

The
DAWN

*FROM GLORY UNTO GLORY
SPIRITUAL INFLUENCES
AND GOD SAID*

OCTOBER

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A Herald of Christ's Presence

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THE CHASTENINGS OF THE LORD

A study of interesting thoughts brought to our attention in Hebrews 12; and is another article in the series dealing with the Epistle to the Hebrews.

THE JUDGMENT DAY

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THE DIVINE PROMISES

It was hoped that this article would appear in the October issue, but it has been delayed. It should be ready for the November Dawn.

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NEWS and VIEWS

LOOKING FORWARD WITH FEAR

JESUS, in answering His disciples' question as to what would be the evidence of His second presence (*parousia*) replied that one of the "signs" would be a condition of distress upon the earth. We quote: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth." (Luke 21:25, 26.) The symbolism of the roaring sea and waves is explained by the prophet in Isaiah 17:12, 13, which reads: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

Jesus indicates that because of this condition of distress among the nations and peoples of the earth there would be great fear on the part of the people as they looked forward to the things coming. Surely this condition of fear is very manifest the world over today. Speaking of this fear, the Right Rev. C. F. Garbett, D. D., Bishop of Winchester (England), says:

"I wonder if there has ever been any time in the whole history of the world when so many communities have been so haunted with fear as they are at the present time? Look over the world, and you see fear in almost every direction. Thousands of people are looking up to the skies dreading the death which may be rained down upon them from above. There is fear in the homes of thousands of persecuted people who know not what the morrow may bring forth. Yes, there is fear among the nations; and we ourselves in our own land are not free from this fear. No doubt each of us have heard people speaking with foreboding concerning the future, wondering what the next months and the next years may bring forth. There is fear, not so much for ourselves as individuals, but fear for those whom we love, fear for our country." September Issue of *Quiver*, England.

While, as the Bishop of Winchester states, this fear mania has gripped the people throughout practically all parts of the earth, it is particularly apparent in those countries within the present "danger zones." The people of America are of course fearful of the developing conditions in the world that will eventually plunge them into a conflict which they do not want, yet the three thousand miles of ocean that separates them from Europe's present troubles give a

measure of assurance that for the time being at least there is not much danger of American cities having death rained down upon them from the skies. But there is no such assurance for the fear distressed millions of Europe and the Orient; hence those nations which are in a position to do so, are making preparations to as effectively as possible protect themselves against the air raid evils.

The British A. R. P.

Appropos to the attitude of fear that is gripping the peoples of the world in fulfilment of Jesus' prophecy is what is known in England as the A. R. P., which has become a colloquialism for the various schemes, organizations and arrangements which are springing into being as a result of the Government's realization of the dangers from enemy air raids. A. R. P., stands for Air Raid Precautions; and many are the plans being put into motion along this line. The principal developments to date are:

(a) The manufacture and storage in suitable places of gas masks for every member of the population, numbering some 45,000,000. A system is being worked out, involving the employment of a small army of canvassers to visit the homes of the people, whereby every person is to be measured for the size of mask necessary to ensure that one that will fit properly is available when required. The very visit of one of these government workers in the home for the purpose of taking these measurements helps to intensify the fear of the people, and to impress upon them the reality of the danger that is imminent.

(b) In every district of a few hundred houses a public-spirited citizen is appointed "Air Raid Warden." This individual is being specially trained to take care of the local situation during an air raid; his special duties being to allay panic and assist the injured. Also, for the present the Air Raid Warden is to be qualified to give instructions and advice to the dwellers in his "district" on all matters connected with air raid precautions.

(c) "De-contamination Squads" are being formed. These consist of parties of men trained in the work of de-contaminating streets and houses which have been subjected to gas attacks from the air. Men are also being trained to cooperate with the De-contamination Squads in the work of clearing away wreckage, rescuing the injured, etc., after an air raid is over.

(d) A number of more or less fantastic schemes for dealing with incendiary bombs have been evolved. One of the earliest was a proposal to supply every house-holder with a long-handled shovel, a pair of tongs, and a box of sand. The shovel was to be used to cover the bomb with sand and being lifted by the

tongs it was to be dropped into a bucket of water. One of the latest of the schemes of protection against these bombs is that of a special roofing material of asbestos and iron which is claimed to be resistant to these bombs.

(e) The preparation of "bomb-proof" shelters goes on in many parts. Large industrial concerns are building such places for their employees. And private citizens are encouraged to provide themselves with some sort of bomb-proof shelters into which they can retreat while an air raid is on. Quite recently a life-sized bomb-proof shelter for domestic use was exhibited at the Charing Cross Underground station (London) showing a tubular cave beneath a suburban back garden. It was about eight feet in diameter and twelve feet long; and was reached by a manhole from above. It contained a simple bench and food cupboard. Truly it might well be asked, What is the world coming to, when it is necessary to have a contraption of this kind in one's back yard? The Bible answers, saying that this present evil world is rapidly coming to an end, in preparation for the glorious new world of Messiah's Kingdom.

(f) It is reported that some of the large industrial concerns are installing in their offices cabinets in which are located various sorts of equipment for the employees to use to overcome the effects of poison gas, etc. These cabinets are labeled, *A. R. P.*—Air Raid Precautions.

(g) The Women's Voluntary Service for *A. R. P.* represents another of the British efforts to protect the people of the nation against enemy air raids. Recently this organization conducted a contest in order to obtain suggestions for an effective poster to use in



its appeal to the women of England to join the organization, offering \$150 as first prize for the best suggestion received. A reproduction of the poster selected in this competition is shown herewith. It is planned to display 50,000 of these posters throughout the British Isles. Lady Reading, prominent in this association, says: "Hundreds of women have offered us assistance when we open centres in their home towns. The Home Secretary," she continued, "felt that if the facts were brought to their notice, women

would only be too willing to shoulder their part of the responsibility in any emergency that might arise."

Truly we are living in strange and awful times. Recently a letter was written to a newspaper editor, which read in part as follows: "In these fateful days, anything which transcends conflicting political systems and antagonisms of party, class, creed, or race, deserves attention from rulers and people in every nation whose vital interest is peace." Commenting

on this the editor says, "It sounds like an echo of some long lost civilization, founded on true culture and religion. Good luck to it."

In view of what is going on today the world-over—the wars and the preparations for war—how strange sounds that promise made to the people during the World War of 1914-18, that it was a "war to end war"! Little did the ones who coined those words realize that God was beginning to speak to the nations as a "travailing woman," and that destruction was being poured out upon them as "travail upon a woman with child." (Isa. 42:13, 14; 1 Thes. 5:1-4.) The World War was the first great spasm of trouble. It weakened the nations and prepared the way for the next, which was the world-wide depression. This in turn left the nations still further weakened. And now the elements are gathering which will precipitate another pang of travail on the old order. Whether this will be the last one or not, we may not know. But certain it is that we can see evidences of the fact that our King—earth's new King, the Prince of Peace—is marching on to glorious victory, and soon the citadel of selfishness will fall before Him; and there will be established that glorious Messianic Kingdom of peace, life and happiness.

It is interesting to note that in Isaiah's prophecy (quoted in the first paragraph) concerning the roaring and rushing of the nations like the rushing of the seas, that He says the nations will be rebuked by the Lord, and that they shall flee afar off—"like a rolling thing before the whirlwind." In Revelation this whirlwind is shown to result from the blowing of the "four winds." But the Revelator tells us that four angels, standing on the corners of the earth, are instructed to hold back the winds, for a purpose—until the servants of God are sealed in their foreheads.

Thus, while we see the gathering storm clouds, and hear the roaring of the symbolic seas, we know that the severity of the trouble will not be permitted to break in all its fury upon the earth until the Lord's people are fully sealed and made ready for their share in the new Kingdom. What an incentive this should be to those of us who are endeavoring not only to be sealed ourselves, but to help in the sealing work on behalf of others—our brethren—many of whom, in this day of vengeance, are mourning because of the conditions with which they are surrounded. (Isa. 61:1-3.) May this realization of the nearness of the new Kingdom spur us on to greater faithfulness in using all the opportunities that come to us of laying down our lives for the brethren—opportunities of sharing their sorrows and joys and of holding aloft the gospel message as a brilliant light to guide those who have become temporarily lost in the labyrinth of doubt and bewilderment. And if, while we are holding high that light of truth, we see ourselves being slowly but surely closed in upon by the dark night, what peace and joy shall be our portion having the realization that we are doing the will of God.

**THE
EVERLASTING GOSPEL**

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

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

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

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

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

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

Lu. 2:10

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

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.

Gal. 3:26, 29

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

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

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

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

Heb. 11: 8, 10

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

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

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

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

Rev. 21: 2-5.

Lu. 3: 6.

And God Said

(Part I)

WHY do men, women, and children need to suffer and die? Why, on an earth capable of supplying an abundance of food and clothing and other necessities of life for all, is there so much want and poverty? Why is selfishness permitted to blight the happiness of men and of nations? In other words, why is it, when there is so much evidence of a supreme controlling power over the inanimate works of creation, that man, an intelligent creature and capable of better things, is so tragically out of step with all the beauty and grandeur with which he is surrounded? Why is it, as expressed by the poet, that "only man is vile"?

There is much scientific evidence that the universe at large is under the control of definite and fixed laws, and it is by the control of these laws that order is maintained. Many of the ancients, when looking up into the heavens at night, formed very crude ideas of what they saw. They had not the slightest idea that those little twinkling lights were in reality mighty systems similar to our own with planets, most of them many times larger than our earth. By the aid of modern scientific implement and research we can now know this; and we have learned that this mighty universe of worlds reaches out into space for millions upon millions of miles.

Moreover, these countless millions of worlds are now known to be under such direct and unalterable control of laws that each of them is kept rotating and moving onward with such absolute precision that astronomers can calculate where a certain planet will be at almost any given time. And what is true of the greater works of creation is also true of the handiwork of God with which

we are more directly surrounded. Even in the wild flowers of the field there is a perfection of beauty that defies duplication by man.

Why is it then that man, the creature of highest intelligence upon the earth, seems to be such a blot on nature's picture, so out of step with the order and beauty with which he is surrounded? If the orderly movements of countless millions of planets throughout endless ages of time is produced by obedience to divine laws, is it not possible, yea probable, to suppose that man's difficulties have been brought about through disobedience to laws which should have governed him? Even apart from direct and divine revelation on the subject this would seem to be a reasonable conclusion to reach. Thus, to start with, the Bible reveals itself to be in harmony with scientific reason when it tells us that man's sorrows have been brought about because he disobeyed the divine law.

The immensity of the universe, and the mighty power that is required to control it, staggers our imaginations when we attempt to contemplate it. We know that such power exists because we are able to see something of the evidence of it. Why, then, could not such mighty power control such puny weaklings as men and women? Obviously it could; yet the fact that the Creator has allowed man to go throughout the ages down to the present time with practically no interference indicates that there has been a very good reason why. We submit that the Bible alone explains this reason.

The inanimate things of creation are controlled by sheer force of strength—by laws so powerful that there is no possibility of their going

wrong; yet their obedience is blind and unintelligent. But man, the Scriptures show, being created with intelligence, and in the image of God, was to be controlled, not by blind force, but through his intelligence. God's law was to operate toward man upon the basis of information communicated from the mind of God, the Creator, to the mind of man, whom He created in His own image. And man, because he had the intelligence to decide whether he would obey or disobey, was given that choice. This quality is sometimes spoken of as "free moral agency."

Because the Creator Himself established the principle of non-interference with man's free moral agency, the final control of the human creation requires an outstanding display, not only of divine power, but also of divine wisdom and justice and divine love. Therefore, the process of establishing perfect God-control in the hearts and minds of men is stretched out over a very long period of time—the Bible indicates that in all it will be a period of seven thousand years.

During this long period of time there is the display of God's love and mercy in sending a Redeemer, there is the repentance of various individuals of the race, and their turning to serve the true God in response to His invitation to them to cooperate with Him in His program of reconciliation; and, finally, there is the second great trial, or judgment day of the world of mankind, when as individuals, having been released from the effects of the original transgression of their first parents, they will be given their opportunity to obey the law of God and live.

Archaeology Confirms the Bible

In the light of recent archaeological discoveries many heretofore doubters are now beginning to realize that the book of Genesis is more than merely a collection of childish fables, such as the higher critics would have had us believe. It has now been established beyond doubt that there actually was a flood at the time the Bible records it. It has also been proven beyond doubt that a high state of civilization existed before the flood, a civilization in which the art of writing was employed to make permanent records of family histories, important business transactions, etc. Moreover, it has been found that there is no actual trace of the existence of man upon the earth at an earlier date than that established by the Bible.

The Genesis record tells us that Adam lived nine hundred and thirty years after his creation, and it now seems altogether likely that during his long life he learned the art of writing, and was able to record the facts of his experiences in the Garden of Eden, so that Moses, in his day, would have these facts before him when compiling the early chapters of the book of Genesis. And surely the discoveries of the archaeologists that man's appearance on the earth was sudden, and that the first records they find of his existence indicate that even then he was as highly intelligent, or more so, than is modern man, prove the accuracy of the Genesis account of the direct creation of man.

Where did this highly intelligent creature appear from so suddenly, if the One who had brought the entire universe into existence did not create him, as the Bible shows? And is it reasonable to suppose that the mighty wisdom and power displayed in the creative work would not also be able to communicate the divine wishes to this newly created and highly intelligent creature? Surely the One who designed our organs of speech could easily, through any instrumentality He desired, Himself speak to the man whom He had made in His own image. It would be unreasonable to suppose that such would not be the case.

And so we find that in simple, direct language, God speaks to Adam. If Adam learned the art of writing, as now seems very probable from archaeological discoveries, it may be that he himself recorded for us those early chapters of Genesis, and has written down the divine instructions

just as they were communicated to him; as well as the tragic results that followed his disobedience thereto. "And God Said"—here is the great Creator, after having brought this perfect and highly intelligent creature into being, introducing him to the whys and the wherefores of things, and also introducing to this one who had been created in His own image, the divine law by which he was to be governed.—Gen. ch. 1 & 2.

Being told of the wonderful things which God had said concerning the works of creation, and of how man himself had been brought forth by a direct creative act of God, we are next informed of the simple law that was given to him: "And the Lord God commanded man, saying, 'Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'"—Gen. 2:16, 17.

This account has been made light of on the ground that it is entirely too childlike to be accredited to God. Surely, the objection is offered, a God capable of creating this vast universe of ours, wouldn't stoop to such trivial things as telling His intelligent creatures that they must not eat of a certain fruit of the garden on the pain of death. Wouldn't it have been much simpler not to have put that particular tree in the garden, if its fruit was to be so harmful? Shouldn't we expect that a loving and wise God would have given His creatures a noble and worth-while law in the event He wished to test their obedience to Him?

Such criticism fails to take into consideration that it is the very simplicity of this law which proves its greatness. The reverse of this masterful and Godlike method of control is found today in the work of the many law-making bodies of earth; legislatures turn out hundreds of conflicting laws each year, and already have placed upon the statute books of the nations, thousands of laws which can be understood only by the aid of professional lawyers, and even these disagree among themselves. Most sublime things are simple, and when God would test the obedience of Adam and Eve He gave them a law that needed no interpretation, and one that could not be misunderstood by those whom He had created in His own image. How much better is this than the methods of fallen man!

There were, no doubt, other things which God eventually would have required of man in the way of obedience, other laws the obeying of which would have been absolutely essential to continued health, life and happiness; but why confuse the issue in the beginning? Why complicate the test of obedience, when the statement of one simple requirement would suffice? And how reasonable is this particular test when we take into consideration its purpose. Full confidence in the Creator was then, and ever shall be, necessary to happiness. This particular command would put that confidence to the test because there was probably no apparent reason why the eating of the fruit of that particular tree would cause serious trouble.

Deception

But simple though that first commandment to man was, Satan, the great tempter, working through the serpent, endeavored to confuse the issue in the mind of mother Eve. He approached her with the query: "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1.) Here is the first recorded effort to sidestep a law; and in this case it was the law of God. God had said so and so, and He had said it plainly enough that Eve, in her perfection and innocence probably would never have thought of questioning the matter had it not been for this outside suggestion that came to her.

Even then, Eve was sure of her ground. She reiterated the command, and made it clear that disobedience thereto, according to what God had said, would most surely lead to death. But Satan countered, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:2-5.) The simplicity of what God had said was such that Satan saw there was no use trying to make Eve believe that she had misunderstood the intent of the law, so now he made a deliberate attempt to break down confidence in the Lawgiver by suggesting that God didn't really mean what He said—that death would not follow disobedience.

The apostle indicates (1 Tim. 2:14.) that mother Eve was deceived by Satan's lie; but that Adam was not. Adam however, chose to disobey the divine command—to ignore what God had said—with the result that the divine sentence of death came.

upon him. Speaking of this, the apostle says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12.) Adam's sin was that of disobedience, and by sentencing him to death God demonstrated that continued existence in His universe depends upon full obedience to His laws.

