those who find it difficult to exercise faith.

REASON, simply defined, is the mental faculty possessed by man which enables him to draw inferences from facts and to distinguish between right and wrong. In the Apostle Paul's method of presenting truth, we find some good illustrations of the proper use of reason. In Acts 17:2 we read that Paul went into the synagogue of the Jews at Thessalonica and *reasoned* with them out of the Scriptures, three Sabbath days, pointing out that Jesus was indeed the Messiah, and that it had been written that He must needs have first suffered, be put to death, and raised from the dead. Later, Paul *reasoned* with the Athenian philosophers on Mars Hill, endeavoring to show them that the Creator who made and sustains all things, dwells not in temples made with human hands, neither is He served after the manner of men, as though He needs anything. In a word, Paul here presented some outstanding facts from which those who heard him, could, if they wished, make reasonable deductions that would guide them in the direction of divine truth.

Our faith in the existence of a Supreme, Personal Creator, is based upon our ability to weigh facts and from them deduce the conclusion that back of all the mighty works of creation there *must* be a First Cause, which we understand and believe to be the Creator. In this respect, the Christian is in the same position as these scientists and other thinkers, who also believe in the existence of a Creator, although many of them do not accept the Bible as the Creator's revelation of His purposes toward mankind, hence miss much of the real evidence of His existence.

Practically all of the greatest thinkers and scien-

tists are either theists, that is, believers in the existence of a Supreme Being, or agnostics—those who say that they simply don't know whether there is a God, or not. Practically none of them are atheists—those who openly deny God's existence. Real thinkers have too much common sense to openly *deny* the existence of a Supreme, Intelligent Creator. Truly, as David wrote, "The fool hath said in his heart, There is no God."—Psa. 14:1; 53:1.

Examples of Fair Reasonings

Prof. Drummond, although himself an evolutionist and not understanding the Scriptural facts concerning the creation of man, nevertheless believes in a Creator. In one of his books he says, "Instead of abolishing a Creative Hand, evolution demands it. Instead of being opposed to creation, all theories begin by assuming it." Another scientist says, "Behind the cooperating forces of nature, which aim at a purpose, we must admit a cause, inconceivable in its nature, of which we can only say one thing with certainty; that is, that it *must* be divine." Still another savant has said, "As to some things we may be in doubt, but as to God there can be no uncertainty. He is the Infinite, the Absolute, the Unconditioned, the Eternal, the First Cause. He is not unknowable, yet He is incomprehensible. We find Him but we cannot grasp Him. The infinite depth of His being we cannot fathom, but *reason* declares Him to be the Creating life of all dependent reality. We do and must hang everything upon the will of the infinitely intelligent Creator."

It has been said that no astronomer can be an atheist; that no man who spends his nights looking through a telescope, who sees the marvelous balance and rhythm of the planets and stars, who learn that even the *comets*—those seemingly lawless and irresponsible members of the firmament—perform according to a schedule so accurate that the time of their reappearance can be predicted years in advance, and who otherwise delves into the mysteries of this ordered and law-abiding universe, can conclude that their performance is merely a matter of chance. The deeper his researches, the more profound is his be-

lief in a Master Mind back of it all, so that Bacon's words are fraught with meaning, when he wrote, "A little philosophy turns man toward atheism, but much philosophy towards religion."

The evidences of the existence of God are not such as to establish the fact except upon the basis of our own reasoning and faith. His existence cannot be demonstrated by scientific facts, discernible by the sight, or touch, or by the other senses. But by using our reasoning powers and intelligently observing all the marvelous phenomena with which we are surrounded, we conclude, upon the basis of faith, that there must be a God. True, the atheist says that the evidence to our senses does not "prove" the existence of God; but a person, thus lacking in faith, has gone to the opposite extreme and has adopted a creed which insists that there is no God; and, therefore, it requires more than *reason* to shake him from that creed, whether he acknowledges that he has one or not. The intelligent theist viewing the same evidence, takes the opposite stand, and although he is not able to "prove" his conclusions with the same degree of mathematical certainty that he does some things, he finds the evidence so overwhelmingly satisfactory to his own realization that any other position would be unsatisfactory and wholly *unreasonable*.

Be it observed, however, that nothing in these statements implies that the theist is a Christian. He may, or he may not be such. If he is not a Christian, he can only acknowledge God as Lord of heaven and earth—he cannot know Him as an affectionate Father, like the Christian is privileged to know Him. As a loving son would be more familiar with his father's personal and special plans than the hired engineer—although the engineer may surpass the son in the intellectual capacity—so the Christian, through the written Word, is privileged to know more of the deep things of God than the greatest scientists, although the latter may know more about the strictly mechanical things of the universe than most Christians are able to grasp.

The Excusable Creature

Apropos to the subject is an interesting cartoon which recently appeared in a large metropolitan daily newspaper, the *New York American*, entitled, "The Rhinoceros Mouse and the Proud Atheist." In this cartoon was shown, first, a large-sized man holding in his outstretched hand a tiny rhinoceros mouse, and then, a strong, muscular hand, representing divine power, holding in its palm an insignificant man. The rhinoceros mouse bears that name because of its hairless and loose, baggy skin which resembles the skin of its big quadruped brother. The "story" accompanying the cartoon explained that the pictures represent "disbelief, the mouse-kind and the man-kind."

The significance of the cartoon was apparent. The rhinoceros mouse, shivering in the human hand, could not possibly understand, or believe in the power that held it, and, for the moment, controlled it. Im-

agine trying to explain to that mouse some of the simple things now known by man. Think of how little that mouse would be able to grasp of the fact that the brain which was the means of the man holding it in his power, enables him to do many wonderful things—to travel under water, fly above the clouds, talk around the world, manufacture gas and electricity for cooking, washing, ironing, illumination and transportation. If one could talk to the mouse and try to explain these things concerning man, the mouse would say, "I don't believe it."

You might go on and try to "prove" to the mouse that there is a powerful being called man, who, by his intelligence, is able to unite great continents, that measures and weighs the sun, moon and stars, and does many other wonderful things; yet the mouse, if it could think at all, would deny the "facts," and probably would be bored to think that any intelligent creature could believe such nonsense. Of course, the mouse would not be specially to blame for its failure to have faith in these things which it could not understand. It could not be specially blamed for wanting to scurry back to its little hole in the earth, where it would not be bothered by the fantastic notions of men.

The Inexcusable Creature

But how about that other proudly self-satisfied creature, the atheist? He is shown supported by the hand of divine power; and simply because he doesn't understand any more about that power than the mouse does about man-power, he denies that it exists; or, if he accepts the facts of nature which surround him, denies that there is an intelligent First Cause responsible for it. The mouse can be forgiven because it has never been able to see the mighty demonstrations of power that are visible to man, and could not appreciate such demonstrations even if it did see them. No, a mouse couldn't be expected to believe in anything greater than its very limited sphere of life, unless it might be that of a cat; but many a mouse has never seen even a cat. Yes, there is excuse for the lack of faith and understanding displayed by the mouse, but how about the little man atheist, who is daily surrounded by evidences of divine power, who continually partakes of the bounties of a loving Creator, who acknowledges that he has no other way to explain nature's phenomena, yet continues to cry, "prove it!"

How absurd it is to expect that the Creator of the universe would attempt to prove to us that which the human brain is incapable of grasping. A mouse, or a dog, or a pig has some intelligence. You can, for example, teach dogs to do certain tricks; and it is said that pigs have been taught to count as high as seven or eight; but who would think of trying to teach a pig or a dog higher mathematics? Not even an Einstein could do that. Yet a pig would have no right to assume that higher mathematics do not exist simply because its pig brain is incapable of grasping such a subject. Neither should a human being insist that the Creator does not exist simply

because his human brain is incapable of understanding how the great First Cause could be from "everlasting to everlasting."

Man, of course, understands a great deal more than a pig, or the rhinoceros mouse. We live in a universe so vast that our sun, which is three hundred thousand times as large as the earth, by comparison is merely a grain of sand in one little corner of infinite space. The earth sails through space, turning at the rate of a thousand miles an hour on its axis, traveling more than a thousand miles a minute as it rotates around the sun. Beneath our feet we have the intense heat of the earth's central fires; and just outside of the atmosphere that surrounds the earth we have the dreadful cold of absolute zero, which is more than 400 degrees below our Fahrenheit zero. The mouse doesn't know these things, but most men do, yet none of us fully *understand* them, nor can any scientist no matter how great or intelligent he may be, explain how they have come about except that they were *created*; and reason tells us that where there is creation there must be a Creator.

Man—the Work of God

Man, himself, is a wonderful work of creation. Concerning himself, the Psalmist David wrote (Psa. 139:14): "I am fearfully and wonderfully made." Just think of the marvel of body temperature, so accurately regulated that regardless of what the outside temperature may be it remains the same. Whether a man stands at the Equator where the temperature is 125 degrees above zero, or whether he stands at one of the earth's poles in a temperature as low as 75 degrees below zero, the heat of his blood remains a little above 98, a little below 99. An outside temperature change of 200 degrees does not immediately change the body temperature very materially. That's because the Creator of this superb physical organism was a Master Mind, the great First Cause.

How true the following editorial comment on the before-mentioned cartoon is: "The rhinoceros mouse rejects what he cannot understand, and understands very little. The preposterous atheist rejects what he cannot understand and he, too, understands *very little*. A mouse would be very foolish to deny man's existence merely because man understands and performs that which is beyond mouse-comprehension. The atheist is foolish to deny the existence of a Supreme Authority in the universe. The mouse who imagines that the hand in which he lies is a mere accident is foolish but excusable, because he is a mouse. The man in the hand of Eternal Power, insisting that the universe is a 'Fortuitous Concurrence of Atoms' is infinitely more foolish than the mouse."

"Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God,
And bow before Him and adore."

The reasoning of those who deny a Personal God—the creating First Cause—does not appeal to the Christian, and is like the following: Suppose

we stand together on the pier as a huge ocean liner draws alongside, say for example, the Queen Mary, and we heard someone say, "A lot of people think that ship is the result of someone's carefully designed plans, but I know better. There really was no intelligence at work on it at all. The iron, by some mysterious process, gradually came out of the ground and fashioned itself into plates; slowly, holes were formed in the edges of these plates and rivets appeared, flattened themselves out on either side. After a great time, by this same process, the engines were in place, and one day some men on the seashore found her floating quietly in a sheltered cove." We probably would consider him a lunatic, and would move farther away from him into the crowd to escape his senseless chatter. Why? Because we know that where there is a design there must be a designer, and having seen other productions of the human mind, just like the steamer in question, we reasonably could not believe otherwise than that it had been planned by human intelligence and built by human skill. It would be idiotic to consider it in any other light.

Yet there are men, not considered fools, although so styled in the Bible, who tell us that the solar system evolved from its nebulous state by chance, that in some mysterious way it came into existence, that there really was no higher intelligence to be considered in connection with it. They tell us they know no God but Nature. They offer us the anomaly of design without a designer, of creation without a Creator, of effect without cause, and to escape from this dilemma have been known to ask, if God be considered the "great First Cause" then account for Him. Who made God? Such a question is a contradiction of terms, for it is evident that no cause could make the First Cause, otherwise the first cause would become the second cause, which is mathematically impossible.

Indeed to our human finite minds, God is incomprehensible, but a universe which just happened is quite inconceivable. And so we can see the force of the words, "It is hard to believe in God, but it is harder not to believe in Him." The fact that a blind man sees not the blue sky, does not make the sky less blue nor non-existent, neither is God's existence dependent upon what man may affirm or deny, or may comprehend, or fail to comprehend.

EVOLUTION

Is there no Living God?

Then is there no life in me?

If God be not, then I am not,
Nor could I ever be.

For life must needs proceed
From some primeval cause;
No self-creating thing is known
In all vast Nature's laws.

But "Science" falsely called,
Dares to dictate to God;
It contradicts His Holy Word,
While atheists applaud.

It says man was a beast;
 And that he slowly rose
 By lazy stages, till at last
 He came as man to pose.

If men evolved from beasts,
 Will scientists explain
 How man has lived so long as man
 And still doth man remain?

When did the process cease?
 And why evolve no more?
 Surely a further change must come
 If change did come before.

'Tis true a grub may grow
 And change its outer form;
 From chrysalis to butterfly,
 No more to live as worm.

But man was not made so,
 Nor can he change his state;
 As man he was, and man will be
 To time's remotest date.

For God did man create
 By special word and deed;
 Let not earth's vain philosophy
 God's record supersede.

Let evolution go—
 A HUMAN theory—
 Hold fast God's faithful Word and know
 By faith LIFE'S Mystery.

A Correct Conclusion

The noted writer, Bruce Barton, in his book, "What Can a Man Believe?" outlines the process of thinking by which he arrived at the conclusion that there is a Personal Creator, a great First Cause. Describing his "creed," Mr. Barton first of all tells why he believes that he himself exists. He says:

"(1) I believe in myself. I know that I am. The most important discovery I ever made was that when I got my toe into my mouth it was not quite the same as when I got a corner of the blanket of my crib into my mouth. I discovered that my toe was the limit in that direction of the thing I was beginning to think of as me. When I got my toe into my mouth, my mouth had a feeling of satisfaction and so did the toe. With the blanket it was different. There was a great division in the universe; there was 'me,' and the things outside of 'me.'

"A little later I made another discovery. If I cried hard enough my mother would come to me, but the moon and the ceiling would not. So there was another division in the universe; the things I could influence by crying for them, and the things that would not be influenced by my tears. In other words, the things like me—my mother, father, sisters and brothers and other folks—and the things unlike me, walls, ceilings, sun, moon, trees. To both those kind of things I sustained certain relations, as I very early learned; for example, it made a difference whether I fell out of bed into my mother's arms or whether I fell out onto the floor. There were three ways in which I assured myself of myself. The first

was my knowledge that when a pin stuck into me I was much less happy than when I had my dinner and was almost asleep. That is to say, I knew the difference between pleasure and pain; I could feel. The next was when I knew what I wanted and tried to get it in the only way I had mastered, by crying for it. That is to say, I had the power of will. Last of all I began to think. I have kept at all three of these processes, more or less, ever since. And no philosopher can talk me out of the first article of my creed.

"(2) *I know that I am intelligent.* This is the second article. I can plan as well as think. I can lay out a program covering a week, a month, a year, five years, with a probability of going through with it, foreseeing difficulties and making provision for the unexpected. Given a certain result I can reason back to the causes; and *vice versa*, being provided with the elements of a problem, I can formulate them into an answer. I know that my intelligence (and by 'me' I mean, of course, mankind) is the highest and most powerful thing in the natural universe. Nature is subject to it, for I can harness the winds and waterfalls, remove mountains and cause rivers to turn back on their courses. All animals are subject to it, for I can outthink and outplan them. They have a wide range of emotions; they fear, hate, love, sorrow, perhaps they dream; but I alone stand erect, looking back as well as forward, capitalizing experience, predicating the future on my memory of the past, seeing for myself, in imagination, a more favorable set of circumstances and proceeding by my own will to make my dreams come true. I have intelligence.

