



*STONES OF HELP
WHERE ARE THE DEAD?
PEACE, AND THE NEW ORDER*

SPEAKERS' APPOINTMENTS

BROTHER S. J. ARNOLD

Crooksville, Ohio (Convention*)Nov. 17

BROTHER T. E. BARKER

Lynn, Mass. Nov. 3, 17
Worcester, Mass. 10

BROTHER FRED BRIGHT

Paterson, N. J., Y. M. C. A., Ward & Prince Sts.,Nov. 10
Philadelphia, Pa. 24

BROTHER W. A. BUHL

Jersey City, N. J. (Convention*) Nov. 17
Brooklyn, N. Y., 109 Remsen Street Nov. 24

BROTHER D. DINWOODIE

Paterson, N. J. Nov. 17
New Haven, Conn. morning..... 24
Waterbury, Conn.....afternoon..... 24

BROTHER W. J. HOLLISTER

Philadelphia, Pa. (Convention*) Nov. 2, 3
Baltimore, Md., 4 West Eager Street Nov. 10

BROTHER A. P. JOHNSON

Crooksville, Ohio (Convention*)Nov. 17

BROTHER G. S. KENDALL

Rutherford, N. J., 112 Mountain Way,Nov. 8
Brooklyn, N. Y. 109 Remsen St., 3 p. m. 10
Bloomfield, N. J., 8 p. m., Masonic Temple, 10
Broad and Liberty Streets

BROTHER P. KOLLIMAN

Philadelphia, Pa. (Convention*) Nov. 2, 3
Lancaster, Pa. Nov. 10
Norristown, Pa.....evening..... Nov. 10
Bloomsburg, Pa.....evening..... Nov. 23
Shamokin, Pa. 24

BROTHER EDWARD MAURER

East Liverpool, Ohio Nov. 10

BROTHER G. R. MAYNARD

Santa Ana, Calif., 417 S. Bristol, 10:30 a. m.Nov. 17

BROTHER M. C. MITCHELL

Baltimore, Md., 4 W. Eager Street, Nov. 24

BROTHER A. L. MUIR

Sacramento, Calif.Nov. 15
Oakland, Calif. 16
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San Francisco, Calif.....p. m. 17, 18
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Phoenix, Ariz. 14, 15

BROTHER C. C. PEOPLES

Crooksville, Ohio (Convention*)Nov. 17

BROTHER G. R. POLLOCK

Hawthorne, Calif., 13110 Doty St., 7:45 p. m.Nov. 17

BROTHER EDWIN PROCTER

Boston Mass.Nov. 17,
Buffalo, N. Y. Dec. 1

BROTHER G. P. RIPPER

Riverside, Calif., Y. M. C. A., 7:30 p. m. Nov. 10

BROTHER J. H. L. TRAUTFELTER

Philadelphia, Pa. (Convention*) Nov. 2, 3
Wilmington, Del. Nov. 17

BROTHER G. M. WILSON

Philadelphia, Pa. (Convention*) Nov. 2, 3
Crooksville, Ohio (Convention*)Nov. 17

BROTHER W. N. WOODWORTH

Philadelphia, Pa. (Convention*) Nov. 2, 3
Philadelphia, Pa. 10
Jersey City, N. J. (Convention*) 17
Paterson, N. J. 24

BROTHER H. L. YOUNG

Reading, Pa. Nov. 10
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Radio Programs

WJBX, 1500 kc., Detroit, Mich., 8:30 A. M. every
Sunday; 8:45 A. M. every Sunday in Polish.

WMCA, 570 kc., New York, N. Y., 9:30 A. M. every
Sunday.

WIP, 610 kc., Philadelphia, Pa., 9:30 A. M. every
Sunday

WREC, 600 kc., Memphis, Tenn., 8:15 A. M. every
Sunday.

WBCM, 1410 kc., Bay City, Mich., 10:30 A. M. every
Sunday.

VOCM, St. John's, Newfoundland, 5 P. M., every
Sunday.

The DAWN

A Herald of Christ's Presence

Vol. 9, No. 2

NOVEMBER 1940

One Dollar a Year

THIS MONTH

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Where are the Dead?—Frank and Ernest discuss this subject of universal interest in a manner calculated to comfort the mourning. 5

THE CHRISTIAN LIFE

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Thanksgiving—Short, but to the point. Calls attention to many things for which the Christian should be thankful. 13

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NEXT MONTH

LIVING THE TRUTH

A contributed article based largely on Psalms 19:7-14. It reveals the practical manner in which the truth of God's Word moulds Christian character more and more into the image of God.

THE MYSTERY OF GOD

This article discusses the oneness of Christ and the church in sacrifice and in glory. It examines many of the plain statements in the New Testament bearing on this subject, and shows how these truths were illustrated in the types. It points out a number of reasons why the bullock and the two goats used in the typical atonement day sacrifices could not all foreshadow Jesus. Contributed.

THE TRUTH ABOUT HELL

This will be another in the series of Biblical dialogs now being broadcast over the radio in various cities. While it is brief, and necessarily omits much that might be said on the subject of hell, yet it should arouse a desire to investigate the subject further. All **Voice of Tomorrow** dialogs appearing in **The Dawn** are available in tract form for free distribution.

NEWS and VIEWS

PEACE, AND THE NEW ORDER

WITH the war spreading to the Balkans, and France brought into the Axis orbit in a major diplomatic move toward establishing a new order for Europe and for the world, talk of peace again is heard. On the other hand we are told that Germany and Italy are about to launch an imposing peace drive through the good offices of their newly acquired ally, the Vichy Government. It is hoped that in this effort the aid of President Roosevelt will be available.

And now the report comes out that the Pope has either launched, or is about to launch a drive for peace. The objective of this drive is stated as being to "bring the civil populations—men, women, and children—out of the cellars and bomb shelters before Christmas," and to establish "peace by or before Easter." In the Pope's peace drive also it is hoped to elicit the good offices of President Roosevelt, according to a report given out by Karl H. Von Wiegand.

As a part of the Pope's drive for peace, he has set aside Sunday, November the 24th, as a day when the whole world will be asked to pray for peace. Should these prayers appear to be answered in some sort of a compromise peace arrangement among the nations, it will tremendously increase the power and prestige of the Pope among all nations. On the other hand, should there not be an answer to the prayers bidden by the Pope, it will be another exhibition to the world that his claims to represent God and to speak for Him are not well founded. It is but natural that the Pope should wish for and work for peace. The fact that he is doing so, should not lead us to hastily conclude that the Papacy is again to rise to power and control the political interests of a new order. This may be so, but we'll have to wait and see.

With the talk of peace being revived, it is natural that much thought should be given to what sort of a new order will be fixed up by the terms of peace, by whomsoever they may be imposed. So far the outlook for a new order of any kind is not too promising. All sorts of pacts are being made, but there is little evidence thus far that they will contribute toward a permanent peace. Writing about the recently estab-

lished alliance between the Axis powers and Japan, Dorothy Thompson, in "The Herald Tribune," says:

The German-Italian-Japanese pact ought to make clear to Americans, if there are any who still need convincing, that this is no European war, but a world revolution for the redistribution of the entire planet. That's what it was intended to be in the beginning; that's what it is; and in the nature of things it is directed as much against us as against anybody else.

With this block of nations attempting to force a world revolution, and the democracies bending every possible diplomatic and military effort to prevent it; the outcome from the human standpoint is quite unpredictable. Meanwhile the struggle continues, and spreads and becomes more horrible with the passing days and months. Especially foreboding is the outlook for the civilian populations for Europe during the forthcoming winter.

But truly hope springs eternal in the human breast, so that even the Jews who have probably suffered more than any other peoples during the last few years, are still waiting and hoping for a new order in which they will enjoy opportunities and privileges now denied them. And the British Government, while not now in a position to give any material aid to the Jews, yet still has the faith to make promises. This is revealed in a recent statement by Arthur Greenwood, a member of the War Cabinet, in a message to the American Jews delivered through an English Rabbi, which says:

The tragic fate of the Jewish victims of Nazi tyranny has, as you know, filled us with a deep emotion. The speeches of responsible statesmen in Parliament and at the League of Nations during the last seven years have reflected the horror with which the people of this country have viewed the Nazi relapse into barbarism.

The British Government sought again to secure some amelioration of the lot of persecuted Jewry both in Germany itself and in the countries which were infected by the Nazi doctrine of racial hatred. Today the same sinister power which has trampled on its own defenseless minorities, and by fraud and force has temporarily robbed many small peoples of their independence, has challenged the last stronghold of liberty in Europe.

When we have achieved victory, as we assuredly shall, the nations will have the opportunity of establishing a new world order based on the ideals of justice and peace. In such a world it is our confident

hope that the conscience of civilized humanity would demand that the wrongs suffered by the Jewish people in so many countries should be righted.

In the rebuilding of civilized society after the war, there should and will be a real opportunity for Jews everywhere to make a distinctive and constructive contribution; and all men of good-will must assuredly hope that in new Europe the Jewish people, in what ever country they may live, will have freedom and full equality before the law with every other citizen.

That the pre-1914 world order which men called civilization cannot be restored seems now to be an accepted fact by economists, statesmen, and rulers of all nations. No longer do men raise the question, Can civilization be saved? but rather What can we do about building a new order? To date there is certainly very little progress being made in the way of building a new world which is likely to be any better—if indeed, as good—as the one that was mortally wounded by the first World War, and has been dying ever since. However, there is a great deal of talk along this line, and probably still more wishful thinking.

While leaders of thought in all nations are discussing the prospects of a new order, their viewpoints vary as to what the world will or should be. The new civilization(?) for which the Axis Powers are working is certainly not a kind that will be satisfactory to Great Britain and her Allies. Indeed, the whole British Empire is putting every ounce of its fighting strength into a battle to prevent an Axis-controlled world-order from becoming a reality. The Democracies feel that such an order would deprive the masses of liberty, destroy religion, and reduce practically all the nations to impotency.

British statesmen, though, are also discussing a new world order which they will build, when victorious—with the help, of course, of the other democracies. Doubtless this democratically inspired new civilization would be much better in every way than the one proposed by the Axis powers; at least, it should be hoped so. But is it one that will be wholly satisfactory to all nations and peoples, so that there will be no causes for future wars? Will it satisfactorily eliminate the constant struggle between capital and labor? Will it provide constant and adequately gainful employment for every able bodied man and woman in the world who wants and needs work in order to provide food, clothing and shelter for self and family?

Will the democratic new world remember the army of "forgotten men" for which our President evinced so much interest? Will it increase the privileges of the under-privileged? Will it be so wholly satisfactory to all nations that they will

be unable to foresee any causes for further war; hence will do away with their standing armies, and "beat their swords into plowshares and their spears into pruning hooks"? Will it put these much needed reforms into practice quickly enough so that one or more of the nations will not get tired waiting for them and start another war to achieve these objectives for themselves at the expense of others?

We are confident that every right-thinking person in the world would say, I hope so; but are the masses of the people, the rich and the poor alike, unselfish enough to make possible the establishment of such a wonderful world? Is there reason to believe that the rich, for example, can suddenly become more interested in the general welfare and happiness of humanity than they are in their own selfish interests? Is there any reason to believe that the poor will suddenly be willing to adopt an unselfish interest in the betterment of all mankind, including the rich, than they are merely in obtaining shorter working hours and bigger pay?

This problem of human selfishness is just as great today as at any time during the history of the past. It has been at the bottom of all the evils the world has known, and has prevented every nobly conceived effort that has ever been made to establish a genuine utopia of human happiness based upon justice and good-will. Neither science nor education has eradicated selfishness from the fallen and depraved human heart. The cruelties of war do not destroy it. A thousand bombing planes may destroy a city and scatter its inhabitants, but they cannot rout the ingrained selfishness that has and continues to be the motivating power of so much human thought and activity. Only by divine intervention can this fundamental reform in human action be accomplished.

It is the the prophetically-inspired expectation of divine intervention in the affairs of men following the collapse of the institutions that are based upon selfishness, that constitutes the Christian's real source of comfort in the troubled world today. It is in the knowledge that man's selfishness has brought him to his present extremity, and that God will take the opportunity to act, that we can with hope look forward to the world of tomorrow.

One of the major features of God's plan for world betterment is a program of education by which the people will "learn righteousness." (Isa. 26:9.) In Zephaniah's prophecy (3:8,9) the death of the old order is depicted, and the prophet declares that following that God will "turn to the people a pure language," that they "may all call upon the name of the Lord to serve

Him with one consent." In Jeremiah 31:31-34 the promise is that God will enter into a covenant with Israel, which will be extended until all shall know the Lord, from the least to the greatest. That this will not be merely a superficial knowledge is shown by the statement that the Law of God will be written in the hearts of the people.

When the people learn the Lord's ways they will recognize the advantages of love, and will adopt love as the motivating principle in their lives. This would mean that a person would rather lay down life for another than to take unjust advantage of him. It would mean that the great force impelling all human action will be to give rather than to get. With such a change in human hearts, we can well imagine how readily all will quickly fall into line with the laws of Christ's Kingdom, knowing that they are designed for the general good and for the glory of God. So it is that as Christians we, too, look forward to the new order, knowing that it is to be a divine order, and for that new Kingdom arrangement we continue to wait and pray.

There are many today who seem vaguely to realize that only divine intervention in the affairs of men will bring lasting peace and happiness to the distressed world. Few of these, however, are yet willing to go all the way in their dependence upon God, but prefer to continue in the age-old delusion that God will help their side to win and thus establish peace. Howard B. Rand, a Boston attorney, Secretary of the Anglo-Saxon Federation of America, predicts upon the basis of pyramid measurements that in the summer of 1941 "a spiritual awakening will be evidenced in the nations fighting the dictators that will give the democracies the power to win. The results of the awakening, according to the prophets, will be the complete collapse of the present economic order by 1948 and the greatest disarmament conference in the history of the world. Peace will reign for untold centuries when this war ends."—*Chicago Daily News*.

To much of this we can agree. There *will* be a genuine disarmament program, because the prophet has said that "nation shall not lift up sword against nation, neither shall they learn war anymore." But, we cannot agree that the fulfilment of this divine prophecy depends upon a "spiritual awakening" of nations that will enable them to defeat other nations. This sort of philosophy is just another way of saying that the present war is a "holy war," with God on one side, and the devil on the other.

We have no difficulty in agreeing that the ideals and methods of the democracies in the present struggle are more lofty and humanitarian than those inspiring the totalitarians, but let us

not make the age-old mistake of supposing that God is sponsoring the cause of one against the other. For six thousand years God has been preparing the organizational agencies through which His Kingdom laws are to be administered; and it will be through these that He will establish peace and good will in the earth. It will not be through the agencies of victorious democracies or defeated dictators.

In the new Kingdom arrangements doubtless God will use all that is good and righteous wherever found; but the laws of that Kingdom are to go forth from "Zion,"—Christ and His glorified church (Psalms 2:8, 9; Rev. 2:26, 27)—and the "word of the Lord from Jerusalem"—the earthly phase of the Kingdom, consisting of the resurrected ancient worthies. (Matt. 8:11; Micah 4:1-4.) The authority of that Kingdom will not be backed up by battleships and bombing planes, but by the power of God.