In Romans 5:16, 17, the great Apostle Paul elaborates still further on the matter of our first parents' disobedience to divine law, and indicates that their trial really constituted a judgment day for them, and through them for the whole world. Paul evidently had full confidence in the Genesis account of the creation and fall of man, and understood clearly that man's difficulties—his sickness, pain, and death—had been brought about by his disobedience to divine law. And how reasonable that this should be so. Surely if one of the planets failed to obey the law which governs its movements, chaos and destruction would soon result; so why should man expect to be made an exception to this principle of obedience to divine laws?

And how tragic have been the results of man's disobedience to divine law! For more than six thousand years sickness and death have reigned in the earth, with all its attendant heartaches and sorrows. But the Bible records the method by which the Creator will yet bring about voluntary obedience on the part of His earthly creature, man, and that plan of God is to culminate in what is described as a "day of judgment" a period during which mankind in general will be given a full opportunity to obey the divine law, and obeying it, to live.—Acts 17:31; 1 Tim. 2:3-6.

Law Given to Israel

During the long centuries in which sin and death have been reigning in the earth, man has been gaining useful experience. While, as yet, few have realized the true significance of the sad experiences through which they have passed, yet, because it is God's purpose to awaken all from the sleep of death during that future judgment day which He has appointed in His plan, the experiences of this life will all have an important bearing on their future trial for life eternal, as we shall see later on in our discussion. Meanwhile, God has given a remarkable demonstration of the fact that without divine intervention and help, fallen, imperfect

man, is now unable to regain his original favorable standing with the Creator. This demonstration was given in the Creator's dealings with the nation of Israel.

The Apostle Paul declares that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14.) That is to say, Adam being the original transgressor of the divine law, his disobedience was wilful, and immediately the seeds of death began to work in his body. This meant that when his first son was born, he too was imperfect, hence a dying creature. And so the apostle declares, "death passed upon all," even though Adam was the only fully wilful sinner.—Rom. 5:12.

But in Moses' time God gave the nation of Israel an opportunity to obey His law and live. Once more individuals were brought in touch with what God said, with the understanding that if they were able to fully obey His law for them, they would not die. This law was expressed in the Ten Commandments, and the promise given that "which if a man do, he shall live in them." (Lev. 18:5.) In confirming the experience of the entire Jewish nation, Paul explains: "And the commandment, which was ordained to life, I found to be unto death."—Rom. 7:10.

It is important to note that if the people of Israel were to regain their life it must be upon the basis of obedience to God's law. Thus, again, do the Scriptures remind us of this very fundamental principle of God's dealing with His intelligent creatures. But Israel, like the remainder of the descendants of Adam, were now fallen and imperfect; hence, however good their intentions may have been, they were incapable of rendering perfect obedience to divine law, so they continued to die, even as before. When, in Jesus day, that rich young nobleman asked Jesus what to do in order to live, he explained that he had kept the law from his youth up, yet he was dying. Doubtless he had kept the law as best he could, but the fact that he came to Jesus seeking another way to life, proves that even with his best intentions he was failing.

St. Paul explains that the Law was given to Israel as a schoolmaster to bring them to Christ. (Gal. 3:24.) That is to say, the Law taught the necessity of a Redeemer from sin in

order that life might be restored to the human race. Or, as already stated, the Law demonstrated the fact that without divine aid there was no hope that fallen man would ever regain that which was lost by original disobedience to the Creator's Law. This divine aid is referred to in John 3:16, which reads: "For God so loved the world, that He sent His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The failure of the young nobleman to gain life by keeping the law, sent him to Christ seeking another way; but, as yet, the great lesson of the Law as a schoolmaster has not been learned by very many. However, like all the other experiences of mankind while passing through the "valley of the shadow of death," the lesson of the Law given to Israel will serve Israel and the whole world in good stead during that day which God hath appointed in the which He will judge the world in righteousness by that man whom He hath ordained—Jesus Christ, the righteous.—Acts 17:31.

When speaking of the Law as a schoolmaster to bring us to Christ, the apostle adds, "that we might be justified by faith." (Gal. 3:24.) Paul explains that "faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17.) That is to say, the operation of faith depends upon a certain knowledge of what God has said. It is a confidence in what God has said that leads to obedience thereto. Abraham believed God and acted on that belief, and was called "the friend of God." (Rom. 4:3; 2 Chron. 20:7; Isa. 41:8; Jas. 2:23.) Just so, the blessings of life through Christ's redemptive work, are available only upon the basis of belief—"that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

The Importance of Faith

In examining the Scriptural outline of the divine plan whereby life is to be restored to mankind, it is found that throughout, it emphasizes the great importance of faith and confidence in what God has said. And how very reasonable that it should be so! If the Creator's control over those whom He has created in His own image is to be upon the basis of their voluntary obedience to His law, how necessary it is that they learn to have full confidence in Him! Our first parents did not have that full confidence, hence they

disobeyed; and death, the result of disobedience, came upon them.

Had God failed to impose the death penalty upon our first parents, the basis for confidence in what He says would have been destroyed forever. Hence, in order for divine love to step in and provide another trial for the condemned race, wisdom must find a way whereby God could be just by carrying out the death penalty as stated, yet, at the same time, be the justifier of those who now desire to believe and obey Him. Thus, in His love, God provided redemption from the results of original sin, through Christ.

Of this provision of God's love the apostle says, "there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2: 3-6.) The word "ransom" as used in this passage means a corresponding price. It was a perfect man, Adam, who disobeyed the divine law and brought upon himself and upon the whole world of mankind the penalty of death. So, when God's love for the world was expressed through the gift of His Son to be man's Redeemer, that Son was "made flesh," in order that He might die as a perfect man and so be a ransom, or corresponding price.—Heb. 2:6-9,14; John 1:14.

"Whosoever Believeth"

Thus, through God's infinite wisdom and abounding love, a way of escape from the results of the first transgression has been provided, and provided in such a way that confidence in the integrity of God's Word has been and will forever be maintained. Not only is God's justice and integrity thus maintained, but a wonderful demonstration of His love has been given in the gift of His beloved Son. But still He continues to teach the necessity of confidence in Himself and in what He, as the Creator and God of the universe, says and does, because the gift of life provided through the Redeemer, is made available only upon the condition of belief, of faith—"that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.

And now the question arises as to how the world of mankind in general is to have the opportunity of believing on Christ. Paul raises essentially this same question when he asks, "How shall they believe in Him of whom they have not heard?" (Rom. 10:14.) Millions died prior to

the time that Christ gave Himself a ransom for all, and other millions have died since, who have known nothing of this provision of redemption from death. How is the gift of life to be available for these, if first they must "believe"?

Paul answers this question in 1 Timothy 2:3, 4, where he says: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." Clearly this indicates an awakening, a "salvation" from the sleep of death, in order that they may be given a knowledge of the truth. And the great truth they will learn, the apostle shows, is the fact that Christ gave Himself a ransom for all. It will be this truth that will be testified to them in this, the Lord's "due time."—see verses 5, 6.

Ministers of Reconciliation

When St. Paul raised the question, "How shall they believe in Him of whom they have not heard," he added the further query, "How shall they hear without a teacher?" (Rom. 10:14.) The task of enlightening the billions who have died and who will be awakened from the sleep of death that they may come to a knowledge of the truth, will be no small one. But God's plan makes provision for the accomplishment of this great work of education. True, He could have written the message of His love across the sky so that all could be thereby informed; but He has not chosen that course of procedure. Rather, the Scriptures show that His purpose has been to select a few from among the world of mankind, train them, and then use them as His ministers, or agents for the communication of the knowledge of His love. This "little flock" is variously styled the church, the body of Christ, the bride of Christ, etc. The apostle refers to this service as "the ministry of reconciliation." He also refers to them as "able ministers of the new covenant."—2 Cor. 5:18; 3:6.

And herein lies one of the important differences between the plan of God as taught in the Bible, and the general conception of that plan as entertained generally throughout Christendom. The general conception is that God has been doing all He can to enlighten the world since the first advent of Christ, and that those who do not believe on Christ during this life are forever lost. But the Bible shows that God merely has been getting ready to enlighten the

world about Christ. Christendom teaches that all who ever believe on Christ are to be made members of the church, and that outside of the church of Christ there is no salvation; but the Bible shows that only a very few of the saved will be members of the church, and that the church is being prepared to be the channel of salvation for the world of mankind in general.

The Church's Judgment Day

The entire period of the Gospel age, from Christ's first advent until now, has been the church's judgment day. The word judgment as used in the Bible carries with it the thought of a trial, or a test. So the church has been on trial. "The time is come," says the apostle, "that judgment must begin at the house of God." The trial, or judgment of the church, has been a very severe one—sometimes even "fiery." (1 Pet. 4:12, 17.) It is referred to in 1 Peter 1:7 as a trial of faith for the reason that it is based on obedience to what God has said.

The first test of obedience through faith that the church must pass, is that of accepting God's provision of redemption through Christ. This test requires humility because it involves acknowledgment of one's own sin and unworthiness of life. Upon the basis of this faith in the redeeming blood of Christ, the Christian is dealt with and further prepared for future service in the world's great judgment day. Briefly, this entire training of the church is for the express purpose of teaching, in the next age, obedience to what God has said.

It is by "obeying the truth" that the Christian is purified. (1 Pet. 1:21, 22.) Paul describes this as a "washing of water by the Word." (Eph. 5:26, 27.) The tests of obedience that come to the Christian during the church's judgment day involve every phase of life; and it is all in order that confidence in God's ways of doing things might be fully established in the heart of the consecrated believer.

Since man first disobeyed God's law, selfishness has become the predominating factor in the lives of all mankind. But God carries on His plans upon the basis of love. So the Christian must learn to substitute love for selfishness as a motivating principle in his life. He must learn to love his enemies instead of hating them; because God loves His enemies—loves them so much that He gave

His Son to die for them. Thus we see, that all the way through, the church's judgment is a test of obedience to the Word of God, of what God has said, and of full heart harmony with God's ways of doing things.

And how else could the church become proper teachers of the world of mankind except she first learns the lesson of obedience herself? Even the prayer of the Christian, taught by Jesus, carries with it this lesson of obedience to God's will—"Thy

Kingdom come, Thy will be done on earth, as it is in heaven." (Matt. 6:10.) While rejoicing that God's will is yet to be done in the whole earth, how important it is that the will of God be done now in the heart and life of the Christian.

When in 1 Peter 4:17, 18, the apostle informs us that the time had even then come when judgment must begin at the house of God. He raises the questions: "If it first begin at us, what shall the end be of them

that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The questions here raised by St. Peter will be discussed in the next and concluding article dealing with the manner in which divine law will be restored as the controlling factor in the lives of all mankind, and of how, thereby, peace, happiness and everlasting life will be enjoyed by all who learn to be fully obedient.

Manner of the Second Advent

(Extract from Vol. II, Page, 134, of "Studies in the Scriptures")

MOSES, coming down from the mount to communicate to Israel the Law Covenant, was a type of the greater Lawgiver and Mediator of the New Covenant, who at His second advent shall come forth to rule and bless the world. Moses typified, therefore, the entire Church, of which our Lord is the Head. Moses' face was caused to shine, so that the people could not look at him, and he must thereafter wear a veil, as a type of the spiritual glory of Christ, an illustration of the point we are now examining. Christ has the real glory and brightness, the express image of the Father's person, and we shall be like Him, and no man can behold that glory; hence whatever manifestation of the Law-giver there will be to the world when the glory of the Lord shall be revealed, the glory of the spiritual persons cannot be seen. They will speak through the veil—under the cover. This, as well as more, was meant by Moses' veil.—Exod. 34:30-33.

As we give the matter careful study, we come more and more to recognize the divine wisdom displayed in the manner of revealing the resurrection of our Lord to the apostles, that they should be thoroughly satisfied and reliable witnesses, and that the meek of the world might be able to receive their testimony and believe that God raised our Lord from the dead—that they might recognize Him as the one that was dead, but is now alive forevermore, and, believing, might come unto God by Him. And as we consider Him under the leadings of the holy Spirit of truth, our minds expand and we see Him no longer the man Christ Jesus, but the Lord of glory and power, partaker of the di-

vine nature. And thus we know Him, for whose coming and kingdom the Church has so earnestly prayed and longed. And no one properly recognizing His great exaltation can expect at His second coming the man Christ Jesus in the body of flesh prepared for sacrifice and wounded and given in death as our ransom. Nor should we expect that at His second coming He would "appear," or manifest Himself, in various flesh and bone forms to the world—that was needful for those early witnesses, but not so now. He will, as we shall see, manifest His second presence very differently.

From what we have seen regarding spirit beings and their manifestations in times past, it is evident that if our Lord were to manifest Himself at His second advent either by opening men's eyes to behold His glory, as He did with Paul and Daniel, or by assuming a human body, it would be detrimental to the plan revealed in His Word. The effect of appearing in glory to the world, their eyes being miraculously wrought upon to enable them to see Him, would be almost to paralyze them with the overwhelming sight, while to appear as a man would be to lower the standard of dignity and give a lower than the true estimate of the divine nature and form. As neither would seem to be necessary or advisable now, we cannot presume that either of these methods will be adopted.

On the contrary, we should expect that the Christ would be manifest in the flesh of mankind in the same manner that when the Lord was "made flesh" and dwelt among men, God was manifest in His flesh. Hu-

man nature, when perfect and in harmony with God, is a likeness of God in the flesh; hence the originally perfect Adam was a likeness of God, and the perfect man Christ Jesus was also; so that He could say to the disciple Philip, who asked to see the Father, "He that hath seen Me hath seen the Father"—he hath seen the likeness of God in the flesh, "God manifest in the flesh."

So, too, mankind in general, as its members come gradually back to the long-lost image of God, will be fleshly images and likenesses of the Father and of Christ. At the very beginning of the Millennium, as we have seen, there will be samples of perfect manhood before the world (Vol. 1, pp. 287-293): Abraham, Isaac and Jacob, and the holy prophets, already tried and approved, will be the "princes" among men, the exponents and representatives of the spiritual, invisible kingdom. In these Christ will be manifested—in their flesh—even as the Father was manifested in His flesh. And as "who-soever will" reaches perfection and comes into full harmony with the will of Christ, every such one will be an image of God and of Christ, and in each of these Christ will be manifested.

Because created in God's moral image, the perfect man, fully consecrated, will be able to appreciate perfectly the holy Spirit and Word of God; and the glorified Church will direct him. No doubt, too, visions and direct revelations, and general communication between the spiritual kingdom and its earthly representatives and exponents, will be much more free and general than similar communications ever were be-

fore—more after the order of the communions of Eden, before sin brought condemnation and separation from God's favor and communion.

Nothing, then, either in reason or in Scripture, demands that our Lord shall at His second advent appear in various bodies of flesh and bones. That such a procedure is not essential is evident from the success of Satan's Kingdom, which operates through human beings as agents. Those who partake of the spirit of evil and error represent the great unseen prince, most fully. He is thus manifest in their flesh, though himself a spirit being, invisible to men.

The Christ "changed," made partakers of the divine nature, shall be spirit beings as truly as is Satan, and equally invisible to men. Their operations will be similar in manner, though directly opposite in character and results; their honored agents, not bound and made slaves by ignorance and weakness, as are most of the servants of Satan, but made perfect, and "free indeed," will act intelligently and harmoniously, from choice and from love; and their appointments will be rewards of righteousness.

Our Lord's presence will be manifested to the world by exhibitions of "power and great glory," not, however, merely to the natural sight, but to the eyes of their understanding, as they shall open to an appreciation of the great changes which the new Ruler shall effect. His presence and righteous authority will be recognized in both the punishments and the blessings that will flow to mankind from His reign.

It has long been generally believed that distress and trouble come as punishments for evil doing, upon the wicked. This seeming to be a natural and proper law, people in general have accepted it, thinking that it should be so, even if it is not; yet the hard facts of experience agree with the Bible, that in the past it has been the godly who have oftenest suffered afflictions and persecutions. (2 Tim. 3:12.) But in the "Day of Trouble," this order will begin to be reversed. In that day, evil powers are to be overthrown, and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evil-doers, and blessings to them that do good—"Tribulation and anguish upon every soul of man that doeth evil, . . . but glory, honor and peace to every man that worketh good"—in that "day of wrath and

revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. 2:9, 10, 5, 6.) And since there is so much that is wrong now, the retribution will be very heavy at first, making a "time of trouble such as was not since there was a nation." Thus, in vengeance, and trouble, and wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensations, and the change of rulers. And thus, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:5-11.) They will learn that under the new order of things right-doers are to be exalted and evil-doers restrained and punished. For clear prophetic testimony relative to this kingdom and its operation on behalf of the humble, the upright, the poor, the needy and the oppressed, and its overthrow of monopolies and every system of injustice and oppression, and the general equalization of human affairs, read carefully Psalms 72:1-19, 37:1-14.