"(3) Thus far there is nothing in my creed which the most critical modern man would not accept. A bank president would okeh it; an income tax collector would, perhaps, reluctantly say, it is all right; a chartered accountant would certify it. Comes now the only step which requires imagination. Comes now an act of faith. Because I Have Intelligence there must be INTELLIGENCE behind the universe. Let us venture to repeat that. Because I Have Intelligence there must be INTELLIGENCE behind the universe. Why? Because otherwise the universe has created something greater than itself, for it has created me; and the assumption that the lesser can produce the greater, that something can come out of nothing, does violence to my common sense. I cannot conceive or accept it. In other words because I AM, I believe that GOD IS."

The Ultimate Cause

All phenomena are caused. All the facts of human experience, the birth and development of every living being and the formation of the earth and the other planets, are phenomena that have appeared in an ordered succession of events. Thus every thoughtful person believes in a series of causes and effects in nature, each effect becoming the cause of some other effect. Now the acceptance of this as a fact logically compels one to admit that there must be a beginning to any series, that is, there never could have been a first effect if there had not been a first

cause. This First Cause to us is Deity—"Jehovah" is His name—and because we cannot tell where the First Cause came from is not a satisfactory reason for denying that He exists, else we might as well deny the existence of the millionth effect which, for sake of argument, might happen to be this world. If we admit one cause as ever having existed, we are bound eventually by deductions to arrive at the FIRST CAUSE. If nothing exists but phenomena, we must allow thought to follow back the series of events and causes without limit, that is, to infinity, without ever coming upon a First Cause. If however, we admit the existence of an Absolute Self-sufficient Being, we arrive at last at a First Cause; which not being an event, but a Self-sufficient Being, is not the result of any cause. This is, undoubtedly a necessity of human thought, if one is to live a life of faith.

An American thinker, "Dinan," has expressed this necessity of thought forcibly as follows: "Accepting this principle, which no one will deny, that for every event there must be a cause, the question next arises, how far does it legitimately carry us? The notion that the principle of causality can only be abstractly applied has led some to argue that it can only result in an eternal succession of causes and effects. We have, then, to ask the question, What can be evolved from the idea of cause as it exists in our own minds? Does this idea demand finality, or is it satisfied with an endless series? In other words, does the same necessity of thought, which requires us to believe in cause at all, require us equally to believe in a First Cause? The objector may urge, 'I hold to causation; but why must I believe in a first cause? What greater difficulties are there in an infinite succession of causes than in an original and self-existent cause? Both are absolutely incomprehensible; both raise difficulties which I cannot solve. But why compel me to choose one of these dilemmas rather than the other?' The objection, at first sight, seems plausible, but loses its force when we reflect that *an infinite series does not make a cause*, and a cause is precisely what reason here demands. *The real alternative does not lie between an infinite series and a first cause, but between accepting a First Cause, or rejecting the idea of cause altogether.*"

We know how electricity manifests itself, and have really define electricity so that all may thoroughly understand it seems impossible. Then why do we believe there is such a force or power known as electricity? Because we see the manifestation of its existence all about us. Similarly, though we do not know where God came from or every particular about Him, REASON compels us to believe in Him.

Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to Nature's Laws in every case; and she will discover the astounding TRUTH, that back of all the intricate machinery of Nature, is the hand of its great Author, the Intelligent, Omnipotent God. To realize the existence of this mighty God, is but to dread His

omnipotent strength, unless we can see Him possessed of benevolence and goodness corresponding to His power and this we do see in His written Revelation to us, The Bible, which holy men of old wrote as they were energized by God's spirit.

"The Heavens declare Thy glory Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy Word,
We read Thy name in fairer lines."

Psalm 19:1—"The heavens declare the glory of God,
and the firmament showeth His handi-
work."

Psalm 139:14—"I will praise thee: for I am fear-
fully and wonderfully made: marvel-
ous are Thy works; and that my soul
knoweth right well."

Psalm 14:1—"The fool hath said in his heart, there
is no God."

Isa. 40:12, 15, 25, 26—"Who hath measured the waters
in the hollow of His hand, and meted
out heaven with the span, and compre-
hended the dust of the earth in a
measure, and weighed the mountains
in scales, and the hills in a balance?
Behold, the nations are as a drop of
a bucket, and are counted as the small
dust of the balance. To whom then
will ye liken Me, or shall I be equal?
saith the Holy One. Lift up your
eyes on high, and behold who hath
created these things; that bringeth out
their host by number: He calleth them
all by names, by the greatness of His
might, for that He is strong in power;
not one faileth."

Psalm 90:2—"Before the mountains were brought
forth, or ever Thou hadst formed the
earth, and the world, even from ever-
lasting to everlasting, Thou art God."

Heb. 4:13—"Neither is there any creature that is not
manifest in His sight: but all things
are naked and open unto the eyes of
Him with whom we have to do."

Psalms 139:6—" (Indeed) Such knowledge is too won-
derful for me; it is high, I cannot at-
tain unto it."

Rom. 11:33-36—"O the depth of the riches both of
the wisdom and knowledge of God!
How unsearchable are His judgments,
and His ways past finding out!

For who hath known the mind of
the Lord? or who hath been His coun-
sellor?

Or who hath first given unto Him,
and it shall be recompensed unto Him
again?

For of Him, and through Him, and
to Him, are all things: to whom be
glory for ever."

Psalm 20:2—"Give unto the Lord the glory due unto
His name."

Signs of the Approaching End

SINCE the Scriptures so clearly show that the "end of the world" does not mean the destruction of the literal earth, but merely the end of the present era of sin, selfishness and death, any evidences, prophetic or otherwise, which indicate the imminence of the new order of things, should be hailed as "good news."

The fact that in the past earnest but ill-advised religionists have prematurely announced the coming of the Lord, and have grossly misunderstood both the manner and the purpose of His coming, should not deter us now from examining the prophecies which have a bearing on this important subject. Indeed, we should be close students of Biblical prophecies in order that we might, if possible ascertain just where we are on the stream of time; and especially what the prophets have predicted for our day.

If we find that the Bible accurately describes both past and present world events, it will be another good reason why we should have confidence in its message concerning the future.

While Jesus was still on the earth His disciples asked Him what would be the "signs" of His second coming and of the "end of the world," or age. In reply He gave a number of very definite signs by which His followers would be able to identify the closing days of this "present evil world." One of these signs appertained to the natural seed of Abraham—the Jewish nation. The Master said:

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." He evidently used the capital city of Israel, Jerusalem, as representing the entire nation; and meant that Gentile governments of the earth would continue to hold subjective control over that people, as well as over the land of Palestine itself, for a definite period of time, which He here refers to as the "times of the Gentiles." The fact, therefore, that a league of the leading nations of the earth are now undertaking to protect Israel from being further "trodden down," should not pass unnoticed by Bible students.

The subjection of the Jews to Gentile rule began more than six centuries before Jesus' first advent, at the time when Nebuchadnezzar took the nation captive to Babylon—606

B. C., to be exact. In the second chapter of Daniel's prophecy is an account of some of the circumstances surrounding the beginning of this period of Gentile supremacy. Nebuchadnezzar was on the throne of Babylon at that time, and the Lord used a very dramatic way to indicate that with him began the period referred to by Jesus as the "times of the Gentiles."

Four Gentile World-Powers Foretold

Nebuchadnezzar had a dream, which, upon awakening, he could not remember. He was induced to send for Daniel, a Jewish captive, who was able not only to remind the king of his dream but also to give him its interpretation.

Daniel explained that in the dream the king had seen an image like unto a man. This image had a head of gold, breast of silver, belly and thighs of brass, legs of iron, and feet and toes of iron mingled with clay.

As the dream progressed the king saw a stone cut out of the mountains without hands; and this stone smote the image on its feet, causing it to fall. After the image fell it was ground to powder, and the wind blew it away as the chaff from a summer threshing floor. Then the stone that smote the image began to grow, and it continued growing until it became a great mountain that filled the whole earth.

Daniel's interpretation of this curious dream is one of the most remarkable things in the entire Bible in that it gives an accurate preview of Gentile history, beginning with the new Babylonian supremacy, on down through the centuries even to the present day. In this divine interpretation the prophet identifies the Babylonian empire as being pictured by the "head of gold." To the King of Babylon, Daniel said:

"Thou O king art a king of kings: for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them. **Thou art this head of gold.**"

Prior to this God had favored and recognized none but the Jewish nation. But now the Jews had been made subjects of Babylon; and the king of Babylon was recognized by God as the first of that long line of

Gentile rulers who, for a long period of time, was to hold the Jews under their control as a subject people, with divine sanction. This then, was the beginning of the "times of the Gentiles."

But Daniel did not close his prophecy with his identification of Babylon as the "head of gold." He continued, telling Nebuchadnezzar that with the downfall of his kingdom there would arise another, a two-fold empire, represented by the two arms of silver. This proved to be the Medo-Persian empire, which conquered Babylon a few years later.

Daniel also told of a third empire represented by the "belly and thighs of brass." This kingdom, as history shows, was Greece, which succeeded Medo-Persia as a world power of outstanding recognition.

And Daniel didn't stop there either—he went on and foretold the rise of the great military (iron) power of Rome; even calling attention to its two parts, Eastern and Western, with capitals at Rome and Constantinople, as represented in the two "legs of iron." Truly Rome was an iron kingdom!

And in his foretelling of the successive world powers that would come and go before the old world ends, Daniel stopped in just the right place, he mentions only four. He didn't go on and describe a fifth, because there wasn't to be a fifth universal Gentile world power. Daniel here accurately portrayed history for more than two thousand years in advance.

The reliability of any historian depends on his accuracy; and Daniel was accurate, even though recording history in advance. Hence we can have confidence in him; even as did Jesus, who quoted him in Matthew 24. It is this same dependable Prophet Daniel who describes events of our day; of which we shall note more as we proceed.

If, by divine Providence, Daniel was able to foresee and predict accurately more than two thousand years of the world's most important events, it would seem that we should trust him in respect to the few things which he says are still future.

But to return to the interpretation of the "image." When the Roman empire began to wane there was no other power capable of stepping in and taking its place as dictator of the world. Rome began rather, to

split up into smaller states or kingdoms. Thus the "feet and the toes" of the image, with the disintegrating influence of "clay mixed with iron," aptly represents what actually happened following the hey-day of Rome's military supremacy.

Then the prophet continues, telling us that the "stone cut out of the mountain without hands," which "smote the image upon its feet," and then grew until it became a "great mountain that filled the whole earth," represents the Kingdom of God and that this Kingdom is to be established "in the days of these kings"—the feet-and-toes kingdoms. He also assures us that this Kingdom which is to be set up by the God of heaven shall "break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44.

Now we have the whole prophetic vision before us, showing the successive empires of Gentile supremacy, beginning with Babylon, and continuing down through the centuries to the collapse of Rome as a universal empire, and finally to the breaking up of every vestige of Gentile rule by the setting up of the Kingdom of God on the earth; this latter to be accomplished "in the days of these kings."

In the Lord's warning to Israel of a "seven times" period of punishment, we have a clue as to how long the "Gentile times" were to be. Most students of Biblical time prophecies agree that a "time" or year in symbolic language means 360 literal years; and that the "seven times" of the Gentiles represented 2520 years. Beginning in 606 B. C., this period would end in 1914 A. D.

We should remember, however, that Biblical time prophecies merely point out important landmarks or turning points in the affairs of nations; and then, only insofar as those affairs relate to the plan of God.

The end of the "times of the Gentiles," in 1914 A. D., was the turning point between the old and the new world—when the old world would begin to die, clearing the way for the new. But we should not expect too much to happen all at once; although tremendous changes already are apparent in the world's national and political setup.

World Changes in Progress

Jesus said, as already noted, that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Thus we should expect that when the end of this period was reached there should

be something to indicate a change in Israel's status among the Gentile powers. And so we do. As a direct result of the world war which began in 1914, the Jews of the world are no longer officially without recognition, but are being protected, nominally at least, by the "League of Nations." Surely this denotes a definite turning point in the affairs of this down-trodden people.

While the orthodox Jew has always had his eyes turned longingly toward the land of the prophets, and while Zionism had made some little progress prior to 1914, yet it was not until General Allenby drove the insolent Turks out of Jerusalem during the World War, that any marked degree of freedom was granted to the Jew in the Holy Land.

And as the Jews are thus coming back into their own and into favor with God since 1914, the Gentile nations have been rapidly disintegrating. Many of these kingdoms, particularly those represented in the "toes" of Nebuchadnezzar's image, have already crumbled.

So outstanding have been the many changes that have occurred the world over since the end of Gentile Times in 1914 that it is not uncommon even for noted statesmen and writers to refer to the pre-war days as the "old order," and to speak of the present era as a "transition period" leading into a new order.

Inasmuch as the end of the age does not mean the burning up of the literal earth, we are able to see that the "signs" appertaining thereto do not need to be interpreted in such a way as to make them all terminate in one single day. We can see, then, that the old world is already ending, and that already there are evidences that the new age is at hand.

This incoming new order is what the Bible describes as the Kingdom of Christ, or the Kingdom of God—the divine rulership that is to supplant the present imperfect governments of earth. The Bible gives many titles to the new King of earth, and one of them is "Michael"—meaning, "who as God." This title indicates that the new King will represent God, the Creator.

Indeed, the prophet declares that, "The God of heaven shall set up a Kingdom." True, this new Kingdom will be "for the people," but it will represent God, the Creator, and will function by divine authority and power, enforcing His laws. The people will not be asked to vote for it, nor will its establishment and suc-

cess depend upon human wisdom and ability.

It is this Michael, the Messiah and representative of Jehovah, that is referred to in that wonderfully accurate prophecy of Daniel, chapter 12. There we are informed of a time when "Michael" shall "stand up" to assume control of earth's affairs; and the prophet indicates that the first results of this will be, "a time of trouble such as never was since there was a nation."

Is it a mere coincidence that as the Gentile nations crumble, and the Jews start back to Palestine to revive their national existence, there also should develop this foretold "great time of trouble"? We think not!

And who will say that we are not even now going through at least a part of this trouble? Jesus, in Luke 21:26, cited this prophecy of Daniel 12, and explained that because of this foretold "time of trouble," men's hearts will fail them for fear, as they look forward to the things coming upon the earth.

Is there not a great deal of this anxiety already being manifested? So great is the "fear" now laying hold upon the people of Great Britain and other places that gas masks are being provided for private citizens, in preparation of the anticipated air raid which every nation feels will sooner or later come.

A dark picture, indeed!

What this "time of trouble" will be ere we get through it, no one can conjecture. Those who are acquainted with the death-dealing implements of modern warfare have tried to give us some idea of what might be expected, and what will probably happen. H. G. Wells, and others, have painted an extremely dark picture for us, but time alone will tell us how accurately they have guessed.

Spasms of Trouble Fulfill Prophecy

The Apostle Paul gives us further valuable information concerning the present development of world events, particularly in respect to this destructive trouble which is already afflicting the world. First he mentions the "times and seasons," and the fact that while the world would not be aware of the true significance of the times in which they were living, yet the "brethren" of Christ would "know perfectly." He points out that when the wise men of the world would be saying "peace and safety, then sudden destruction" would come upon them "as travail

upon a woman with child."—1 Thes. 5:1-4.