Yes, there will be a new order, but whether by 1948 or 1954 is relatively unimportant. One thing we know is that the new order will be established in God's due time; and we know that it will be the "desire of all nations." All nations will have a part in establishing it, and that part will be to humble themselves before the Lord, acknowledge their own inability to properly rule the world in peace and righteousness, and to say "Come ye, and let us go up to the mountain [Kingdom] of the Lord, . . . and He will teach us of His ways and we will walk in His paths."—Isa. 2:2-4.

That will truly be a spiritual awakening, and it will cause the nations to love and help each other rather than to hate and destroy. Meanwhile we must wait, and while waiting, continue to pray for God's new order. And we can be thankful that we are living in a country where the people want peace, and where the government is striving to maintain peace. Let us be glad for the blessings now enjoyed, yet look forward to the better days of the new Kingdom.

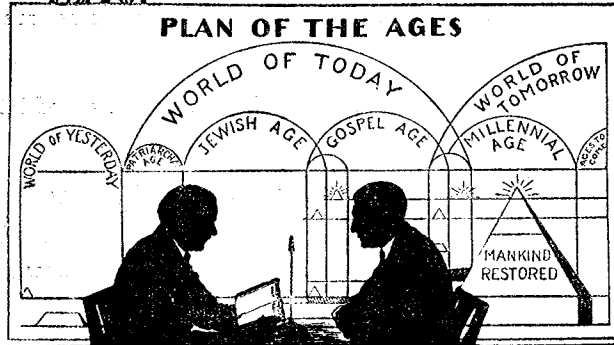
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"Only waiting till the dawning
Is a little brighter grown,
Only waiting till the shadows
Of the world's dark night are flown,
Till the shadows all shall vanish
In the blessed, blessed day;
For the morn at last is breaking
Through the twilight soft and gray.

"Waiting for the restitution,
Promised in the holy Word;
When our race, redeemed and risen,
Know and love their Savior, Lord.
When each man shall love his fellow;
Justice give to each and all;
Dwell in love, and dwell in Jesus,
Who redeemed them from the fall."



The Voice of Tomorrow



Where are the Dead?

Frank assures Ernest that the Bible holds out a definite hope of a future life and reveals exactly where mankind will spend eternity; but, nevertheless, that death is not the gateway into another life.

ERNEST:

Frank, I want to ask you a question that I believe is in the minds of more people than almost any other single question. It is this: **Where are the dead?** What becomes of us when we die? Where do we go from here?

FRANK:

Have you formed any ideas of your own, Ernest?

ERNEST:

No, I'm merely seeking information. What does the Bible say about it?

FRANK:

Ernest, the Bible holds out a very definite hope for a future life. I say a **definite** hope, because it tells us exactly where nearly all human beings will be in the future life; and just how they will look and act.

ERNEST:

Why, I had no idea there was anything as definite as that in the Bible. Tell me, where is this place to which you say nearly all the dead go when they die, and what will we be like when we get there? Will we know each other? Will we be happy? Will there be wars over there? Will—

FRANK:

Wait a minute, Ernest. If you'll ask just one question at a time we'll get along faster.

ERNEST:

I'm sorry, but, **please** tell me, where is the place to which the Bible says nearly all go when they die?

FRANK:

I didn't say that the dead go somewhere at the time of death. What I did say was that the Bible informs us of the exact place where nearly all mankind will enjoy a future life—

ERNEST:

Well, that means the same thing, doesn't it?

FRANK:

Indeed not! The difference is that the hope of future life held out in the Bible depends upon a resurrection of the dead; whereas, you may have in mind that death is not a reality, but merely a gateway into another life. Ernest, do you believe in the resurrection of the dead?

ERNEST:

I suppose I do. I know that the Bible teaches it—but why ask me that question?

FRANK:

Have you ever wondered how there can be a resurrection of the dead, if no one is dead?

ERNEST:

That is a question, sure enough. Aren't the spirit and the soul involved somehow in the answer to it? Oh, yes, I have it. It's the body that is resurrected, and reunited to the soul; the soul, of course, having been living somewhere all the time.

FRANK:

But Ernest, if the soul continues to live in happiness, apart from the body, which dies, just what is gained by reuniting the two? Wouldn't it be better to allow the soul to continue enjoying its freedom, unhampered by these diseased bodies?

ERNEST:

Well, no doubt there **is** an answer to that question, but honestly, I don't know what it is. Getting back to where we started, **tell** me, just what happens to a man when he dies?

FRANK:

Well, according to the Bible, he dies—

ERNEST:

Do you mean that a man dies just like a beast? Why Frank, that can't be—

FRANK:

I know it sounds strange, and cruel, and all of that; but remember what I told you a few moments ago, that the hope of future life, held out in the Bible, is in the fact there will be a resurrection of the dead. That's the point I want you to get clearly in mind. Unless we are prepared to accept the Scriptural teaching that the dead are actually dead, then we can never be able to appreciate the beauty and harmony of what the Bible says concerning the resurrection of the dead. On the matter of death itself, I would like you to read a Scriptural passage. It's in the book of Ecclesiastes, chapter three. Here, take my Bible, and begin reading at the 19th verse.

ERNEST:

Thanks, I'm always glad to read the Bible: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust; all turn to dust again." Frank, this is the first I knew that a beast has a spirit.

FRANK:

Ernest, there are many interesting things in the Bible that are not generally known. The fact is, that a beast does have a spirit, the same kind of spirit as man possesses. That word spirit is a translation of a Hebrew word meaning breath. In Genesis we read that God formed man out of the dust of the ground, then breathed into his nostrils the breath of life, and man became a living soul. According to the Scriptures, this same breath, or spirit of life, was given to the lower animals, and they too became living souls.

ERNEST:

Do you mean to tell me that animals are immortal?

FRANK:

No Ernest, a living soul is not an immortal soul. The Bible says nothing about immortal souls. Any soul is a living soul as long as it's alive, but when the breath of life is separated from the body, the life ceases. That is true with man, as well as with beasts. Both are made of dust, and both return to dust, just as the prophet says. It's after death that the real difference develops. The Creator has promised to restore man to life, in the resurrection, but He has not promised to do that for the beasts.

ERNEST:

Frank, why does the prophet say that man returns to the "dust"? Is there any special significance in that?

FRANK:

It's a statement of fact. Man's body is composed of elements found in the earth. When

Adam transgressed the divine law he was sentenced to death, and the wording of the sentence is, "Dust thou art, and unto dust shalt thou return." (Gen. 3:17-19.) When the Prophet Daniel tells us about the resurrection of the dead, he says that they "which sleep in the dust of the earth shall awake." (Dan. 12:2.) In this way the prophet assures us that the original sentence of death against Adam and his race is to be set aside, and that mankind is to be restored to life.

ERNEST:

But how can that be? Has God changed His mind?

FRANK:

That question is answered in the New Testament, where we are told that God so loved the world that He sent His Son to be a Redeemer. (John 3:16.) Jesus' death, according to the Scriptures, was a substitute for the forfeited life of Adam. Paul explains the philosophy of this in that great lesson on the resurrection. He says that as all in Adam die, even so, all in Christ shall be made alive. (1 Cor. 15:21-23.)

ERNEST:

Well, if all that is literally true, some of us may yet get to see the Garden of Eden. However, perhaps you don't mean it just that way.

FRANK:

Yes, Ernest, I do. The resurrection of the world of mankind will take place right here upon the earth. The Garden of Eden was but a sample of what the entire planet will

Hope Beyond the Grave

This is a 128-page booklet dealing with such subjects as, death, mortality, immortality, the soul, heaven, hell, paradise, spiritualism, resurrection, etc. It Scripturally answers the question, "Where are the dead?"

Send for a free copy of "Hope Beyond the Grave." No obligation. Address:

THE VOICE OF TOMORROW

136 Fulton Street,

Brooklyn, N. Y.

be like when the work of restoration is complete. When man is resurrected he will still be man; but not imperfect and dying, as we are today. The earth will be his home, and all who obey the divine laws then in force, will continue to live here in peace and happiness forever. Yes, the people will know each other in the resurrection, and great will be the joy over the millions of reunions that will then take place.

ERNEST:

But what about all of the heavenly promises that are in the Bible—I mean the promises which assure us that, if good, we will go to heaven? Surely the Christian world hasn't been all wrong on that point.

FRANK:

No Ernest, Christians have not been wrong in entertaining a heavenly hope; but what many have failed to see is that the Bible outlines an earthly hope as well as a heavenly; and besides, have failed to see the real purpose of the heavenly hope. Man was created to live upon the earth. He sinned, and lost the privilege of living, hence, he also lost his earthly home. But God tells us about His plan to rescue and restore fallen man to that which he lost. The words "resurrection," "restitution," "salvation," and similar expressions used in the Scriptures, all describe a returning to a former place and condition; not a transfer to another place. This restoration of man and of the lost earthly paradise is the great objective of the divine purpose. It was to make possible the accomplishment of this purpose that Jesus died as man's Redeemer. Jesus gave His human existence as a sacrifice on behalf of the fallen race. God rewarded Jesus for His sacrifice by raising Him from the dead as a glorious divine being. The Scriptures promise that those who follow in Jesus' footsteps of self-sacrifice, laying down their lives as He did, are to share in His heavenly reward; and be joint-heirs with Him in administering the laws of the new Kingdom. If we suffer with Him we shall reign with Him, the apostle says. (Rom. 8: 17; 1 Tim. 2:11, 12.) Those who gain the heavenly reward will have something more to do than to play harps for all eternity, for it will be their job to work with Christ in restoring the dead world of mankind to life upon the earth.

ERNEST:

Frank, is all of that **really** in the Bible?

FRANK:

Indeed it is! The 15th chapter of 1st Corinthians tells about the earthly as well as the spiritual resurrection, and shows that the spiritual follows the earthly. It shows that the work of destroying death by raising the dead is to take place during the thousand years of Christ's reign. That's why the Kingdom hope is such a **real** hope.

ERNEST:

It sounds grand, but there are many things in the Bible that will have to be explained, if what you say is the truth. There is the matter of hell, for instance. What about that?

FRANK:

The whole Bible is harmonious, when we understand it. I have a little book here which discusses many of the points you probably have in mind, including the hell subject. For example, it shows from the Scriptures where Enoch went when God translated him; what happened to Elijah when he was taken up in a whirlwind and chariot; what Jesus meant when He said to the thief on the cross, "This day thou shalt be with Me in paradise." It answers the questions, "Can the living talk with the dead"? "What is the soul?" and many others. In our present discussion, I have referred to Scriptures which I haven't taken time to read to you; and have suggested thoughts which I haven't taken time to prove from the Scriptures. But, all are dealt with in this book, and the Scriptural proof given. I'll give you the book, Ernest, and I do hope that you will read it carefully and prayerfully.

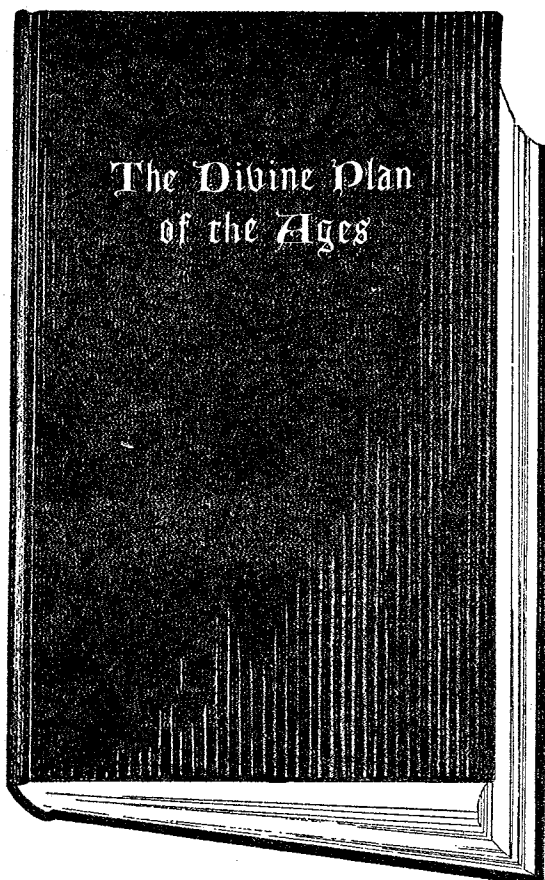
ERNEST:

"Hope Beyond the Grave,"—well, that's certainly a good name for a book. and I trust it's as good as its name, because we all need hope these days. Things are none too promising **this** side of the grave, so if they're to be better on the **other** side, surely we ought to know about it.

FRANK:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. And this is the change in human society only. We call to mind also that the earth, which was 'made to be inhabited' by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise."

All human plans are failing - but **GOD HAS A PLAN**



DO YOU KNOW that the present time of world-wide distress is to terminate in a glorious new day of lasting peace and happiness for all mankind? (See *The Divine Plan of the Ages*, page 9.)

DO YOU KNOW that while there are twice as many heathen in the world now as there were a century ago; and while today paganism and atheism are sweeping over Christendom, yet Christianity has not failed, but is soon to become gloriously triumphant, with the whole world acknowledging and obeying the true God? (See *The Divine Plan of the Ages*, page 14.)

DO YOU KNOW that we are daily surrounded with many evidences of the existence of a Supreme, Intelligent Creator, who is working out a definite program for the blessing of mankind which is fully in harmony with the divine attributes of divine wisdom, justice, love and power? (See *The Divine Plan of the Ages*, page 29.)

DO YOU KNOW that the Bible has been called the "Torch of Civilization," and that the distress of nations today, and the possible collapse of civilization, are due to the fact that men and nations have failed to follow the laws laid down in the Sacred Word? (See *The Divine Plan of the Ages*, page 37.)

DO YOU KNOW that a "world" came to an end at the time of the flood, and that Jesus referred to the events of that remote day as being illustrative of the present time of trouble which is destroying this "present evil world"? (See *The Divine Plan of the Ages*, page 64.)

DO YOU KNOW that God has made no attempt to convert the world to Christ during this age, hence that the present debacle of human selfishness is no evidence that His plan has failed? (See *The Divine Plan of the Ages*, page 72.)

DO YOU KNOW that the second coming of Christ is not for the purpose of destroying the earth, nor otherwise to usher in "doom's day," but to establish a Kingdom of peace and lasting happiness? (See *The Divine Plan of the Ages*, page 89.)

DO YOU KNOW that the Church-State systems of Europe did not constitute the Kingdom of Christ on earth, and that Christ has never recognized any earthly government as representing Him, and that the Bible calls them all "kingdoms of this world"? (See *The Divine Plan of the Ages*, page 245.)

DO YOU KNOW that the Kingdom of God is to be a real governmental organization that will take full control of the affairs of all nations, ruling them in righteousness and justice for a thousand years? (See *The Divine Plan of the Ages*, page 273.)