Our King will thus reveal Himself gradually: some will discern the new Ruler sooner than others, but ultimately "every eye shall see [horao—discern] Him." (Rev. 1:7.) But "He cometh with clouds;" and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organized society) is being shaken, disintegrated, melted, some will begin to realize what we now proclaim as already at hand—that the great day of Jehovah has come; that the foretold day of trouble and wrath upon the nations is beginning; and that Jehovah's Anointed is taking to Himself His great power and beginning His work, of laying justice to the line and righteousness to the plummet. (Isa. 28:17.) And "He must reign until" He shall have put down all authorities and laws on earth contrary to those which con- trol in heaven.

As the trouble increases, men will seek, but in vain, for protection in the "dens" and caves, the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trade Unions, Guilds, Trusts, and all societies secular and ecclesiastical), and in the mountains (governments) of earth; saying, "Fall over [cover, protect] and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come."—Rev. 6:15-17.

The idolatry of money in which the whole world has gone mad, and which is to have so prominent a place in the trouble, causing not only anxiety for its accumulation, but also for its preservation, is to be completely overthrown, as shown in Isaiah 2:8-21; Ezekiel 7:17-19.

The great day of trouble will be recognized, and from its storm all will seek protection, though few will recognize the judgments of the Lord then abroad in the world as the result of His presence, the setting up of His authority, and the enforcement of His laws. In the end, however, all shall recognize ["see"] the King of glory; and all who then love righteousness will rejoice to obey Him and conform themselves fully to His just requirements.

That will be a time of retribution upon all who by fraud or force, sometimes in the name of law and under its sanction, have unrighteously grasped the rights or property of others. The retribution, as we have seen, will come from the Lord, through the uprising of the masses of the people. In their distress, loth to part with a dollar or an acre, or an assumed right or dignity long enjoyed undisputed, yet seeing the approaching retribution, many will seek the covering of the hitherto powerful organizations—civil, social and ecclesiastical—to promote and shield their interests, feeling that alone they must fall. But these shall not be able to deliver them in the day of the Lord's anger. The approaching conflict and retribution will cause all the families of the earth to wail; for it will be a time of trouble such as was not since there was a nation—no, nor ever shall be again. It will be "because of Him" that they will wail; because of His judgments producing in a natural way the great trouble; because the Lord ariseth to shake terribly the earth, and to destroy its corruptions. (Isa. 2:21.) So far-reaching will be the judgments and the trouble that none shall escape. Ultimately every eye shall discern the change, and recognize that the Lord reigneth. The trouble might be greatly lessened could men see and promptly act upon principles of equity, ignoring and relinquishing all unjust privileges of the past, even though legalized; but this, selfishness will not permit until the trouble shall break and overthrow the proud, humble the powerful and exalt the meek.

But not until the great day of
(Continued on page 28)

The Christian Life

Spiritual Influences

The Begetting, Sealing and Anointing Influences of the Holy Spirit; and the Practical Manner in Which They Affect the Christian Life.



HE Scriptures show that when one makes a full consecration to the Lord, and that consecration is accepted by God, he comes under the influence of the holy spirit of God. The spirit of God is the divine power, or influence, and as this influence in the Christian life operates chiefly through the mind, and upon the basis of reason, the holy spirit to us is said to be the "spirit of truth." (Jno. 14:17; 15:26; 16:13.) This spirit of truth reaches us through the written Word of God, every part of which comes to us as a product of the holy spirit.

In order that our finite minds may grasp, in a practical way, just what effect the holy spirit of God is designed to have in our lives, various expressions are used in the Bible to illustrate the matter for us. One of these is the "begetting" of the holy spirit—through the Word of truth. (1 Pet. 1:23.) In this symbolism we have the thought of the beginning of a new life. Then, we are told of the "sealing" work of the holy spirit. Paul, for example, refers to our being "sealed with that holy Spirit of promise." (Eph. 1:13.) Here we have the thought of confident assurance which comes to us through the "exceeding great and precious promises" of the Lord. (2 Pet. 1:4.) Still another operation of the holy spirit is likened to an "anointing." As the ancient custom of the anointing of kings and priests was an official designation to office, we get the thought that through the holy spirit the Christian is authorized to do something for the Lord, to have some official position as a co-worker with Him in His great plan.

The ideal Christian life is one in which all these various spiritual influences are simultaneously operative. To be lacking the manifestation of the holy spirit in our lives along any of these lines, is to be lacking to that extent in *spirituality*. This means that if we are to grow in the grace and in the knowledge of our Lord, and enter into the depths of genuine Christian experience, we must give heed to all that the spirit of God has set forth in His Word for our guidance. To permit the natural tendencies of our fallen flesh to swerve us into becoming specialists along some one or another proper avenue of spiritual growth or activity, would signify that to an extent we are "walking after the flesh and not after the spirit."



The Begetting Influence

As already noted, the symbolism of begetting is that of the beginning of a new life. This spirit begetting is brought about through the influence of the Word of God. On this point the Apostle Peter says: "Being born [begotten] again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (1 Pet. 1:23.) This new life, which starts through spirit begetting, is described by the Apostle Paul as a "new creature," whereas the Apostle Peter speaks of it as being a "newborn babe."—2 Cor. 5:17; 1 Pet. 2:2.

In connection with the illustration of the newborn babe, Peter reminds us that we are expected to grow through partaking of the "sincere milk of the Word." We can see, therefore, that it is quite proper to think of spirit begetting as introducing that whole realm of thought relative to Christian growth and final maturity; in connection with which there is the work of putting off the "old man," and of putting on the "new man," and of being renewed in the spirit day by day.—Eph. 4:22-24; Rom. 6:6; Col. 3:9.

Thus seen, one of the evidences of spirituality in the life of a professed Christian is his desire to feed upon the Word of God, that thereby he might grow in the grace and in the knowledge of the Lord and attain unto the full stature of a man or maturity in Christ Jesus. (Eph. 4:13-30.) And one should ever endeavor to remember that this, indeed, is one of the reasons for Bible study; namely, that thereby we may grow as new creatures by thus feeding upon the Word of the Lord. It is so easy to drift into the habit of studying the Bible without any particular objective in view, or, at least, without the divine objective. To study the Bible merely with the thought of memorizing its passages, or to be able to refute the argument of an opponent, or for any other reason except that of being built up into Christ and being guided in our service of the Lord, and being comforted and encouraged by His precious promises, is measurably a waste of time so far as the new creature is concerned.

And how genuine and sincere would be our Bible study if we could ever remember that when we come to the Word of the Lord to be taught of Him that we are actually—or, at least, should be—putting our-

selves under the influence of His spirit. God talks to us through the medium of His Word; and how very solemn and serious should be our attitude when we open up His Word, realizing that from it we will hear Him speaking to us, telling us of His plans, and of how He has invited us to become members of His immediate family if we will but be faithful to the terms of the high calling of God in Christ Jesus.

The Seal of the Spirit

In ancient times the "seal" was used to ratify, or make valid the contents of important state or private documents, such as deeds, contracts, etc., and, as a matter of fact, that custom is still followed. The Scriptures make use of this practice as an illustration of what the holy spirit does for the Lord's people; and the Apostle Paul explains the method by which the "seal" of the spirit takes place in the Christian—we are sealed, he says, by the holy spirit of promise. (Eph. 1:13.) This is just another way of saying, that in addition to all the other information the holy spirit has caused to be recorded in the Bible, it has also set therein, many precious and reassuring promises of the Lord by which successful growth, and final victory are certified unto us by God, if we but continue in the way He has outlined for us.

And how comprehensive are the promises of God! They cover every possible contingency that may arise in our Christian life, and assure us of the divine grace to help in every time of need. To be really sealed by these promises; that is, to have the full assurance of faith which they are calculated to give, it but remains for us to embrace them and make them our own. Herein is the importance of a living faith in God and in His promises. Jesus had full faith, hence He had full assurance of victory. And, because He had full assurance, He had a peace and joy that daily filled His life. He could look up to the Heavenly Father at all times and say, "I know that Thou hearest Me always."—John 11:42.

Jesus knew this first of all because of His long and intimate association with the Father as the Logos. And during His earthly ministry Jesus knew that the Father was with Him because the holy spirit had testified this great fact to Him through the Old Testament Scriptures. Through those spirit messages recorded by the holy prophets of old, Jesus had certified to Him the glorious assurance of the Father's smile, and of final victory. How blessed must have been the holy spirit's assurance to Him as recorded in Psalms 16:5-11, by which His final return to the heavenly courts was sealed, or made certain to Him. We quote:

"The Lord is the portion of Mine inheritance and of My cup: Thou maintainest My lot. The lines are fallen unto Me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given Me counsel: My reins also instruct Me in the night seasons. I have set the Lord always before Me: because He is at My right hand, I shall not be moved. Therefore My heart is glad, and My glory

rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul in hell [sheol]; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me the path of life: in Thy presence is fullness of joy; at Thy right hand are pleasures for evermore."

Precious Promises

Just as Jesus was comforted and encouraged and strengthened by the many promises which the spirit of God had caused to be recorded for His benefit, so His followers, His body members, also have this same source of spiritual strength and guidance. Do we feel our imperfection, and wonder how God could deal with and bless such as we? Then we hear the spirit say through the mouth of David, that "as far as the East is from the West, so far hath He [the Lord] removed our transgressions from us," so far as charging them against us is concerned.—Psa. 103:12.

Do we feel that we lack wisdom to walk aright in the narrow way? Then we hear the voice of the spirit again speaking to us and saying, that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) Do we seem to have handicaps in the service of the Lord? Are there circumstances in our lives or surrounding our lives which keep us back from doing all that we would like to do for the Lord? Then we can remember the experiences of Paul, who earnestly sought the Lord to remove his partial blindness, and how the answer came back, "My grace is sufficient for thee: for My strength is made perfect in [your] weakness."—2 Cor. 12:9.

Do we shrink from the scorn of the world and for this reason hesitate to let our light shine out in the midst of a perverse generation? Then we should call to mind another of the spirit's reassurances, one that comes to us through the Master Himself, saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.) Do we fear the enemies that lie in wait to attack us as we journey along in the narrow way? Then let us remember the spirit's assurance that greater is He who is for us than all they that be against us. (Rom. 8:31; 1 Jno. 4:4.) And in this connection we can also remember that blessed promise of the Lord, "My presence shall go with thee, and I will give thee rest."—Ex. 33:14.

Are we concerned about failing health, and, on account of this, wondering whether or not the Lord is caring for us? Then we can remember that our's is a life of sacrifice, of dying, that victory and immortality can be gained only through following the Master all the way into death and, remembering this, we can call to mind the spirit's testimony that "precious in the sight of the Lord is the death of His saints;" and from this we will know that He knoweth our frame, and is looking after all of our interests,

and in His love, is directing the course of our sacrifice.

Are we at times fearful of failure; or that the difficulties of the way may engulf us? Then let us remember the promise, "Fear not, little flock; for it is the Father's good pleasure to give you the Kingdom." (Luke 12:32.) And how reassuring is the thought that it is really the "good pleasure" of the Father to give us the Kingdom! Surely, if this be the divine good pleasure concerning us, then it will certainly be our own negligence alone that will cause us to lose out in the narrow way.

Do we wonder whether or not we understand the truth properly, or in a way that will guide us to the Kingdom? Then let us recall the Master's promise that he who "will do His [God's] will, he shall know of the doctrine." (Jno. 7:17.) But let us not fail to notice the condition of this promise; namely, that we shall know the doctrine if we really *will* do God's will. When the will is thus fully surrendered to the Lord, He, in turn, will, through the doctrines or teachings of the Word reveal His will to us in order that we may do it. He may not reveal all the secrets of the book of Revelation, but He will reveal those doctrines which have to do with the carrying out of His will in our lives, and of intelligently co-operating with Him—His co-labourers.—1 Cor. 3:6; 2 Cor. 6:1.

And so it is that the holy spirit assures us by these and hundreds of other precious promises that if we keep ourselves in the love of God all things will be caused to work together for our good, and that as sons of God we eventually will be glorified together with Christ Jesus our Lord. In this connection how comforting is that promise: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John 3:2.

Thus are we sealed with the holy spirit of promise. If our faith fails in any measure to lay hold of these promises, it indicates a lack of spiritual perception and strength; for the fulfilment of these exceeding great and precious promises does not depend upon *our* strength, but upon the strength of the Lord. For us, it simply remains to believe and to accept, in the assurance that the mighty power of God, who brought again from the dead our Lord Jesus Christ, will exalt us together with His beloved Son. Let us then pray "That the God of our Lord Jesus Christ, the Father of glory, may give unto 'us' the spirit of wisdom and revelation in the knowledge of Him. The eyes of 'our' understanding being enlightened; that 'we' may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenlies."—Eph. 1:17-20.

The Anointing of the Spirit

The "anointing" of the holy spirit is still another manifestation of this holy influence in the Christian's life. Jesus Himself introduces the thought in the New Testament of the spirit's anointing; and from what He says on the subject, we get a clear meaning of what it signifies. The symbolism of anointing is that of appointment to office, an official designation of duties. The anointing is that of God's holy spirit, hence is the divine appointment to hold office and to perform duties which are planned and authorized by God.

Jesus is our great Exemplar in this matter of the spirit's anointing, as indeed He is in all other phases of spiritual life. The holy spirit was poured out upon Him at the time of His consecration and baptism. While it signified His begetting to a new life—"this day have I begotten Thee"—it also was the spirit of anointing; for just a little later, while in the synagogue at Nazareth, He read from Isaiah 61:1, 2, and applied it to Himself and to His own experiences. Isaiah's prophecy states: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Jesus declared all of these precious truths which the spirit authorized Him to declare, and He did it faithfully and untiringly from the beginning to the end of His ministry. Even while dying hanging upon the cross He declared the great truth concerning the future restoration of paradise—the "times of ressitution of all things." And this faithfulness in bearing witness to the truth was a very spiritual part of Jesus' earthly experience, because it was done under the direct anointing influence of the holy spirit. Indeed, had He failed to be faithful in proclaiming the glad tidings of the Kingdom, He would have lacked just that much in spirituality.

But Isaiah 61 does not apply alone to Jesus, because the church, the members of His body, come under the same anointing influence. We receive the anointing through Him, as members of His body. The Apostle John says, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." (1 John 2:27.) Here we get the additional thought that the anointing influence of the holy spirit prepares one to speak for God as well as it authorizes the divine representatives. Notice that the anointing of the spirit teaches. Not that the teaching is necessarily done apart from human instrumentalities, for the Apostle explains in Ephesians 4 that God authorizes teachers in the church. But whether the spirit operates through the prophets, or through our Lord Jesus, or through the apostles, or through the

pastors and teachers and evangelists whom the Lord raises up in the church, it is, nevertheless, the divine impartation of knowledge to those whom the same holy spirit authorizes to speak for God.

Thus we see that while the begetting influences of the spirit have to do with feeding upon the Word of life in order that the new creature may grow and reach maturity, the anointing influences have more to do with equipping and authorizing the new creature to impart the blessings of the Kingdom message to others. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to *preach*," is the way the prophet puts it; and Jesus, our Head and Exemplar acknowledged this as one of the spirit's injunctions upon Him, faithfulness to which was incumbent upon Him as He sought to do all that was written of Him in the volume of the book.—Heb. 10:7.

The importance of yielding obedience to the anointing influence of the holy spirit is very vital; and should be given careful consideration at this time when there are so many foreign voices to attract the attention of those who are seeking to live the consecrated life. So deceptive has been the influence of some of these strange voices that some of the Lord's true people have been caused to look upon activity in preaching the Kingdom message as a measurable departure from spirituality. But brethren, let us get clearly in mind that, in reality, we are neglecting an important factor of true spirituality when we neglect to sacrifice time, strength, and means in the publication and dissemination of the Gospel message.

"By the Holy Spirit"

When the Apostle Paul, in 2 Corinthians 6, outlines the divine qualifications of the Christian ministry—the things we must give heed to in order that our ministry be approved of God—among other important things, he says that our ministry should be "by the holy spirit." (2 Cor. 6:6.) Doubtless by this he means that our ministry must be authorized by the holy spirit, and must consist of that which the holy spirit has authorized us to preach. No wonder Jesus said that many would come to Him in that day claiming to have worked for Him, but that He would say, "Depart from Me ye workers of iniquity." These may not be workers of vile things, but unless their work is authorized by the holy spirit, it is a lawless or unauthorized work.