Everybody knows that the general agitation for peace among the nations and peoples of the earth, looking toward the outlawing of war, began in a marked way only within the last twenty-five or thirty years. Yes, Peace Societies and Peace Congresses are strictly modern movements. Such efforts were almost unknown to prior generations.

Was it just a chance happening that coincident with all these great efforts toward world peace the most devastating war of all history should suddenly be precipitated? Is not this in marked fulfillment of Paul's prediction of "sudden destruction" that was to come as the nations began to agitate for peace?

But notice the manner in which this destructive trouble was to come upon the old order of things: it was to be like "travail upon a woman with child." Every mother knows what that means. Travail comes in spasms, with periods of "easement" in between. The successive periods of easement usually grow shorter, and the spasm of pain more severe, until the birth of the child takes place. And thus far this great "time of trouble," which is to terminate in the birth of the new order, is developing exactly according to this Biblical picture of travail.

The World War

First, and exactly at the end of the "times of the Gentiles," came the World War, with all its horrible suffering and weakening effect upon civilization. The war ended, but the effects remained. It was supposed to be a "war to end wars," but the nations have been preparing for another war ever since the armistice was signed. It was to make the world "safe for democracy," but as an aftermath of the war dictatorships have been set up, and democracy has almost disappeared from the earth. It bankrupted the nations, but at the same time made thousands of millionaires, who, in fulfillment of another prophecy, have "heaped together treasures for the last days."

Indeed, it was a real "spasm," beginning suddenly and ending suddenly—and it was world-wide. When it ended the world was happy—insanely happy—for at least a day; not realizing that the war was but the first of a series of spasms that were destined to come for the purpose of bringing to birth an entirely new social order.

"Easement" and Further "Spasm"

Then began the "easement." Prosperity loomed, and everybody began talking about "getting back to normalcy." Yes the period of easement was on, the poor world's pulse seemed normal—at least the prosperous political physicians claimed that it was, and they boastfully announced that the patient had fully recovered under their skilful treatment.

Alas, how short sighted is human wisdom! These physicians did not understand that this is a case of "travail" preceding a new birth. They didn't know that the "Gentile times" had ended, and that all the kings of earth have had their day—so they looked forward with hope to a perpetuation of the old order.

Then, suddenly and without warning, in the fall of 1929, came the beginning of the second major spasm—and like the first one, it too was worldwide. Stocks everywhere tumbled in a day, and kept on falling. Banks failed, and businesses went bankrupt.

Turning from the hazardous stock market, many entrusted their money to the banks for safe keeping, only to find that the banks were eventually forced to close their doors. Some, who didn't trust the banks, bought gold and stored it away in vaults, or elsewhere, only to have it finally taken away from them as an emergency measure.

Thousands of factories closed, millions of men and women lost their jobs, long breadlines formed in nearly every city. Thus the poor world began to realize that she was in the throes of a depression that meant even more suffering than the first "spasm" had entailed.

Other "Spasms" Ahead

The depression "spasm" affected the entire world, and society's physicians went to work on the patient again, with the result that in the spasms one remedy or another has been tried; and in nearly every case "improvement" has been reported. In America it is claimed that the "depression" is over, yet the tragic fact remains that there are still ten millions or more of men and women out of work; and these millions of unemployed are daily becoming more and more of a problem to the government.

But, true to the illustration of "travail," the periods of "easement" are less clearly marked, and the birth pangs seem more and more to merge into each other, so that to-

day, while we are scarcely out of the depression, the dread spectre of another and even more ghastly war looms upon the horizon. It appears that this time it will be a class war, with the Rightists lined up on the one side and the Leftists on the other, prepared to carry the life and death struggle between Capital and Labor through to the bitter end. Whether or not this will be the final spasm before the birth, no one can say; but we can rejoice that soon the new Kingdom will actually be established.

The argument is frequently advanced by those who have little or no faith in the prophecies of the Bible that these events which students of the Bible refer to as "signs of the approaching end," are merely a matter of history repeating itself. But let the reader take notice that nearly all the points thus far considered involve unusual happenings in world affairs such as heretofore have been unknown in all the annals of human history. This is especially true of the next point to be considered.

Increase of Knowledge

In the same 12th chapter of the prophecy of Daniel wherein the prophet tells of the present "time of trouble" that is daily becoming more severe, he gives us some further valuable and striking information concerning these "last days" in which we are living. Daniel designates this same period as the "time of the end."

It is clear now that when Daniel here speaks of the "time of the end" he has reference, not to the approaching destruction of the earth, but to the end of Gentile supremacy over the earth. Concerning this period the prophet says: "In the time of the end many shall run to and fro (on the earth), and knowledge shall be increased."

Simple words, these! But deep in meaning! It has only been within the lifetime of this present generation that people have really started "running to and fro." We are now a world of travellers! And why? Because, suddenly, there has come an unprecedented increase of knowledge, which has made possible the inventions of new modes of travel, just as the prophet predicted.

Sir Isaac Newton, noted philosopher of the 18th century—who also was a believer in the Bible—studied this prophecy of Daniel; and upon the basis of it he concluded that the

time would come when people would travel as fast as fifty miles an hour!

Voltaire, the noted French infidel, made a great deal of sport of the mighty Newton for being so foolish as to make a rash prediction of this kind, and especially for using the Bible to prove it. It would be interesting to know what Voltaire would say were he to be awakened from the sleep of death now.

Today, those who travel on the highways no faster than twenty-five miles an hour are usually in the way of ordinary traffic; while 150 miles an hour is modest speed for an airplane. Those who now hold views similar to Voltaire's as to the supposed absurdity of Bible prophecies, and who are alive today to see their fulfillment, might find it profitable to stop and calmly think the matter over.

The younger members of the present generation are inclined to forget that all our wonderful blessings of invention and travel are peculiar to this generation. Our grandparents knew little or nothing about them. In the early days of railroading many otherwise intelligent persons claimed that the railroads were "inventions of the devil to carry immortal souls down to hell."

If even a college professor of fifty years ago had said that the time would come when we could sit in our homes and converse with people across the seas, or around the world, without as much as a wire or other visible connections, his friends would have said, "Poor man, it's too bad that he studied so hard." But here we are today, accepting these miracles as commonplace, not realizing that they have come in fulfillment of divine prophecy.

A hundred years ago or thereabouts, it was not unusual for members of Parliament in Great Britain to be unable to sign their own names to important documents. What would we think of a ten-year-old child today who couldn't read or write? And remember, all this 'increase of knowledge' was prophesied to come in "the time of the end."

The Gathering of the Nations

Let us consider still another prophecy that has a very close bearing on the times in which we are now living, indicating that we are indeed witnessing the closing scenes of the world's nighttime of sorrow and death. The prophecy reads:

"Therefore, wait ye upon Me, saith the Lord, until the day that I rise

up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy."—Zeph. 3:8, 9.

The point in this prophecy which reveals the time of its fulfillment is its reference to the "gathering" of the nations. Everybody knows that it has been only within the last few decades that invention and progress have brought all the nations of the earth together in such a way that now none of them can exist in entire isolation from the others.

That great Economic Conference of sixty-six nations, held in England in the summer of 1933, though abortive in its objective, nevertheless served as a good illustration of how the present "family of nations" actually has been gathered into a compact interdependent group during the "time of the end."

That London Conference was called in open acknowledgment of the fact that unless the nations can agree on some unified economic and monetary policy, the whole structure of civilization is liable to crumble. But alas, no real agreement was reached at the conference; with the result that since then there has been a mad race among the nations in which each one seeks to arm in preparation for an ultimate bloody conflict for supremacy, which in the end must inevitably result in the destruction of all of them even as the prophet foretold.

Yes, Zephaniah predicted the utter failure of all these get-together efforts of the nations in these "last days"; and the reason he assigns for such failure is that the time has now come for God to express His righteous indignation against a selfish and corrupted society—a world that has perfunctorily professed His name but has deliberately disobeyed His laws.

The prophet declares that God's vengeance will be expressed in such a manner that the whole "earth" will be devoured by the fire of His jealousy. If the "earth" could be "devoured" by a "beast"—as previously noted—it also could be "devoured" by the "fire" of God's jealousy; the language being symbolic in each case; with no reference to a literal earth, a literal beast, or literal fire.

The symbolism of "fire" is very enlightening. Here it indicates the utter destruction of the present or-

der of selfishness; following which will come the administration of the Kingdom of Christ, that through it the people may have an opportunity to return to the worship and service of the true God.

That Zephaniah's prophecy has no reference to the destruction of the literal earth, nor of all the people upon the earth, is clearly shown in verse 9, which reads: "For then (after the fire), will I turn to the people a pure language (truth), that they may all call upon the name of the Lord, to serve Him with one consent."

From this it is evident that the people will not be burned up, but will have an opportunity to return to God and to serve Him after the symbolic "earth" is "devoured" by the "fire" of God's jealous indignation—the great "time of trouble."

NOTE—The foregoing article is chapter 7 of the booklet "God and Reason"—the one published in last issue being chapter 6, inadvertently referred to as chapter 5.

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THE DAWN
136 Fulton Street,
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The Christian Life

The Ark of the Covenant

Showing the Meaning of the Ark and its contents; how God intends to bless the people through the Christ in glory, and giving encouragement for the development of the Christian life.



GOD'S instructions to Moses relative to the building of the Ark of the Covenant are found in Exodus 25:10-22. The concluding words of this passage read: "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." From these words it is evident that this piece of furniture with its contents, located in the most holy of God's typical tabernacle, is intended to represent the manner in which He will deal with and bless the people of the world in the carrying out of His plan for reconciling the human family to Himself.

In this Ark of the Covenant we have the two fundamental aspects of atonement brought to our attention; namely, the satisfaction of justice as represented in the mercy seat, and the enlightenment of the people concerning this great provision of God's love, and the terms of the New Covenant upon which it is available, as represented in the tables of the law which were placed in the ark. Here is brought to us in powerful symbolism the fact that more than the mere payment of the ransom was necessary before the world could be reconciled to God—that the knowledge of this "gift" must be imparted as well as the terms upon which it may be accepted.

These two phases of the at-one-ment work are carried out in antitype during the Gospel and Millennial ages. During the Gospel age the work of sacrificing is going on. First, there was the sacrifice of the antitypical bullock, our Lord Jesus, and His blood was sprinkled upon the mercy seat. Then comes the sacrifice of the Lord's goat class, made acceptable through the merit of Jesus' sacrifice. The better sacrifices completed, then will come the age of blessing described by the Apostle John, in Revelation 21:3, saying, "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."

God will not deal directly with the people during the Millennial age, even as He did not deal directly with Israel during the typical age. In the type, God dealt with the High Priest, and he in turn represented God in dealing with the people; and this arrange-

ment was carried out in a very particular manner. Only between the cherubims overshadowing the mercy seat and the Ark of the Covenant did God commune with Aaron. So it will be in the next age, God will deal with the people through the antitypical High Priest, and then only in harmony with the arrangements typified by the Ark of the Covenant.

The only true foundation upon which lasting reconciliation with God can be effected is that of a heart knowledge of Him and of the glorious attributes of His character. Jesus said, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3.) This principle is true of the church, and will also be true of the world in the next age. The whole plan of God for human reconciliation is calculated to accomplish its ends by revealing God to the people, and encouraging them to become like Him. That's why a knowledge of the truth is so important to the church now, and why that knowledge will be so important to the people in the Kingdom period. Nowhere does the Bible indicate that either membership in the true church of God, or salvation on the human plane in the next age, is obtainable on the basis of ignorance.

Not that a mere theoretical knowledge of God's plan is in itself the vital consideration. No, not that; but what is necessary now, and will be also necessary in the next age, is that through a knowledge of God's plan, the individual learns to know God, to become acquainted with His glorious character, and to come into harmony with Him by becoming like Him. In the beginning man was created in the "image of God," and not until that image is restored, either actually or by faith through heart obedience, will anyone be fully reconciled to God.

It is in harmony with the foregoing that we find the Ark of the Covenant so beautifully representing the various attributes of God's character as they operate through His plan for the reconciling of a lost world. First, we have the mercy seat pointing out the justice feature of God's plan, and of God Himself. "Justice," as administered by fallen human beings, is often void of mercy, but not divine justice. Divine justice, in fact, guarantees mercy to all who come unto the Father through Christ because satisfaction has been made upon the mercy seat. Divine justice required that satisfaction be made, but now that it is made, those who hear and accept, may

"come boldly to the throne of grace," there to "obtain mercy," and find grace to help in time of need. And the same guarantee of mercy will also be given the people of the world in the next age.—Heb. 4:16; Rom. 11:30, 31.

The Cherubims and Shekinah Light

And it is interesting to note that the two cherubims, which evidently represent divine love and divine power, are actually a part of the mercy seat in that they are formed of the same piece of gold. This tells us in no uncertain way that God's love and God's power stand ready to cooperate in the reconciliation plans as soon as the blood is sprinkled on the mercy seat. And has not every Christian proven this to be true? Have we not experienced the warmth of divine love, wafted to us by the precious promises of His Word? And have we not been sustained by divine power through those promises and by His providential watch-care over us? Yes, divine love and divine power have been doing their part in the preparation of the body members of the Christ since the blood of the antitypical Bullock has been sprinkled on the mercy seat; and as soon as the blood of the antitypical goat shall have been sprinkled, Love and Power will again go forth, this time to bring blessings to "all the families of the earth."

It was above the mercy seat and between the cherubims that the shekinah light appeared, manifesting the presence of God. Light being a fitting symbol of wisdom, this seems to complete the illustration of God's glorious character. It was His wisdom that made the whole plan of reconciliation for a lost world—a plan that satisfies His justice; that reflects His love, and gives His power an opportunity to be exercised in the carrying out of all the divine provisions to save the world from sin and death. And it is by divine wisdom, brought to us through the spirit of the truth, that we are able to understand and appreciate all the glorious attributes of God's character as they are reflected through the truth of His plan.

Thus does the Ark of the Covenant, being the embodiment of the divine plan, reveal to us the manner in which God meets with and blesses His people—His people of this age, and those who will become His people during the age to come. In addition to this, and in keeping with the divine plan, it also reveals the very important part the Christ, Head and body, occupies in the reconciliation program. Moses was commanded to place the tables of the law, called the "testimony," inside the Ark of the Covenant." In 2 Corinthians 3:3, 7, the Apostle Paul shows that the antitype of those tables of stone is the church, styled by him the "epistle of Christ." An epistle is an instrument by which a message is conveyed; hence the "epistle of Christ" is that means by which the message of salvation through Christ is to be conveyed to the world of mankind during the period when the New Covenant is being made with all the people.