DO YOU KNOW that world conditions over the past fifty years are all foretold in the Bible, and are prophetically shown to be "signs" that were to indicate the near establishment of the Kingdom of Christ? (See *The Divine Plan of the Ages*, page 307.)

THE DIVINE PLAN OF THE AGES is a 354-page book, bound in blue cloth, and will be sent to any address for 40 cents, postpaid.

This book has been truly called a "Key to the Bible." Today, all human plans are failing, but God has a plan which was outlined in the Bible centuries ago, and now it furnishes a bright ray of hope for a sorrowing world. Send for a copy of "*The Divine Plan of the Ages*," and let it help to brighten the dark hours of today with its inspiring outline of the joys of tomorrow. Address:

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

The Christian Life

Stones of Help

(Part 1)

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."
—1 Samuel 7:12.

SAMUEL'S object in setting up this stone was that it might be a constant reminder to Israel of the help God gave them at this time of great need. He wanted to impress them with the thought that as God had *then* manifested His great power on their behalf, so He might be depended upon to do no less for them in the future, if they would serve, obey and trust Him.

The occasion for setting up this stone was that God had just concluded one of His many victories on Israel's behalf. He had just routed their confirmed enemy, the Philistines, in a most impressive and unexpected manner, and by such means as to leave no doubt respecting the source from which the needed help came. God accomplished this victory for Israel by sending a violent thunder storm at the opportune moment, thus confronting the enemy, and throwing them into a state of fear and confusion just as they were about to engage Israel in a battle which they, no doubt, thought would be a push-over. Subsequent events proved the fallacy of their conclusion.

We may well imagine the superiority complex of the confident Philistines as the hour of battle approached. Perhaps some of the more compassionate felt a degree of pity for the hapless and poorly equipped Israelites, while others more hardened to war had already planned the disposition of captives and booty which they were confident would be theirs after a few well directed maneuvers.

As the Philistines marched forward in this confident frame of mind, believing that victory was a matter of only a few hours, imagine the turn in affairs when, suddenly and unexpectedly, clouds began to roll angrily across the sky; the heavens grew dark; peals of thunder rang out in rapid succession accompanied by such awe-inspiring flashes of lightning as the frightened, perhaps, had never before witnessed. They had fought battles before, but never under such conditions as now confronted them. Ah! here was a



phenomenon wholly unexpected, and for which they were utterly unprepared. The facts are that they had reckoned without interposition of the Almighty.

The Philistines *thought* they were about to engage *Israel* in battle, but now found themselves facing a foe whose resources were beyond their capacity to subdue. As a result, they were overwhelmed with fear and confusion. So great was this display of divine power on Israel's behalf, and so disconcerted were the Philistines, that panic quickly developed in their ranks, bringing about their defeat even before the battle commenced. That which they had regarded only a few hours before as certain and easy victory was suddenly turned into ignominious defeat for themselves and a correspondingly glorious triumph for Israel.

But was this in reality *Israel's* victory? Was it a triumph for *their* forces and arms? No! It was not *their* victory, but rather the victory of the great Jehovah. And incorporated in this fact is an important lesson for God's people of today. Do we not profess to look to the same powerful and loving God for care and protection, and should we not remember that His resources are as great *now* as then?

But someone may say, If I could only experience such an outstanding exhibition of God's care and protection in *my* affairs, as was here manifested on Israel's behalf, I verily believe I should henceforth have no difficulty in trusting Him implicitly. But He has given no such proof of interest in *my* problems as was shown toward Israel in this great battle against her mighty enemy. To such we reply, Let us not reach a too hasty conclusion on a matter so important: let us first study the situation a few moments: let us consider the Scriptural teaching covering this incident of Israelitish history, and perhaps we may obtain a different viewpoint of its relationship to *our* affairs and interests.

We inquire, therefore, for whom was this battle really fought? For whom did God manifest His mighty power in this victory for His ancient people? Let the apostle answer these questions. Note his words in 1 Corinthians 10:11: "Now all these things happened unto them for types: and they are written for *our* admonition, upon whom the ends of the ages are come." Hear him again in Romans 15:4: "Whatsoever things were written aforetime were written for our learning, that *we* through patience and comfort of the Scriptures might have hope."

The answer to our questions is therefore manifest: this battle of ancient times was fought for *us*, not primarily for fleshly Israel: this mighty exhibition of divine power was manifested for *our* help and encouragement, more than for theirs. We see, then, that when this battle is correctly viewed, *each* and *every one* of God's children does have an exhibition of divine power in his *own individual affairs and interests*.

MANY STONES OF HELP

And *this* experience of Israel does not stand alone as a testimony of God's care and protection of *our* affairs. On the contrary, it is only one of the many dramas He caused His ancient people to stage, and His prophets to record, for our help and encouragement in the many battles *we* must wage against our enemies. In harmony with this, note the apostle's statement in 1 Peter 1:12, where he makes it clear that the things written by God's ancient prophets were not for the benefit of His people of *those* days, but for *us*. Peter says of their writings: "Unto whom it was revealed, that not unto themselves, but unto *us* they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

As Peter intimates, there are many "stones of help" set up in the Old Testament for *our* benefit. As all of us know, though we sometimes forget, it is a veritable photograph gallery of such "stones," and the fact that it is such, is not a mere coincidence. On the contrary, it is a picture gallery by definite design; it is such because God would have it so for a specific reason, and this reason is a point of deep interest to us of today. Israel and her experiences were typical of us and our experiences. They therefore constitute photographic illustrations of things of deep interest to us, and were recorded, says the Apostle, "for our learning, that *we* through patience and comfort of the Scriptures might have hope."

Now the question each of us should ask himself is this: Do I believe that God did use Israel to make pictures for my *own individual* benefit,

and do I believe God has invited *me* to examine them again and again that I may be built up in the holy faith? It is not enough to merely say, Yes, I believe these illustrations were made for God's people of the present age. A faith such as this will not suffice. Something far more definite is necessary, if we are to profit fully by these pictures. To merely believe a truth in a general way is not an exercise of the faith that will please God; for James declares that even "The devils *believe* and tremble." If, therefore, we are to be benefited by examining God's picture gallery, we must be convinced that each picture is meant to assist us *individually*, just as we must believe that the many exceeding great and precious promises are individually ours.

In other words, unless and until we develop that degree of faith that will enable us to substitute "I," "ME" and "MINE," for "they," "them," and "theirs," when examining these "stones of help," as well as the "exceeding great and precious promises" of His Word, we have not reached that condition of spiritual development pleasing to God, nor such as will result in our own peace of heart and mind. Let us endeavor, with God's help, to make progress in the development of this vitally necessary attainment.

Now, if Samuel's "stone of help" was worthwhile as a reminder to Israel of God's power and willingness to help *them*, can it be less helpful for us, to now consider a few *other* similar "stones" set up for our help and encouragement, since we also profess to be God's people? We believe all will agree that such a review will be helpful, so let us now give attention to a few of them.

The first that comes to mind is one familiar to all Bible students. We are examining it, therefore, not with the idea that it is something new. Nevertheless, even Bible students need their pure minds stirred up by way of remembrance occasionally, lest we forget. Brother Russell once likened the Lord's people to apple barrels. He said that such barrels were not made to contain water, but they might be kept full by continually pouring in the water. Let us now pour some spiritual water into our leaky vessels.

PREPARATION MADE THIS SIDE THE VAIL

The "stone of help" we now have in mind is recorded in 1st Kings 6:7, and reads thus: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, when it was in building."

What an impressive "stone of help" when rightly understood! What lessons are embodied

in the building of this ancient edifice for the worship of God's ancient people! The first lesson we learn is that all preparation for places in the antitypical temple must be made on this side of the vail: whatever hammering, chiseling or polishing is needed to fit *us* for the designed places in the great temple of the future, must be accomplished during this life; nothing of the kind will take place after we leave *our* quarry. This is an important matter for consideration; it should make us appreciate our trials and tests, rather than complain about them. It should make us gladly co-operate with the blows the great Master Workman is now applying to us.

And this suggestion of co-operation leads to the thought that we may learn from this "stone of help" a lesson in patience.

It is asked how such is possible, and we answer that while it was necessary to hew and chisel the literal stones to fit them for their designed places, yet the record does not indicate they made any outcry when the hammer and the chisel were applied. But, some may say, A stone *cannot* cry out: there is no lesson of patience in this picture. To such we reply, Did not Jesus tell us on one occasion that God could make even stones cry out if He so desired and it were necessary to do so? We need not limit God's power to any degree where His wisdom requires the execution of His purposes. We may therefore understand that, if in making this picture, God had wanted to show that it would be proper for the antitypical stones to squirm, writhe, twist, and even cry out under their experiences, He was amply able to illustrate it in the typical stones. But nothing of the kind occurred: the stones were silent; they offered no resistance; they made no outcry; and in this we believe a lesson in patience is intended. Let us learn this lesson, evidently "written for our learning upon whom the ends of the ages are come."

The literal stones had numerous bulges, corners, and projections that must be removed if they would fit the designed places in the temple; but they did not realize it, they did not know the amount of hammering, chiseling and polishing necessary for their preparation. This was left to the judgment of the workmen, under the direction of the superintendent. So it is here: we, too, are cumbered with various hindrances that must be removed ere we shall be ready for our places in the glorious temple now under construction. We, too, are not *fully* mindful of the nature or character of these impediments; but we must leave the issue to the judgment of *our* Superintendent. With one the hindrance may be a measure of pride or vain-glory; with another, it may be evil-speaking, evil-judging, or evil-

surmising. Another may be encumbered with a lack of self control, a lack of patience, a deficiency in brotherly kindness, or gentleness, while still others may have this, that, or the other difficulty that requires attention. All, however, need some kind of hammering, chiseling, or polishing; and we may depend upon our Superintendent to see that we get *exactly what we need* for proper preparation.

We may either assist or hinder this preparatory work. If we fail to follow the Apostle's admonition to "judge" ourselves as occasion may require, we hinder our development. If, on the other hand, we continually turn the microscope of His Word on our thoughts, words, and conduct, searching for any ugly bulges, corners, or projections that need removing; and if, on finding such impediments, we co-operate in their removal we are assisting the Master Builder in our own polishing and development. Let us adopt this latter course. Let us co-operate with our Superintendent and thus obtain the designed benefit from this particular "stone of help."

GIDEON AND HIS BAND

Let us look again at God's picture gallery. Let us examine the "stone of help" illustrated in the experience of Gideon and his little band of 300 warriors who routed the 135,000 Midianites.

Gideon, as all Bible students know, represents our Lord in this picture. It is said of him that he looked like the king's son—indicating that his appearance was different from the general run of his people. The name, Gideon, means literally, "one who cuts down," or, by implication, "a great warrior." His name was later changed to "Jerubbaal" meaning, "let Baal plead or contend," that is, if Baal be a reality, let him contend for his own altars. (Judges 6:32.) We see that all these matters identify Gideon as a type of Christ.

After accepting God's commission, Gideon's first work was the overthrow of Baal's statues, and the destruction of his places of worship. Following this, he effected the delivery of Israel from the bondage of Midian. So it is in the antitype: Jesus first gives His attention to the overthrow of the antitypical Baal's images, and his places of worship. This work is now going on. Following this will come the deliverance of the antitypical people of God, namely, regathered Israel and all who associate themselves with them. All such will be delivered from the bondage of sin and death and be restored to the worship of the true God.

Gideon was the fifth judge of Israel: the antitypical Gideon will be Judge of the fifth universal empire of earth. It will be during the exercise of this Judicial authority that the antitypical

people of God will be delivered from the bondage of corruption, into the glorious liberty of the children of God. Our present interest in the picture, however, lies chiefly in the part that pertains to Gideon and his little band of successful warriors. There are a number of lessons incorporated in this "stone of help," set up for our comfort and encouragement.

Gideon's faith was severely tested after his acceptance of God's call to service. It required no small degree of courage to overthrow Baal's statue, hew down his groves, and destroy his altars. And, as if to make the task more difficult, Gideon was instructed to offer a sacrifice to the true God on the *very top* of a rock. That is, he must make it prominent. And, as if to add insult to injury, he was told to kindle the fire with "the wood of the grove which thou shalt cut down." This was a very severe test of faith and courage because the people were largely worshipers of Baal and would, therefore, resent such indignities being heaped upon him.

But, having satisfied himself that the instructions came from God, Gideon acted promptly. He did not argue the matter—he did not hesitate to follow instructions. In this, he set us a good example. God would thus teach us that when He speaks, we should act with promptness and dispatch. If we begin to dilly-dally and parley over the matter, Satan is sure to get the better of the argument. Let us emulate Gideon in this part of the picture, depending upon God to protect us in carrying out His instructions regardless of the hazards that may seem present. Gideon's enemies demanded his life but God protected him. His arm is no shorter *now* than *then*. He is as able and willing to protect us *now*, when in discharge of duty, as He was Gideon *then*. Let us ever bear this in mind, and follow His instructions in full faith and confidence.

Another lesson embodied in this "stone of help" is that God does not require great numbers for the accomplishment of His purposes. When the call for volunteers was issued, 32,000 responded. But God said these were too many notwithstanding they were to do battle with 135,000 Midianites. He told Gideon to reduce his army by sending all the fearful back home. This was done; the number of warriors dropped to 10,000. God declared these were still too many, although their enemy out-numbered them 13 to 1. He instructed Gideon to bring the 10,000 down to the brook, saying He would try them there and determine who of the number would challenge Midian.

The number was promptly reduced to a little band of only 300. Think of it! Gideon was to engage an enemy in battle whose number stood 450

to 1 against him. Here was surely a test of faith and courage! But did this little band stop to argue the matter with the Lord? Did they charge God with being unreasonable in assuming that one of Israel's warriors could accomplish more than 450 Midianites? No, they did nothing of the kind. They made no complaint; not a whimper was heard. They set themselves to the task in hand in full assurance of faith of a successful termination. And, in this, they set us a good example: we are thus shown that we are safe in trusting God's wisdom and power, despite the preponderance of opposing influences that may surround us. The apostle's estimate is confirmed, "If God be for us, who can be against us" to any avail? (Rom. 8:31.) If God is in the battle with us, who will be able to accomplish our defeat?

There is much that might be said respecting the equipment with which the 300 warriors were provided, but time will not allow a detailed discussion. Suffice it to say that the pitcher, the torch, the trumpet, and the announcement the warriors were instructed to make, all have their counterparts in our experiences as does the test of water applied at the brook.

Water symbolizes truth. God uses the truth to separate His people from those who fail of His approval. The way in which truth is received determines the position occupied by those who receive it. Those who receive it with zeal and energy will have God's approval; others will not.