How then can we be sure that our ministry is by the authority of the holy spirit? Obviously, we can be sure of this only by observing the example set before us by the Master, and by obedience to the same instructions of the holy spirit that guided Him; namely, that of Isaiah 61. And, when we examine this prophecy, it is found to be wonderfully comprehensive. First is the preaching of glad tidings unto the meek. And what are these glad tidings? The angel who announced the birth of Jesus gives us the clue. They are the glad tidings of coming blessings and salvation through Christ, the promised Messiah

and King, when, through His Kingdom, there will be dispensed life and happiness, and when there will be peace on earth and good will toward men.—Luke 2:10.

But even these glad tidings are not to be forced upon those who are not ready to hear—no, only to the meek, the teachable, are they to be preached. And the spirit also sends us to "bind up the broken-hearted." There are still many hearts in the world today that are not yet broken—proud hearts, who turn in scorn away from any suggestion of blessings from God. The Lord Himself will take care of the breaking of hearts and the preparing of them for the message. We are merely authorized to bind up the hearts that are already broken; and this we are authorized to do with the good tidings of the Kingdom.

"To proclaim liberty to the captives, and the opening of the prison to them that are bound." Many are captives to ignorance, fear and superstition; but the gospel of Christ makes free; and he whom the Son makes free is free indeed. But in order for any to obtain this freedom through the gospel, it is necessary that the gospel be proclaimed to them, and this the holy spirit authorizes us to do. Millions are in the great prison house of death; and we are authorized by the spirit to announce the glad tidings of deliverance in the resurrection—that "all that are in the graves shall hear His voice and shall come forth." (John 5:28, 29.) Not only are we authorized to proclaim this fact now, but if faithful will later have the opportunity of taking part in the actual work of setting death's captives free.—Isa. 49:8-10.

"The Acceptable Year of the Lord"

We are also authorized by the spirit to proclaim the "acceptable year of the Lord." This, in brief, is the special message pertaining to the high calling of the church. It is the fact that during this Gospel age, this "acceptable year of the Lord," those who fully believe on Christ are invited to follow in His footsteps of sacrifice, to be planted together in the likeness of His death with the assurance that when thus presenting their bodies a "living sacrifice," they will be "holy and acceptable unto God." The holy spirit also authorizes us to say that all those who faithfully carry out their covenanted sacrifice even unto death, will have the privilege of living with Christ on the divine plane, and of reigning with Him in His Messianic Kingdom. What a blessed privilege it is to proclaim the acceptable year of the Lord.—Rom. 12:1, 2.

But here Jesus, in quoting this mandate of the holy spirit, stopped. It was not His, at that time, to fulfil any other part of the divine commission, yet there is more to the commission, which Jesus evidently understood was to be carried out in this end of the age by His body members. Continuing the outline of the holy spirit's commission, the prophet adds, "To proclaim . . . the day of vengeance of our God." While it was very timely for Jesus to preach

"good tidings unto the meek," and to "bind up the brokenhearted," also, to proclaim the "acceptable year of the Lord," yet it was not due time to declare "the day of vengeance of our God."

All the prophetic utterances concerning the day of God's vengeance indicate it to be that great "time of trouble" with which the Gospel age ends and the Millennial age begins, hence it would have been out of place for Jesus to include the facts concerning it as a part of His ministry. But now it is different. Beyond any doubt we are now living in the beginning of that "day of vengeance." We can already see how the Lord's anger is being kindled against the unrighteous systems of the earth; and for us now to neglect or refuse to raise our voice in witness to the significance of present world events would mean a failure on our part to yield to the spirit's influence as it reaches us through the written Word.

Christians Should Not Pronounce Vengeance

But what does it mean to declare the day of vengeance? Some seem to have the thought that this implies the giving of an unkind, harsh message of condemnation against all who may not see things as we do. But this is not at all the proper thought. It does not mean that the Christian is commissioned to pronounce vengeance against anyone, but merely to explain as we have and can make opportunities, what the present distress of nations means—that it is God speaking against a selfish and sinful world, that it is the day of His vengeance. See Isa. 42:13, 14; Zeph. 3:8, 9.

In giving this commission to the anointed of the Lord, the holy spirit outlines the manner in which it is to be done by saying that we are to "comfort all that mourn." Yes, if we declare the day of vengeance as God would have us declare it, it will mean the giving of a message of comfort to those who have been caused to mourn by the hardships of the great time of trouble through which the world is passing. In Revelation 1:7, we are told that "all kindreds of the earth shall wail [mourn] because of Him." It is because of the presence of Christ as the representative of Jehovah in directing the forces that are bringing about the melting of the symbolic earth in this day of God's vengeance that the people of the earth are thus said to mourn because of Him. These, evidently, then, are the mourning ones whom we are commissioned to comfort by our witness of the truth concerning the meaning of present world conditions.

Jesus described this mourning on the part of the people by slightly different language when He said that at this time men's hearts would fail them for fear as they looked forward to the things coming upon the earth. (Luke 21:26, 27.) This fear of the people on account of the day of vengeance is again brought to our attention in Isaiah 35:4. Much is said about the day of vengeance in the 34th chapter of Isaiah; hence the 35th chapter comes as a silver lining to the dark clouds of trouble described in the 34th.

The 4th verse of the 35th chapter states, "Say to them that are of a *fearful heart*, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; He will come and save you." Here again the holy spirit has outlined a part of the divine commission that is ours today. We are to say to them that are of a fearful heart, "Fear not." These fearful ones are undoubtedly those whom Jesus said would be of a fearful heart because of the great time of trouble. And note that our message to them is to be that while their hearts have been made fearful by the display of God's vengeance, yet that the ultimate outcome of their distress is to be their salvation—that the coming of the day of God's vengeance means also that His Kingdom of salvation is at hand. Thus are we to declare the day of God's vengeance, not by pronouncing vengeance, but by explaining that the trouble is a sign of approaching blessings of life.

Mourners in Zion

And there is still another part of the divine commission of the anointed ones that Jesus omitted when quoting from Isaiah 61; namely, that part which has to do with comforting those who mourn in Zion. In the light of development among the true people of God during the last twenty and more years, this particular part of the commission should weigh heavily upon the hearts of those who are already able to see the significance of these events, and who have been able to continue rejoicing in the Lord's providences during this time of special trial, or who have been restored to their former condition of joy in the Lord.

Unexpected developments in the Bible Students World since 1916 have caused thousands of those in the true Zion condition to mourn. And how inspiring it is to realize that God has so accurately portrayed this condition as one that would develop shortly after the beginning of the day of vengeance! Previous to this, there was practically no mourning in Zion—all the Lord's true people gladly sang, "Happy Zion, what a favored lot is thine." Many, today, are able still to sing these songs of Zion's joy; yet the hopes of many have fallen like ashes around them, and they are mourning.

And to these it is our privilege to appoint "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." And how are we to do all this? Simply by continuing to proclaim the glorious and simple message of present truth. These mourners in Zion have been caused to mourn because of the circumstances which temporarily have obscured their clear vision of the Gospel. Disappointment in human leaders, the failure of expectations, intolerance, etc., has destroyed the idealisms that thousands had built up in their minds in connection with their associations in the truth, and these have come tumbling down around them like ashes.

And now it is our privilege, and the privilege of all as they come to see the significance of these events,

to give beauty for these ashes. That is, it is for us to show that the truth that so rejoiced our hearts in the beginning, is just as precious as it ever was. It is for us to point out that the truth came from the Lord through His Word, hence that the failings of human leadership do not affect it in any way; that it is still the voice of God speaking to His people, to lead and comfort them. To the Hebrews the apostle said, "faithful is He who promised," and because the truth is firmly grounded upon the promises of God, we too can say to these mourning ones, "faithful is He who promised."—Heb. 10:23; Rom. 4:21.

But how is this to be done? How are these mourning ones to be reached? We answer, in the same way that we were all reached and blessed in the beginning; namely, by a public proclamation of the truth. The truth is the only thing that the Lord has put into our hands with which to do His work. Whether it be harvesting work, or whether it be the comforting of those whose hearts are failing them for fear, or whether it be the comforting of those who mourn in Zion, it is done through the proclamation of the truth—by the printed page, by individual testimonies, and by public meetings, etc. It is our privilege always to yield to the spirit's influence and to be faithful in carrying out its commission to preach the Word. Not to do this would certainly be one of the ways by which we may "grieve" the spirit.—Eph. 4:30.

Trees of Righteousness

One of the greatest enemies of the new creature is spiritual pride; or a sense of superiority over those whom we may consider not to be in as favorable a position before the Lord as we are. It is easy to conclude—and erroneously so—that those brethren of ours who may have permitted themselves to be-

come more deeply engrossed in error and its bondage than possibly we did, or those who have become confused and discouraged and have fainted by the way-side, are perhaps not the Lord's people at all; hence that their well-being is no special concern of ours. But we should not take this view-point. The holy spirit guards us against this very attitude by assuring us that these mourners in Zion down here at this very time are "trees of righteousness, the *planting of the Lord*, that He might be glorified."

Yes, it was the Lord who sponsored the harvest work by which these dear ones were first reached by the truth, and "planted" by Him as "trees of righteousness." While the winds of strife and false doctrines have blown hard upon them, and they have been, as it were, stripped of their leaves and their branches and left to mourn; yet the Lord still loves them; they are still His; and He asks us to comfort them and thus to restore to them their former beauty of righteousness and joy, "that He might be glorified."

After all, this is merely one of the ways by which we have the privilege of obeying the command of Jesus to lay down our lives for the brethren; for these "trees of righteousness" who are the "planting of the Lord," are surely our brethren. Today, many of these brethren of ours are in distress. They need our help. Experiences of the friends throughout the country indicate that through the proclamation of the truth these mourners in Zion are being reached and blessed. Shall we not all, then, give the more earnest heed to this phase of our spiritual life, and endeavor to realize more fully, that just as the holy spirit begets us and nourishes us, it also commissions us to serve, by continuing to make known the glorious glad tidings of the truth.

Looking Unto Jesus

(*Epistle to the Hebrews Series*)



HE apostle had pointed out to the Hebrew Christians that all those in previous ages who had been associated with the Messianic purpose of God had been called upon to suffer for their loyalty to the great hope that was set before them. (Heb. 11.) Then, in the beginning of the 12th chapter of the epistle he cites the crowning example of faith in and loyalty to the great plan of God whereby both Jews and Gentiles the world over—"all the families of the earth"—are to be blessed. This crowning example of faith is Christ Jesus, Himself, He whom the Hebrew Christians had accepted as the Messiah, but in whose cause their faith was now seemingly beginning to waver. If it were the hardships of the way that was causing their discouragement, the apostle wanted them to know that all the faithful ones who had gone before had likewise suffered, and that Jesus Himself had

set an example to His followers in this respect, that we "should follow [in] His steps."—1 Pet. 2:21.

Referring to the "witnesses" mentioned in the preceding chapter, the apostle says: "Wherefore seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood striving against sin." Heb. 12:1-4.

"Ye have not yet resisted unto blood striving against sin." This seems to be the key to the point

the apostle is here making; because he wanted them to realize that if they expected to live and reign with Christ, they must first of all die a sacrificial death *with Him*. The Hebrew Christians had already suffered considerably, especially in the beginning of Christian experience. This fact is mentioned in chapter 10, where we read: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Verses 32-36.

Suffering is unnatural, and unless one is convinced of its importance and necessity he will not for long voluntarily continue in a course which results in this unnatural and generally undesirable experience. In the beginning of their Christian experience, the Hebrews doubtless looked, philosophically, upon the trials incidental thereto. Perhaps they reasoned that a few trials were to be expected in view of the unfavorable position of Christianity in the world at that time; but why should it always be so? If Jesus, whom they had professed to accept, were indeed the Messiah, was it not to be expected that His cause would triumph, and that those who believed on Him would have their sufferings lessened rather than increased?

Evidently the difficulties explained by the two disciples to our Lord on the way to Emmaus shortly after His resurrection have ever been more or less of a stumbling block to many who have professed the name of Christ. To them, Jesus explained that, according to the testimony of the prophets, the Christ must first of all suffer, and that the "glory" features of the Messianic purpose could not be realized until that suffering was complete. But while that explanation has sufficed to explain the suffering of Jesus, not many in the whole Gospel age have realized that the prophecies of the Old Testament concerning the sufferings of Christ likewise apply to the true followers of the Master.—1 Pet. 1:11; 2:5, 19-21; 3:14, 17; 4:1, 12, 13; 5:6, 10.

Many Sons to Glory

Early in the epistle to the Hebrews the apostle made it plain that Jesus was the Captain of many sons that were to be brought to glory by the pathway of suffering. (ch. 2:10, 11.) Thus does he put the Christian in the position of one who offers sacrifice. In chapter 3:1, he further identifies them in this picture as being of a priesthood over which Jesus is the great High Priest. It is this fundamental truth, so plainly set forth by the apostle, that we need to keep in mind as we study the entire epistle. With this key, we see the Christian in the blessed position,

antitypically, of those who are to administer the blessings of the New Covenant, rather than among those who are blessed by it. They are to be priests to the people, and of those who enter into the holiest of all, where even now their hope is centered, and who later are to come forth to administer the law of the new Kingdom and the New Covenant.

When the New Covenant is fully made, there will be no need of teachers to say unto the people "Know the Lord;" for then all shall know Him from the least unto the greatest. Meanwhile, however, the church, as the "epistles of Christ," are to be the future teachers of the people, and it shall be through this—their share in the mediatorial work of the Covenant—that the knowledge of God's glory shall be caused to fill the earth. But in order to be properly prepared for this glorious work, the church now must suffer. They must fill up that which is behind of the afflictions of Christ, "for His body's sake." (Col. 1:24.) And because the entire Christ, Head and body, is to be the channel of blessing for the world, the present suffering of the church is also for the sake of the world of mankind in general—a baptism for the dead.—1 Cor. 15:29.

But few indeed, only a "little flock," have been able to see this great mystery of the Gospel of the Messiah. If Jesus died that all might live, why should not one in accepting Him expect to enter at once into an improved life, made free from suffering and other experiences so common in this world of death? Gradually the idea crept into the nominal church that there is no actual death, and that Jesus' experience of dying was in order to prepare the way for believers to enter into a state of heavenly bliss when they seemed to die, rather than to be plunged into an abyss of torture. With this viewpoint, professed Christians learned to accept their sufferings as a necessary part of their experiences while on the road to heaven, thinking of the real benefits of Jesus death as applying to the future life of bliss with the angels. Thus did the truth of the atonement work become hidden under a mass of traditional error.

However, the Hebrew Christians to whom Paul wrote this epistle had no such thought as this. To them the Messiah was one who would establish a genuine Kingdom upon the earth, through which there would come to the people the actual blessings of everlasting life in a restored paradise. Hence, until they could be made to see that this great Messianic purpose for the blessing of all the families of the earth must wait until the body members of the Messiah were selected and prepared for joint-heirship with Him, and that they had been called to this blessed association with the Messiah, they would be bound to become discouraged at the prospect of a continuous life of suffering. Such an outlook would tend to prove to them that they had been misguided in accepting Jesus as the promised Messiah.

Thus it is that while the apostle makes it plain to them that Jesus was the One in whom centered the

fulfilment of all their cherished prophecies, yet, that in accepting Him they were putting themselves in line to be coworkers in the carrying out of this divine program of blessing. Also, that the privilege of such a high position of glory in the divine plan was dependent upon their being willing to "suffer with Him, that 'they' may be also glorified together." (Rom. 8:17.) While it was true that Jesus had suffered and died as illustrated in those "shadows of good things to come," yet the further sufferings of the Christ had also been foreshadowed in the types, and in fulfilment of these additional pictures they were to "go to Him without the camp, bearing His reproach."—Ch. 10:1; 13:11-13.

"Looking Unto Jesus"

Having outlined this great lesson of why they had been called to be Christians, the apostle then most appropriately reminds them of the extent to which their Exemplar and Leader, Christ Jesus, had suffered, and that they must not expect to cease from suffering until, like Him, they had "resisted unto blood, striving against sin." That is to say, in the privilege which was theirs of participating in this holy sacrificial offering of the Christ which ultimately would result in ridding the world of sin, they should expect the suffering to continue, until, like Jesus, they finished their course in death.—Rom. 12:1; 6:10, 11; Rev. 2:10.

How much this vision of truth must have meant to the Hebrews, and how much it means to us! Now they could see a purpose back of their suffering. While previously it may have appeared that their trials were an evidence of the defeat of the Messianic cause, or that they had been deceived in supposing that Jesus *was* the Messiah, now they could rejoice in this further evidence of the high favor the Heavenly Father had bestowed upon them in that they had been made partakers of the "heavenly calling," and that having thus set before them this hope of a share in the Messianic Kingdom glory with Christ, they must expect to participate in the preceding suffering.