This message of salvation will be the basis of the

New Covenant, even as the Law given at Mt. Sinai was the basis of the typical covenant. In the type, it was God who wrote His law on the tables of stone, so in the antitype God also, through the operation of His spirit of truth, is writing the Law of the New Covenant, His law, upon the hearts of those who are to be His "coworkers" in bringing the terms of the New Covenant to the people. And when we realize that the typical tables of stone were among the things placed in the Ark of the Covenant, how it brings home to us the high position of favor that is to be granted to the faithful overcomers of this Gospel age. Indeed, as the antitypical tables, it places them in as a very part of the divine arrangement for human reconciliation.

Precious Promises

Jesus said, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.) This promise of Jesus is much akin to the one given in Isaiah 53:12, which reads: "Therefore will I [Jehovah] divide Him (Jesus) a portion with the Great; and He shall divide the spoil with the strong"—those who "overcame" as He overcame. It is hard to grasp the reality of all this. It is no wonder that St. Paul prayed "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."—Eph. 1:17, 18.

"His inheritance in the saints": *Our* inheritance in *Him*, as joint-heirs with Christ is beyond human comprehension, yet the apostle is here stating something that makes us marvel even more as he refers to "*His*" [Christ's] inheritance in the *saints*." How can this be? Evidently it is in the sense that when we surrender our wills to Him, permitting Him to work in us to will and to do of His good pleasure, that He is writing His law in our hearts, thus causing us to become like Him in character, and thereby prepared to be "workers together *with Him*." (Phil. 2:13; 2 Cor. 6:1.) St. Paul alludes to this when he says, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in *His* kindness toward us in Christ Jesus."—Eph. 2:4-7.

Yes, God shews forth the riches of His grace towards us through Christ in order that we, being made like Him, may reflect the glory of His character to others. We are able to do this in a limited way even now, and as we lay down our lives showing forth His praises we are thereby being prepared unitedly as the "epistle of Christ," to bear testimony of His love in a concrete and effective way during the time when the New Covenant is being made with

the people. And how beautifully all this is represented in the fact that those typical tables of stone, bearing the testimony of the old Law Covenant, were placed in the Ark of the Covenant, which pictures the divine attributes as they are reflected in God's plan, centered in the Christ!

The Christ Shares the Divine Nature

The Ark of the Covenant was overlaid with gold, while the mercy seat, together with its cherubims, were made of solid gold. Gold being a symbol of the divine nature, thus reminding us again of the high exaltation of the Christ in the Divine Plan. Jesus Himself was exalted to the divine nature at the time of His resurrection, and the church is promised this same high exaltation. The Apostle Peter says that unto us are given "exceeding great and precious promises that by these ye might be partakers of the divine nature."—2 Pet. 1:4.

We recall, also, that one of the things placed in the Ark of the Covenant was the golden bowl of manna. This manna, unlike that which the Israelites were required to gather each morning, did not corrupt. Thus, again, does the Lord remind us of the incorruptibility of the Christ. There is an allusion to this in Revelation 2:17, where we read: "He that hath an ear let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the *hidden manna*."

Those acquainted with the divine plan know that until Jesus was raised from the dead, Jehovah, our Heavenly Father, was the only one in the entire universe who possessed immortality; that He was alone on the divine plane. Jesus was the first to be exalted to that high position with the Father, and the church is promised the same high exaltation. This feature of the divine plan should also help us to understand the meaning of the apostle's words when he speaks of God's inheritance in the saints. It means that God will have a company of beings on the same plane with Himself, members of His own immediate divine family.

Those Who are Called of God

The high exaltation of the Christ, as symbolized in the Ark of the Covenant, would be almost staggering to the Christian's faith were it not for the many assurances of the Word, both in symbol and by definite promise, that this is indeed the portion that God has elected to give to those who are faithful in following the Master even unto death. Even Jesus Himself would not have aspired to such a high position in the divine plan had not God called Him to it. Concerning Him we read: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. And He saith also in another place, Thou art a priest forever after the order of Melchisedec."—Heb. 5:4-6.

And just as this definite call, or invitation was ex-

tended to Jesus, so also it is given to the "many sons" who are to be glorified with Him. (Heb. 2:10.) The words of the Apostle Paul are reassuring on this point. He says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also *called*: and whom He called, them He also [previously] justified: and whom He justified, them He also [previously] glorified (honored)."—Rom. 8:29, 30.

Aaron's Rod That Budded

Aaron's rod that budded was also put into the Ark of the Covenant, and by this the Lord again assures us of the elect quality of the Christ. There is quite a history attached to Aaron's rod, and it is through this that we are able to know definitely its true significance in connection with the other things symbolized by the Ark of the Covenant and its furnishings. The account of how Aaron's rod became the rod that budded and brought forth almonds is given in Numbers 17:1-10. It seems that a dispute arose in Israel as to whether or not Aaron, as the head of the Levitical tribe, was the one whom God had really chosen for the priesthood. Murmuring arose among the heads of the other tribes, so the Lord adopted a very unique method of demonstrating His choice in the matter.

He commanded Moses to take twelve rods, one to represent each of the twelve tribes of Israel. On these rods were to be written the names of those who stood for each of the tribes, including Aaron's, as representative of the family of Levi. Then these rods were to be laid up in the tabernacle. The understanding was that the rod which the Lord caused to bud would be the rod belonging to the one whom He had chosen for the priesthood. When the rods were examined the next day it turned out that Aaron's was the one which the Lord had caused to bud, and in this manner the Lord demonstrated, beyond question, exactly whom He had chosen for that high office in Israel. Then the Lord commanded Moses to put Aaron's rod into the Ark of the Covenant. Thus does He tell us that if we have heard the call to follow Jesus in the path of suffering which leads to glory, we should accept it and aspire to the high calling, in full assurance that such aspirations will have the divine benediction.

God's call by which He is manifesting His choice of who will compose the "little flock" is indeed a very circumscribed one. This call comes to us through the Word of Truth, the "gospel of Christ, for it is the power of God unto salvation." (Rom. 1:16.) It is true, of course, that the followers of the Master are exhorted to broadcast this message; yet it is evident that in the divine providence, it is only permitted to reach and be appreciated by those whom the Lord desires to call.

There is much evidence that God overruled the sending forth of His message of truth during the period of the early church. Cornelius, one of the

first Gentile converts, had been in the right attitude of heart for some time before the message of truth, the divine calling agency, was permitted to reach him. Yes, God had a definite time for the opening up of the high calling to both Jews and Gentiles, and we may be sure that He has a definite time for it to close. As the opening of the call was manifest by His permitting the message of truth to go forth, so its close will be apparent when, in His providence, it is no longer possible for anyone else to hear that message.

So, dear one, if through the truth, you have heard the call, do not hesitate to accept it and to enter the race for the prize, because it is God that is calling. We say this positively, because it is unthinkable to suppose that while God opened the door to the high calling by causing the truth to go forth, He is not now able to prevent that message from continuing to go forth, and for that reason will be obliged to say to some that while they heard the call through His truth, they could not be accepted because He had failed to stop the message from going forth. No brethren, God is not carrying on His work in a haphazard manner any more in this end of the age than He did in the beginning of the age; hence, no matter how much zeal His people may manifest for preaching the truth, when the message has accomplished in full the divine purpose pertaining to the Gospel age,

God will see that it is no longer permitted to go forth. To take any other view than this is to suppose that God, having issued the call, is not able to withdraw it when sufficient number have been reached to make up the foreordained number of the little flock.

What a glorious inheritance, then, is symbolized in the Ark of the Covenant! Only through the merit of the shed blood of the Redeemer, sprinkled first on the mercy seat for us, can we hope to attain such glory. The apostle says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in *hope of the glory of God.*" (Rom. 5:1, 2.) Ah yes, the "*glory of God,*" that glory symbolized by the cherubims, by the shekinah light, by the mercy seat, and by the gold, that glory which is to be reflected to the world of mankind through the members of the Christ because God's law, the law of the New Covenant, will have been written in their hearts by the holy spirit. The "*glory, honor and immortality*" symbolized by the golden bowl of manna is to be ours if we are faithful even unto death, and are accounted worthy to be among God's coworkers in the great privilege of reconciling the lost world. May this glorious hope inspire us to greater diligence in our effort to become Godlike, and may our unworthiness humble us before Him, so that He may work in us "both to will and to do of *His good pleasure.*"

Treasures From God

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."—Matthew 6:19-21.

DAILY each Christian should be assured of his heavenly treasure. His heart should be yielding the output of love, faith and obedience. He should be enlisting his talents and his material effects in the divine service; for it was Jesus Himself who said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke 16:9.

We have heard the story of the rich man who dreamed he went to heaven and found a miserable shack awaiting him there, whereas his humble gardener had a mansion. When the millionaire complained of this, believing that a mistake must have been made, he was told, "The great Master Builder does the very best He can with the material sent up."

There is a great truth contained in this story. While there is something that God can reckon to us, there are quantities that He cannot reckon to us, but which we must actually possess. Obedience was never reckoned to anyone at any time. In its very

nature it cannot be imputed, but must be the essential elementary attitude of the person to be dealt with. A person is either obedient or he is not. To be sure, circumstances might force him to a certain course of action that might bear the semblance of obedience, but actually would not be such. And then, as to faith, How do we receive it? Is it instilled into us by some miraculous process, or is it reckoned to us? We reply that faith is not acquired in either of these ways.

Just here, however, the question may be raised in some minds, Doesn't the Apostle say that faith comes from God, his words being, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God?" (Eph. 2:8.) It would seem that in this text the apostle is alluding to the grace or favor of salvation which did not come from ourselves, or by reason of any virtue we might possess. Of course, there is a sense in which all good things come from God; for whatever fine elements of character we, by nature, possess have descended to us from the original perfection given to Adam. But the point we wish to make and emphasize is that we must actually possess and exercise the qualities of faith, obedience and love; for God cannot make up to us any deficiency in such things. He can only place at our disposal the means by which we may develop them.

In achieving such development, we are laying

up heavenly treasure; we are increasing in God-likeness; we are growing more like the Master. Our hope is becoming more real. As a great man said, "Earth is receding, heaven is approaching, God is calling." The vanity of earthly things, and the futility of worldly ambitions become more apparent to us as we progress in the pathway of righteousness and truth. And the righteousness of God and His truth has come to us through our understanding of the Divine Plan. We have our treasure safely deposited in the Kingdom of Heaven Savings' Bank, and so long as we leave it there, it is safe. We can say with all assurance of the apostle, "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.) Ah, yes, He'll gladly keep it, and in due time we'll receive it at His hands "if we hold the beginning of our confidence steadfast unto the end."—Heb. 3:6, 14.

A Legitimate Desire

There is nothing selfish about our wanting to gain the heavenly treasure. We must remember that the patriarchs and prophets of Old Testament times had a vision of future happiness and life coming to the earth, and that they lived and witnessed valiantly and faithfully for God in the hope which faith in the divine promises had engendered in their minds. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13.

True, the people of the world keep hoping for something better in the future of the present age; but to those who can see the mighty currents of human affairs sweeping the world on to a crash of the social structure such as shall lead to the establishment of the divine Kingdom, the future glows with the radiance of the highest progress and the grandest beauty. As Jesus died in order that the divine image and likeness might be restored to man—the lost treasure of human perfection found once more—even so the church has a similar desire. It is not merely the desire to get to heaven that stimulates the followers of Jesus, but the desire to assist in giving back to men the treasures of peace, health, happiness and life. The privilege of rendering such a service may also be regarded as a treasure, and it is one that makes the strongest possible appeal to all those who are activated by an altruism similar to that possessed by the Master Himself.

Then, as for the "crown of glory that fadeth not away," (1 Pet. 5:4.) "Truly there is a wonderful lure about such a treasure from God—a treasure set forth by so many of the divine promises." It cannot possibly be wrong for us to take these promises to ourselves, to let them dwell in our minds. At times we hear it said of a man that he is a pillar in the church, or a pillar in society; but from God's Word we get the promise, "Him that overcometh will I make a pillar in the temple of my God,

and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, . . . and I will write upon him my new name." (Rev. 3:12.) What a wonderful amount of treasure is contained in such an assurance as that! And can we form any adequate conception of what it will mean to receive the treasure of "glory, honor and immortality" at the hands of God?

My heavenly treasures fairer grow,
The world fades out to me;
The daily joy in Christ I know
Seems rising like the sea
When hither swings the mighty tide,
And floods the sands deep, far and wide.

Ah, yes, great treasures from God! May they win you—those who have been called, those who have tasted of divine grace, those who have beheld the beauties of the truth. And God will assuredly make up to them for all they have suffered in following the Master here below. Oh, great will be the glory for them!

Something in Advance

The apostle says that we have received the "holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." (Eph. 1:13, 14.) It is as though God had given us some payment in advance. Or, it is like looking through a glass and beholding the great reward of the future. In the typical tabernacle of the Jews, the Holy was a kind of foretaste of the Most Holy. The golden candlestick with its seven branching lamps gave light. And just pause to think what the light of heaven will be. In that glorious place, there will be no darkness of ignorance, superstition, or misconception: for "God is light, and in Him is no darkness at all." (1 John 1:5.) The Holy of the tabernacle also contained the table of unleavened shewbread. And, by contrast or comparison, just try to imagine the feast that heaven will afford. First, there will be the great feast of truth, with every part of God's Word clearly understood. Then there will be the glorious banquet of joy in dwelling with our Lord and with the various members of His Body. And how truly we shall find that "We shall know each other better when the mists have rolled away." And as for the feast of harmony and love, who can even imagine what that will be like? In the tabernacle, too, there was the incense altar, and this reminds us that the incense of praise and devotion to God begun here, will last throughout the countless ages of eternity.

Today we possess the truth in earthen vessels, and thereby hangs a tale. In one of his stories, Henry Van Dyke tells of a handful of clay on the bank of a river. It was only common clay, heavy and course: but it had big thoughts of its own value and wonderful dreams of the exalted place it would fill in the world in due time.

Overhead in the spring sunshine, the trees whispored among themselves of the glory that was return-

ing to them with the budding out of their leaves and with the birds that would build their nests in their boughs and sing beautiful songs. And so they drank in the golden sunshine and looked up to the blue skies and rejoiced, in the full-hearted manner of trees.

The flowers, glorious in their bright robes, smiled to the kindly springtime, and began to congratulate one another on the loveliness that had come to them. The river, glad of its strength, sang its song of freedom as it buoyantly leaped forth, thinking of its youthful strength and of its work in turning the mill wheels, making beautiful the landscape, and floating great vessels down to the ocean where they could sail to other lands.

And the clay said to itself, 'My time will surely come to be of some use in the world. Long I have remained hidden here, but to every one there comes a chance to succeed. So I'll just wait and be patient until the big event comes into my life. It is bound to come if I can but maintain my soul in patience.' One day the clay was lifted from its bed, tossed into a cart and jolted over a rough road. This was not a pleasant experience, but the clay said, 'This is necessary, and my future glory will be all the greater and the more appreciated because of this rough treatment.' Then the clay was put into a trough and beaten and trampled and stirred. And this, too, seemed to be a thing grievous to be borne.

Then the clay was put on a swiftly revolving wheel and whirled about till it seemed about to fly to pieces. Yet it felt that it was taking on a new form and that great beauty would result therefrom. Yet this was not so bad as its next experience; for it was now put into an oven and fires were kindled about it. The heat was penetrating and fierce and worse than all that the clay had suffered from the hot sun when it lay in the bank. However, it endured its sufferings for the sake of what was to come.