It will be remembered that the 300 were to implicitly follow Gideon's lead in all the divine instructions. Jesus, our Gideon, commenced breaking His pitcher and letting His light shine forth at Jordan. It was there, also, that He began sounding His trumpet, and announcing antitypically "The sword of the Lord and of Gideon." He continued all these operations faithfully during His entire ministry. Are we following His lead? Are we laying down our lives day by day, as did He? Are we letting our light shine forth to the confusion of our enemies, as did He? Are we faithfully using our trumpet of truth, as did He? Are we announcing and using God's Sword, as did He? If we can answer these questions in the affirmative, then happy are we. In that case defeat is impossible, *victory is sure!*

But we must remember that Jesus spent His entire ministry in breaking His pitcher and letting His light shine forth, and in blowing His trumpet while alternately calling attention to God's Sword. So it must be with us. We must hearken to the words of the Apostle: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service."

The ministry of Jesus was a continuous one, and thus it must be with ours. There will be no point along the way where we may safely rest upon our oars, so to speak, under the impression that there is nothing to do; that we may therefore remove our armor, lay down our Sword, and put up our trumpet, quietly resting in the shade for a season. No, we must adopt the sentiments expressed by the poet,

"Must I be borne to Paradise
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

"Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me on to God?

"Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

—*Hymns of Dawn—Hymn 13.*

It was not necessary for the 300 warriors to destroy the 135,000 Midianites. Believing themselves surrounded by a powerful enemy, the Midianites became panic-stricken and in their flight and confusion, brought about their own destruction. All that was necessary for victory on the part of the 300 was to follow divine instructions. It was theirs to trust and obey; it was God's to direct the issue and accomplish the victory! This He did in His own way. The lesson to us is obvious: Let us trust divine wisdom and power, and God will surely bring the victory in His own way and time.

—Contributed

(Continued in next issue)

THANKSGIVING

"Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered."—Psa. 40:5.

MOST of us will doubtless agree with the Psalmist that our causes for thanksgiving to God for "His wonderful works" are "more than can be numbered." Nevertheless are we not refreshed and made more conscious of God's goodness to us when we do count some of our many blessings? How glad we are that God's thoughts have been to "us-ward."

The prerequisite, of course, to the enjoyment of anything is life. Without life no blessing could be enjoyed. With full life any blessing is possible. God is the great First Cause and the great First Giver. He it was who made man, and not man who made himself. So then, life itself is the gift of God, originally to our first parents, Adam and Eve, and through them to us. What cause for thanksgiving is ours in having such a mighty and glorious Creator. How immeasurably beyond the finite is the mighty scope of His attributes. He is possessed with infinite justice, wisdom and love, and exercises power commensurate with the glory of His character.

Man's capacity for pleasure and enjoyment were certainly not overlooked by His Maker when he was so richly endowed with the faculties which are his. What infinite variety of pleasing sensations are possible of perception by man,

through seeing, feeling, hearing especially; also through taste and smell. How matter of course we take the magical though common blessings we continually enjoy through the use of our eyes. The beauty of stars and moon by night; by day the beauties in nature and of the changing seasons in sky, in field, in wood, and water. And can we consider of less moment the finer senses—the attributes or faculties of the mind and heart?—the power to think, to reason to compare. Surely man has been "fearfully and wonderfully made."

God's thoughts to us-ward are further evidenced in the provision made for man in nature. Though imperfect now, still cannot we see how well the environment suits the creature? How doth the sunshine and the rain cause the earth to bring forth of grass and flower and fruit and vegetable. In abundance, the earth has supplied not only food, but shelter for man and wood, stone and steel for houses. And from mother earth come coal and oil for fuel and rich deposits of ore and minerals—the materials with which man has made everything with which we are familiar. Our entire material environment is made from those raw materials which earth, air and water supply.

Other blessings might be classified as more or less peculiar to our day. Many of these our forefathers did not enjoy. Neither can these "be reckoned up in order . . . if I would . . . speak of them, they are more than can be numbered." *General education* (ability to read and write) is one of them. It is something we take largely

for granted, especially here in the United States. It has been on the increase for some years. It was rare a few hundred years ago, especially before printing came into general use. With facilities such as concordances, lexicons reference Bibles and other Bible helps, how much easier Scripture study has been made than was the case with the early Christians.

Rapid transit is a modern blessing peculiar to our day. Horseback and the stage coach were the fastest means of travel in George Washington's day. Now, steamboat, steam-train, electric trains, airplanes and automobiles of all kinds have made running to and fro the order of the day. Rapid communication a thing unknown through the ages is even faster; of which are the wireless, telegraph, telephone, and radio. Radio is much used, of course, for entertainment and education.

Electricity is distinctly modern as a blessing to mankind. It is used for light, heat, x-rays, and as the motive power in motors and all kinds of household appliances for comfort and convenience, such as washing machines, ironers, vacuum-cleaners, electric fans, toasters, shavers, mixers, etc., etc. Have we not cause for thanksgiving in that we live in a country where so many privileges are enjoyed—where we have considerable freedom of speech and assembly and may worship God according to knowledge and the dictates of our conscience. Such liberty has not always prevailed, nor does it now prevail in many parts of the world.

Most of the foregoing causes for thankfulness apply to the man of the world as well as to the Christian. However, there are many special reasons for which the Christian has particular cause for thankfulness. Should he not rejoice that he has inherited that quality of mind wherein he can exercise *faith*? "All men have not faith" we are told. (2 Thes. 3:2.) We are also told that "without faith it is impossible to please God." (Heb. 11:6.) God it is who has given us the Bible, His Word. Thankful we should be for the knowledge thereby made possible, whereupon our faith may rest.

The spirit of thanksgiving may be made to increase if, by comparison, one realizes his present state is an improvement over a previous one. Previously we were "aliens . . . and strangers . . . having no hope, and without God in the world." (Eph. 2:12.) David, prophetically speaking, says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock . . . and He hath put a new song in my mouth." (Psa. 40:2,3.) St. Peter refers to this as being, "called out of darkness into His marvelous light." Light here is synonymous with

truth. The Truth concerning God—His character and His plan. Indeed, such knowledge is marvelous—what cause for gratitude! If our faith has laid hold on this knowledge we can exclaim with the Apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God!"—Rom. 11:33.

A faith in the knowledge received may lead on to forgiveness and justification. According to our faith it will be unto us. God has made every provision for the Christian, but these provisions are all entered into through faith in Jesus Christ. After referring to the fact that we were justified by faith in Christ and have peace with God, St. Paul declares further that by Him, also, "we have access into this grace [the consecrated or sanctified life] wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1,2.) What grace indeed that we should be called the "Sons of God," and "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) What causes for praise are thus the Christian's, that he has been called to this "high calling of God in Christ Jesus." (Phil. 3:1, 4.) Yes, unto us are given "exceeding great and precious promises: that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Pet. 1:4.

Pre-eminent among God's gifts to the church is the gift of His Spirit, often referred to as the holy Spirit. Concerning which Spirit St. Paul writes to the Church at Rome (Rom. 8:14,15), "For as many as are led by the Spirit of God, they are the sons of God. . . . Ye have received the Spirit of adoption, whereby we cry, Abba, Father." For the oneness of spirit Jesus prayed, "That they may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."—John 17:21.

To these called of God, His sons, is the blessed privilege of prayer and fellowship, in the spirit. St. John expresses it, "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."—1 John 1:3.

It is a source of joy to those who wholly love the Lord, that they are privileged to use whatever talents they have in His service. Though they have given all to God (in consecration) God has not taken their all away from them. Rather, as is pictured in one of our Lord's parables, He has said, "Occupy till I come." (Luke 19:13.) Thus we are left to use all our talents—health, head, hands, and feet, our time, our all in the service of the Master. "In season, out of season" (2 Tim. 4:2) to ourselves let us proclaim to

others, "The old, old story, of Jesus and His love . . . the gracious Heavenly Love."

Let us be thankful, too, that some *time* yet remains, in which we may continue to work, though it indeed be the eleventh hour, in which we hear the call, "Go ye also into the vineyard." (Matt. 20:7.) Let us be thankful that the "four angels . . . holding the four winds of the earth," are commanded to "Hurt not the earth . . . till

we have sealed the servants of our God in their foreheads." (Rev. 7:1-3.) Let us work now "While it is day: the night cometh, when no man can work."—John 9:4.

"Many, O Lord my God are Thy wonderful works . . . and Thy thoughts . . . to us-ward: they cannot be reckoned up . . . unto Thee: If I would declare . . . them, they are more than can be numbered." Amen!

The Divine University of Higher Education

IN GENERAL, an education is associated with the acquiring of knowledge—much knowledge, accurate knowledge. But in order to obtain an education we find it necessary, additionally, that there be receptivity, sensitiveness, a sincere response, and conscientious use of knowledge as it is received. That "knowledge is power," is a familiar proverb. Human wisdom has found this to be true, and the difference between the various strata of human society, and the advantage each member is able to obtain is usually closely related to the extent of his education and his energy in making use of it. For example, on large machines such as are common in factories today, the man in charge of the machine, who thoroughly understands its potentialities, may receive three times as much pay as some other man who also works in connection with the machine, but has a less important task and does not understand how to control and direct the machine in the accomplishment of its work.

Humanity is not alone in recognizing the great advantages resulting from knowledge. Hear the testimony of God's Word also. Jesus said, "Ye shall know the truth and the truth shall make you free." (John 8:32.) Peter tells us, "God hath given unto us all things that pertain unto life and godliness, through the *knowledge* of Him who hath called us to glory and virtue." (2 Pet. 1:3.) St. Paul says that the gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16), and again, that he would be willing to forego all the advantages of his human life in order that he might know Christ, that is, gain an intimate acquaintance with Him and share His experiences.—Phil. 3:8-11.

The prophet says of Jesus that "By His *knowledge* shall My righteous servant justify many." (Isa. 53:11.) Jesus, pointing out the difference between Himself and others and the great advantages He enjoyed, said, "O righteous Father, the world hath not known Thee: but I have known Thee." (John 17:25.) And again, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast

sent." (John 17:3.) And St. Paul, pointing out the ultimate unity and perfection of the Body of Christ, says that the purpose of all the gifts to the church is that they may "all come into the unity of the faith, and of the knowledge of the Son of God." (Eph. 4:13.) Thus we see that the ultimate unity of the church is to be based upon the same knowledge of God and the same faith in God that Jesus manifested in His life among men, and which were the foundation of His life and character.

KNOWLEDGE NOT ENOUGH

But knowledge is not enough. In addition, it must be honestly used. Jesus not only said "Ye shall know the truth and the truth shall make you free" (John 8:32), but also, "If ye know these things, happy are ye if ye do them." (John 13:17.) Peter who said, "God hath given unto us all things that pertain unto life and godliness, through the knowledge of Him Who hath called us to glory and virtue," adds in the same chapter, "If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ." (2 Pet. 10:11.) Paul not only declares that the gospel is "the power of God unto salvation," but, writing to the Corinthian brethren, again with reference to the gospel, says, "By which also ye are being saved [*Diaglott*] if ye keep in memory that which I preached unto you, unless ye have believed in vain."—1 Cor. 15:2.

The importance of using the truth, of obeying it, cannot be over-emphasized if one is to obtain through the truth the education that God intends. In the pages of history we find many lamentable illustrations of a knowledge of, but a failure to use, the truth. Going back to Eden we find God's instructions to our first parents were definite and clear to the effect that if they ate of the forbidden fruit they would surely die. When Eve was approached by Satan she indicated her thorough knowledge of this condition, and told him that it would be impossible for her to partake of the forbidden tree, because if she did she

would lose her life. But evidently Eve let doubt enter her mind, and when Satan lied as to the results of her eating the forbidden fruit, she permitted his lie to take the place of the truth, the warning which God had given, and so fell into sin and under its penalty. It is interesting to note, in this connection, that one of the inducements offered by Satan to Mother Eve was that the eating of the forbidden fruit would increase her knowledge, in fact would give her information she never could gain otherwise—the knowledge of good and evil.—Gen. 3:5, 6.

The nation of Israel is another illustration of failure to make use of knowledge. St. Paul, speaking of his nation, said they had much advantage every way, but “chiefly because that unto them were committed the oracles of God.” (Rom. 3:32.) But their rejection as a nation was due to the failure of Israel to make use of the instruction given in the Law and the prophets. St. Paul explains that the knowledge was “not mixed with faith in them that heard it.” (Heb. 4:2.) The Prophet Hosea foretold the rejection of Israel centuries before it occurred, as we read, “My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hos. 4:6.) Notice that the prophet says they had possessed the knowledge but had rejected it; that they had known the law of God, but had forgotten it. And we may be certain that this is the underlying principle which explains the failure of any servant to God, namely, that he has not used, not obeyed the instructions God has given to him.

THE GREAT EDUCATOR

God is the Great Educator, and has designed His plan with the object in view of preparing His creatures for the greatest usefulness and happiness in the eternal life promised to the loyal and obedient. Included in their education will be, no doubt, an opportunity to explore God’s infinite wisdom and power as revealed in the universe. From one point of view it might appear that the education of the human family was interrupted by the temptation in Eden, and these coming under the penalty of death. From one standpoint this is true; as, since the fall, no individual has lived long enough to obtain more than a smattering of knowledge of God’s great wisdom and power illustrated in the earth and the surrounding heavenly bodies.

However, God has overruled the opposition of Satan and the fall of the human family into sin and under the penalty of death, to open up to them other and higher branches of learning.

First has come their experience with evil and its consequences. Later during the world’s thousand year day of Judgment they will have experience with truth and righteousness. Thus both good and evil will be learned. This higher education includes the development of such qualities as patience, meekness, generosity, sympathy, self-sacrificing love. We cannot imagine conditions in a perfect earth, where the inhabitants were pure and holy, in which these qualities would have opportunity for development by practice and personal experience.

A considerable period of time is required to gain an education, and a variety of experiences in acquiring it, especially in the development of character, which we may think of as gains and losses. In general, gains are the result of putting knowledge into practice, and contrariwise, losses are the result of failure to properly use knowledge. Knowledge may be compared to the materials of which a character is built. In the building of a house we have an illustration of the proper use of materials. The lumber, steel, plaster, paint—properly used—produce a thing of beauty and usefulness. But if the materials are not used, they will deteriorate and finally be entirely lost: the lumber will decay, the steel will rust, and the paint will become hard and useless.

One of the gains resulting from obedience to the Truth is an ever clearer understanding of righteousness, holiness, the character of God. For, as the Apostle Paul says, writing to the Hebrews, “strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil.” (Heb. 5:14.) Clearly the apostle here implies that the ability to use strong meat, or advanced truths, depends upon preceding faithfulness which has, through exercise, resulted in the development of the spiritual senses to discern both good and evil.

On the other hand, failure to obey, to practice the truth, results in weakness of character and the loss of truth. The Psalmist says “What hast thou to do to take My covenant in thy mouth, seeing thou hatest instruction, and castest My Words behind thee?” (Psa. 50:16, 17.) And St. Peter declares, “He that lacketh these things [the graces of the spirit which he had previously exhorted should be added to faith] is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”—(2 Pet. 1:9.) Notice here the apostle says that failure to make use of the truth in the building of character will result in blindness and forgetting so fundamental a fact that one was purged from his old sins.