Now they could "look unto Jesus" not only as their Redeemer and Messiah, but also as their pattern in suffering. Now, while rejoicing in *His* faithfulness in being led "as a Lamb to the slaughter," they could see that by following Him into death, they could be with Him on Mt. Zion, and be among those Saviours who would help to administer the Messianic blessings. (Isa. 53:7; Obadiah 21.) Now, therefore, they could go forward with courage, determined that, regardless of the cost, they would know more of the "fellowship of His suffering," and would rejoice to be "made conformable unto His death," if by any means they might be partakers of His resurrection.—Phil. 3:8-11.

"The Joy that was Set Before Him"

While the Hebrews had with enthusiasm accepted Jesus as the Messiah, and doubtless were familiar

with the many prophecies concerning the Messianic glory, perhaps they hadn't realized until now that the joys set before Jesus in these prophecies, could also be their joys if they were faithful in following in His footsteps of suffering and death. Paul had already made it plain to them that their position as Christians was that of being among the many sons who were being exalted to glory via the path of suffering, and now He tells them that one of the influences in Jesus' life which enabled Him to bear the cross was the great joy that was set before Him in the prophecies.

The apostle wanted the Hebrew Christians, and us as well, to know that these same joys were set before us, that we also may lay hold upon the same "exceeding great and precious promises," and through them receive help to enable us to be made "partakers of the divine nature." (2 Pet. 1:4.) And what an incentive this clear vision of the meaning of things must have proved to be to those Hebrew Christians! It was a tremendous help to consider the example of faithfulness on the part of that "cloud of witnesses" the apostle had brought to their attention in chapter 11; but now to realize how vitally their sacrifices and sufferings were associated with those of their Master, and to know of how fully they were at one with Him, must have had a powerful effect in provoking them unto greater love and good works.

And now that the apostle had reached the grand climax of his lesson, he endeavored to make a thorough and practical application of the precious doctrinal truths he had set forth. Now that the Hebrews had this clear outline before them of what the Christian life was all about, it should result in their making it the all important thing in their life. For this reason, Paul admonished them to "lay aside *every* weight," that is, to cut clear from all hindrances, to free themselves from everything that would in any way stand in the way of their whole-hearted devotion to the high and holy calling which now was theirs.

Binding the Sacrifice to the Altar

In Psalms 118:27 we read, "God is the Lord, which hath showed us light; bind the sacrifice with cords, even unto the horns of the altar." Here we are shown how a clear vision of truth should result in greater faithfulness in our devotion to the Lord. It is this principle that the apostle employs in his epistle of encouragement to the Hebrews. No one is likely to sacrifice very much in a cause of which he has no definite knowledge, hence knows little of its merit. Clear vision of God, through the truth, is most essential as an inspiration to self-sacrificing zeal.

How important is this lesson for us today! If we are only partially sure whether we have the truth or not, we will be only partially faithful to its principles. If we are convinced that what we call the truth, is indeed the "meat in due season" promised

at this time for the household of faith, then nothing should hold us back from devoting all that we have and are to its service. How timely then is the apostle's admonition to us to "lay aside every weight." Some of the weights that are holding us back may be considered quite valuable as the world counts values; but what can compare with the "prize of the high calling of God in Christ Jesus"? If our faith really grasps the exceeding great and precious promises which are ours, if these promises are what they should be to us, would it not be short-sighted policy on our part to permit any of the elusive bubbles of this world to swerve us from the course of true devotion to the Lord who has made the promise to us? Surely there could be no more timely admonition to all of the Lord's people today than to "lay aside every weight, . . . and . . . run with patience the race that is set before us."

The Besetting Sin

Another thing which the apostle admonished the Hebrew Christians to lay aside was the "sin which doth so easily beset." A besetting sin is one that tends to interfere with, or slow one down in the Christian race. Doubtless each individual among the Lord's people has some one or more weaknesses which more than others tend to hinder progress in the narrow way. But, if we may judge from the general admonition of this epistle, it may be that the besetting sin of the Hebrews to which the apostle here alludes was that of the lack of faith, and a consequent lack of zeal. If "without faith it is impossible to please Him [God]," surely any lack along this line must be a serious handicap to progress in the narrow way.

But if the Hebrews had not possessed a clear vision of their true position in relation to Christ and the promises, their faith of necessity would be weak. But now the apostle had clarified their vision; he had, as it were, set their spiritual house in order by pointing out to them their true position in the divine plan; so now their faith should be strengthened. Now their besetting sin of wavering should be set aside and they should be able to "hold fast the profession of 'their' faith without wavering," knowing that "He is faithful that promised." (Ch. 10:23.) But whether the Hebrews' sin was that of wavering or of letting these things slip (Ch. 2:1), or something else that was holding them back, the apostle wanted them to lay aside all hindrances, and from thenceforth make the business of being Christians the real business of their lives.

Yes, now they could look unto Jesus in a real way—in a way that no one is able to do who does not see in Him a pattern for sacrificial suffering and death. Now they could with fortitude endure the cross and despise the shame which was theirs as a result of having espoused the Messianic cause, knowing that it was their blessed privilege to be part-takers of His sufferings. Now the Messianic joy which they may have expected to be their immediate

possession when they accepted Christ, they saw to be future, when their sufferings were over. Hence with them—as it was with Jesus—it was a joy that was set before them. It was a "hope of glory" rather than the immediate realization of glory.

With their vision cleared and their faith renewed, the hope which belonged to the "many sons" who were in line for the future glory of the Kingdom *was* something in which they could *truly* rejoice. Hence their present joy was the joy of faith. Their faith being based upon the sure promises of God, there was no room for doubt as to the ultimate outcome of their Christian experience; hence their peace and joy could now be full. While in the world they would have tribulation, and they now knew the meaning of such experiences; and, looking unto Jesus, the Author and Finisher of their faith, they could press on in the race to the end.

And the apostle left no room for doubt in their minds that they could not expect release from their sufferings with Christ until they had been faithful unto death. "Ye have not yet resisted unto blood," he told them. This was as much as to say that if they expected to go all the way with Jesus this is what it would mean. While they had suffered "a great fight of afflictions" when first they were enlightened, they had not by any means resisted unto blood, as did Jesus, the Captain of their salvation. While keeping their eyes fixed upon Mount Zion, and there seeing the highly exalted position of the Lamb that was slain, they must not lose sight of the fact that if they expected to be among those who would be with the Lamb on Mt. Zion they must be prepared to follow Him all the way into death—resisting unto blood, striving against sin.

"Consider Him"

"For consider Him," says the apostle, "that endured such [great] contradiction of sinners against Himself, lest ye be wearied and faint in your minds." What inspiration to faithfulness there is in considering Christ! There are so many lovely things about Christ to consider. He was perfect, "holy harmless, and separate from sinners," yet He humbled Himself, dwelling among sinners, and became obedient unto death on behalf of the very sinners whose "contradiction" crucified Him. While hanging suffering upon the cross, the sin-enraged crowd cried, "He saved others, let Him save Himself." How little did they realize that by refusing to save Himself He was providing salvation not only for them but for all mankind.

And as we consider Him in His refusal to save Himself, we remember His words to the effect that he who seeketh to save his life, shall lose it; but that he who is willing to lose, or sacrifice his life for Christ's and the Gospel's sake, shall save it. So the Hebrews, now that they had the clear vision of their privilege of dying with Christ, being "beheaded for the witness of Jesus, and for the Word of God," could be glad for every opportunity that came to them of

bearing the reproaches of Christ, and could, with resolution and determination, throw themselves whole-heartedly into the business of losing their lives in order that they might save them with Christ in glory.

If the Hebrews had had hope of gaining material reward as a result of being Christians, they would, by considering Him from the standpoint of the divine plan, realize that as He gave little attention to material blessings for Himself, but instead made Himself poor—so poor, that while the foxes of the fields had holes and the birds of the air had nests, the Son of man had not where to lay His head—they, too, should continue to take joyfully the spoiling of their goods, even as they did in the beginning, when they were first enlightened.

As we "consider Him" there seems to be a special significance in that word "contradiction." He "endured such [great] contradiction of sinners against Himself." Yes, all the precious truth which He proclaimed, especially that truth which applied to Himself, was contradicted. He came to the earth as the beloved Son of God; yet, as He was hanging upon the cross, the challenge was hurled at Him, "If thou be the Son of God, come down from the Cross." Failing to respond to that challenge, His Sonship was thus contradicted in the eyes of that unfriendly crowd.

Jesus was the "Royal Majesty of the heavens," but by His acknowledging that His purpose in coming to earth was in order that He might become a King, He was sentenced to death. Thus again, because He permitted Himself to be led as a Lamb to the slaughter, offering neither resistance nor explanation, His claim of Kingship was contradicted. What an object lesson to the Hebrew Christians and to us. In view of this lesson of faithfulness, shall we

permit our reputation to stand in the way of our faithfulness? One of the hardest things to do is to continue on in a given course when nearly everybody thinks you are wrong. It is most difficult to refrain from attempting to justify one's belief or one's position or one's actions in the eyes of the world.

Looking unto Jesus, we see that what particularly concerned Him was to justify His position before the Heavenly Father. This should be our endeavor; and, to the extent that it is, we will find, like the Hebrews, that so far as the world is concerned, there will be reproaches and afflictions, sometimes directly, and sometimes because we are the companions of them that are so used. But happy will be our lot, if, like the Hebrews in the beginning of their Christian way, we take these experiences joyfully, knowing that they are but evidences that we are walking in the path that our Master trod, and that we are filling up that which is behind of the afflictions of Christ.

What peace, what joy, what inspiration, what comfort and what strength there is in "looking unto Jesus," and in considering Him! And more especially so if more fully thus we can realize our true relationship with Him in the great divine plan of reconciliation. Surely there can be no better solace when inclined to be "weary and faint" in our minds, than to look unto Him, noting His faithfulness in trial, His humility when contradicted, His fortitude in temptation, His zeal in service, His sympathy for the people, His love for His disciples, His willingness to suffer and die, and His loyalty to His heavenly Father. As we continue to look unto Him today, let us seek to become more and more like Him, in our every thought, word and deed.

"The Chastening of the Lord," will be the title of the next article in this series.

From Glory Unto Glory

But we all beholding the GLOEY of the Lord in a Face Unveiled, are transformed into the SAME Likeness, from Glory to Glory, as from the Lord, the Spirit.

2 Corinthians 3:18, Diaglott.



HE Apostle had been speaking about Moses and the Law of Israel. He had said, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather [even more] glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory . . . And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day re-

maineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ."—2 Cor. 3:7-9, 13, 14.

Paul's argument seems clearly enough to be that to this day the Old Testament and its Law covenant keep the Jews from seeing the great antitype of Moses; even Christ Jesus. In driving home this truth he refers the Corinthian Christians to what had taken place at Sinai at the time of the giving of the Law. We find this recorded in Exodus 34: 29-35.—"And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. . . . And till Moses had done speaking with them,

he put a veil on his face. But when Moses went in before the Lord, to speak with Him, he took the veil off, until he came out."

Thus, when the apostle says that we view the glory of the Lord with unveiled face, he puts us in the same position as was Moses when he went into the presence of the Lord to commune with Him. In the 6th verse of the next chapter Paul makes his point still clearer by saying: "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."

The lesson here is clear. In the 3rd chapter and 3rd verse the apostle likens the Christian to the tablets of stone which Moses took up into the mount with him, and on which the law of God was written. He explains that these antitypical tablets of law, the epistles of Christ, are being prepared through a ministration of the holy spirit of truth. Thus it is, as stated in chapter 4:6, that the glorious light of the gospel, shining into our hearts, is said to shine from the unveiled face of Jesus Christ, as illustrated by the fact that when the typical tablets of law, the epistles of Moses, were being written, Moses was in the presence of the Lord with unveiled face. And all of this is merely in preparation for that "far more exceeding and eternal weight of glory" that is to be revealed through the church when she appears with Christ in glory to administer the law of the New Covenant. As yet this glory is but a "hope," but a hope that is centered in our association with Christ, and dependent upon our becoming like Him—"Christ in you, the hope of glory."—2 Cor. 3:12; Col. 1:27; 2 Cor. 6:2; Isa. 49:8-10.

God's Glory in Christ

The first glory we behold then, is that God is revealed in Christ Jesus. It is the revelation of the divine character manifested in the divine provision made for human needs. The corner stone in the edifice of glory is the sacrifice of Jesus. In order to accomplish the redemptive work, Jesus had to have in Himself the glory of character-likeness to His heavenly Father. So we, also, behold this personal glory of the Master in His earthly life.

To men of the world, Jesus is not invested with glory. Hannibal had military glory, and so did Scipio who conquered him, and so did Julius Caesar. Napoleon had glory of men, and so did the Duke of Wellington, and Washington and General Grant. Then the world has had its intelligentsia, its Aeschylus, its Sophocles, its Euripides, its Shakespeare, its Edison, its Emerson, and its Milton, and such like. The world has had great discoverers, great inventors, renowned writers, distinguished painters, sculptors and musicians; and in the eyes of men these have displayed a certain glory. But Jesus is not among them. Jesus won no battles, made no scientific discoveries, wrote no great poem, did not become a graduate of any college, a Jewish Rabbi, or the governor of a province. To the world, therefore, He

makes no appeal. Yet He possessed a glory, a transcendent glory; and the privilege of discerning and knowing this has been given to certain ones of this Gospel age.

The glory of Jesus is the greatest glory in the universe; for it is the glory of God; it is the glory of love. We refer, of course, to the glory of His character. In Him was the divine alchemy that transmuted life into love. This was not merely His theory, it was His practice, it was Himself. It contained the secret of harmony, and of real success.

With the eyes of infinite pity, Jesus looked around Him at a world that needed God. He could see how God's law of love would straighten out the tangled web of human affairs. He could see what a sorry thing was the world's wisdom when compared with the wisdom that cometh from above. And so to His followers, He delivered the Sermon on the Mount.

The elements in the Sermon on the Mount are all elements of love. "Blessed are the poor in spirit." Who are they? Those who are moved by love to recognize their spiritual poverty. "Blessed are they that mourn." It takes the spirit of love to "rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:15.) True love is also meek, it indicates purity of heart, and it belongs to the peace-makers. Yet, strange to say, it also leads to persecution: for the world does not understand it, and that which people do not understand, they are wont to cast out as a thing of evil.

But Jesus filled up that sermon on the Mount with a plenitude of the glory of God. It sums up all the qualities that God requires in His people. Not that they'll have these qualities in full measure as Jesus had them, but they are to have them to as great degree as possible. Only those possessed of the divine spirit can appreciate that sermon. In it, our Lord drew a wonderful word picture of the Christian life. In this picture, we find the beautiful tints of meekness, mercifulness, peace-making, purity, spiritual hunger, and willingness to be persecuted for Christ's sake. Ah, yes, here indeed is also the glory of the Lord, the glory that He is working out in His people.

And that is one thing we must never lose sight of; *viz.*, the ultimate glory of the High Calling. Every day the church is embroidering her robe and thus preparing for the marriage with the heavenly Bridegroom. Speaking prophetically, the Psalmist said, "The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall (also) be brought unto thee." (Psa. 45:13, 14.) And so we think of the glory of God as it will be manifested in the church as a class when that class is complete.

There is no reason to suppose that one glance at Christ will transform one's character. We have to look at the Lord frequently and with the eye of appreciation in order to accomplish the intended pur-

pose. A story is told of a slave girl in Athens early in the Christian era. This girl one day beheld the statue of Pallas Athena for the first time, and became enraptured with its beauty. When she went home, she washed her face and combed her hair. Every time she got a chance she went to look at the statue. And always she was trying to improve her own appearance. The beauty of the image so impressed itself on her mind that it is said she became the most beautiful woman in Athens.

The Transforming Power of Love

And there is no transforming power so great as that of love—the love of God revealed in Christ. But we have to look at it again and again. And it takes the eye of appreciation to truly see anything. How many persons, indeed, really see things? How many persons know how to look at a picture? It really takes an artist to see a picture as it should be seen. He sees the painting in its generalities, then in its details. To what degree does the theme appeal to the imagination? His eye takes in the drawing, and delights in the perspective. Then his mind is captivated by the fine blending of the various tints of color, by the rich blueness of the sky, and the white, foamy clouds, the sparkling streamlet, etc.

One person will stand long before a picture and will rejoice in it, while another will bestow upon it but a cursory glance. And that is the way with some as they regard Christ. They give Him a glance and then pass on. Not being versed in this kind of art, their finer, esthetic sense is not appealed to as it should be in contemplation of the glory of the Lord. But with another, it is different. There is something in the picture that holds him, just as the living Jesus drew to Himself such as Lazarus, Mary, Martha, and Mary Magdalene, so the portrait of the Master contained in the Word of God attracts some today. Poor souls, their hearts are weary of the world; and, in Jesus they find One who was not of the world, and who to His followers said, "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own."—John 15:18, 19.