Treasure at Last

And now the clay was taken out of the oven and placed on a board. Surely its reward of suffering was now at hand; surely it was a thing of beauty. But nearby there was a pool of water, and looking down, the clay saw its reflection. Gracious! It was only a common flower pot. It had no glory, no beauty, no honor; and it murmured against its maker, saying, 'Why hast thou made me thus?' Many days the clay lay there. Then it was filled with earth and something hard and dead-looking was thrust into it. And the clay said to itself, 'This is the worst of all. They have filled me with dirt. Surely I am a failure.' Then it was taken to a greenhouse, and soon it felt that something was growing up in it.

And now the reward of all the clay's trying experiences was really at hand although the clay knew it not; for the earthen pot was carried into a great cathedral, and thousands of persons looked toward it admiringly. It did not understand, and so made inquiry as to the cause of all the admiration. "Why, do you know," said one, "you are carrying a royal

sceptre of lilies? Their petals are white as snow, the heart of them is pure gold." Then the clay was content, and silently thanked its maker because of the wonderful treasure which it contained.

And so the Apostle Paul, writing to the Corinthian Christians, said, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But **WE HAVE THIS TREASURE IN EARTHEN VESSELS**, that the excellency of the power may be of God, and not of us."—2 Cor. 4:6, 7.

"Know ye not that your body is the temple of the Holy Spirit?" wrote the apostle. (1 Cor. 6:19.) And since the holy spirit and the truth are inseparable, the one operates through the other. That is, our bodies are the temples of the truth. There is something particularly interesting in that word Temple. One thinks of a massive structure with stained-glass windows, great aisles, columns, and impressive architecture. But how could such a grand building be compared to the human body? While such a comparison is made, it is quite unfavorable to the literal temple, for the human body is immeasurably more wonderful than anything that man can build.

The Value of our "Earthen Vessels"

Regarding stained-glass windows, think of these wonderful colored windows in the human body called the eyes, where the light is focused on the retina and sets up stimuli which are carried to the brain by the optic nerves and transmuted into sight. Think of the marvelous mechanism of the ear which supplies us with all the wonders of sound. Think of the voice box, called the larynx, with its capacity to translate thought into speech and song. Think of the dexterity of the hands capable of doing so very many useful and remarkable things. And then think of that masterpiece, the brain, with its hundreds of millions of cells, and involutions and convolutions, its grey matter where that amazing thing called thought is produced. Oh, what a marvelous temple is the human body, with its grand capacities and great possibilities! Yet, after all, it is but an earthen vessel, and now it is imperfect by reason of the Adamic fall. But this earthen vessel is the repository of the heavenly treasure which is called Truth; and because our bodily capacities are many,—in which respect we are different from the earthly flower pot—therefore the truth can find expression in us in various ways.

We can use our eyes as a means of storing the truth in the memory by means of the printed page. How well Jesus had the truth stored in His perfect memory! How mightily He defeated the adversary with, "It is written!" The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119:11.) So our eyes may be utilized as our means of gaining more of the divine treasure of truth. Our sense of hearing can also be utilized in this way. We need not listen to slanderous or defamatory tales, or to anything that it would not be

kind, to listen to. And as for our lips and tongues, under the guidance and influence of the Holy Spirit they will not say unlovely things. It is recorded of the Master that "All bare Him witness, and wondered at the gracious words which proceeded out of His mouth." (Luke 4:22.) What power there is in words either to help or to harm! And, as for the power that lies in suggestion, perhaps that is far greater than we can realize.

The Power of Suggestion

One time a sister in the truth was feeling disheartened by a set of discouraging circumstances, when another sister in the truth called upon her. At the end of a short conversation, the first sister exclaimed, "I just feel that I can never make good." And the visiting sister said, "Oh, I feel sure that you will make good." Now those words, so timely, were like a tonic to the disheartened one. She said to herself, "Sister S. must see something in me. I should hate to disappoint her. I must brace up and try and do better." And she did. Afterward at different times, when she felt the pressure of hard and trying circumstances, she thought of those cheering words which came to her mind over and over again, "I feel sure that you will make good." Truly such words which came to her mind over and over again, were highly potent for good.

Yes, indeed, the power of suggestion is one to which we are more or less susceptible. How careful we should be to impart suggestions of the right kind, so that we may help others to hold the treasures of the truth while we, ourselves, continue to hold them. It is mean to strike a blow at someone's mental stamina by means of a harmful suggestion. When we are physically ill, how distasteful it is to hear people talk about all the cases "just like ours" where the victims of the ailment have either become hopelessly incurable or have died. But if we are feeling depressed spiritually, then, indeed, harmful suggestions are even worse. "I hope you are not going out of the truth," does not sound like a very helpful suggestion. While there is nothing actually wrong

with words like these, nevertheless, they sound a good deal like, "You are going out of the truth, and no one is to blame but yourself."

If we think that one is deviating from the truth, let us not give him negative suggestions, but those that are positive, helpful and kind. Our lips can be very effectively used in the Lord's service, if we are actuated by love divine. "A word fitly spoken," said Solomon, "is like apples of gold in pictures of silver." (Prov. 25:11.) And every Christian will do well to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips." (Psa. 141:3.) Not only should we be desirous of preserving the treasures of truth in our own hearts, but we should be interested, also, in seeing others preserve these same treasures, as riches beyond compare.

As for the treasure awaiting us when we enter the heavenly Kingdom, this, too, will come from God; and it should be daily becoming a greater reality to us in prospect. If we could but realize what is implied in immortal life, with its great powers and capacity for usefulness and helpfulness together with its innate abounding joys and pleasures of an enduring character, all our trials, heartaches and suffering of whatever kind would pale into insignificance and we would feel impelled to exert all our human energies and utilize all our earthly means to attain it. And only such faithful service now can expect the *full reward promised* for the future.

Let us sum up the matter by saying that today, then, we have the treasures of love, faith and hope. We have the glorious truth, which is the basis of all other things. We have the divine guidance and supervision of our affairs and lives. We have peace amid the storms and alarms of the world. We have the privilege of communing with God. We have fellowship with those of like precious faith. We have joy in the Lord's service with the prospect of "the crown of life" reserved in heaven for us. What more could we desire? What more could we ask? As we pursue the way of love and life, let us appreciate all the great things we enjoy day by day. Yea, let us be thankful for all the wonderful TREASURES FROM GOD.

Three Divine Messages

God speaks to the churches at Sardis, Philadelphia and Laodicea, admonishing, approving, and holding out the great reward of faithfulness unto death in the service of righteousness and truth.

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore, thou shalt not watch, I will come

on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3:1-6.

THE word Sardis is said to signify "that which remains." The church at this period had an outward appearance and form of godliness, but lacked an appreciation of truth itself. The Lord urges her to fan

the little life that is still left in her into a flame. She is told to remember the favors she has received of God. Some Bible scholars believe that Wycliffe was the special angel or messenger to this stage of the church. One great service that Wycliffe rendered was to translate the Bible into English. A schism in the Catholic Church—two popes, each claiming infallibility and earthly headship, yet bitterly denouncing each other caused Wycliffe to see that Papacy was utterly wrong. He took his stand as one of the great Reformers. He attacked the doctrine of the Mass, and held up the one great sacrifice of Christ as the all-essential matter pertaining to salvation. To him the Papacy became "the abomination that maketh desolate."—Dan. 11:31; 12:11; Matt. 24:15.

"Remember therefore how thou hast received and heard." The church had received the English Bible at the hands of Wycliffe, and had heard the things he said regarding the great errors of the Papacy. She should have been grateful for this degree of light, which was a pronounced step in the right direction. The warning given to her was that unless she should repent, the Lord would come upon her as quietly and stealthily as a thief.

Yet this church contained few persons who had not defiled their garments. Their appreciation of the merit of Christ's sacrifice had kept their garments clean: Their faith in the blood of Jesus was not derived from the Roman Catholic system. The promise made to them, therefore, was that they should be covered with the robe of the righteousness of Christ and should walk with Him in white, not having their trespasses imputed to them, but having a justified standing before the Lord. This, indeed, would make them worthy in the sight of God.

Blessings for the Overcomers

"He that overcometh, the same shall be clothed in white raiment, etc." The special overcoming referred to here was probably the overcoming of the Papal system. It is always hard to extricate oneself from a system of bondage and error. It means the loss of earthly friendships and sometimes quite severe persecution. When the members of the true church shall have proved themselves faithful unto death, and received their glorification in the heavenly Kingdom, we read concerning them, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:7, 8.) This will be actual and not imputed righteousness.

In the Book of Life are written the names of all the followers of the Master. God knows the names of every one of His own. He will not make any mistake. There will be some who will come to Him and claim to be His people, saying, "Have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But He will say unto them, "I never knew you: depart from Me, ye that work iniquity."

(Matt. 7:22, 23.) The fact is that He had never recognized them as prospective members of His bride class. But He will not be ashamed of His own true people, even as He said of each one, "I will confess his name before My Father, and before His angels."

The Philadelphian Message

"And to the angel of the church in Philadelphia write, These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and that shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My Word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name."—Rev. 3:7-12.

The most prominent "angel" of the Reformation was Martin Luther; and he is believed by many to have been the special messenger to the church at Philadelphia. Truly, Luther struck a tremendous blow at the Papacy when in the year 1517, he nailed his ninety-five theses to the church door at Wittenberg. Speaking of Luther's courage, a commentator says: "Luther's declaration at the Diet of Worms, as he stood alone before the princes of Germany and the stern Emperor Charles V., is worthy of a Paul, and illustrative of the text, 'Thou hast kept My word, and hast not denied My name.' 'Unless,' said he, 'I shall be convinced by Scriptures (for I can put no faith in popes and councils, as it is evident that they have frequently erred and even contradicted each other); unless my conscience shall be convinced by the Word of God, I neither will, nor can recant, since it is unworthy of an honest man to act contrary to his own conviction. Here I stand; it is impossible for me to act otherwise—so help me God.'"

Luther gave the German people the first translation of the Bible in their own tongue. Putting the Word of God in the hands of the people has ever led to advancement. The people could now see for themselves what the Papal hierarchy had kept away from them. New light, however, when faithfully followed, means persecution, imprisonment, and frequently death. But the doctrine of justification by faith was a great stride in the right direction, and one of Luther's theses expressed the thought that those who truly repent of their sins and confess them to God,

have full and free remission, without the payment of any price to priests, who represent an earthly system.

In some respects Luther counselled moderation, and was not as radical as some of the other reformers. It was his thought that when one assumes an extreme position, he is more likely to fail of his objective than when he is more moderate; but, while some have criticized Luther for such an attitude of mind, the fact remains that he launched the great ship of the Reformation in Europe, leaving it to others to steer that ship as best they could. After all, too much should not be expected of one man. It was a remarkable thing for Luther to openly oppose the power and greatness of the Papal system in a doctrine which led to the complete repudiation of the confessional to the priests and the sacrifice of the Mass.

"The key of David" has reference to the fact that the Lord has the key or opening power in regard to every affair connected with the Kingdom of God, and He can give this key to any one whenever He desires such a person to use it. We remember that He gave the Apostle Peter the keys of the Kingdom, and that by means of his discourse to the people, the apostle opened the door to the spiritual Kingdom at Pentecost for the Jews, and then, three and a half years afterward, he opened it for the Gentiles.

Pertinent Views

From Z. 1916 we take the following:

"There is considerable similarity between the work begun at Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light when all had been darkness, the separation of the true from the false, and a new start in the way of truth. No doubt all the powers of Satan were exerted to close the door then opened; but 'He that is true' had said, 'and no man can shut it.' Compared with the mighty hosts of their enemies, the little band of Reformers had but 'a little strength;' but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say, 'Thou . . . hast kept My word, and hast not denied My name.'

"During the Philadelphian period, especially during the first and last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one—a pillar in the true and eternal Temple—a part which cannot be removed while the structure exists. During their trial state, their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. 'The Lord knoweth them that are His,' and in due time will fully and eternally acknowledge them."

The Lord promised to keep His Philadelphian people from the hour of temptation that was to come

toward the close of the Gospel Age. These were to be 'perilous times,' times of testing and delusion, of many pitfalls and snares, and times when many would fall away from the faith; and the Scriptures, foretelling this last period, said, "Who shall be able to stand?" The Philadelphian church had its own troubles indeed, but was preserved from the "hour of temptation." The spirit of selfishness is abroad today, and is tremendously on the increase. Spiritism is rampant, and hundreds of delusions are abroad. Men are "lovers of pleasures more than lovers of God;" also, "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Infidelity, agnosticism, and materialism are all around us. It is a time when faith will assuredly be tested to the limit.

God Speaks to the Laodiceans

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3:14-22.

Of those who have accepted the Harvest Truth and believed in it today, the majority feel convinced that Pastor Russell was the angel or messenger to the Laodicean stage of the Church. The Pastor had investigated the various creedal systems and had found that while they had some truth, they were all greatly wanting in the various vital phases of the truth.

The first matter that particularly caught his attention was the teaching of Second Adventism. An earthly phase of the divine Kingdom found room for many passages of Scripture that could not otherwise be applied. He studied the doctrine assiduously, and it seemed to open up the Bible and cast real light upon its pages. Then, he discovered something in the Greek word "parousia"—that it meant "presence," and should always be so translated. He found Dr. Wilson's *Emphatic Diaglott* to strongly support his findings in this connection.

One thing led to another. The Pastor discovered the nature of the human soul, the truth on mortality

and immortality, the value of the ransom as adequate to offset the penalty against the race, the real purpose of the call of the church, the period of the Harvest, and the meaning of the various parables relating thereto, the great Highway of Holiness of the Millennial age, the two-fold character of the divine Kingdom, the proper application of the doctrine of "election" to this present Gospel age period, and that "free grace" of the Bible was a thing of the future when all the world would have its opportunity for life and its blessings. The result of all this was the presentation of a connected, harmonious interpretation of the Scriptures, that set forth the wisdom, power, justice and love of God in an entirely new light, and that made the Bible a new book to all true seekers after righteousness and truth.

Many of those who read "The Divine Plan of the Ages" and grasped its meaning, came to realize that they had not fully understood a single doctrine of the Word of God. Here was, indeed, an astounding outburst of light which caused the pages of Holy writ to glow with the radiance of hope and made the creeds of the Dark Ages seem like a hideous nightmare. Such a wonderful measure of truth would cause division and separation at any time in the church's experience, and so it was that in this period, the Harvest of the Age, the great separating work was begun and has continued until the present time.

Interesting Facts about Pastor Russell

From the *CYCLOPEDIUM OF AMERICAN BIOGRAPHY* we take the following life sketch, which was written some years previous to the Pastor's demise:

"Chas. Taze Russell—Author and Clergyman, was born in Allegheny, Pa., Feb. 16th, 1852, son of Joseph Lytle and Ann Eliza (Burney) Russell, both of Scotch-Irish stock. In early life he was associated with his father in merchandizing, and he was thus hindered from completing a college course, but his studies were continued under private tutors with remarkable success. During his youth he became interested in theology, and in 1869 was disturbed at the doctrine of eternal torment; but on becoming a still closer student of the Bible, decided that the doctrine was the result of a misinterpretation of figurative passages.