These warnings, that there can be no compromise with truth, are most important for us to

keep in mind. God expects us to obey His Word and only thus can we retain our spiritual health, grow in knowledge and grace, and finally reach our goal.

FAILURES ILLUSTRATED

There are many illustrations in the Scriptures of the failure to use the truth and the resulting loss of light. To Adam and Eve the Lord definitely stated that the penalty for sin is death, that they would return to the earth from whence they were taken. But only a few centuries later we find that their posterity, the inhabitants of the Near East, practiced the slaying of servants and animals, and burying them, together with a supply of food, in the tombs of their kings. Here we see the result of failure to use the truth, to practice it, that as men became more and more out of harmony with God, more and more degenerate, their understanding of God's principles, including the penalty for sin, was lost.

The corrupting nature of sin is illustrated in the fact that the first death recorded in the Bible is the murder of Abel by his brother Cain. The same thought is suggested in the history of Satan himself, for we are told that he was perfect in his ways until iniquity was found in him. (Ezek. 28:15.) But it was only a few centuries after Satan's deflection until all the horrible evils afflicting the human race were attributed by St. Paul to Satan as the one responsible for them. Another example of the corrupting influence of sin is given by the Lord in the familiar parable of Matthew 24. Here the "evil servant" is described as first beginning to smite his fellow-servants, then eating and drinking with the drunk-en. In the great falling away from present truth with which we are all familiar, we see the same sequence: a departure from the principles of justice and righteousness and brotherly love; and then, growing out of that failure to practice the truth has followed the loss of light and the development of doctrinal errors.

This experience should forcibly impress this great lesson upon all of the Lord's people and cause us to be very alert and sensitive to the Lord's Word; diligent in our study and application of its principles in our own life, and accepting as elders and teachers only such as are humble and obedient to the word and spirit of the truth. "Knowledge [alone] puffeth up, but love [with knowledge] buildeth up."

The special education which the followers of the Lord are receiving during the Gospel age is obtained in what we are accustomed to speak of as the school of Christ. In some universities they give special attention to the preparation of those who are to occupy positions for the instruction of others. Such schools are known as

"teachers' colleges." These correspond very well with the special instruction which is being given to the followers of the Lord during the Gospel age who are being prepared to be associated with Him in the great work of reconciliation during the Millennial age.

The Scriptures clearly indicate that all mankind are ultimately to know the Lord from the least unto the greatest, and that they are to have the law of God written not only in their minds but also in their hearts. That is, they are not only to fully understand the law of God, but will grow up to a condition in which they will love the law of God, His principles, with all their heart. The understanding and love of these principles are being developed in the saints during the Gospel age, but at the same time their education contains additional features, just as a teacher must thoroughly master the subject he is to teach to other students later in life, and also the art of teaching, so that he will be able most effectively to transmit his knowledge to the pupils.

PURPOSE OF CHRISTIAN EDUCATION

The occasion for this special education, is the fact that God has designed that in the dispensation of the fulness of times He is to regather in Christ all things. That is, all who will accept are to be brought back into harmony with God through the ministrations of the mediatorial Kingdom, in which Christ and the church will participate.

One of the texts which we love to think of is the promise made to Abraham, that in his seed all the families of the earth would be blessed. We are especially interested in that covenant with Abraham, because St. Paul explains that the real seed of Abraham is Christ; and that the Christ is made up not only of the Head, Jesus, but also that the church are members of Christ, and therefore members of the seed of Abraham which is to bless all the families of the earth. Looking back to the experiences of Abraham, we see that the promise was made to him several times that his seed should bless all the families of the earth, but the time came when God's purpose was confirmed with an oath.

It is instructive for us to notice the conditions under which the promise to Abraham was thus assured to him. First, we notice it was not confirmed until a sacrifice had been offered, and this sacrifice was none other than that of Isaac himself—the promised seed. It is interesting to note that this sacrifice involved not only the willingness of the victim, Isaac, but also a sacrifice on the part of Abraham himself; and in this we can see a beautiful illustration of the great sacrifice for sins, Jesus, who gave Himself a ransom

for all, the propitiation not only for our sins; but for the sins of the whole world. This great offering was not only a sacrifice by Jesus, but, just as illustrated in the experience of Abraham, it was a sacrifice on the part of the Great Jehovah, the Creator. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

Another interesting thing in this connection is that this promise to Abraham was not confirmed until there had been pictured a resurrection from the dead. St. Paul, speaking of the offering of Isaac, says that Abraham believed God, and, in a figure, received Isaac back as from the grave. And as it was in the case of the Head, so it will also be in the case of the body members. They must be willing sacrifices, and the promised blessings cannot come to all the families of the earth until they have all had their part in the first resurrection. So too, our education will not be complete, and we will not be ready for graduation from the school of Christ, until we have demonstrated our desire for that education to the extent of laying down our lives.

THE WORK OF THE LORD

From this standpoint it is apparent that the chief work of the Gospel age has been the education of the body members of Christ. And with this thought in mind, how full of meaning is the apostle's exhortation to the Corinthian brethren (1 Cor. 15:58), "Therefore brethren, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." It is interesting to note the meaning of the two words "work" and "labor" in this verse. The "work" is spoken of as "the work of the Lord," in which we have the privilege of engaging. As the apostle exhorts, we should be very diligent in the carrying out of this work, "abounding in the work of the Lord."

This word "work" means "business," and is the same word which the apostle uses in writing to the Thessalonian brethren (1 Thes. 1:1, 2) when he says that he remembers their "work of faith." Evidently, therefore, "the work of the Lord" is a work of faith: it is the development of faith in the body members of Christ, and the exercise of those members along the lines of faith, building up themselves and exhorting one another to the life of faith, including the preaching of the truth to all as we can make opportunities to do it.

The word "labor" has quite a different thought. This word is also translated, "a beating, wearying out work." It is used by the apostle in the text referred to above, where he says that he remembers not only their work of faith, but also their

"labor of love," and their "patience of hope." Because these three gave him great confidence with respect to them, he is assured of their election of God. So here we have the apostle's thought that the saints will be so appreciative of the Lord's work that they will engage in it to the extent of laying down their lives in order to co-operate with the Lord in the education of the body of Christ for future service.

The Revelator also uses these two words "labor" and "works" in Revelation 14:13. In this familiar text we read that at a certain time it will no longer be necessary for the saints who have finished their course to sleep, but that they will then be changed immediately and share in the first resurrection. The Revelator says that he heard a voice saying, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; ['wearying out work'] and their works [their 'business,' their 'work of faith,' the work of the Lord] do follow [with] them."

What a beautiful picture is painted by these three verses and the use of these two words. The one indicates the glorious work in which the Lord's people are privileged to engage. At present they are co-operating in the education of themselves and the other members of the body of Christ; but this work of education continues with them beyond the veil, when they will have the privilege of co-operating with the Lord Jesus in the mediatorial kingdom for the reconciliation of all the families of the earth, and bringing them up the highway of holiness to human perfection and perfect harmony with God and His principles.

GOD WANTS FINISHED PRODUCTS

It is a blessed experience to go to the school of Christ and to be enrolled as a student, but of course God's great object is not the present work of educating the saints, but their graduation from that school. In other words, God is interested in what we may speak of as finished products, and so must our interest be also; even as St. Paul says, writing to the Corinthian brethren, "and this we wish, even your perfection." The apostle's interest in the development of the church was a beautiful, impersonal one. He was interested in their completion, their full development in the likeness of Jesus Christ; and it was an entirely secondary concern as to whether he or another was the instrument God would use in that work. Note his words as recorded in 1 Corinthians 15:9-11; "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain;

but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed."

There is a very helpful lesson for all of the Lord's people in these words of the Apostle Paul. As with him, so our concern is to be only for the development of the character of Christ in the brethren; and whether God uses one instrumentality or another for the accomplishment of that work is immaterial. We are to be as happy if the Lord uses someone else to accomplish His good purposes as if He used us. In any event, as the apostle expresses in the passage just quoted, it is the power of God which accomplishes the Divine purpose in the hearts of His people, and any servant of the Lord in order to render a helpful service and to give a good example to the brethren, must feel as the apostle states he did in an earlier portion of this epistle, that the work which he and Apollos were privileged to do among the Corinthian brethren was only that of servants, and that God gave the increase.

Progress in the school of Christ, or development in the likeness of Christ, involves exercise, experience, activity, along various lines. For instance, one of the avenues of service in connection with the work of God is evangelism. Another the apostle speaks of as laboring in the Word, or the study of the Lord's Word. A third is the exhortation of the brethren; and he says that we are to exhort one another daily, lest any be hardened through the deceitfulness of sin. Another avenue of activity and exercise is the judgment of self; and the apostle says that if we would judge ourselves we would not be judged, but that if we fail to do so, the Lord will take us in hand and chasten us that we may not be condemned with the world.

Still another means for our growth and development is association with the brethren in the church, and taking part in the affairs of the ecclesia. This includes suitable activity in connection with the meetings, and in all the interests of the church, including the selection of the servants of the church, and care to see that the collective testimony of the ecclesia is in no way injured by teaching or conduct contrary to the

word and the spirit of the truth. In all of these avenues of activity the Lord's people are to be vitally interested; in fact, they are to lay down their lives in thus carrying out the work of the Lord, the work of faith, along all of these lines.

In the school of Christ we must be careful to see that we are engaging in a rounded, complete work; that we are paying the proper attention to all aspects of the Christian life; that we are using the Scriptures for the purpose for which they were given, namely, to prepare the man of God "unto every good work." The spirit of the Lord, the spirit of a sound mind, will guide us in the proper division of our time among these various lines of endeavor. We must be careful, however, not to overlook the importance of dwelling in the Word, and realize that we are to live "by every word that proceedeth out of the mouth of God." The degree of our devotion and time spent in the study of the Lord's Word is revealed in our lives, in our speech, and in our ability to contribute to the meetings and the spiritual welfare of the brethren in the ecclesia.

We are to keep in mind that the Christian life is an intensely personal matter, and realize the force of the Apostle's words: "Know ye not that they which run in a race run all, but [only] one receiveth the prize. So run that ye may obtain." In other words, we are to consider our relationship to the Lord in the school of Christ as an individual student; we are to be completely devoted to Him, to make His Word and His spirit our guide and constant occupation.

What a glorious privilege we have of attending the school of Christ, to have the benefit of His instruction and example. If faithful, devoted students, we are being prepared therein for our privileges and responsibilities in the future as kings and priests and judges.

"Who would faint while such a prospect
Urges on to faithfulness,
Though thy present mournful aspect
Seem no cause for thankfulness?
Look not at the things beside thee;
Those behind thee have no worth:
Let the glorious hope before thee
Fill thy heart with rapturous mirth."

—Hymns of Dawn.

God's Love Shed Abroad in Our Hearts

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Rom. 5:5.

GOD'S objective in the lives of all those whom He has called to joint-heirship with Christ is that

His love may fill and possess them. He wants each one of them to be like Him, because He desires to use them in the great work of restoring the fallen race to perfection and to implant in them the divine image which has been so largely ef-

faced throughout the reign of sin and death. All of God's dealings with, and His providences over, the Christian, therefore, are designed to bring about this one necessary result in his character—that "the love of God" may be "shed abroad in our hearts," is the way the apostle puts it.

Paul says that the shedding abroad of God's love in our hearts is accomplished by "the Holy Spirit which is given unto us." The Holy Spirit, as we know, is not a third person in a trinity of gods, but is, rather, God's holy power as it operates on behalf of the Christian through the Word of God and by His providences. Jesus referred to the Holy Spirit as the "spirit of truth," and this is probably the most understandable definition we have of it. The Bible is a compilation of God's thoughts pertaining to His purposes toward His human creation. These thoughts were transferred from God's mind to the pages of His Word by a miraculous operation of His power. These thoughts of God reveal to us His will, and by our obedience thereto we are thus led by and filled with His Spirit.

The Scriptures refer to the plan of God as the "Gospel," the "good news," by which we are informed of His love toward the fallen race. In 2 Corinthians 4:6, Paul says, "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." In verse three of this chapter the light of God's glory is referred to as the "Gospel." Thus we see that it is by means of the truth that the Holy Spirit causes the love of God to be shed abroad in our hearts—that is, the truth, together with His providential dealings with us in connection therewith.

When man was created he was endowed with the desire to reverence and worship his Creator. Most of the human race, even though fallen far from original perfection of our first parents, nevertheless naturally desire to worship a higher power. But, with nearly all, Satan has been able to misdirect this God-given desire and so has caused man to worship all sorts of gods. In doing this, Satan has operated largely through the emotions, and seldom appeals to reason. While emotions have their proper place in the Christian life, they are unreliable as a guide to truth and conduct. God's written Word is the only reliable guide, and through it He has revealed Himself to us. When God does reveal Himself to us through His Word, it is proper that we exult with joy and thanksgiving for the vision thus given.

It is not by "feelings" then, that the Holy Spirit causes the love of God to be shed abroad in our hearts. Feelings are unreliable, frequently changing with the changed condition of one's

environment and physical health; but the Word of God never changes. If, through that Word, God has shed abroad His love in our hearts, we will rejoice in that love irrespective of time or circumstance, sickness or health, prosperity or adversity, popularity or ignominy, exaltation or debasement, promotion or demotion. Like the apostle, we should be able to say, "I have learned, in whatsoever state I am, therewith to be content."—Phil. 4:11.

GOD'S LOVING GIFT

The first step in the shedding abroad of God's love in our hearts is accomplished when we are brought into contact with the Gospel message. It is not by accident that one hears about the truth. It was not by accident that Philip was induced by the Holy Spirit to engage the Ethiopian in conversation concerning the Gospel; and the Holy Spirit, symbolically speaking, has been continuing throughout the Gospel age to say "Go near, and join thyself to this chariot."—Acts 8:29.

But, as with the Ethiopian, so with all who are called, the knowledge of God's love is not imparted by a direct revelation, but through the Gospel. The Ethiopian was reading the prophecy of Isaiah which told of Jesus and His sacrifice; and Philip, by direction of the Holy Spirit, explained to him the significance of what he was reading. The same Holy Spirit has commissioned all consecrated followers of the Master to likewise be "ambassadors for Christ," and it is by this means that each saint, in turn, is made to understand the Gospel of God's love. Even the great Apostle Paul when miraculously halted on the Damascus Road, was instructed to go into the city where he would be told concerning the Lord's will for him.

From our first contact with the truth, if that contact is by divine appointment, the love of God begins to draw and influence us. Fundamental in the knowledge of truth thus received is the information concerning God's great gift of love, the gift of His Son to be our Redeemer from sin and death. What awe-inspiring thoughts are conjured up in our minds when first we learn the great truth that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

If we receive this knowledge into good and honest hearts it means that divine love is becoming operative in our lives. A sincere and ready acceptance of this knowledge will cause us to take the view suggested by the apostle, saying "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which

live should not henceforth live unto themselves, but unto Him which died for them, and rose again."—2 Cor. 5:14, 15.