Ah, yes, called out of the world—away from its selfish schemes, its policies, its shams, called to use our talents in higher service and in a higher way, called to have the divine will done in us, shaping us to a definite end. Ah, that is the noblest success of all. Not what we do of ourselves, but WHAT GOD DOES in us and through us, is the new meaning that life has for us. But if we would have the sweet sunshine and the bracing atmosphere of His love, we must open all the windows of the mind, and let the sun shine in with all its effulgence and invigoration. God ever waits to be gracious, but must have co-operation from us. To get back to our original figure of speech, we must look long and deeply into His Word in order to behold as in a glass the glory of the Lord.

And what are we doing in our various studies but beholding the glory of the Lord? One class is studying Creation; that is, God's glory as revealed in the work of creation. And who that studies this subject with reverence can fail to have a higher conception of God and His divine wisdom? Another class is studying the New Creation, or God's glory in the Church. Another is discussing the divine glory in the Harvest truth. And still another, the glory that God is working out in us by means of the circumstances of our lives. And all such study is good; and as we thus come together in Christian fellowship, we are complying with the Apostolic injunction of "not forsaking the assembling of ourselves together, . . . but exhorting one another: and so much the more as ye see the day approaching." (Heb. 10:25.) If we are not conformed to God and the way of truth, then the world will captivate us and subordinate us to its way, as the Apostle, knowing this, said, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove [ascertain, *Diaglott*] what is that good, and acceptable, and perfect, will of God."—Rom. 12:2.

We are all somewhat familiar with the transforming processes of nature. We know how spring changes the whole face of the land. The power to promote growth has lain latent in the soil during the long winter months, but when quickened by the warm sunshine, it springs into new strength. Then the pussy-willows are in evidence, and the early flowers show themselves in sunny nooks. The icy bands of winter have been broken and dissolved, and the mighty sun is doing its sure and certain work. As plant life looks at the sun, it is changed from glory to glory, from one degree of beauty to another, and that which takes place in the natural world takes place in a somewhat similar manner in the spiritual world, that is to say, in the realm of spiritual things, the things of divine truth.

The Power is of God

For always it is the power of God that is doing the work. So great is this power that it has led men to die for the cause of God in every age of the world. It has not come to them in the thunders of Sinai, but has crept into their hearts from the pages of the divine Word. There is immeasurable power in the Word of truth. "Lead me in thy truth, and teach me," said the Psalmist, "for thou art the God of my salvation."—Psa. 25:5.

The Word of God is free,
The Word of God is strong,
The Word of God is like a tree
Where dwell the birds of song,
Or, like a river broad,
Majestic in its flow.
Men cannot bind the Word of God,
Or tell it where to go.

We have known of how the lives of some men have been changed into great beauty by the divine Word by beholding, as in a glass, the glory of the

Lord. A man, who had been a confirmed infidel, heard the truth for the first time, fell in love with it, studied it, and became an utterly changed person. We knew another man, addicted to the use of liquor and profanity, who read a tract that came into his hands and through studying the truth and through consecration developed into a beautiful character. Today, we are sure that thousands of persons could testify to the fact that the truth of God has completely transformed them, giving them a new outlook upon life, and new prospects, new hopes, new aims, new desires, new ambitions.

Fear, or prejudice, or superstition, or all these combined, might constitute a veil that would keep one from seeing the full brightness of the Lord. To try to see the Lord through the misleading creeds of the "dark ages" is utterly futile. In the approach to truth, all bias and prejudice must be put aside. Then, as the truth begins to shine more brightly, fear will vanish away, for, "perfect love casteth out fear," and the Lord says, "their fear toward Me is taught by the precept of men." (1 John 4:18; Isa. 29:13.) One does not fear a loving father, but trusts him, and so it is with God. To know Him is to love Him and to reverence Him, but not to have a slavish fear of Him. "We love Him because He first loved us."—1 John 4:19.

The change to the great ultimate glory—the glory of the divine nature—will take place in due time, for the Apostle says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly. One star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: . . . it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (1 Cor. 15:49, 41-44.) That resurrection will, indeed, complete the process of change from glory to glory. All those whose names are written in the Lamb's book of life, and whose names will not be blotted out therefrom, will participate in that divine exaltation which will compensate a thousand-fold for all the trials and sorrows of the present time.

In view of all the "exceeding great and precious promises" of the Lord, shall not each of us, then, see to it that the transforming process continues to go on as the days fly swiftly by? To live in the spirit of heavenly communion; to keep our eyes wide open to what God is doing at this time, to encourage the brethren, to make our presence known in the class meetings, and, when possible, at the conventions; to be "not slothful in business, fervent in spirit, serving the Lord;" to be breaking our alabaster boxes of love on the feet members of the body of Christ: all this is acceptable to Him. (Rom. 12:11.) Verily, our faith is on trial. And, if we can stand up a little longer and endure the various trials that come to us, the perfect day will break for us over the hills of time, and the glory of the divine nature, and the glory of a higher service, and of a higher conception

of all the grand and wondrous things that we have come to love, will be ours forever more.

"From Glory Unto Glory"

"From glory unto glory!" Our faith hath seen the King.

We own His matchless beauty, as adoringly we sing;
But He hath more to show us! O thought of untold bliss!
And on we press exultingly in blessed hope of this:—

"To marvelous outpourings of His 'treasures new and old,'

To largess of His bounty, paid in the King's own gold,
To glorious expansion of His mysteries of grace,
To radiant unveilings of the brightness of His face.

"From glory unto glory!" What great things He hath done,
What wonders He hath shown us, what triumphs He hath won!

Omnipotence to keep us, Omniscience, too, to guide,
Jehovah's blessed Presence within us to abide.

"The fullness of His blessing encompasseth our way;
The fullness of His promises crowns every brightening day;

The fullness of His glory is beaming from above,
While more and more we realize the fullness of His love.

"From glory unto glory!" O marvels of the word!
'With open face beholding the glory of the Lord,'
We, even we (O wondrous grace!) 'are changed into the same,'

The image of our Saviour, to glorify His name.

"The things behind forgetting, we only gaze before
'From glory unto glory,' that 'shineth more and more,'
Because our Lord hath said it, that such shall be our way,

(O splendor of the promise!) 'unto the perfect day.'

"From glory unto glory' Our fellow-travellers still
Are gathering on the journey! The bright electric thrill
Of quick, instinctive union, more frequent and more sweet,
Shall swiftly pass from heart to heart in true and tender beat.

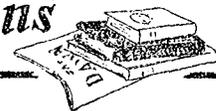
"And closer yet, and closer, the golden bands shall be,
Enlinking all who love our Lord in pure sincerity;
And wider yet, and wider, shall the circling glory glow,
As more and more are taught of God that mighty love to know.

"In full and glad surrender we give ourselves to Thee,
Thine utterly, and only, and evermore to be!
O son of God, who lovest us, we will be Thine alone,
And all we are, and all we have, shall henceforth be thine own!"

—Frances Ridley Havergal.



International Sunday School Lessons



REVERENCE FOR GOD

Oct. 16—Ex. 20:7; Matt. 5:33-37; 12:33-37

Ex. 20:7 Thou shalt not take the name of the Lord Thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Matt. 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but thou shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great king.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Matt. 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

GOLDEN TEXT: Our Father which art in heaven, Hallowed be thy name.—Matt. 6:9.

WHEN Jesus was on earth many of the Jews had a very foolish habit of swearing. Even when making a simple promise, they would bind themselves to keep it by taking the name of some sacred thing. It might be the altar, or the Temple or it might be heaven, or something else. The Master condemned this habit as being wrong. He asked them which was greater, the altar

or the temple which sanctified the altar. Heaven was the place where God dwelt, and that word should not be used in a light manner. Neither should the earth, for it was God's footstool. Men should not even swear by their own head, for they could not make one hair either white or black. A proper reverence for God would dictate a course of swearing "not at all" but speaking in the manner of "Yea, yea, and Nay, nay: for whatsoever is more than these cometh of evil."

There is another way in which men may take the name of God in vain. They may claim to be serving God when they are not. They may profess to be saints when they are violating the most important principles of Christianity. Such persons are really "wolves in sheep's clothing." They are trying to deceive others and are, perhaps, even deceiving themselves. They may occupy an important position in some religious organization that also has taken the name of God upon itself and that calls itself Christian. They are acting a lie, which is worse than speaking falsely. They are taking the name of God in vain, in a way that brings condemnation upon themselves; and some time or other they will be shown up for what they really are.

"Out of the abundance of the heart the mouth speaketh," said the Master. And how true this is. A fountain does not send forth pure and impure water at the same time. People naturally talk about the things that they are interested in. If their thoughts are true, their words will be true. If their thoughts are kind, their words will be kind. Of Jesus it was said that they all marveled at the gracious words that proceeded out of His mouth. Those words flowed forth from a fountain of truth and love. A prayer of every Christian might well be, "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Re-

deemer."—Psa. 19:14.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.) The word here translated "idle" carries the thought of unemployed, inactive, useless, and not "pernicious," as rendered in the *Emphatic Diaglott*. It is interesting to note, in this connection, the prejudice and bias of Dr. Wilson in certain instances; for in his word for word, he makes it agree with the Common Version; namely, "idle."

Every useless, unprofitable word shall be accounted for in the trial time. The church is on trial during the present age, so that its members are being held responsible even now for the things they say. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

How careful this should make all of the Lord's people. What wonderful things words are. How they can impart hope and comfort to the saddened, discontented heart. How they linger in the memory and shine out like bright stars in the firmament of life when they give forth an expression of unselfish love. How they can encourage our anguished spirits when "trouble like a gloomy cloud" has enveloped us with its mantle of despair. And on the other hand, they can depress us. They can sow the seeds of distrust in our minds. Oh, what wonderful power they have! We can use them for the glory and praise of God and in His service, or we can use them as a medium through which much harm—yes, incalculable harm—may be wrought as we pursue our journey through the up-hill and down-dale ways of life.

QUESTIONS:

What did false swearing mean when Jesus was on earth?

How is God's name sometimes taken in vain today?

Tell something about the power of words.

How can the heart best be kept sweet and pure?

OUR DAY OF REST

Oct. 23—Ex. 20:8-11; Luke 13:10-17; Mark 2:27, 28; Isa. 58: 13, 14; Gal. 4:8-11

Ex. 20:8 Remember the Sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work:

10 But the seventh day is the sabbath of the Lord Thy God: in it thou shalt not do any work, thou, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Luke 13:10 And He was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And He laid His hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

Mark 2:27 And He said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

Isa. 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour Him, not doing thine own

ways, nor finding thine own pleasure, or speaking thine own words:

14 Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Gal. 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

GOLDEN TEXT: Remember the sabbath day, to keep it holy.—Ex. 20:8



N Exodus 31:3-17 we read what God said about the sabbath; namely, "Speak thou also unto the children of Israel, saying, Verily

My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death. . . . Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord. . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever."

By this we can see that the sabbath day—Saturday, the seventh day—was an institution especially appointed for the children of Israel as a token of the covenant existing between them and the Lord. It was not given to the Gentiles. However, in the time of the apostles some of the converts to the Christian faith thought it was necessary to keep the law of Moses. So a council was held in Jerusalem to decide this matter and the conclusion arrived at was that the Christians were not under the Mosaic law. See Acts 15. In Colossians 2:14, 16, 17, the Apostle Paul says, "Blotting out the handwriting of ordinances that was against us, and took it out of

the way, nailing it to the cross. Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day [yearly sabbath] or of the new moon [monthly sabbath], or of the sabbath days [weekly sabbath]; which are a shadow of things to come; but the body [substance] is of Christ."

In other words, the antitype was to be a bigger and higher thing than the type. The typical sabbath was of one day's duration, but the antitype is a period covering a great many literal days. In Hebrews 4:3 the apostle says, "We which have believed do enter into rest." That is to say, the Christian has entered into the rest of faith in Christ, which is a much greater thing than the rest of a single day, binding upon the Jews. The world's sabbath or rest day will be during the thousand years of the reign of Christ.

In his reference to the exit of God's people from Mystic Babylon at the end of the present dispensation (Rev. 18:4.), the Master said, "Pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24: 20, 21.

The evident meaning of these words is that the period alluded to would be a sort of winter season of coldness and deadness wherein the milk of human kindness would become, as it were, congealed, frozen. It also would be chronologically at the beginning of the world's great sabbath day, which, however, would be fully ushered in after the time of great tribulation. Those who left their flight till winter would be the "foolish virgins" of the parable. Those who deferred their flight till the Millennial age [the world's sabbath] would be a "restitution" class. God's true people would make their escape from Babylon just as soon as they recognized her degraded, cast-off condition. They would flee to the mountain of the divine kingdom and put themselves under the protection of the Lord of hosts.

It was incumbent on Jesus to keep the literal sabbath of the Jews because He was a Jew Himself. It was required of Him that He keep the law in every detail. However, He defined the law differently from the Pharisees. The latter had a great accumulation of traditions added to the law, and some of the regulations they laid down regarding the keeping of the sabbath were ridiculous. This appears in the incident of Christ's healing of the woman mentioned in our lesson. Jesus pointed out the utter absurdity of the interpretation placed on the sabbath by the ruler of the synagogue; and the result was that His enemies saw the real truth of the matter and felt ashamed. It was the spirit of the law that Jesus magnified; and the spirit of the great divine law of love should be the motivating principle in the lives of God's people today.

QUESTIONS:

Why was the Jewish sabbath important?

What is the antitype of the seventh-day sabbath?

Explain, "Pray ye that your flight be not in the winter, neither on the sabbath day."

In what various ways can it be said that God's people magnify the spirit of the divine law today?

PERSONAL RIGHTS AND WHERE THEY END

Oct. 30—Eecl. 2:1-3, 10, 11; Rom. 6:17-23; 14:21

Eecl. 2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, what doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.

11 Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Rom. 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom. 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

GOLDEN TEXT: What then? shall we sin, because we are not under the law, but under grace? God forbid.—Rom. 6:15.

SOLOMON was a great king, and as such had every means of gratifying his ambitions and enjoying the pleasures of the times in which he lived. He first gave himself to much merrymaking, but found that it did not satisfy the cravings of the heart. Then he tries the exhilaration of wine, only to find in it a mockery of happiness. Then Solomon constructed mighty architectural works, but, gazing upon them, does not find in them the satisfaction he had hoped. He says, "Behold, all was vanity and vexation of spirit, and there was no profit under the sun." It is a strange state of mind to be in, but others, as well as Solomon, have had similar experiences. As a mat-

ter of fact, the springs of happiness and contentment lie deeper than wordly pleasure or material effects; and this is a lesson that the world will have to learn eventually—"in due time."

Writing to the Christians at Rome, the apostle Paul tells them that formerly they were the servants of sin, but have become the servants of righteousness. Their members were at one time enlisted in the service of sin and Satan. They had been living for self and for the gratification of selfish desires. Now, however, they were in a higher service. They were called to be ministers of truth. Their members—their brains, their hands, their feet, their eyes, their ears, their tongues—were all to be employed as instruments of righteousness. They were now qualifying for heavenly life, to be received in the first resurrection.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In Romans 8:2, 5, 6, 10, 11, the Apostle says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The Greek word here translated "quicken" means literally, "make alive." Thus it signifies to energize. The meaning therefore is that the mortal body of the Christian is energized by the spirit of the truth. It becomes enlisted in a new service. It is something like a printing press that was formerly used to print cheap fiction, but is turned over to a new firm, and then goes into operation in the printing of Bibles and other good books. The manager of this new firm has no

use for poor, cheap fiction and will not print them. And so it is with the Christian; the New Mind, instructed by the Word of God, is in charge of affairs, and no evil works are to be tolerated.

The Christian is living under the great banner of love. Selfishness should have no part in his life. Being in harmony with the divine will, his endeavor should be to "do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) Consequently he will not willingly do anything to stumble a brother, but will gladly deny himself some pleasure if, by so doing, he can be of service to others. "If meat maketh my brother to offend, I will eat no flesh while the world standeth," was the attitude of the Apostle Paul. (1 Cor. 8:13.) Doubtless he referred to meat offered to idols, the eating of which, he said, would not hurt his own conscience in the least, but from which he would abstain for the sake of assisting the weaker brother. Oh, that all of us were equally as noble in this respect. Then indeed, the Lord would bless us with great favor, and we should be grand epistles "known and read of all men," living to the praise of the great Captain of our salvation.—2 Cor. 3:2.

Questions:

Why did Solomon declare that all things were "vanity and vexation of spirit"?

What are the true sources of happiness? How will mankind have access to these?

Explain the new service of the Christian and the law that he is under.

HONORING OUR PARENTS

Nov. 6—Ex. 20:12; Mark 7:9-13;
Luke 2:46-52; John 19:26, 27;
Eph. 6:1-4

Ex. 20:12 Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Mark 7:9 And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honor thy father and thy mother; and, Who-so curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Luke 2:46 And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard Him were astonished at His understanding and answers.

48 And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast thou thus dealt with us? Behold, Thy father and I have sought thee sorrowing.