"It is according to his belief that the theological disputes of the world were based upon a misconception, that the Bible teaches that utter destruction is the penalty of Adam's transgression, that the man Christ Jesus ransomed Adam and all his posterity at the cost of his human being; that the resurrection to the Divine Plane of being by the Father, and that his investiture with divine power means the blessing of all of Adam's race with an opportunity for knowledge and obedience unto life everlasting in an earthly paradise in due time during the Millennium. But meanwhile, during the Jewish and Gospel Ages, special elections prevail under severe testings, developing some to be joint-heirs with Christ in His Kingdom, a Little Flock, the "Seed" of Abraham, under Christ their Head.

"He concluded that Christians have divided the Bible among themselves instead of uniting on a complete Bible. The results of his personal investigations were epitomized in "The Divine Plan of the Ages," 1886, a book approved by many of the denominations, though bitterly opposed by the majority. From 1873 onward he devoted all his time and money toward the promulgation of his Bible harmonies, though continuing his commercial interests for about ten years longer under the care of assistants.

"In 1879 he started the semi-monthly journal 'Zion's Watch Tower.' In 1881 The Watch Tower Bible and Tract Society was organized for the promulgation of his writings. He became its President, and placed his entire fortune at its command.

"He is the Pastor of a congregation of about 500 meeting every Sunday at the Bible House, Allegheny, but devotes alternate Sundays to preaching in the principal cities of the United States.

"The Divine Plan of the Ages,' 1886; 'The Time is at Hand,' 1889; 'Thy Kingdom Come,' 1891; 'The Day of Vengeance,' 1879; 'The Atonement between God and Man,' 1899; 'The New Creation,' 1903, constitute the six volumes of his Millennial Dawn series. Some of these have been re-published in German, French, Swedish, Danish, and in raised letters for the blind. The first named volume is now in its 1,192,000 edition, and several of his smaller brochures run at about 1,000,000 each. A few of these are, 'Our Lord's Return,' 'Why Evil was Permitted,' 'The Bible versus Evolution,' 'What Say the Scriptures about Hell?' 'A Reply to Robert Ingersoll,' 'Tabernacle Shadows of the Better Sacrifices.' Those who accept Mr. Russell's expositions ignore all sectarianism, repudiate all denominational names, and hence are not mentioned in census reports. While his followers probably number less than 50,000, the influence of his teachings is believed to have been felt in every congregation of English-speaking Christendom."

Newspapers and the Pastor's Writings

The Pastor's weekly sermons were handled by a newspaper syndicate. Over two thousand newspapers, with a combined circulation of fifteen million readers, at one time published his sermons. All told, more than four thousand papers used his sermons.

Concerning his activities the "Continent" said: "His writings are said to have greater circulation every week than those of any living man, a greater, doubtless, than the combined circulation of all the priests and preachers in North America."

The Photo Drama of Creation was a marvellous production. It consisted of four parts, and took four evenings to show it all. Many persons were brought into the truth by means of the Photo Drama. The manager of a big theatre up in Canada said it was the finest production he had ever beheld.

The Pastor's books are masterpieces of Bible exposition. The statements found in Volume IV of Scripture Studies are being fulfilled today in such a wonderful way that one might think it had been written during the present year. In this book the growing power of Communism is clearly delineated, as well as those forces which are so strenuously opposing it; and the world is arraigned just as the Bible arraigns it, and the great hope of the Divine Kingdom is shown to be the one and only hope for humanity.

Volume V sets forth the philosophy of the Ransom sacrifice, which is presented with such surprising lucidity that it causes one to wonder why it was that these things were not seen before. This volume also makes clear what the soul really is, and the questions so commonly raised regarding mortality and immortality are all cleared up to one's entire satisfaction.

Volume VI is an exhaustive exposition of the "Call of the New Creation." It presents the divine law for the Church of Christ, the only body of people with whom God is directly dealing during the present age. It sets before the reader what real Christianity means, and makes very clear just what are the foes with which the follower of the Master has to contend.

But perhaps the most complete book of all is Volume I, for it outlines the mighty plan and purpose of all the ages, and shows just why God has taken so long to bring His plan to a full consummation. In this volume the great mystery or secret of the Bible is cleared up and shown in all its glorious reality.

Volumes II and III deal respectively with Chronology and with the Harvest period of this Age, and, also with the inauguration of the Divine Kingdom after the final cataclysm of trouble on the nations of the world shall have run its course.

The Laodicean Church Arraigned

The message that God delivers to the Laodicean stage of the Church is that she is lukewarm and therefore cannot be used as a mouthpiece of truth. If a beverage is cold or hot, it is palatable, but if neither cold nor hot, and merely tepid, it is not so agreeable to the taste, making it undesirable. To be "rich and increased with goods," may appear to be very good and desirable to worldly-minded persons, but not in the sight of God. In Revelation 18 we read: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

The nominal church systems of today are in a deplorably sad condition—"wretched and miserable, and poor, and blind, and naked." The only

true riches comes from the truth, and these systems have rejected the truth. They are blind. Their adherents cannot even see that Christ Jesus is "the beginning of the creation of God," that He is not His own Father, His own Son, and Himself all in one, and that He is not that power called the Holy Spirit which God has given to the true church and which He will pour out upon all mankind in due time. They cannot see that the condition of the world is hopeless unless the Lord intervenes in the affairs of man and nations. They cannot see the purpose in the death of Jesus. They cannot answer the question, What is the soul? Is there anything at all that they can clearly discern? Verily, they are spiritually blind. And her leaders and teachers are called, "dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." They "cannot understand," and they are likewise said to be "blind." And "If the blind lead the blind, both shall fall into the ditch."—Isa. 56:10, 11; Matt. 15:14.

And then they are "naked," for they are not robed in the righteousness of Christ, which alone gives us our standing before the Lord. In fact, many of them believe that Jesus came to earth merely to give an example in righteous living; therefore, they make much of His life but little of His death, and so, as Milton said, "The hungry sheep look up and are not fed."

All these should come to the Lord and confess their failure to witness for Him and ask for His eye salve, that their eyes might be anointed and opened, and receive at His hand the pure gold of truth, the most valuable thing in all the world. But while this is what they should do, it is certainly what they are not doing. The tendency in Christendom today is to drift along with the crowd and to close eyes and ears to whatever might lead in the direction of real Christian service and true sacrifice.

But while the Lord has repudiated the nominal systems, He is standing at the door of the individual heart. Here at this portal, He has been knocking with the time-knock of prophecy; and, in the case of those who have opened the door, He has come in and has made them to sit down to meat and has come forth and served them, just as He said He would do. So these who truly have "hungered and thirsted after righteousness" have received the satisfying Harvest Truth, and it has not only satisfied their longings, but has caused them to rejoice with exceeding great joy.

The promise to the overcomers of the Laodicean period is that of future kingship, even to sit with Christ in His throne. Having found them worthy of His favor here, the Lord will be able to "entrust to them the true riches of glorious association with Christ Jesus in the administration of the government of the world in the age now dawning. Truly that is a heritage worthy of the best endeavors of every one who has made a "covenant with Me [the Lord] by sacrifice," and who is resolved to be faithful unto the end of the narrow way.—Psa. 50:5.



International Sunday School Lessons



CHRISTIAN SPEECH AND CONDUCT

Oct. 17—James, chapter 3.

1 My brethren, be not many Masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain yield both salt water and fresh.

13 Who is a wise man and endued

with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

GOLDEN TEXT: Let no corrupt communication proceed out of your mouth.—Ephesians 4:29.



HE epistle of James is written to the church of Christ. The writer holds forth the value of self-control, particularly in regard to the tongue. He is not laying down any law for the world; for the world is not in covenant relation to God. The people of the world have not consecrated their tongues, their voices, their brains, or any other part of themselves to God. But the Lord's followers have consecrated their lives, and all they are and have to the divine service. Therefore they are called "new creatures" in Christ, because now they are under the higher law, the law of sacrifice, the law of divine love, and about this law the world at large knows absolutely nothing.

The tongue is one of the finest possessions that we can use for the Lord. Concerning our Lord Jesus we are told that the people marvelled at the gracious words that proceeded out of His mouth. There is power in words to cheer and encourage the hearts of those around us, to impart hope when circum-

stances seem against them, to stimulate them to a greater zeal for things that are good, and to point out to them that "the way of the transgressors is hard" and will eventually lead to death. Words can lift up or depress, can bind up the wounds of sorrowing hearts, or can be the means of leaving those wounds worse than they were before.—Prov. 13:15.

While the taming of the tongue would be a big task for man unaided by divine power, we know that the Lord can give grace whereby this task may be accomplished. Some of God's people can testify today that they formerly had unruly tongues, but were enabled to bring them under control after they had stepped over the dividing line and ranged themselves on the side of God. One of the first things that the truth engenders in the mind is a desire for self-control. The Christian feels mightily ashamed of himself when his tongue gets the better of him, and he resolves that he will keep a more careful watch the next time. Certainly that is his attitude if he is a real Christian and is under the influence of the holy spirit of God. He wants to say those things that are unctuous, helpful and blessed in their effect upon others, and are thus glorifying to the great Captain of his salvation.

"Where envying and strife is, there is confusion and every evil work." How true this is! The world is full of envying and strife. Nations are jealous and envious of other nations. People living in humble homes are envious of those living in better homes. The Mosaic law told the Israelites that they were not to covet anything that belonged to their neighbor. "Godliness with contentment is great gain," says the Word of God. And again we read, "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."—1 Tim. 6:6; Heb. 13:5.

"The wisdom that is from above is first pure, then peaceable." The truth itself is first pure, and those who really love it are pure in heart. They are not of that number who will have "peace at any price," but will earnestly contend for the faith once delivered to the saints, using in the battle, not carnal weapons, but the shield of faith, the sword of the Spirit, and the helmet of salvation. At the same time, however, they are at heart real peace-lovers and peacemakers. In fact, they are the most genuine peace people in the world.

QUESTIONS:

Why does James speak so plainly about the tongue? Is this member more unruly and harder to control than other members of the body?

What is the only wise and proper way to harness the tongue and bring it under the law of divine love?

What is the value of peace? Is it the first great requirement of the divine law?

Describe the wisdom that cometh down from above. Is this wisdom available for all God's people? If so, how do they obtain it?

Who are the real genuine peace people in the world? How have they become such? How are they maintained in this state of mind?

CHRISTIAN RENEWAL

Oct. 24—Titus 3:1-11.

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the

washing of regeneration, and renewing of the Holy Spirit;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by His grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

GOLDEN TEXT: For the grace of God that bringeth salvation hath appeared to all men.—Titus 2:11.



HE Apostle Paul, writing to the Romans, said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the powers? do that which is good, and thou shalt have praise of the same."—Rom. 13:1-3.

The lesson inculcated is that of the recognition of constituted authority. In a general way, rulers maintain law and order without which there would be nothing but chaos, and confusion. Without the exercise of law our lives would not be safe for a single day. To be sure the laws of the land are not perfect, but what can we expect from imperfect human beings. They are the best laws that man knows how to make, and they could be much worse in many respects. If people would keep these laws

instead of breaking them all the time, the world would be much better off than it is.

We are told that the powers that be are ordained (set in the plan of human affairs; margin, ordered) by God. We know that God dealt with the Jews for a time, conferring favor upon them as His own special people, and giving them His own divine law. However, in due time He took away their independence and gave the power to the Gentile kingdoms. Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24.) Since God therefore still permits the Gentile kingdoms to continue in power it is not for us to become anarchists and try to overthrow them in any sense, whatsoever. God can take care of all the overturning, for concerning the Jewish government He said, "I will overturn, overturn, overturn, it: and it shall be no more [an independent kingdom], until he come whose right it is [to reign over it] and I will give it *Him*."—Ezek. 21:27.

"To speak evil of no man" is a splendid injunction. Evil speaking never does any good, but very often causes a great deal of harm. It is well known that a slander is a slander whether it is true or false. The one who slanders others does it not to help them but to injure them. Some one has said that a man has no more right to speak ill of another than to knock him down. We have heard of the Three Gates of Gold: (1) Is it true? (2) Is it kind? (3) Is it necessary? If what we have to say about another fails to pass these three gates, we might well question if it should be told.

The Apostle goes on to speak of the washing of regeneration and the renewing of the Holy Spirit. The renewing process is a gradual one. We do not go to bed one night and awaken the next morning to find ourselves full of the Holy Spirit and brimming over with a zeal for righteousness and for the truth, which has been imparted to us while we slept. In order to get the Holy Spirit, we are told to pray

for it. It comes to us largely through the study of God's Word, especially when we come to understand the meaning of that Word. Then as we apply the great principles of truth to our lives, we get more truth and increase in the Spirit of the truth. "Grow in grace and in knowledge," we are told, and "Keep yourselves in the love of God."—2 Pet. 3:18; Jude 21.

Foolish questions and contentions are to be avoided. They do not make meetings profitable and edifying to the brethren, but have a reaction that is entirely the reverse. In all things, the spirit of love should prevail among the people of God.

QUESTIONS:

Should the powers that be always be obeyed? What might be the exceptions to this general rule?

Is the recognition of constituted authority an important thing in life? At what time in life should we begin to learn this?

What is meant by the renewing of the Holy Spirit? How is the renewing work accomplished?

What is slander? What are the Three Gates of Gold? What are some of the foolish questions and contentions to be avoided?

THE MORAL ISSUE IN THE DRINK PROBLEM

Oct. 31—Rom. 13:12-14; 1Cor. 6:9-11; Gal. 5:16-24.

Rom. 13:12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

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, not 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.

Gal. 5:16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

GOLDEN TEXT: Walk in the Spirit, and ye shall not fulfill the lust of the flesh.—Gal. 5:16.



IN SO far as the moral issue in the drink problem is concerned, we may say that the indulgence in any appetite is immoral when it becomes immoderate. Man should control his appetites, not be controlled by them. A man made drunk by strong drink is a pitiful sight. So also is a man made drunk by jealousy, by cupidity, or by anger. Solomon said, "He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city." The truth of God's Word teaches self-control. Jesus' life

teaches a similar lesson, and so do the lives of Paul, John, Peter and others of the true and faithful followers of Jesus.—Prov. 16:32.

The Apostle says that we should cast off the works of darkness and put on the armour of light. In Ephesians 6, he tells us what the armour of light is. His words are, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

"But put ye on the Lord Jesus Christ." (Rom. 13:14.) We put on Christ by coming under his leadership, by becoming more and more like Him. Jesus said, "He that hath seen Me hath seen the Father," meaning that one who saw the Master's character with the eye of appreciation, saw the character of the heavenly Father. And likewise it should be true of the followers of the Master, that their characters should reflect the likeness of the great Head of the Church.