As we contemplate further the implications of God's gift, the love that prompted it takes deeper hold upon our lives. Through the Gospel we learn that we can have a standing before God, and that being thus "justified," we can have "peace with God through our Lord Jesus Christ." (Rom. 5:1.) But we soon learn also that this is not the end of divine grace, and that through Christ "we have access by faith into *this* grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:2.

GOD'S GLORY

And now, having responded to the Gospel of love, still further depths of divine grace are revealed. And what wondrous grace! It is the grace, or favor, of being brought into a relationship with God wherein we rejoice in the hope of actually partaking of His glory. Again we emphasize that such knowledge comes through the Spirit of Truth. It was the Holy Spirit that caused to be written those "exceeding great and precious promises whereby we are made partakers of the divine nature."—2 Pet. 1:4.

The receiving of this knowledge causes a further shedding abroad of divine love in our hearts. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3:1-3.) In the apostle's day it took great faith to accept Jesus as the Son of God; and indeed most of the Jews stumbled over this truth; so it is little wonder that John says "What *manner of love*," when he recalls the grace that makes possible the divine sonship of those called from among the fallen race.

"AND NOT ONLY SO"

After the apostle reminds us of the love of God displayed in the hope of glory, he directs our minds to another dispensation of divine love, namely, the tribulation which God permits, and helps us to endure. Connecting our trials directly with the hope of glory, the apostle says, "And not only so [that is, not only do we rejoice in the hope of glory], but we glory [Greek, boast] in tribulations also." (Rom. 5:3.) The Diaglott renders it "triumph," although in the word for word, Dr. Wilson gives this Greek word the meaning of "*we boast*," which accords with other authorities.

We "boast" or glory in tribulation, because we know, as the apostle further declares, that "tribulation worketh [or results in] patience [that is, cheerful endurance]. Through the Word, the Holy Spirit reveals that in order to share in the glory of God and of Christ, and to be joint-heirs

in the divine Kingdom, we must partake of the foretold "sufferings of Christ." It is, through these sufferings that the Holy Spirit bears witness to us that we are the children of God. (Rom. 8:16, 17; 2 Cor. 1:5; Col. 1:24.) Not only is this suffering revealed to us as being a part of the divine arrangement for the Christ, but we learn also that by enduring it cheerfully we are learning needed lessons by which we are prepared for glory, and the future glorious work of blessing all the families of the earth.

We can "boast" in the tribulation if we are rightly exercised thereby. And if we are rightly exercised thereby we will realize that through these experiences also, God is shedding abroad His love in our hearts. "Whom the Lord loveth He chasteneth," the apostle declares. (Hebrews 12:6.) The Greek word here translated "chasteneth," really means instruction, or disciplinary training. It is the same word that is translated "instruction" where the apostle tells us that "all Scripture is profitable . . . for instruction."—2 Tim. 3:16.

We receive instruction and correction through the Word, and at times the Holy Spirit permits us to be encompassed with tribulation, in order that through them, also, we might be further trained and prepared for glory. Yes, we should learn to see and appreciate God's love in the rain as well as in the sunshine.

Through a mistranslation the sequence of Paul's argument in Romans 5:1-5 is somewhat beclouded. In the Common Version he is made to say that "patience works experience." But the Greek gives us the proper thought which is that by patiently enduring the tribulation which divine providence permits to come upon us we are thereby being approved by "test," or "trial." The Greek word here used is *dokimazo*, and is from the same root word as *dokimos*, which means approval.

The Greek word *dokimazo* is translated "trial" in 1 Peter 1:7, where the apostle says that the "trial" of our faith is much more precious than gold. Obviously it is the result of the trial of faith that makes it precious, and not merely the fact that the Christian suffers. God tries us in order that we may be approved in His sight. We do have divine approval if we patiently endure.

Unless we could be assured of divine approval, we would have no basis at all for our hope; but with this assurance we can know that all that He has promised to the faithful is made sure for us through Christ. On this our hearts can rely, for we can know that we shall never be disappointed in our hope. We will never have any apologies to make, for it is a hope that "maketh not ashamed."

DIVINE PLAN BEREAN LESSONS

SPIRIT BEINGS GLORIOUS

(Lesson 10)

Text Book: First Volume of Scripture Studies, Pages 183 and 184.

Key Sentence: "Daniel caught a glimpse of a spiritual body, which he described, saying, 'His eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, and his voice as the voice of a multitude.'"—Dan. 10:6.

Main Text: "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."—Dan. 10:13.

In the last two studies, we considered two of the characteristics of the angels. In this study we will consider the third characteristic mentioned in our text book, which is that spirit beings are glorious in their normal condition and are frequently referred to as glorious and bright.

In Matthew 28:2-4 we are told about the angel who rolled away the stone from the door of the sepulchre. "And, behold, there was [margin, "had been"] a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." From this Scripture we can see how glorious a spirit body is. Someone will ask if the appearance of this angel so frightened the keepers, why did it not have the same effect on "Mary Magdalene and the other Mary" who came to see the sepulchre? We answer that the angel so terrible to those out of harmony with the Lord, spoke graciously to those who were his friends, assuring them that Jesus was risen, and directing them to go quickly and tell his disciples. As a matter of fact, however, the women were affrighted until reassured.—See Mark 16:5 and Luke 24:5.

The second Scriptural proof that spirit beings are glorious in their normal condition is the description of the angel Daniel gives us in Daniel 10:5, 6, "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." What effect did the appearance of this angel have upon Daniel? Daniel 10:15-17, "And when he had spoken such words unto me, I set my face toward the ground, and I became dumb . . . as for me, straightway there remained no strength in me, neither is there breath left in me."

The third Scriptural proof in our text book as to the splendor of spirit beings is found in Acts 26:13 which tells of the glimpse of Christ's glorious body

given to Saul of Tarsus. "At midday, O King, I saw in the way a light from heaven, above the brightness of the sun shining round about me and them which journeyed with me." In Acts 9:3-9, we have another description of this incident—"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? . . . And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him unto Damascus. And he was three days without sight, and neither did eat nor drink."

From this lesson and the previous one, we have seen that spirit beings are invisible except (1) a miraculous opening of men's eyes to see them, and (2) by their appearing in flesh as men. How can this conclusion be further confirmed? The fact that Saul alone saw the Lord, the men traveling with him hearing the voice but seeing no one: Acts 9:7—"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Again we are told in Daniel 10:7 that "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves."

What lesson can we learn from Daniel 10:13? "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia"? The lesson we can learn is that the angel did not appear in glory to the prince. Either he was invisibly present with him or else he appeared as a man.

Regarding the matter about which the prince of Persia withstood the angel, the record does not indicate. Perhaps he was trying to influence him to take a certain course in regard to the Jews so as to fulfill certain prophecies. How did the prince withstand the angel? Perhaps by stubbornly refusing to do certain things which his conscience and better judgment, enlightened by the angel, told him was the right thing to do.

We have now completed, in our text book, the first section of the chapter "Spiritual and Human Natures Separate and Distinct." What main point was stressed? That only a few will be changed from the human nature to the divine nature and they only because they will be God's agents in the future work of restitution.

MORTALITY AND IMMORTALITY DEFINED

(Lesson 11)

Text Book: First Volume of Scripture Studies, Pages 185 and 186.

Key Sentence: "His [Adam's] was a life sustained by 'every tree of the garden' save the one tree forbid-

den; and so long as he continued in obedience to and in harmony with his Maker, his life was secure—the sustaining elements would not be **denied**.”

Main Text: “And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the Garden of Eden.”—Gen. 3:22, 23.

What does the word mortality mean as used in the Bible? It means a state or condition in which it is possible to die. A person can have everlasting life and still be mortal as the word is used in the Bible.

What meaning is usually attached to the word mortality? It means a condition in which death is unavoidable.

What does the word immortality signify, as used in the Bible? It means a condition in which death is an impossibility. This means that everyone that has immortality has everlasting life but that on the other hand, everyone that has everlasting life does not necessarily have immortality.

Was Adam mortal or immortal before his transgression? If we have the common ideas of mortality and immortality in our minds this would be a hard question to answer. Why? Because if he was mortal he would surely die. Then how foolish for God to say “In the day that thou eatest thereof, thou shalt surely die.” On the other hand, if he was immortal why threaten him with death when he could not die?

With the right definitions of the word mortal and immortal, we see that Adam was mortal. Notice Genesis 3:22, 23, “And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.” This word tree should be translated trees or grove (plural). Notice also Genesis 2:16, “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.” These Scriptures indicate that as long as Adam and Eve had access to the perfect food and could live in Edenic conditions they could have lived everlastingly. Their life was dependent on this particular food as well as being dependent on air and water. Taking the Bible definition of the word mortal as used at the beginning of this lesson, we can readily see that while it was possible for them to die if the food or water or air were cut off, on the other hand that if there was an unbroken supply of these life supporting elements, they would have continued to live forever.

How do the creeds of Christendom get around this difficulty of deciding whether Adam was mortal or immortal before his transgression? By saying that Adam had an immortal soul that could not die physically but could die spiritually. What do they mean by dying spiritually? Being condemned by God to go into eternal torment. Is this a Scriptural view? We answer, no. God did not say “In the day thou eatest thereof, thy soul shall go to eternal torment.” He plainly says “thou shalt surely die.” This means that Adam would pass out of existence.

Was Adam promised immortality if he obeyed? No, but he was promised a continuance of the blessings then enjoyed. This would have lasted forever. Will the world in the next age when they receive restitution, be immortal? No, but they will have

everlasting life. After the testings of the Millennial age they will have characters fixed for righteousness and God will see to it that there will be an unbroken flow of life sustaining supplies.

What Scriptures show that originally Jehovah alone, and subsequently Jesus in his present highly exalted condition possess immortality? 1 Timothy 6:15, 16, “Which in His times He shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto.” See also John 5:26, “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.” What is meant by having “life in Himself”? It means inherent life not dependent on outside forces or sustenance.

Is this immortality or inherent life one of the characteristics or qualities of the Divine Nature? Yes, every one that has the divine nature has immortality.

Will the church in the resurrection receive the divine nature with this quality of immortality? The Scriptures answer, yes. See 2 Peter 1:4—“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Again in 1 Corinthians 15:53, 54, “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ‘Death is swallowed up in victory.’”

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ANGELS NOT IMMORTAL

(Lesson 12)

Text Book: First Volume of Scripture Studies, Pages 187 and 188.

Key Sentence: “We see that when incorrigible sinners are blotted out, both immortal and mortal beings will live forever in joy and happiness and love—the first class possessing a nature incapable of death, having inherent life—life in themselves (John 5:26); and the latter having a nature susceptible to death, yet because of perfection of being and knowledge of the evil and sinfulness of sin, giving no cause for death.”

Main text: “The soul that sinneth, it shall die.”—Ezek. 18:4.

What evidence have we that angels are not immortal? The fact that Satan will be destroyed. Hebrews 2:14—“That through death, He [Jesus] might destroy him that had the power of death, that is, the devil.” See also Matthew 25:41. If Satan, one of the highest angels can be destroyed, it shows that not only he is mortal but that angels are mortal as well. What is meant by the expression “power of death” in this text? In the third volume of Scripture Studies, Page 315, there is a suggestion that this means “the empire of Sin, the dominion of death which for so long has held in chains of slavery many who will be glad to go forth to serve the Lord under the leadership of one like unto but greater than Moses.—Acts 3:22, 23.”

Another text to show that Satan will be destroyed is found in Ezekiel 28:12-19. He is here referred to as the "king of Tyrus." "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God." This does not refer to the literal garden of Eden but to the kingdom of God and implies God's favor. There is no reason to take this expression literally when all the context is figurative. It refers to the time when he was Lucifer before he disobeyed God. In the fifteenth verse it says, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." In the 16th and 19th verses, the prophet speaking for God says, "I will destroy thee . . . and never shalt thou be any more." Words could not be found which more plainly state Satan's ultimate destruction.

Will a time come when incorrigible sinners will be blotted out? Yes, in Acts 3:23 we read regarding the Millennium "that every soul, which will not hear that prophet, shall be destroyed from among the people." What will be the experience of all others? They will live forever in joy and happiness and love. Will all these people who live forever be immortal? No, the Church class will be immortal but the world will be mortal. What expressions does our text book use to distinguish between these two classes? Those who are immortal are referred to as having a nature "**incapable** of death," having inherent life—life in themselves. (John 5:26.) Those who are mortal are said to have a nature "**susceptible** to death." Does the fact that they are susceptible to death imply that they will be in danger of the second death after the Millennium? No, because of (1) the perfection of their being and (2) their knowledge of the evil and sinfulness of sin, they will be able to conduct themselves so as to give no cause for death. God will everlastingly supply them with those elements of food, etc., necessary to sustain them in perfection.

What false doctrine is based on the wrong definitions of the terms mortal and immortal? We answer the doctrine of eternal torment. Explain how? Well, if man is immortal and cannot cease to exist, then the incorrigible must live on somewhere and somehow. Those who hold to this theory further conclude that it must be an eternity of misery. Give one Scripture which shows that these incorrigible ones will be destroyed. Ezekiel 18:4, "The soul that sinneth, it shall die."

If we now turn to page 174 in our text book, in the first sentence we will note a statement in which the author is outlining the main points in the first part of this chapter. It is divided into the following three sections:

(1) (Pages 174 to 184.) The failure to understand rightly what constitutes a perfect man.

(2) (Pages 184 to 187.) The misapprehension of the terms mortal and immortal.

(3) (Pages 188 to 191.) Wrong ideas of justice, etc.

We have just completed the first two sections of this outline and are now about to take up the third section "wrong ideas of justice."

This section is headed with the text "Who art thou, O man, that repliest against God?" (Rom. 9:20.) It is written to answer some who are replying against God in the sense of questioning the righteousness of

His course. In what respect? They say that it would not be just for God to give some the human nature and others the divine nature. All should be treated alike.

Is this view reasonable? No, It is not reasonable to think that God would have to give all the angels the divine nature just because He gave it to Jesus. Likewise, it would not be reasonable to think that all men should receive the divine nature just because Jesus received it.

What lesson can we learn from the pleasing variety we see in nature? That this same variety in the inanimate creation will be found in the animate creation. The modest violet does not develop into a rose, the blade of grass does not develop into a tree. This variety is here to stay.

JUSTICE DEFINED

(Lesson 13)

Text Book: First Volume of Scripture Studies, Pages 189 and 190.

Key Sentence: "An act of simple justice is no occasion for special gratitude, nor is it any proof of love; but God commendeth His great love to His creatures, in an endless train of unmerited favors, which should call forth their love and praise in return."

Main Text: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 14:11.

What is the difference between a favor and an act of justice? An act of justice is something you ought to do, a merited recompense. A favor is an act prompted by love over and above an act of justice. Will all of God's acts towards the Church and the world be acts of justice? No, God commends His great love to His creatures, in an endless train of unmerited favors. The poet refers to this in the hymn which says, "Streams of favor, never ceasing, call for notes of heartfelt praise." Why did the poet use the figure of "streams"? This is a beautiful figure indicating the many sources of favors which the Christian has. The streams suggest their continuous flow, the clear bubbling water, the happiness which goes with these favors.