49 And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?

50 And they understood not the saying which He spake unto them.

51 And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favor with God and man.

John 19:26 When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son!

27 Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Eph. 6:1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise;)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

GOLDEN TEXT: Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.



RESPECT for parents was enjoined upon the Jewish people by the law of God. Speaking of the last days, the Apostle Paul says that, "men shall be . . . disobedient to parents." (2 Tim. 3:2.) In a great many instances, old people today do not find themselves treated with the respect that is their due. Not only has the world drifted far from God, but it is reprehensible in many of its practices during these modern times. Too often the parents in the home are shoved to one side, and shamefully made to feel that they are not wanted by the younger generation. Truly the world has much to learn in this regard.

While Mary was the mother of Jesus, Joseph was not His father, but only His foster father. Jesus said to them; "How is it that ye sought Me?" Wist ye not that I must be about My Father's business?" Ah, they did not understand that saying at that time, but we are told that Mary treasured it in her heart, and the time came when she did understand it. But Jesus had said something calculated to make them think, and that may have been His reason for saying it.

We remember that on one occasion someone said to the Master, "Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."—Matt. 12: 47-50.

We must remember that the Christian has established a new set of relationships. In the highest sense, his Father is God, the great life-Giver. Speaking to those who would come under His divine laws during the present age, St. Paul said, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall

be My sons and daughters, saith the Lord Almighty."—2 Cor. 6: 17, 18.

The prophets and righteous men who served in olden times, are al- luded to as fathers in the Scrip- tures. Thus the Apostle says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." (Heb. 1:1, 2.) And again we read, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16.) The "thou" referred to here is the Church of Christ, called in this same chapter "The king's daught- er," said to be "all glorious within," whereby allusion is made to her development in the fruits and graces of holy spirit.

So then, the Christian thinks of God as his Father, and of heaven as his true home. "For here have we no continuing city, but seek one to come." (Heb. 13:14.) He has been made a son of a new and dif- ferent family, and the Lord's peo- ple are now his brethren. He is bound to them by the sacred ties of truth and love. He sees all about him the great, wonderful earth that his Father made, using the mighty Logos as the agent of creation. He has faith to believe that his Father knows what is best for him and can take care of his best interests dur- ing the present life. While he does not possess much in this world, he is qualifying to become heir of the heavenly inheritance, and even now he enjoys the riches of the "pearl of great price." Always he can look up and say, "Our Father which art in heaven, Hallowed be Thy name. Thy Kingdom come." (Matt. 6:9, 10.) And he knows that that mighty Kingdom will bring to mankind all the blessings included in the divine promises. And he can rejoice in the assurance that "all things work together for good to them that love God."—Rom. 8:28.

QUESTIONS:

What is the new family relation- ship of the Christian? What is the full significance of the fact that God is his Father?

Why will Christ be called "the everlasting Father" in the age to come?

What are the special ties "that bind our hearts in Christian love"?

Should the new relationship to God make us think less of our breth- ren according to the flesh?

THE SACREDNESS OF HUMAN LIFE

Nov. 13—Ex. 20:13;

Matt. 5:21-26, 38-42

Ex. 20:13 Thou shalt not kill.

Matt. 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judg- ment.

22 But I say unto you, That who- soever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but who- soever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be re- conciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly whiles thou art in the way with him; lest at any time the ad- versary deliver thee to the judge, and the judge deliver thee to the of- ficer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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

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

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

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

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

GOLDEN TEXT: Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.—1 John 3:15.



N the covenant that God made with Noah He said, "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9:5, 6.) Then in His law given to the Jews the Lord said, "Thou shalt not kill." God thus called special attention to the sacredness of human life, a thing created by God Himself.

"Whosoever is angry with his brother without a cause shall be in danger of the judgment;" that is in danger of punishment meted out by the judges appointed to settle disputes between persons. These judges probably constituted a court of seven men. The words "without a cause" are not found in the two oldest manuscripts extant—the Vat- ican and the Sinatic.

The term "Raca" was one used to humiliate a person disliked. He who used it was in danger of the Sanhedrin, a council of seventy-one men, the highest court of the Jews. And he who went still further and said to his brother, "Fool" [Greek, *moros*] would be in danger of Ge- henna fire.

"Gehenna fire" was a fire kept burning in the Valley of Hinnom or Gehenna, outside of the city of Jerusalem. Here the bodies of the worst criminals were burned with the garbage of the city. No living thing was cast into these fires, for the Jews were expressly forbidden to torture any creature. Gehenna became a picture or type of the second death, a condition of abso- lute and final destruction.

Our Lord's teaching, therefore, was plainly to the effect that he who failed to treat his brother properly was in danger of becoming a crim- inal from the Divine standpoint and of finally breaking the law to such an extent that eventually he would be executed and his body would be cast upon the fires of Gehenna.

To become reconciled to one's brother before bringing a gift to God, is very important. God will

not accept gifts unless they come from a pure and loving heart. We know how it was in the case of Cain and Abel. God rejected the one and accepted the other. "Beloved, let us love one another: for love is of God; and every one that loveth is born [begotten] of God, and knoweth God."—1 John 4:7.

By His counsel regarding the "adversary," we believe that Jesus was alluding to the Mosaic law. It was in a sense the people's adversary because they could not win life through it. The only way they could come to terms with it was through faith in Christ, and this should be done while they were in the way with it, that is to say, while they had the opportunity, and before sentence would be pronounced. Unless they did this, they would be cast into prison, a condition of disfavor; and this actually took place, for when the Jews cast off Jesus, He cast them off for a

time, for He said to them, "Your house is left unto you desolate," and the period of their decline began in 33 A. D. Verily, they have had to pay the uttermost farthing, for they have gone through great testings and great persecutions during the Gospel age. And yet God has promised to return and build again the tabernacle of David, which is fallen down; and build again the ruins thereof, and set it up, that the residue of men may seek after the Lord, and all the Gentiles.—Acts 15:16, 17.

What Jesus meant by giving away the coat, was, to settle peaceably, if possible, with one who threatened to sue at law, even if it cost a little extra.

Going a mile with a man, was done according to a certain law, which required it. Today, in such instances we use the word "commandeered" or "conscripted." Our Lord's instructions to His disciples

were to the effect that they should be generous in such matters and not niggardly, that by so doing, they would reflect more of the spirit and disposition of their heavenly Father.

By taking heed to the Master's injunctions, His followers do not lose anything, but gain in the higher values of life, and—what is more than all else—they gain the divine approval.

QUESTIONS:

Explain what Jesus meant by saying that one would be in danger of hell fire.

What is the meaning of agreeing with the adversary, etc.?

In what sense are we to "resist not evil"? Give examples of such non-resistance.

Why go two miles with a man when one would do?

MANNER OF SECOND ADVENT

(Continued from page 9)

trouble is about closing—not until the Gentile kingdoms are ground to powder and utterly removed, no place being found for them—not until great Babylon is utterly overthrown and her influence over the world broken—will the great mass of mankind come to realize the true state of the case. Then they will see that the great trouble through which they will have passed was that symbolically termed "The battle of the great day of God Almighty" (Rev. 16:14.); that in proportion as they have aided error and wrong, they have been battling against the law and forces of the new empire and the Ruler of earth; and that in proportion as their tongues, and pens, and hands, and influence, and means, were used to support the right on any subject, they had been to that extent fighting on the Lord's side.

Some will learn the significance of the trouble more quickly than others, because more teachable. And during all the trouble there will be in the world those who will bear witness to its cause, declaring the Lord's presence and the setting up of His kingdom which is in opposition to the powers of darkness to be the real cause of the trouble and shaking and

overturning of society, showing that all who oppose truth and righteousness are the enemies of the new kingdom, and that unless they quickly surrender they must soon suffer ignominious defeat. Yet the masses will be heedless of wise counsel, as they have always been, until completely humbled under the iron rule of the new kingdom, only at last realizing the folly of their course.

The true light bearer (Matt. 5:14.), the true Church, the body of Christ, is not to be left in darkness to learn of her Lord's presence by the manifestations of His wrath and power, as the world will learn of it. For her enlightenment special provision has been made. By the sure word of prophecy, which shines as a light in a dark place, she is clearly and definitely informed just what to expect. (2 Peter 1:19.) Through the prophetic word, she shall not only be shielded from discouragement, and enabled to overcome the besetments, snares and stumbling-stones so prevalent in "the evil day," and thus to stand approved of God, but she becomes the light-bearer and instructor of the world. The Church is thus enabled to point out to the world the cause of the trouble, to announce the presence

of the new Ruler, to declare the policy, plan and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things. And though men will not give heed to the instruction until the lesson of submission has been forced upon them by the trouble, it will greatly aid them then in learning the lesson. It is to this mission of the "feet," or last members of the Church, who will declare upon the mountains (kingdoms) the reign of Christ begun, that Isaiah 52:7; refers.

Our King Is Marching On

Mine eyes can see the glory of the presence of the Lord;

He is trampling out the wine-press where the grapes of wrath are stored;

I see the flaming tempest of His swift descending sword,

Our King is marching on.

CHILDREN'S HOUR



DAVID



WHEN King Saul displeased the Lord by disobeying His commands, the Lord decided to appoint another person to be king in his place. This was a young shepherd, whose name was David and whose father's name was Jesse. Besides his ability to look after sheep, David was a fine musician who could play the harp as few others could play it. Now King Saul was subject to what we, today, would call "fits of the blues," melancholia, and he was advised to have David come and play for him, and the sweet strains of music always helped to put him in a happier, more care-free frame of mind.

"Now David had already been anointed by the prophet Samuel to be king. The Lord had said to Samuel, 'I have rejected Saul, and I want you to go to Bethlehem and find the man that I have chosen to be king in the place of Saul.'

"However, Samuel was afraid to go. He said, 'If the king finds out the nature of my errand, he will kill me.'

"But the Lord replied, 'You go down there and offer a sacrifice to me, and call Jesse to the sacrifice, and anoint the man whom I shall name unto you.'

"So Samuel went to Bethlehem, and told the people that he had come peaceably to offer sacrifice, and he called Jesse and his sons to behold the performance of this sacred rite.

"Then Samuel caused the various sons of Jesse to pass before him, beginning at the oldest. Now some of them were very fine to look upon, but in each case the Lord said, 'Not this one.' And the Lord said, 'Look not on his countenance, nor on the height of the man, because I have refused him: for man looketh upon the outward appearance, but the Lord looketh on the heart.'—1 Sam. 16:7.

"So seven of Jesse's sons passed before Samuel, and the prophet asked, 'Are here all thy children?' And Jesse replied, 'There remaineth yet the youngest, and, behold, he keepeth the sheep.' And Samuel said, 'Send and fetch him.'

"Now David was very fine to look upon, and when he came before Samuel, the Lord said to the prophet, 'This is he.'

"So then, Samuel took a horn of oil and anointed David to be king, although he was not actually to become king till after the death of Saul. Of course, King Saul did not know about this anointing; for,

no doubt, he would have been very angry to think that another man would take away the crown from his own family line. Many strange events were to take place, indeed, before David would become the ruler of Israel.

"On one occasion, the Philistine host was encamped before the army of Saul. Saul was having one of his fits of the blues, and was shut up in his tent, sick in mind. And then something occurred that caused great fear in the entire army of Israel.

"The champion of the Philistines was a giant of a man named Goliath. He was a great monster of a man; in fact, such as you have read about in fairy tales. He stood about ten feet high. Oh, you never saw such a huge fellow in your life, not even in a circus. The shaft of his spear is said to have been like a weaver's beam, and he carried an enormous shield. He had been a soldier all his lifetime, and must have won many battles; for no man had ever been able to stand before him in combat and live to tell the tale.

"Well, one day Goliath came out into the plain, in sight of both armies, and challenged the host of Israel to battle. That is to say, he challenged Israel to send out a man to fight with him. He said, in effect, 'If your champion kills me, then we will be your servants; but if I kill him, then you will be our servants. I defy the armies of Israel this day. Send out a warrior to fight me.'

"Oh, but Goliath looked so fierce and strong and terrible, that the men of Israel fled from before him and were simply terrified.

"And why did not King Saul fight the giant? Because he still had 'the blues' and was shut up in his tent.

"Now the three eldest brothers of David were in the army of Saul. And one day David's father, Jesse, told David to take some good things and carry them to the captain of the company his brothers were in. So David did as his father told him, and went to the army. And as he talked with his brothers, lo, that great giant Goliath came forth again and bellowed forth his challenge to the host of Israel. And David said, 'What shall be done for the man who kills this Philistine? for who is this man that he should defy the armies of God?'

"And his eldest brother said to David, 'What does it mean to you? With whom have you left your sheep in the wilderness? We know why you have come here; it was just to see the battle.'

"But some of the soldiers heard the bold words of David, and they went and told Saul, and the king sent for the shepherd boy.

"And David said to Saul, 'Let no man's heart fail because of the giant; for I will go and fight with him.'

"But the king said, 'You cannot go against this giant, for you are but a young man, while he is skilled in the art of war from his youth.'

"But David said, 'I was out in the wilderness keeping the sheep, and there came a lion to kill the sheep, and I caught him and slew him; and then there came a bear, and I did the same to him. And this Philistine warrior shall be as one of these, seeing that he has defied the armies of the living God.'

"Then Saul said to David, 'Go, and the Lord be with thee.'

"And Saul put his armour upon David, but it did not fit him, so David took it off, and said, 'I will go with my own weapons.' And then he said, 'The Lord delivered me out of the paw of the lion and the paw of the bear and will deliver me from this Philistine.'

"And David took his staff in hand, and he went down to the brook and chose five smooth stones, and he put them in a shepherd's bag which he had, and he went toward the Philistine.

"And when the Philistine champion looked and saw David, he despised him, because he was but a youth. And the giant cursed David by his gods: and said to him, 'Come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field.' But David said to him, 'Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thine head from thee, and I will give the . . . host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.'

"And as the giant went forth to meet David, David ran to meet the giant. And he took from his shepherd's bag one of the smooth stones and put it in his sling and hurled it through the air, and it smote the giant on the forehead, and Goliath fell with his face to earth. And David ran up to him and unsheathed the sword of Goliath and cut off his head. And when the Philistines saw that their champion was dead, they fled. And the Israelites pursued the enemy and gained the victory that they so much desired.

"And David took the head of the giant and brought it to Jerusalem. And Saul was greatly pleased with David, and placed him over his men of war. And Jonathan, the son of Saul, loved David as he loved

himself, and he took off his robe and put it upon David, and he also gave him his bow, his sword and his girdle. And David was accepted in the sight of all the people as a great man.

"But King Saul became jealous of David, and I'll tell you how this came about. One day when the King was returning from fighting with the Philistines, a lot of women came out of their homes and played instruments and sang before the King. And in their song they said, 'Saul has slain his thousands, and David his ten thousands.' And Saul was very angry, for the saying displeased him. He said, 'They place David higher up than they place me. What more can he have but the kingdom?'

"From that time Saul hated and feared David. One day the king tried to kill David by throwing a javelin at him, but the young man escaped. And David was so mild and so modest that all Israel loved him, and God was with him.

"Now Jonathan, the son of Saul, loved David, and he warned David from time to time when the spirit of jealousy was troubling the king. One night King Saul sent messengers to David's house to watch him, and to slay him in the morning. And David's wife (for he was now married to one of Saul's daughters) told her husband that he must escape that night or he would surely be slain. So she let David down through a window, and he fled away from the place. Then his wife took an image and put it in the bed in his place. And when Saul sent messengers to take David, she said, 'He is sick.' But Saul told them to bring to him the bed so that he might be put to death. So, when the messengers came in, there they found the image in the bed of David. Of course, Saul was very angry with his daughter for having deceived him in this way, but no one could blame her for wanting to save her husband's life.

"King Saul was so determined to slay David that the young man went and hid in a cave, and various persons who were in trouble went to him, and soon he became a captain over four hundred men. And David took his father and his mother and placed them in care of the king of Moab, and they dwelt in safety.

"Well, David, you are having a hard time of it, but do not be discouraged, for God is with you, and He has more power than all the kings of the world. Some day before long you yourself will be king over Israel, and then your trials and hardships will be a thing of the past.

"But Saul did not kill David, did he?" asked Peter.

"No indeed," replied Uncle Eb. "Poor David had many narrow escapes, and had he been so disposed he could have killed the king, but he was not that kind of man. God took care of him amid all his adventures and during the lonely days he spent in the hills, and, in due time, fulfilled His divine promise to him, just as He fulfills His promises to all those who love and obey Him. And so we leave our young hero, David, in God's mighty care."