"Make not provision for the flesh." The best provision that one can make for the future is not provision for the flesh, but for our spiritual life. The important thing now is to maintain the attitude of consecration to the Lord. "Seek ye first the kingdom of God, and His righteousness; and all these things [food, clothing, etc.] shall be added unto you," said Jesus. "If God so clothe the grass of the field which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith." The people of the world, who do not in any sense belong to the Lord, are always grasping after the temporal possessions which they think will mean so much to them. And the more they obtain, the more they still want. That is the spirit

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of the world, but it is not the Lord's spirit.—Matt. 6:30, 33.

What a great contrast there is between the fruit of the Spirit and that of the flesh. Verily "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.) Unsanctified man has fallen a long way from perfection, and we can behold the fruit of the flesh all around us in the world. But in the divine sanctuary of truth is the development of unselfish love, the purest kind of joy, the spirit of peace, longsuffering and patience, gentleness, goodness, meekness and self-control.

The Apostle states very emphatically that the workers of iniquity shall not inherit the kingdom of God. Those of the world who will win life in the millennium will be required to get rid of all their evil ways. And those who finally obtain a place in the church of Christ will have to develop a love for righteousness. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."—Matt. 7:21.

QUESTIONS:

What is the full significance of putting on Christ?

What does walking in the Spirit imply? Can we have a full measure of the spirit of God?

When does the indulgence in an appetite become immoral?

Name the different parts of the armor of light, and explain the meaning of each of these parts.

What is the fruitage of the Spirit? Can this fruitage be developed now? If so, how?

CHRISTIAN CHARACTER AND PEACE

Nov. 7—Col. 3:1-17.

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affections on things

above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

GOLDEN TEXT: And let the peace of God rule in your hearts, to the which ye are also called in one body—Col. 3:15.



HE words of the Apostle apply to just one class of persons, *i. e.*, those who have covenanted to be dead to sin and to the world. Because these have left the old life behind, they are said to be risen with Christ. Furthermore, they are told to set their affection on things above, not on things on the earth.

There are not many persons in this class. The world at large knows nothing whatever about the relation existing between Christ and the church of this Gospel age, for this is the secret of the Bible, which the Apostle refers to as the "mystery which hath been hid from ages and from generations, but now is made manifest to his saints, . . . which is Christ in you, the hope of glory."—Col. 1:26, 27.

The author of the epistle to the Colossians points out that the gospel of Christ wipes out all racial and social lines of distinction. No matter what the nationality or the social standing, Christians are all one in Christ. Here is the greatest brotherhood on earth. In fact, it is the only true brotherhood, for it is founded on divine truth. Eventually, a similar condition will obtain on the earth, but it will take the Millennial Age to bring this fully to pass. God is not the Father of worldly people, but He is the Father of those who are taught to pray, "Our Father which art in heaven." These enjoy his highest favors and blessings during the Gospel dispensation.—Matt. 6:9-13.

Mercifulness, kindness, humbleness, meekness and longsuffering, are all jewels of character, adornments of the Christian. We are to remember that we brought nothing into the world, and neither can we carry anything out. All that we have is due to the favor of God. This realization should keep us humble. Then the mercy of God exercised toward us should keep us in an attitude of mercifulness toward others. If we are meek, we

are teachable, and, as receptive pupils we shall always be conscious of the fact that God is the great teacher. The Lord has exercised much longsuffering toward us, so we ought also to exercise the same disposition toward others with whom we come in contact, and especially with the fellow-members of the body of Christ.

As for charity or love, that is the greatest of all requirements, the very "bond of perfectness." (Col. 3:14.) Those who possess this Godlike quality will be willing to forgive others, remembering how much they themselves have been forgiven.

Then what a precious possession is the peace of God. "Peace I leave with you, my peace I give unto you," said the Master. (John 14:27.) This promise of the Master has been a wonderful legacy to the church. Divine peace robs sorrow of its sting, and sets out flowers along the way of life. "Be not anxious about anything," (Phil. 4:6, *Diaglott*) said the Apostle, "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." Money will not procure such peace as this, neither will worldly advancement or favor. We can secure it only as we are in contact with the Lord by means of prayer and the power of His Word. And so we are to let the Word of God dwell in us richly, for its promises are yea and amen, and it can help us in the darkest hour.

Furthermore, let us do all that we do in the name of the Lord Jesus.

QUESTIONS:

Explain the meaning of being risen with Christ in all that it implies.

What are the things above that we are to set our affections on?

What is the new man? How is he put on? And can he be put off?

How can we be sure that we have the peace of God? Just how does it operate in the mind?

What other adornments of character should the Christian have? And what is the practical value of these in this life?

THE CHRISTIAN MINISTRY

Nov. 14—1 Tim. 4:6-16; 2 Tim. 2:1-4.

6 If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

2 Tim. 2:1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

GOLDEN TEXT: Neglect not the gift that is in thee.—1 Tim. 4:14.



HERE is no more worthy calling than the Christian ministry. Those whom Jesus called to be the pioneer ministers of this Gospel age were not college graduates. From the Scriptures it is quite evident that not one of them had won the distinction of bearing a title or of obtaining a degree such as D. D., Ph. D., or Right Reverend, or any other kind of reverend, such as many nominal church ministers do nowadays. There were no such titles in those days. The brethren went by the simple names of Brother Paul, Brother John, etc. The manner of worship, too, was simple. It remained for a later period and for the establishment of the Papal hierarchy to bring to the fore an exalted clergy class with a multiplicity of man-made titles. Thus does man ever love to honor himself.

The early Christian ministers were mighty men in the cause of Christ. The Apostle Paul said, quoting from Psalm 44:22, "For thy sake we are killed all the day long; we are counted as sheep for the slaughter." (Rom. 8:36.) And then recounting his own personal experience he said, "Are they ministers of Christ? . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews fivetimes received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils

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CHILDREN'S HOUR



Choosing a Bride for Isaac



IN OLD Testament times the marriage customs were different from what they are in the various countries today," said Uncle Eb. "It is now the custom for young men to choose their own wives; but in olden times, frequently the wives were chosen for them. In the case of Isaac we find that he had grown up to be a very fine man, and the time came when he wanted to marry. Now he and his father were living in the land of Nod, which was the country to which God had called Abraham—But I see Peter's hand is up. What's the matter, Peter?"

"You said the land of Nod, Uncle Eb. Didn't you make a mistake? Wasn't it the land of Canaan?"

"Well now, Peter, to think you would show me up like that," said Uncle Eb. "And yet when one makes a mistake, he ought to be corrected, shouldn't he? Well, Peter, you are quite right, and I'm glad you set me straight. It was the land of Canaan, sure enough.

"Now what were the people called who lived in this land, the ones who originally belonged there?"

"Canaanites, weren't they?" said John.

"Yes, Canaanites is right," confirmed Uncle Eb. "Now then, Abraham didn't want Isaac to marry a Canaanitish woman. For one thing, these people were all idolaters and didn't know the true God. Now who can tell me the country from which Abraham had come?"

"I think it had a big name," said Esther. "Wasn't it Meso—some thing?"

"You mean Mesopotamia," said Uncle Eb. "Yes, it was also called Chaldea. Abraham is said to have come from Ur of the Chaldees. I suppose he frequently thought about that country. You see he had relatives living back there. And now he thinks that one of these relatives would be the proper bride for Isaac—one who knew about the true God.

"Well, one day Abraham—who was now an old man—called his servant named Nebuchadnezzar— or am I mistaken? By the look on John's face he doesn't think I'm right."

"That's an awful big name you used, Uncle Eb," said John. "But I think the man you mentioned was the king of Babylon and not the servant of Abraham."

"Ah, now you're talking," said Uncle Eb. "What strange slips your old uncle is making today. As a matter of fact, that servant of Abraham was named— let me see; I believe it was Eliezer.

"Yes, that's it. Well, Abraham told Eliezer what he wanted done concerning Isaac, instructing him to take a journey to the land of Chaldea and choose for Isaac a wife from the people who were his relatives. Now this was a long journey for one to make in those days when there were no trains, no buses, and when the swiftest means of travel was by four-footed animals, such as camels and donkeys. However, Eliezer was quite willing to go. Yet he wanted to make sure of what he was about to do, so he asked Abraham to tell him how he was to act in case the woman should refuse to come along with him. And Abraham told him that in such a case he would be free to return, having done the best he could do.

"So the servant took ten camels belonging to Abraham and departed. Perhaps he intended to offer some of these as a present to the woman he would select, or to her father. After many days of traveling he came to a city called Nahor. Now outside the city there was a well of water, and here he made his camels kneel down to rest. The young women of the city were coming out to draw water and as Eliezer watched them, he wondered just what he ought to do. Well, he did a very wise thing; in fact, just the right thing. What do you suppose it was? Does any one of you remember?"

"Didn't he pray about it?" asked Paul.

"Yes, that's just what he did. He asked the Lord to help him in this important matter. Then he suggested to the Lord that if one of the young women should consent to give him water and also water for his camels, that girl should be the one to be chosen for Isaac's bride.

"Well, soon a young girl came out with her pitcher to draw water. Now was Eliezer's chance, so he asked her for some water to drink. She gave him what he wanted, and then she offered to draw enough water for his camels. Now this girl was very beautiful, and Eliezer believed that she was the right one. So he asked her who she was, and she told him that her name was Rebekah, and it turned out that she was a relative of Abraham. Then Abraham's

servant asked her if there was room in her father's house for him to lodge there that night, and she said, yes, they could take care of him and all his camels.

"Now Rebekah had a brother, and his name was Laban, and Laban went out to the well to see the stranger, and he noticed that Eliezer had given to Rebekah a costly earring and two bracelets. Then Rebekah told him just what had taken place; and he said to Abraham's servant, 'Come in to the house, you who are blessed of the Lord. Why do you stand outside? We have a room prepared for you, and we'll take care of your camels as well.'

"So Eliezer went into the house, and they gave him water to wash with, and set food before him but he refused to eat until he had told them his errand.

"After everything had been explained, and Rebekah's father had given consent for his daughter to go to Canaan, they called Rebekah herself and asked her whether she would care to go with Eliezer and she replied that she was quite willing to go with him.

"As Eliezer was in a hurry to get away, they soon started off. Rebekah took her nurse, Deborah, and some other young women with her and they rode on camels over the wilderness on their long journey. I suppose that Rebekah was all the more willing to go because she knew about Isaac and Abraham, she being the granddaughter of Abraham's brother, Nahor. So it was not so hard for her to do this since she was among relatives and not total strangers, although she hadn't met any of them before.

"One evening Isaac was out walking in the field. He was a man who liked to meditate on the wonderful world in which we live; for he knew that God had created the grass, the flowers, the trees, the blue sky, the water, the birds, and everything else that man has the capacity to enjoy. I suppose Isaac liked to see the stars come out in the great vault of heaven just as you and I do today. And we remember that at a latter time David said, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Psa. 19:1, 2.) So as Isaac walked out in the fields in the quiet time of the evening, I think he must have felt that God was not far away.

"Now as Isaac looked out over the landscape, he saw some camels moving in the distance. And as he watched them, they were coming nearer and nearer. Evidently some traveler was coming. And now he could make out people riding on the camels. Perhaps it was Eliezer who had come back. And sure enough that's just who it was. Rebekah had put a veil over her face, which was a custom in those days. Then Eliezer introduced her to Isaac and told of all that had taken place. And Isaac and Abraham were both pleased, and Isaac took Rebekah to his mother's tent, and she became his wife.

"I think you know something about the church,

the members of which have been called to become the bride of Christ. Now, what happened back in the days of Abraham is a kind of type or picture of what has been taking place during the Gospel Age. But, before I go further, I will ask, What do I mean by the Gospel Age? Which one of you can tell me? When did the Gospel Age begin?"

"When Jesus came, didn't it?" suggested Ruth.

"Well, yes, we may say that it began at that time, because Jesus Himself preached the gospel of the Kingdom. Now tell me this; Had the gospel of the Kingdom never been preached before?"

"Didn't God preach it to Abraham?" asked Peter.

"Yes, Peter, He did. But the Lord told Abraham about the earthly Kingdom, not the heavenly one. When Jesus came, He called his disciples to become members of the heavenly Kingdom, that is, to become members of the church, the Bride of Christ.

"Now then you see, it is like this: Just as Abraham sent, Eliezer, his servant to his former homeland to find a bride for his son, so God sent His servant into this world to get a bride for His Son, Jesus. But in this case the servant is the Holy Spirit. Now, who can tell me something about the Holy Spirit? Is it a person? Or what?"

"You told us one time that the Holy Spirit is a power, something like thought or like electricity," remarked Peter.

"Yes, that is right. The Holy Spirit is an invisible power, something like electricity, which cannot be seen but which shows its workings in various ways. God can use any power as a servant. He can use the winds, the tides, and the sea as His servants, just as He did when He drowned Pharaoh's army. He uses the sunshine as His servant every day, and that is why we have all the beautiful flowers and trees in the world. And so; then, it is by means of this power called the Holy Spirit, or the spirit or power of holiness, or the spirit of the truth, that God has been selecting a bride for His Son, and this bride will not consist of one person but of 144,000 persons, all taken together called a bride, and referred to in the book of Revelation as 'The Lamb's wife.'

"Now, when the members of the church go to heaven, what will they do up there? Will they sit around in easy chairs or on clouds and play harps all the time? Or will they play ball for a change? Will they go skating, coasting, and swimming? Or will they plant trees and flowers and have nice gardens? Just what do you suppose they will do?"

"I think they wouldn't go skating, for they would fly around a lot, because they'd have wings, and they could play tag, and have lots of fun," said John.

"It's hard to tell all the things they'll do," said Uncle Eb. "But, remember this, that Jesus and the Church will be the second Adam and Eve; and as the first Adam and Eve brought sin and death into the world, so the second Adam and Eve will bring goodness, happiness and life to all, during their reign of one thousand years."

Talking Things Over



THE COMING PITTSBURGH CONVENTION

 NCE more the time has arrived for the annual gathering of the brethren in Pittsburgh, Pa., where they meet in the I. O. F. of A. Temple, 610 Arch Street, North Side. This auditorium is in reality the old Bible House Chapel where our beloved Brother Russell carried on the harvest work for so many years before the Watch Tower Society was moved to Brooklyn, N. Y. This year the convention will be held on Friday, Saturday and Sunday, October 22-24, and it will be the ninth convention of its kind, the first one being held in 1929. The Pittsburgh brethren have hopes that this will be the largest gathering yet held; and certainly as the brethren grow in grace and in knowledge of the Lord, it should be the richest in spiritual blessing.

The Pittsburgh convention is sponsored and arranged entirely by the local ecclesia, which, in our opinion, is as it should be. Certainly, the local ecclesia in each community is the one organization authorized by the Scriptures to function as the church; and experiences of the last few years have demonstrated how richly the Lord blesses His people when they adhere strictly to this Scripturally outlined arrangement. Others may help, and should indeed cooperate as opportunities are afforded, but such cooperation should be only as invited by the local ecclesia, and subject to the ecclesias' wishes. We are glad that the Pittsburgh brethren continue to adhere to this principle, and we feel confident that they will be richly blessed in the future as they have been in the past. And in following similar arrangements, what is true of the Pittsburgh conventions has been equally true of the many other similar gatherings held in other cities during this and former seasons.