Favors call forth gratitude and love and praise in return and so the poet in this line says that the streams of favor call for "notes of heartfelt praise." Psalms 40:3, "He hath put a new song in my mouth, even praise unto our God."

God has created the lower animals to live for a brief space of time and then die without a hope of a resurrection. If he had done the same for mankind, would that have been an act of injustice? We answer, no. Even so brief an existence would be a favor. With these thoughts in mind what should we think of God's act of redeeming us after Adam had forfeited for us the right of continued existence? We should be able to see that it was a great favor. Ephesians 2:5, "By grace [favor] ye are saved."

How should we look on the fact that we have a nature higher than beasts, and that angels have a

(Continued on page 29)



International Sunday School Lessons



JESUS DECLARES HIS MISSION

Nov. 3—Luke 4:16:30

GOLDEN TEXT: "For the Son of man came to seek and to save that which was lost."—Luke 19:10.

THE passage of Scripture read by our Lord from Isaiah's prophecy was quite probably the stated lesson for that day, for it would appear that it was a custom of the Jews to have Scripture reading each Sabbath day, taking up various parts of the Law and the prophecies.

The lesson which our Lord read is readily identified as a Greek translation from Isaiah 61. He read the first verse, and the first part of the second verse, and then closed the book. How much of an explanation of the Scriptures He gave His hearers is not definitely told, but doubtless He commented liberally upon the various features of the prophecy, summing up His remarks with that which is recorded, namely, that the prophecy was in process of fulfillment at that very moment.

His audience apparently had mixed sentiments with respect to Him and His message. As they listened to His exposition of the prophecy they were filled with admiration—"And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." However, they were evidently not in an attitude of faith, not therefore in the proper attitude of heart to receive God's blessing. The wrong condition of their hearts was manifested by their actions when our Lord refused to gratify their curiosity.

The effect of our Lord's illustrations was almost electrical upon the proud hearts before Him, whose only interest apparently was a superficial pride in Him as a fellow-citizen, and the hope to see evidences of His wonder-working power. Their pride was now turned to bitterness and they were ready to murder the One who had spoken so disrespectfully of them. The congregation became a mob filled with angry passions and surging

forth with Him, the crowd led in the direction of a precipice with a view to casting Him headlong from it. But by the exercise of some power, possibly a power natural to a perfect man, our Lord mastered them with His mind, and passed through their midst, and went on His way.

Let us note carefully the message which our Lord declared was in process of fulfillment that day. He declared Himself to be the Anointed One mentioned by the prophet—His anointing of the Holy Spirit dating from the time of His baptism, when John bore witness that the Holy Spirit descended upon and abode with Him. The anointing was for a purpose, as the prophet declared and our Lord confirmed the same, saying that He was anointed to preach the gospel.

Let us note this true gospel message which our Lord declared and which should be proclaimed by all who have been anointed with the Holy Spirit. It is divided by the Lord into five parts: (1) deliverance to the captives; (2) recovering of sight to the blind; (3) setting at liberty them that are bruised; (4) the announcement of the acceptable year of the Lord, as preceding these blessings; and (5) the announcement of a day of vengeance in the close or end of the acceptable year of the Lord. This last part, although proper to be proclaimed by the anointed "body," was not to be proclaimed by the anointed "Head" at the time of our Lord's discourse. All mankind are captives, all are blind, all are bruised; hence it is announced in this Scriptural "Gospel" message.

Through disobedience the race was born in slavery, "born in sin, shapen in iniquity." Some of the sin-enslaved race have already passed into the great prison-house of death, while all others are on their way thither. The good tidings which Jesus preached, and which all of His followers under the same anointing of the spirit must preach, is the resurrection of the dead, or as the apostle ex-

pressed his teaching, it is "Jesus and the resurrection."—Acts 17:18.

The blindness that is upon mankind, the "gross darkness" that covers the people in general, is described by the apostle as being the work of the great adversary, who has misrepresented the divine character and plan. Comparatively few blind eyes are opened during this present age—only the few now get the eye salve. But in the Millennial Kingdom the eyes of all shall see out of obscurity, and all shall know the Lord from the least even unto the greatest.

"To set at liberty them that are bruised," gives the thought of sin's captives sorely distressed by the manacles with which they are bound. This promise for their deliverance means restitution in active operation (Acts 3:19-21), thus lifting up the world of mankind during the Millennial age to all the glorious perfection of life which was lost for all through father Adam's disobedience.

"The acceptable year of the Lord" is the Gospel age, which began with our Lord's consecration at His baptism, and His anointing of the Holy Spirit, and which will continue until the last member of the body of Christ has "filled up that which is behind of the afflictions of Christ." This age is called the acceptable epoch, because during this time God is willing to accept sacrifices for sin. First He accepted the sacrifice of His only begotten Son, our Lord, and secondly He has been accepting throughout the age, all those who come unto the Father through Jesus, and who, justified by His merit, present their bodies living sacrifices to God as a reasonable service. These thus become joint sacrificers with Jesus, and joint-heirs with Him in the coming Kingdom, as it is written, "Heirs of God, joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may be also glorified together."—Rom. 8:17.

QUESTIONS:

What was Jesus' purpose in reading Isaiah's prophecy in the Synagogue at Nazareth?

Why did He not read all of the first three verses of Isaiah sixty-one? How, and through whom is the latter part of this commission fulfilled?

THE GOLDEN RULE

Nov. 10—Luke 6:27-38

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

IN this lesson we have a portion of our Lord's great Sermon on the Mount. This was not a sermon to sinners but to the Lord's consecrated people; and although there were multitudes within the hearing of our Lord's voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed Himself specially to His twelve chosen disciples, who were being particularly and fully instructed, that they, under the spirit dispensation soon to be inaugurated, might become the twelve foundations of the heavenly Kingdom, represented symbolically in the New Jerusalem of Revelation.—Rev. 21:14.

True, many of the features of this royal law were then, and still are, sound advice for all who can receive them; but the fact remains that comparatively few are blessed with the opening of eyes and unstopping of ears to permit their appreciation of these holy pearls of truth; and assuredly they were addressed to and intended for only those who could receive them. Thank God for the good hope that ere long, the Kingdom being established, all the blind eyes shall be opened, all the deaf ears shall be unstopped, and that in God's due time these precepts of the Golden Rule of love will be appreciated by all and be applicable to all—whether they respond to them or reject them.

When seeking for an interpretation of the teaching of the Master not to resist the evil-doer, but turn the other cheek, we must look to our Lord and the apostles as examples. We find, for instance, that our Redeemer was smitten upon the cheek, and that while He did not literally turn the other cheek, He did not attempt to strike back, to retaliate even in word. In this indirect sense He did turn the other cheek. And this should mark our course. Our Redeemer did expostulate with His smiters in kindly terms, however, and we may properly follow His example, and

consider it in full agreement with His instruction in this lesson.

Similarly the Apostle Paul, learning of the threats of the Jews against his life, did not make threats against them nor pray evil upon their heads; but he did use such steps as were at his command to thwart their evil designs, sending word to the governor and invoking the power of the civil authority; and on another occasion He defended Himself by appealing to the people.—John 18:22, 23; Acts 23:1-5, 17.

In line with these illustrations of the proper course for a true Christian, we may use any moral influence we may possess to escape from the power of our enemies, and be assured that we will have the divine care and protection until our lessons and experiences are completed—until our time shall come to pass beyond the veil. But we are not authorized to retaliate.

Difficult as this proper course may appear, it undoubtedly will be found to be the best one. Remember our Lord's words, "They that take the sword shall perish with the sword," and again the apostle's words to the church, "If ye bite and devour one another, take heed that ye be not consumed one of another."—Matt. 26:52; Gal. 5:15.

The Lord likewise counselled His disciples not to resist if they are legally deprived of their property. The parallel passage in Matthew 5:40 reads, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." The thought seems to be that if any one is disposed to go to law with you and take away your coat, you should settle with him, even if it deprive you of both coat and cloke.

We know that the Lord would be quite able to compensate us for anything we might suffer in way of loss in obedience to His direction, to whatever extent He might see would be to our advantage. We should never forget the two occasions on which the Lord told the disciples to cast in their nets after they had labored all night and had caught nothing, and how on both occasions miraculous draughts of fishes were caught.

He who is for us is more powerful than all they that be against us, and undoubtedly loyalty to Him and obedience to His words will prove eventually the better

part. Let us remember also the proverb which says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty." (Prov. 11:24.) It is not always those who fight most strenuously for their rights that fare the best even amongst the children of the world.

In similar strain the Great Teacher enjoins that we shall give and lend to those requesting. Love must be the basis of our conduct, as it is the very essence of the Master's law. We cannot think that He meant we should neglect the interests of our own home and family in giving to others or lending to them. We are bound to suppose that our Lord in this, as in all things, wished His followers to be wise as serpents and harmless as doves. What He wished to enjoin evidently was that spirit or disposition which would have pleasure in loaning or giving to the needy, and which if so circumstanced as to be able to comply with such requests would be glad to do so, using the proper discretion and wisdom, as to time, place and persons. In other words, the spirit of Christ is a benevolent spirit and not a mean or stingy one, and all the Lord's people, by nature more or less selfish, need to learn this.

The instruction of our Lord "Judge not that ye be not judged," is for the household of faith. It is useless that we give this advice to others than the pupils in the school of Christ, for, not having put themselves under the instructions of the Great Teacher, it is evident that His instructions are not appreciated by them. But all true disciples should give earnest heed to this injunction, and should understand that it contains a very important lesson, which unlearned will render them unready for the great examination, unready for graduation, unready for the Kingdom; because in their examination this will be one of the tests.

If they have been fault-finding, cynical, hypercritical, judging others harshly and unfairly, it will be a clear token that they have not developed the spirit of Christ, the spirit of love. The measure of mercy and generosity we mete out to others will be the measure of divine mercy that will be extended to us. If all the Lord's people

could have well impressed upon their hearts this lesson from the Great Teacher's lips, how wonderfully it would affect their attitude toward others, in thought as well as in deed; how generous, how forgiving, how sympathetic for the weaknesses of others they would become; how the spirit of love would grow in their hearts and manifest itself in their words and actions!

QUESTIONS:

To whom was the Sermon on the Mount addressed? Why can sinners not appreciate it at the present time?

What did Jesus mean when He said that when we are smitten on one cheek to turn the other cheek? Is this to be understood literally?

Do those who fight for their "rights," always fare the best?

JESUS' CONCERN FOR LIFE AND HEALTH

Nov. 17—Luke 7:2-15

GOLDEN TEXT: "I came that they may have life and have it more abundantly."
—John 10:10.

OUR Lord's miracles were performed with a view to proving Him to be the Life-giver, and not merely as having the right or privilege of giving life, but as having pleasure in so doing. From this standpoint our Lord's miracles were small illustrations of that much grander work which He, with and through His glorified church, will accomplish for mankind during His millennial reign, when all the blind eyes will be opened, all the deaf ears unstopped, and all the mentally and physically lame will be healed, and all the dead in trespasses and sins will be revived, and through obedience, gradually obtain full restitution of all things lost, as promised through the mouth of all God's holy prophets since the world began.—Acts 3:19-23.

The centurion of our lesson was both wise and humble. He realized that as a Gentile he could have no special claim upon this Jewish Prophet and the work He was doing for the Israelites, hence he secured the co-operation of some of the elders of the city to present to Jesus on his behalf a request for the healing of his servant.

The elders besought Jesus, testifying that although he was not a Jew he was a noble character, a lover of Israel, and had built them a synagogue for their worship, in

which he could not engage because a Gentile. He was like the Syro-phenician woman who desired a crumb from the children's table without claiming to be one of the children. The lesson for us in this connection would be humility of mind in approaching the Lord on any subject, which would make us ready for His favors. We too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at His hands.

Probably too the centurion thought of himself as a sinner, and that here was a representative of the Almighty, whose power he acknowledged. His feelings, doubtless, were akin to those of Peter when the latter cried out, "Depart from me, for I am a sinful man O Lord."—Luke 5:8.

The centurion believed that if the Lord could exercise the power of healing when present He could also exercise the same power when absent. Possibly he had heard of the healing of the son of the nobleman of his own city Capernaum, when Jesus was at Cana and merely spoke the word. For these reasons the centurion sent other messengers as Jesus was approaching, explaining his desire not to inconvenience Him, his unworthiness to have Him enter his home, and his complete faith that a word from Him would be sufficient. Jesus took the man at his word and went no further, but He expressed His astonishment at the centurion's faith, saying to the multitude, "I have not found so great faith, no not in Israel."

Soon afterward our Lord, the disciples and quite a multitude of followers were approaching the little city of Nain, when forth from the gateway of the city came a funeral procession, a widowed mother and mourning friends, pallbearers, and a bier or litter on which lay a dead young man, the widow's only son. Our Lord was touched with compassion as He saw the widow's tears, and He said to her, "Weep not," and approaching, the pallbearers stood still and Jesus touched the bier and said, "Young man, I say unto thee arise." The dead man stood up and began to speak.

The conclusion of this simple narrative is that "there came a fear upon all"—a realization that God was very near to them as represented in the power of Jesus. The multitude glorified God, not with loud hosannas, but with a reverential appreciation of the fact that a great prophet, a great teacher, was among them, and that God was thus with them, representatively, saying "God hath visited His people."

Our Lord's ministries of healing lasted but a few years and reached comparatively few of the Jewish people, but since He ascended He has been carrying on a work of healing on a still higher plane, through His disciples whom He acknowledges as members of His body. Operating through these many eyes of understanding have been opened, many deaf ears unstopped, many morally halt and lame have been cured, and many have been raised from the dead in the sense that the apostle refers to when he says, "You hath He quickened who were dead in trespasses and sins"; and again, "If ye be risen with Christ seek those things which are above"; and again, "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."—Eph. 2:1; Col. 3:1; Rom. 8:11.

QUESTIONS:

What was the purpose of Jesus' miracles?

Why did the centurion seek the help of the Jewish elders in securing the services of Jesus in connection with the healing of his servant?

When will the general work of healing all mankind be accomplished? Is there any sense in which Jesus has been conducting a work of healing during this Gospel age?

ATTITUDES TOWARD THE GOSPEL MESSAGE

Nov. 24—Luke 8:4-15

GOLDEN TEXT: "Take heed therefore how ye hear."—Luke 8:18.

THE parable of our lesson is a very simple statement of a matter familiar to Jesus' hearers: A farmer sowed good seed, a portion of which fell on the pathway leading through the farm, where it was readily seen and quickly devoured by the birds. Some fell on stony ground, the soil of which was good enough but shallow, with the re-

sult that it sprang up quickly, made a good show at first, but soon withered under the heat of the sun. Other seed fell upon ground infested with the seed of thorns, and the two growing together the thorns so choked the good seed that it became unfruitful. But some of the seed fulfilled the farmer's intention and brought forth much fruit, some thirty, sixty and a hundred-fold, because the soil was more favorable: it had been prepared by the plowing processes to receive the seed, it was deep enough to properly care for and root the seed, and it was not thorn-infested.