Talking Things Over



THE 10TH ANNUAL PITTSBURGH CONVENTION

AGAIN the time has come for another of those blessed gatherings in the old Bible House Chapel at 610 Arch Street, North Side Pittsburgh, Pa. The three days set apart for the convention this year are Friday, Saturday and Sunday, October 21, 22 and 23. In the year 1929 a number of brethren in the Pittsburgh district, desirous of enjoying a greater measure of Christian liberty, and to adhere more closely to the precious gospel of the Kingdom, formed an ecclesia in Pittsburgh, and shortly thereafter arranged to hold the first of these conventions which have now become one of the outstanding events of the year among many Bible Students throughout the East and Middle Western sections of America.

The terms "reunion" and "memorial" have both been closely associated with the Pittsburgh conventions, and very appropriately so, as these yearly gatherings have done much to reunite brethren in the blessed fellowship of the truth that in former years was proclaimed so enthusiastically and untiringly from the platform of the very auditorium in which hundreds of the brethren now assemble on these annual occasions; for, the Bible House Chapel, as many know, is where Brother Russell carried on the ministry of the present truth previous to moving the Bible House to Brooklyn.

It was the present truth of the divine plan, including the fact of our Lord's second presence and the imminence of the Messianic Kingdom through which all nations were to be blessed, that originally gathered so many of the brethren into a blessed communion of fellowship and service; and it is the opinion of the Pittsburgh brethren that to the extent a spiritually healthy reunion of the brethren is possible it will need to be upon the same basis; namely, through the proclamation of these same glorious truths, which so many thousands of the Lord's people throughout the world have proved from the Bible to be the Lord's harvest message for this end of the age.

All believers in the ransom for all are cordially invited to the Pittsburgh Convention, and are assured of a hearty welcome. Regardless of their present viewpoints on the details of the truth, all are invited to come and hear once more from the platform of the old Bible House Chapel the sweet message of the Kingdom Gospel that formerly emanated from this building, and which in the hearts and lives of thousands is still the power of God unto salvation.

The spirit of the Pittsburgh Convention is in some respects that which was enjoined by the apostle upon the Hebrew brethren of old when he urged them to "call to remembrance the former days." (Heb. 10: 32-39.) While many efforts have been made to "progress" beyond the simplicity of the divine-plan truth yet in most cases this so-called progress has really been retrogression.

The convention is entirely under the sponsorship of the Pittsburgh Ecclesia of Bible Students; and all speakers who serve are invited as individuals and not as representatives of groups or publishing houses. The program for this year promises to be a very interesting one. As usual, one of the features of the convention will be the public witness on Sunday evening. For this meeting the Carnegie Hall will be used. As usual there will be a brief memorial service at the side of Brother Russell's grave.

While the Lord's blessing of the assemblies of His people does not depend upon numbers, yet when a few hundreds of His people are able to get together it is a great encouragement. The Pittsburgh brethren are anticipating a goodly attendance this year. We suggest that those who are expecting to go, as well as those who will be present in spirit, bear the convention before the throne of heavenly grace, that the Lord's blessing may be upon the effort, and that through it all His name may be glorified and many of His people encouraged to continue on in the good fight of faith. Programs and other information may be had by addressing the class secretary, Mr. Van Horn, The Bible Students Ecclesia of Pittsburgh, 610 Arch St., N. S., Pittsburgh, Pa.

LABOR DAY CONVENTIONS

The following are brief reports of some of the conventions held over the Labor-Day week-end:

VANCOUVER, B. C.

"Our Labor Day Convention at Vancouver, September 4-6, was an occasion of spiritual enjoyment and blessing. Everything was soul-satisfying and heart-uplifting, and the friends plainly thought it was 'the best yet.' Growth in grace no doubt made the fellowship very sweet. The discourses were filled with helpful thoughts and covered a wide range and the precious thoughts gleaned have been stored away in our memories that they may bring forth fruitage in our lives. Faithfulness to the truth was a general theme. The testimony meetings were characterized by gratitude and overflowing joy arising

from happy hearts.

"The public talk was given by Brother Muir. . . Strangers were present to the number of 125. The attention was excellent. Some literature was given out. . . It was very inspiring to all of us.

"During the convention a baptism service was held and three persons were immersed. . . Between fifty and sixty delegates came from Oregon, Montana, Washington, England, and various points of B. C.

"The love feast was especially enjoyable. It made our hearts yearn for the grand feast beyond the veil, where there will be no heartaches of parting, but we will be forever with the Lord."

PHOENIX, ARIZONA

"Dear Brethren of the Dawn: . . . Forty-five were present for the opening of our Labor Day Convention. Some convention highlights were an immersion service for a sister from Yuma, Arizona and the presence of our brethren from the newly formed Coolidge and Casa Grande classes. . . The Coolidge class is turning out to be a wonderful gem in the lonely desert. There were about twelve of these friends. . . at our convention. One of the Phoenix brethren goes down every Sunday and meets with them. Recently we had a baptism service there and four were immersed.

"Casa Grande is twelve miles beyond Coolidge. We gave a witness there and found two 'grains of wheat.' . . Forty-five were present at our meeting held there two months ago. . .

"May the dear Lord bless and keep you and prosper your efforts to serve His cause. With much Christian love to all. E. H. K. Sec'y, Phoenix, Ariz."

JUNIOR BIBLE STUDENTS—DETROIT

"Where two or three are gathered together in My name, there am I in the midst of them.' This convention text was very appropriate, for though only about 125 assembled for this gathering, any lack in numbers was counterbalanced by the manifestation of the Lord's spirit. Space will not permit us to comment on all the talks, but the Lord spoke to us through each of them.

"One of the highlights of the convention was the baptismal discourse by Brother Morehouse of Chicago. This message was very touching. It brought memories to those who had already taken the stand, and then, three more decided to symbolize their consecration. The total number participating in this event was ten. It is evident that the Lord is still calling some to consecration and giving them a vision of the high calling. We pray that the Lord will bless these dear ones and give them strength to bear what may come.

"Another outstanding feature was the testimony meeting at the close. Everyone was filled with joy, and desired to praise Him 'by whose kind favor heavenly truth had reached their ears.' It was suggested that those who had already symbolized their conse-

cration stand in order of the year named, from 1935 to 1938. It was estimated that about fifty had already taken this step. . . It is with joy in our hearts that we remember the Lord's word to the effect, 'Remember now thy Creator in the days of thy youth.'"

SAGINAW, MICHIGAN

"The attendance varied from day to day because of the Detroit convention held simultaneously. About one hundred friends attended. Meals were served in the hall to an average of nearly sixty at each meal.

"A refreshing spiritual atmosphere pervaded the entire convention; the very many helpful suggestions given were truly strengthening to the new creature. Here are some of them:

"Brother Blinn: . . . 'To discover if any item is truth, test it by every fundamental truth; does it affect any *one* of them? . . .

"Brother Siekman spoke of Divine Love: 'The Christian is diligent to complete the work within and at the same time be just as active as possible in proclaiming His Word. . .

"Brother Poe spoke of the teamwork. . . cooperation —among the Lord's people. . .

"Brother Kolliman: 'When God revealed Himself to anyone He had something for him to do. Isaiah said, 'Here am I, send me.' . . It is the same with us. . .

"Brother Rockoff illustrated his assuring talk on the Pyramid with striking drawings, charts and a pasteboard model. . .

"Brother Zahnow gave the public talk. . . Twenty-five new ones attended, the interest was intense to the very last word of the talk. . .

"Brother Lutz. . . 'Those who seem quite untalented can often perform a work the more talented cannot. We can say to our neighbor, Behold the Lamb of God! . . . Four testimony meetings were held. . . We regret space prevents a report of them. —C. A. S."

MINNEAPOLIS

"The welcome. . . prepared the brethren assembled, about 125, to unitedly enter more fully in the blessings of the convention. . .

"The baptismal service, when five symbolized their consecration unto death, was very impressive. . .

"The happy faces and cheering testimonies gave expression to a joy, love and peace that the world can neither give nor take away. The singing of hymns and the devotional services were a very real and touching part of the convention. . .

"The farewell remarks reminded us of how we had been sitting at Jesus' feet. . . We were asked to take with us as our farewell, the precious promise which was inscribed over the door to the convention hall: 'My presence shall go with thee, and I will give thee rest.'"

BROOKLYN

We regret the lack of space prevents a report of this very fine, well-attended convention.

COMING CONVENTIONS

BUFFALO, N. Y., October 2. The friends in the vicinity of Buffalo are continuing to have union meetings on the first Sunday of each month. They are now devoting the afternoon meeting to the public. For more information about these gatherings, address: Mr. E. I. Anderson, 61 Kenwood Rd., Kenmore, N. Y.

JACKSON, MICH., October 2. This is a gathering held annually by the Jackson friends to celebrate the forming of their class some years ago. All meetings will be held at Odd Fellows Hall, 111 Cooper Street, and the program will include a public talk at 7 P. M. For any further information address: Mrs. S. E. Lutz, 743 Morrell St., Jackson, Michigan.

ITHACA, N. Y., October 2. The friends in Ithaca and surrounding towns plan to hold union gatherings the first Sunday of each month. For details write to Miss R. Mae Holmes, 206 E. Marshall St., Ithaca, N. Y.

ST. LOUIS, MO., October 8,9. The St. Louis Bible Students extend a cordial invitation to all the Lord's people to attend this convention. All meetings at 514 Culver Way, St. Louis. Take Olive Street car to 4000 West. Opening service 1:00 P. M., Saturday, October 8. Convention closes with a public discourse Sunday afternoon. Friends desiring accommodations, etc., or wishing to make inquiries regarding an immersion service please communicate with the secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

CYCLONE, IND., October 16. The friends are planning a one day gathering in Cyclone, starting at 10 A.

M., and closing at 3:30 P. M. "The brethren everywhere are not only invited but urged to be present." Details from Mr. C. O. McMains, R. F. D. 1, Kirklin, Ind.

PITTSBURGH, PA., October 21, 22, 23. The Tenth Annual Reunion Convention will be held this year at the usual place, the O. of I. A. Temple, 610 Arch Street, North Side, Pittsburgh. Special features will be a baptismal service, the usual Memorial Service at Brother Russell's grave and a public meeting to be held in Carnegie Hall N. S. Information on hand indicates a large attendance. For further information write the class secretary, J. T. Van Horne, The Bible Students Ecclesia of Pittsburgh, 610 Arch St., N. S., Pittsburgh, Pa.

RICHMOND, IND., Oct., 29, 30. The Piqua, O., class is joining with the Richmond brethren to make this two-day gathering "a very effective convention, reaching out into many surrounding states." For further information write Mr. Wm. Buhl, 213 S. 12 St., Richmond, Ind.

GRAND RAPIDS, MICH., November 19, 20. The class in Grand Rapids wish to announce that they will hold a two-day convention at this time and extend a hearty welcome. Details from the secretary, Mr. H. Kuzee, 2126 N. Lafitte Street, Grand Rapids, Mich.

CHICAGO, ILL., December 31, January 1, 2. The Chicago friends announce that instead of their regular fall gathering, they are planning to have a New Year convention. This change has been made in the interest of other fall conventions.

SPEAKERS' APPOINTMENTS—cont'd.

Muncie, Ind.	31
Indianapolis, Ind.	Nov. 1
Cincinnati, Ohio	2
New Albany, Ind.	3
Chattanooga, Tenn.	4
Jacksonville, Fla.	6
St. Petersburg, Fla.	9
Orlando, Fla.	7
BROTHER ROBERT E. NASH	
Santa Ana, Calif., 1342 Cypress, 10:30 A. M. . .	Oct. 16
BROTHER L. H. NORBY	
Pittsburgh, Pa. (Convention*)	Oct. 21-23
BROTHER W. N. POE	
Pittsburgh, Pa. (Convention*)	Oct. 21-23
BROTHER G. R. POLLOCK	
Mentone, Calif., 1352 Olivine, 2:30 P. M.	Oct. 9
BROTHER EDWIN PROCTER	
Providence, R. I.	Oct. 16
BROTHER G. P. RIPPER	
Hawthorne, Calif., 13110 Doty, 7:45 P. M.	Oct. 16
BROTHER WALTER SARGEANT	
Paterson, N. J., 169 Van Houten St., 3 P. M.	Oct. 9
Brooklyn, N. Y., 109 Remsen St., 3 P. M.	16
Easton, Pa.	30

BROTHER W. J. SIEKMAN

Elgin, Ill.	Oct. 1
Harvey, Ill.	3

BROTHER C. A. SUNDBOM

Grand Rapids, Mich.	Oct. 6
Aurora, Ill.	7
St. Louis, Mo. (Convention*)	8, 9
Pittsburgh, Pa. (Convention*)	Oct. 21-23

BROTHER W. N. WOODWORTH

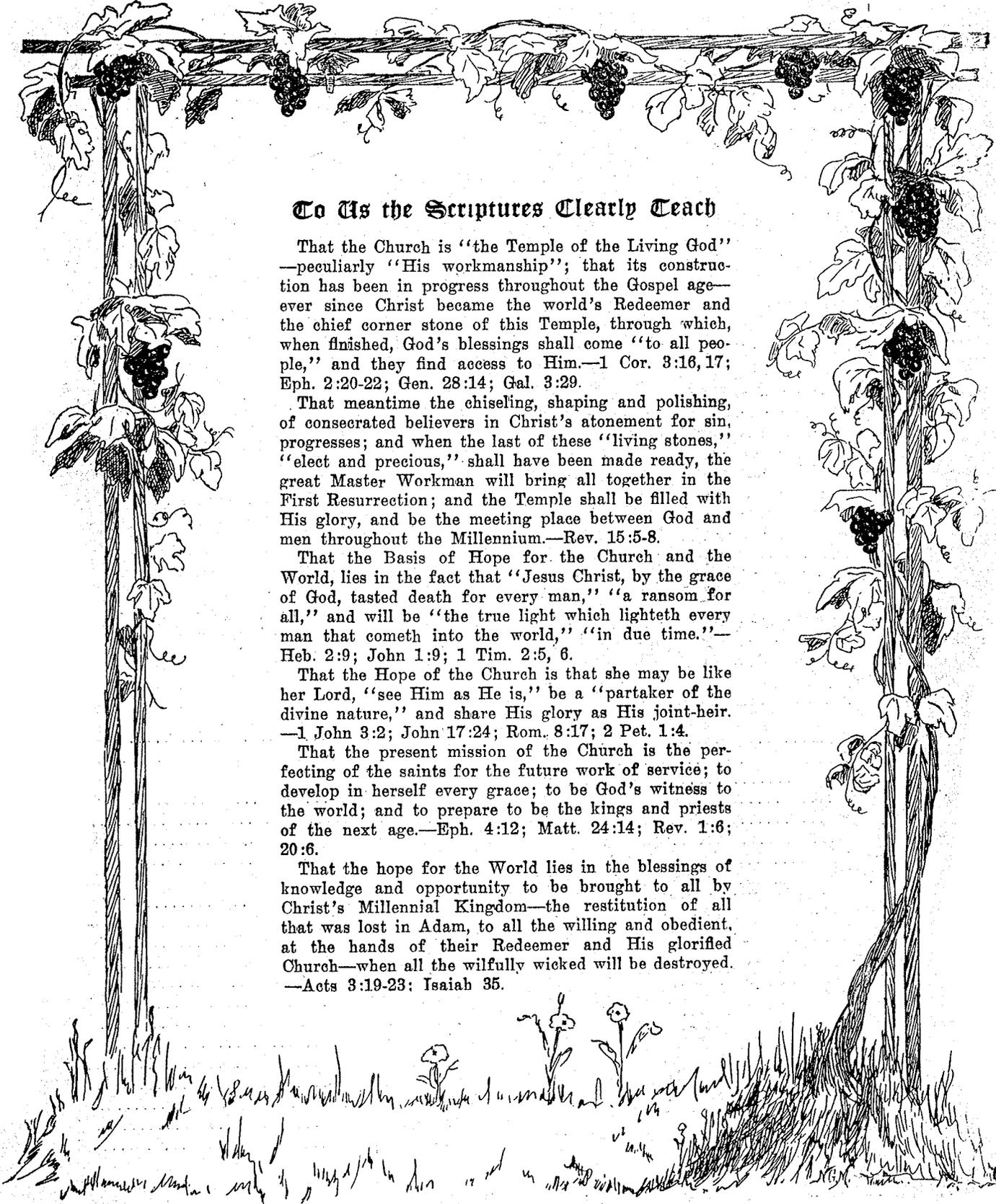
Ashington	Oct. 12
Glasgow (Bath Street)	15-18
Edinburgh	19,20
Dundee	21-24
Glasgow (Christian Institute)	25-30
Belfast	Nov. 1, 2
Morecambe	4
Barrow-in-Furness	5, 6
Birkenhead	7
Shotton	8
Manchester	9
Leicester	10
Oxford	11

BROTHER E. G. WYLAM

Pittsburgh, Pa. (Convention*)	Oct. 21-23
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BROTHER C. W. ZAHNOW

Pittsburgh, Pa. (Convention*)	Oct. 21-23
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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.