The Pittsburgh gathering is known as a "Reunion Convention." Surely the very thought of "reunion" strikes a responsive cord in the heart of every follower of the Master. It is true that the peculiar trials of the last twenty years have resulted in a measure of separation among the brethren, but those who have a true love for their brethren should ever be looking toward and working for a better understanding among them. There have always been these difficulties among the people of God. It was so even in the early church. The apostle tells us indeed that there will be divisions and offenses; but this doesn't give any of us license to practice division.

On the contrary we are told that there is to be "woe" unto them that cause such things.

The fact that the Pittsburgh convention is held in the auditorium where the harvest message was proclaimed for so long back in the early days lends a very particular and precious significance to the thought of "reunion," in that it suggests that a great deal of the scattering of the Lord's sheep has been caused by a departure from the pure message of truth that for so long was heralded forth by Brother Russell and others in this place. We are confident that the Pittsburgh brethren are interested in a re-gathering of the brethren only upon this sound basis of truth. Indeed, there can be no genuine reunion upon any other basis, for how can two walk together unless they be agreed?

Those who are in a position to note the trend of affairs among the Bible Students the world over are able to see a definite reawakening of that first love we all had for the simple gospel of the divine plan when through it the eyes of our understanding were enlightened to behold the glorious attributes of our Father in heaven. The various side issues that have tended to detract from the beauty and power of the simple gospel are rapidly losing their charms for increasingly larger numbers of the brethren, and the pure message of the divine plan that so satisfied our longings in the beginning, is again being given its proper place in the hearts and lives of the saints. In our opinion these annual conventions in Pittsburgh have contributed greatly to this "revival." That the brethren in other countries, as well as in America, are seeking to recapture their first-love enthusiasm for the truth and its service is evident from the thoughts suggested in the following paragraphs, which we copy from the August edition of "*Bible Students Monthly*," which circulates widely among the brethren in Great Britain:

"To the thoughtful observer of events among the brethren there can be no reasonable doubt that the skies are clearing. The winter of disappointment and disillusionment has been long and arduous, and in its bitter cold some have fallen by the wayside. But winter cannot always be, and although as we look around us we see without doubt the coming of events for which we have long looked, happenings which have not been since there was a nation, a time of trouble which is to plunge the already tottering structure of present-day civilization into a maelstrom of destruction, yet in our own fellowship there are signs of springtime.

"A new spirit—nay, a revival of an old-time spirit—is taking possession of many. There is a looking up, a lifting up of heads, an awakening—is it because subconsciously we sense that our deliverance draweth nigh?—but whatever the reason, true it is that the brethren are beginning to place truer values upon the things which determine our fellowship, and are setting greater store upon those things which make for peace, and whereby one may edify another. (Rom. 14:19.) The spirit of isolation is beginning to be superseded by a desire to know each other better; to discourse on those things which our Master has revealed to us; to assist each other in those 'finishing touches' which shall make us ready to go in to the marriage. There is a coming and a going, a wind in the tree tops; and those who are active in these things are realizing a new joy in the truth."

Not only is the revival and reunion spirit back of the Pittsburgh convention signaled by its hearty sponsorship of Present Truth as a sanctifying power in the hearts and lives of the "children of the Kingdom," but the brethren arranging for the conventions want us to know that they are desirous of seeing this message declared publicly for the blessing of other heads and hearts. To this end, as in several years past, it has been arranged that one of the prominent features of the convention will be the public meeting is to be held in Carnegie Hall, North Side, which is the auditorium where Brother Russell publicly proclaimed the good news of the Kingdom on so many happy occasions during the "good old days."

This year the public address will be given by Brother C. W. Zahnnow. Brother Zahnnow has spent many years of faithful service in the Eastern Ohio and Western Pennsylvania districts, and is well known in the Pittsburgh area. It is hoped that the public meeting addressed by him may attract some of the Lord's dear ones who through trials of various kinds may have become bewildered and discouraged and temporarily have ceased from meeting with their brethren. Whether this be so or not, we shall all want to pray the Lord's blessing upon this public witness of the truth in Pittsburgh. Surely the Lord will bless this part of the convention, because He always blesses His people when they seek to please Him by being faithful to His instructions; and the spirit has instructed and ordained all of us to proclaim the glad tidings.—Isaiah 61:1.

Another feature of the convention this year, as in times past, will be a brief service held at the graveside of our beloved Brother Russell; but this service in no sense of the word represents a spirit of worshipping man; but is rather a token of love and sweet memories of one whom the Lord used so mightily as His servant in dispensing the "meat in due season" concerning the harvest and the end of the age—that message which has so cheered us all, and which, so largely, is the reason why the Pittsburgh and other conventions are held, and why there are "children of the Kingdom" throughout the country to

attend. Surely the Lord is pleased to have us love and respect the memory of our brother for His work's sake; especially as the brethren who take part in this service do so in the spirit of praise to our Heavenly Father Himself, for the rich blessings which have come to so many through the one whom He chose to use so freely.

Genuine love and respect for another is better manifested by deeds than by words. We are quite sure that the desire of the Pittsburgh brethren in arranging the service in memory of Brother Russell, is that the friends may not only recall the blessings received through his ministry, but be stimulated to emulate his zeal and faithfulness in self-sacrificing devotion to the service of God and His truth. When Brother Russell saw the glorious vision of truth, he responded to it in fullest measure. With Brother Russell as with the Apostle Paul, it can truly be said of him, that he was "not disobedient to the heavenly vision."

To him, the vision of truth meant that God was inviting cooperation in His divine plan, that He was asking "Whom shall I send, and who will go for us?" and with his fortune, his time, his strength, his intellect, his all, he responded, "Here I am Lord, send me!" Would it not be more or less of a sham on our part to profess love and appreciation of Brother Russell and his ministry, unless we interpret the meaning of the vision of truth that we have received, by letting it be a real power in our lives? How richly indeed will God bless this service of the Pittsburgh convention, if it results in a rededication of the hearts and lives of those who attend to an unstinted giving over of themselves and their all to God and to the service of His truth, even as the spirit of true consecration demands. God grant this may be so!

We all may turn our hearts and minds toward Pittsburgh on the 22nd, 23rd, and 24th of this month; but may as many of us possible be present in person also. Let us attend the convention if we can, but in any case let us bear the convention before the throne of heavenly grace, that God may bless it in harmony with His will—bless it on behalf of those who attend, and bless its influence among the Lord's people generally. Surely the divine blessing has been upon all the various conventions that have been held throughout the country during the past few months; and the Pittsburgh gathering comes as a sort of climax to all of these sweet seasons of fellowship, and why shouldn't it be a "grand convention"? It will be, if God "commands the blessing," and as pointed out by Brother Pollock at the Los Angeles convention, when the Lord's people work and pray in harmony with His will as it is revealed to them through the truth, He always commands the blessings, and our rejoicing can be without bounds, in the thought that the blessings of our conventions, and indeed all of our blessings, are by His appointment.

The Christian Ministry

(Continued from page 28)

in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.—2 Cor. 11:23-27.

To espouse the cause of truth has ever meant opposition and persecution from those who have not been in covenant relation to God. Truth indeed, is the first big quest for any honest heart in this world. One has no equipment for service whatever until he gets the truth. To know the plan and purpose of God, and on the basis of that to consecrate himself to the Lord, is the first great requisite of the minister of Christ. He then should have some ability to present the message; but if he is humble, and be filled with love, he generally will find a way to reach other hearts with the saving power of the gospel.

"Take heed unto thyself and unto the doctrine." Yes, Christ's minister must walk circumspectly, "redeeming the time, because the days are evil." (Eph. 5:16.) He should be an example to the flock; for others are continually watch-

ing him. Then he should carefully watch and study the doctrines of the divine Word, because it is the doctrines that reveal the plan of God and that make the truth what it is.

The minister of Christ should not entangle himself with the affairs of this life any more than he can possibly help. The Apostle Paul gave himself entirely to the work of the Lord, and did not even marry so that he might not be restricted by home ties. However, there is no law or rule laid down in this matter. God's people are free and should in all the affairs of life use the best judgment they have, having first consulted the Lord and His Word. In one of His parables, Jesus spoke of "the cares of this world, and the deceitfulness of riches" choking the Word so that it became unfruitful. And there is always danger along this line. "Meditate upon these things; give thyself wholly to them," said the Apostle, meaning, of course, the things of the holy Spirit the things that make for the development of righteousness, faith and love.

"Neglect not the gift that is in thee." Verily, we should all develop whatever talents we have. And there is no one without some talent.

It is such a pity to let any power that we possess lie dormant and through disuse permit it to become atrophied and of no consequence to ourselves or others. If our tongues are fluent, let us use them for the Lord. If we can sing, let us use that voice of ours in the same way. If we can write, let us write, and our letters may be a blessing to many a person who is fighting an up-hill battle. If we are humble, devoted, earnest, God can and will use and make us ministers in His divine sanctuary of truth, and we shall be a blessing to ourselves and to others.

QUESTIONS:

What qualities should a minister of Christ possess?

Tell some of the experiences of the Apostle Paul in the work of the ministry.

Are doctrines important today? Or has the church progressed beyond them?

What entanglements of life may keep the Christian from making the greatest advancement of which he is capable?

Name the various talents, any one or all of which may be used in the Lord's service.

COMING CONVENTIONS

(Continued from inside front cover)

North Side, Pittsburgh, Sunday evening, to be addressed by Brother C. W. Zahnow. This hall seats approximately 1200 people and was used by Brother Russell for many years in connection with early stages of the public ministry. It was in this hall that Eaton-Russell debates were held in 1903.

The Pittsburgh brethren are looking forward to a good representation of brethren from all parts of the country and feel sure that the Lord will bless the efforts put forth, not only to glorify and magnify His name, but toward the edification and upbuilding of the household of faith. For particulars, write the class secretary, Mr. J. C. Jordan, 247 Greenwood Avenue, Pittsburgh, 2, Pa.

INDIANAPOLIS, IND., Oct. 31. The Indianapolis Bible Students are planning a convention, October 31, on the 2nd floor of the Central Y. W. C. A., 329 N. Pennsylvania St. at Vermont Street. This is a large hall,

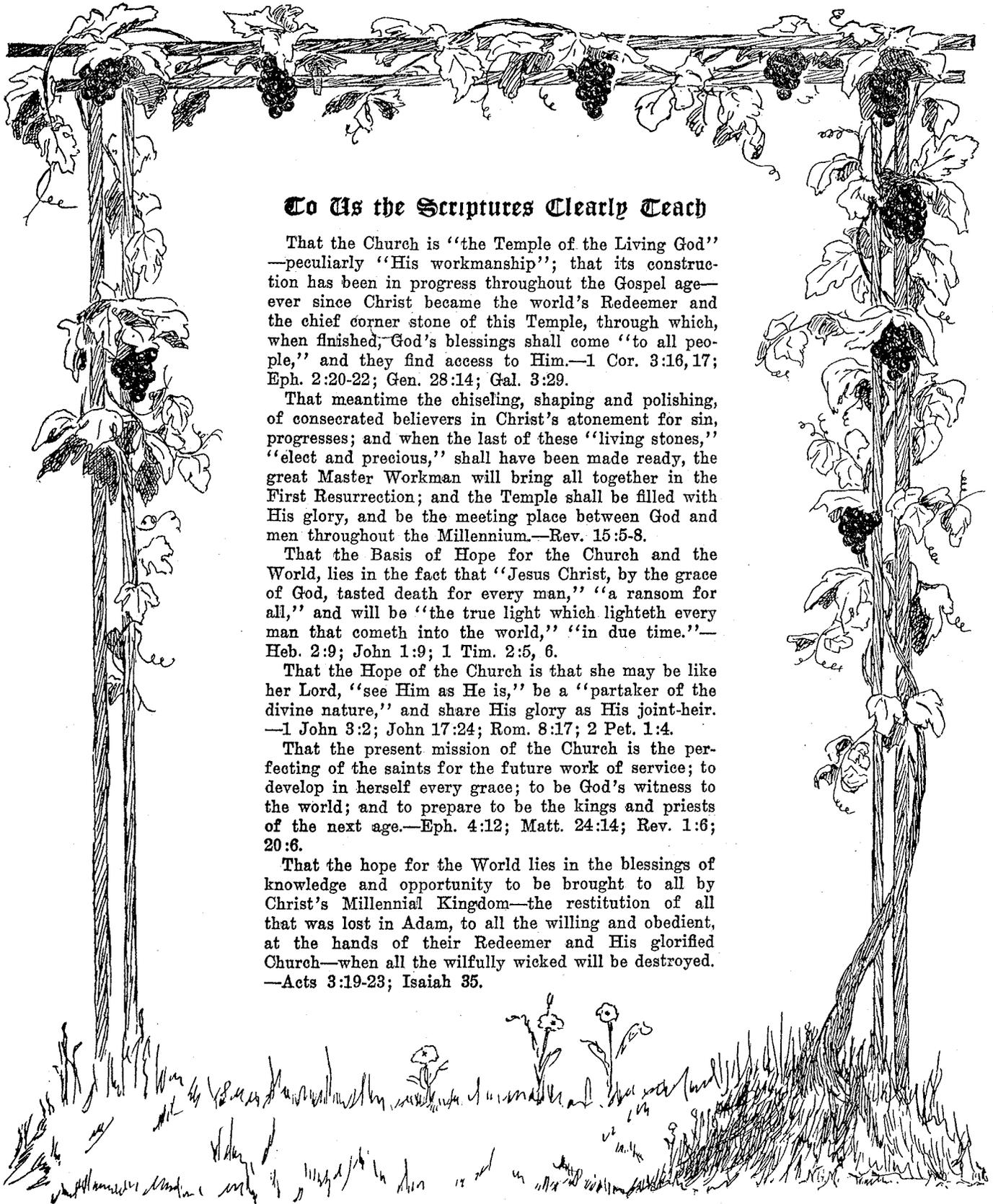
very conveniently located about three blocks from the heart of the city, across from a park. This will be a fine opportunity for the friends of the East and Central States to meet for a day of mutual encouragement. For further information or program, please address: Mrs. Elmer Linblad R. R. 17, Box 146-E, Indianapolis, Indiana. Telephone-Washington 3083-J.

GRAND RAPIDS, MICH., Nov. 6-7. The Bible Students Class in Grand Rapids is planning a convention for these dates. Details later. Information obtainable from the class secretary: Mr. Henry Kuzee, 2126 Lafayette Ave., N. E., Grand Rapids, Michigan.

BROOKLYN, N. Y., October 31. The Brooklyn friends will hold their usual Fifth Sunday Convention at their regular meeting place, 109 Remsen Street.

We sincerely hope the friends of the Metropolitan area will avail themselves of this opportunity to fellowship, as a fair sized attendance is anticipated. A hearty welcome is extended to all who love the Lord, the truth and the brethren.

Information from class secretary: Mr. Wm. Josiah, 117-34 123rd Street, South Ozone Park, L. I., N. Y.



To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.