In another account our Lord concluded this parable with the words, "He that hath ears to hear, let him hear." The majority of the multitude heard, wondered at His gracious words, thought of Him as a wonderful Teacher sent of God, but took no deeper interest. They had not the ears to hear, they were not hungry for the Truth, their hearts were not prepared.

There remained with the Lord not only the twelve apostles but a considerable number of disciples or followers. These now gathered about the Master to ask the interpretation of this parable. They had ears not only for the story, but for the meaning, for the lesson.

Introducing His explanation, as recorded in Mark's account of this parable our Lord's words are, "Know ye not this parable? and how then will ye know all parables?" These may be understood to signify: It is proper for you to understand this parable, because it will prove a key valuable in the interpretation of all parables. Our Lord then proceeded to give a very particular interpretation of the parable.

The "seed is the Word of God." (Luke 8:11.) The different kinds of soil represent different kinds of hearts coming in contact with that Word. By the Word of God we are to understand the entire revelation which God has made to us in the Bible. This includes, as the apostle points out, "the word spoken by angels"—God's direct messages in the past to Abraham, Isaac, Jacob, Moses, etc., including the giving of the law. These angels represented God as His mouthpieces. It includes also the messages sent through the proph-

ets, when "holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21.) And it includes the teachings of our Lord Jesus and His apostles, whom He authorized to speak in His name, as it is written, "God hath in these last times spoken unto us by His Son," and the Son declared respecting the apostles that those who heard them heard Him, those who received them received Him, as those who heard and received Jesus heard and received the Father.—Heb. 1:2; Matt. 10:40.

Our Lord declared that the field is the world, but not all of the field, or world, is being planted, or has been planted during the Gospel age. It is in Christendom that the seed primarily is sown. It is in Christendom, therefore, that we are to look for the four kinds of results brought to our attention in this parable. In Christendom some are like the wayside paths, hard-trodden by life's experiences; sometimes because of too great prosperity these are unprepared to receive God's message, are unappreciative of it. If such hear the message it enters not into the heart, and ere long the enemy comes, Satan, the adversary, and steals away from them the elements of truth they once had seen or appreciated.

The ruth is not for such, even though, being in the way, some grains fell on them. These hearts are not fit for the Kingdom under present conditions. What the Lord may do for them in the future through trials and sufferings and disappointments in the present life, that will plow them up and make them ready for the reception of the truth, or what He may do for them in the disciplines of the Millennial age to fit and prepare them for the truth, are different questions. All the parable says is that while in this condition they are not acceptable, not wanted amongst the Lord's people.

The next class mentioned by our Lord are the stony-ground hearers. We have all come across some of this class of hearers. They not only see something of the beauty of God's plan, but they receive it with joy, they give every evidence of bringing forth fruit. We are inclined to say to ourselves, I believe that person is a true Christian and may be one of the overcomers.

But we cannot see as God sees, we know not the heart; the shallowness of the nature is not disclosed until, opposition being aroused, the sun of persecution blights and withers the response. We may be inclined to feel discouraged, especially if we helped to plant the seed and had expected great results. The Lord in this parable cautions us against discouragement by assuring us that He knows in advance that considerable of the seed will fall upon stony-ground hearts, where, having little nourishment, little strength of character, it will soon wither and bring no fruitage to maturity.

This should not signify to us that the case is a hopeless one as respects the future. Under the future conditions, character will be deepened and good results will follow, or else, if the heart will not come under the influence of the Lord's dealings in the future, it will be utterly discarded as useless ground.

The next class mentioned is the thorny-ground hearers. The soil that brings forth great thorns is rich, and if devoted wholly to the production of wheat, would bring forth large crops. Thus it is, our Lord explains, with some who hear the message of God respecting the Kingdom—they are good, strong, deep characters, they would make noble Christians and bring forth much fruitage to the Master's praise and to their own honor if they were fully devoted to the Lord.

This portion of the parable is but another way of saying that those who have heard of the Lord and love Him are mistaken when they suppose they can love both the Lord and the world. In other words it is telling us that we cannot serve God and mammon, that we cannot bring forth both thorns and wheat. Our hearts must be single, wholly given to the Lord; we must love Him with all our heart, soul, strength, mind, else we cannot bring forth the fruitage which He requires of disciples.

The last class mentioned in the parable are the good-ground hearers. Thank God that in His providence and grace some of our hearts have been plowed deeply by the plowshare of experience, trouble, disappointment in respect to earthly affairs and conditions.

Thanks to Him, too, if the soil of our hearts is deep and able to receive and appreciate the truth, of the Word of the Kingdom. We praise Him if we have learned the necessity for the establishment of His Kingdom and have heard the invitation and received the seed of truth which invites us to become heirs of God, joint-heirs with Jesus Christ our Lord, and which makes known to us the terms and conditions of fellowship in His suffer-

ings if we would have fellowship also in His glory to follow.

Let us, dear brethren, not only be sure that our hearts are of the good-ground sort, and be sure that we have received and are developing the good seed, the Word of the Kingdom, but let us seek also to bring forth much fruit. Seeing that some of these may bring forth thirty, some sixty, and some an hundred-fold to the Master's praise, let us determine that by

the grace of God, which we know is ours and will assist us, that we will be of those who bring forth fruitage an hundred-fold—to our largest possible capacity of service to our King.

QUESTIONS:

What does the "good seed" represent in the parable of the sower?

What is represented by the various kinds of ground upon which the seed falls?

Are we to understand that those who hear the Gospel, and do not fully respond and bear fruit, are forever to be cast off from God's favor?

JUSTICE DEFINED

(Lesson 13)

(Continued from page 24)

nature higher than men? It is purely of God's favor. Would it be right for anyone to find fault because he did not get as many favors from God as someone else did? No, it becomes all creatures to receive with gratitude whatever God bestows.

Can we think of anyone who aspired to have more than God had given him? Yes, Satan. We have a description of this in Isaiah 14:12-14, "How art thou fallen from heaven, O Lucifer [who afterwards became Satan], son of the morning! [one of the first ones to be created] how art thou cut down to the ground, which didst weaken the nations!"

Then the prophet Isaiah goes on to show that undue ambition was the cause of Lucifer's fall, saying, "And thou hadst said in thy heart, 'into heaven [the position of power] will I ascend, above the stars of God [other sons of the morning] will I exalt my throne; and I will sit also upon the mount of the assembly, in the farthest end of the north [universal dominion]; I will ascend above the heights of the clouds; I will be equal to the Most High.'"—Isaac Leeser translation.

Thus, instead of humbly and thankfully appreciating the favor of God which brought him into existence and crowned him with glory and honor as a bright star of Creation's early morning, and instead of returning due filial reverence, love and submission to his Creator's righteous will, Satan cultivated a spirit of pride, until his rising ambition aspired first to be a leader of the other stars of the morning and finally to rival the Most High Himself, as king of the universe.

What will be the result of this self-exaltation on the part of Satan? His ultimate overthrow and destruction. On the other hand, what will be the result of Jesus humbling Himself? He will be highly exalted. Phil. 2:8, 9, "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

In our text book, what Scripture is quoted to illustrate this principle—that self-exaltation brings God's disapproval and that self-humiliation to God's will brings His approval? Luke 14:11, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Why is the doctrine of election so much misunderstood? Partly because people have these false ideas of justice and partly because they fail to see that there are two salvations and that the elect will in due time bless the non-elect. What are the two different claims concerning it? One claim is that the election is arbitrary and the other is that it is conditional. Which claim is right? There is a measure of truth in both of these views. Those who attain to the divine nature, as well as those who attain to restitution, must comply with certain conditions. On the other hand, no one merits salvation. It is a favor from God. He invites certain ones to the divine nature but not all are called, and in that sense it is arbitrary.

KINGDOM CARDS

The distribution of Kingdom Cards is increasing, and the friends are finding this a very effective method of bearing witness to the truth. These cards are furnished in two styles—one for mailing, and the other for house-to-house distribution. Subjects now available are, "Hope of Universal Peace"; "Has Democracy failed?"; "God Has a Plan"; "Has Christianity Failed?"; "An Act of God"; and "Has God No Pity?"



Three Months Trial Subscriptions

Three months free trial subscriptions are still accepted. These subscriptions are paid for from a special fund, so please feel at liberty to send in the names of all, especially Bible Students, whom you think may be interested and helped by The Dawn. Do not hesitate to send in names thinking we may have already received them, as all names sent are checked against our list to avoid duplication.



HOLIDAY SUGGESTIONS

Daily Heavenly Manna—Original text and comments, together with ruled pages for birthday record. Excellent for gifts. Cloth bound, 50 cents each; de luxe binding, \$1.00 each.

Cross and Crown Pins—Gold filled, red enamel cross: Lady's or Gentleman's, \$1.00. These make very nice Christmas presents. Place your orders early.

The Dawn, 136 Fulton Street, Brooklyn, N. Y.

Talking Things Over



THREE BLESSED DAYS AT PITTSBURGH

FIVE HUNDRED brethren gathered in Pittsburgh for the Twelfth Annual Reunion Convention, which was held this year on Friday, Saturday and Sunday, October 18-20. The old Bible House Chapel (now the O. of I. A. Temple) where Brother Russell proclaimed the truth in the early days of the Harvest, was over-crowded, so that at a number of the sessions many were unable to get into the chapel proper, but did the best they could to hear the discourses from the halls and stairways leading to it. The average attendance was considerably larger than at any previous year. Brothers E. Maurer, G. S. Kendall, and G. M. Wilson, served as chairmen.

From the opening address of welcome by Brother J. I. Van Horne, of Pittsburgh, to the public talk by Brother Kendall, which closed the convention Sunday evening, a rich feast of spiritual food was served from the platform; and between the meetings the fellowship of the friends was blessed. One brother was heard to remark that during the three days of the convention he had almost forgotten that there was a war in Europe and that America was already feverishly preparing for what might some day happen here. Of how little importance was the news of a crumbling world as compared with those things which have to do with God's new world of tomorrow, and with the fact that if we now "seek first the Kingdom of God," we may entertain the hope of being joint-heirs with Jesus in the work of establishing the new order.

GREETINGS TO BRETHREN OVERSEAS

While the brethren were happy thus to be together, they were not unmindful of the fact that many were not so fortunate. Especially did the friends bear in mind our brethren in Great Britain and other war-torn countries; and not only remembered them in prayer, but voted unanimously to extend to them their Christian love and greetings. We are glad to co-operate in sending these greetings through the medium of this Report. May all the brethren overseas who read these lines be assured that their brethren

in America love them and pray for them. May we all, by God's grace, prove worthy of meeting at that "general assembly of the church of the firstborns," and together engage in that blessed future work of establishing peace and righteousness throughout the whole earth.

The convention opened with a praise and testimony meeting. As a rule the friends at a convention are more ready to testify after having heard some of the talks, and fellowshiping together; but at Pittsburgh they were "warmed up" from the beginning. This is due, to some extent no doubt, to the chapel in which the convention is held. For many of those older in the truth this auditorium brings back many happy memories; and even for those who never heard Brother Russell speak in the chapel, they are reminded that this virtually is where the Harvest movement was born, and that it was from this very building that Present Truth literature emanated for so many years. With such a setting, naturally the friends are ready to testify of their thankfulness that they are still rejoicing in the light of this blessed message, and that they are still desirous of laying down their lives in its service. All the testimony meetings were good, and in the first one, led by Brother L. F. Zink, who has been a loyal servant of the truth for over half a century, enthusiasm and joy reached a high level, and remained there for the entire three days of spiritual feasting in heavenly places.

Brother A. P. Johnson, of Columbus, Ohio, gave the first discourse, his subject being "Living a Life of Faith." To have faith, Brother Johnson said we must "prove all things," and thereby be assured of what we believe. Brother C. W. Janke, of Tonawanda, N. Y., followed him. Brother Janke discussed the Seventeenth chapter of Revelation. He emphasized in the beginning of his talk that he was not dogmatic and was merely presenting his findings as suggestions, with the hope that the pure minds of the friends would be stirred up to study Revelation more than they have been doing. Brother Edwin Procter followed Brother Janke, speaking on the third chapter of Revelation, his subject being "The Message to the Church."

Friday evening was taken up by two discourses, one by Brother H. K. Blinn, of Cincinnati, Ohio, and the other Brother C. W. Sundbom, of Saginaw, Mich. Brother Blinn also spoke on the third chapter of Revelation. While the thoughts presented were in full agreement with those given by Brother Procter in the afternoon, yet there was no repetition, and the friends were glad to have the two talks from the same Scriptural lesson. Brother Sundbom spoke on the "Work of Faith," using 1 Thessalonians 1:3, as his text. He emphasized the fact that vital faith is certain to manifest itself in outward works, because "faith without works is dead."

The Saturday morning session opened with a testimony meeting led by Brother Martin Mitchell of New York. The text used for this meeting was "Freely ye have received, freely give." Many expressed their desire to give themselves in sacrifice that others might be blessed.

The first discourse Saturday morning was given by Brother P. Kolliman, of Wilmington, Del., who spoke on the subject "The Body of Christ." One point stressed by Brother Kolliman was that the various members in a natural body perform their functions, not for their own benefit, but for the benefit of the body as a whole; and that it should be the same in the body of Christ. How true it is that we have a responsibility toward our brethren in Christ's body; and that if we properly recognize this responsibility, our energies will be used for the good of all, rather than to promote our own welfare or advancement.

Brother C. C. Peoples followed Brother Kolliman, using as his subject "Zion." He reminded the friends at several points in his talk, that in the work of building up Zion, it was never necessary to "pound" the truth into people. Gentle, kindly persuasion will always accomplish more than harsh and unkind bluster. Paul agrees with this, and says that one of the qualities of an approved ministry of the truth is that of kindness in presenting the message. "Love is kind."

At 1:30 Saturday afternoon most of the brethren took advantage of the opportunity to visit Brother Russell's grave, not with any spirit of worshiping a man, but merely as a token of respect and love for the one so mightily used of the Lord to open up the truth to His people in these "last days." The weather was very unfavorable, hence the service at the grave, conducted by Brother A. W. Abrahamsen, was of necessity very short.

Returning to the chapel, the friends heard Brother E. G. Wylam speak on the subject "He Said Who He Was, He Did What He Said." The subject dealt with Christ, who identified Himself as the Messiah and as the Son of God, and acted

in harmony with His profession. The practical lesson Brother Wylam drew for the brethren was the importance of living in harmony with what we profess to believe. Believing that we live in the Harvest of the age, and that the end of this "present evil world" is at hand, what manner of persons ought we to be in "all holy conversation and godliness."

Brother S. J. Arnold, of Dayton, also spoke Saturday afternoon. His subject was "Crossing Jordan." Brother Arnold, in his characteristically enthusiastic manner, outlined the experiences of Israel in the wilderness and their subsequent crossing of Jordan, and from these experiences drew helpful and timely lessons for the Lord's people today. Brother Arnold was one of the first pilgrim brethren to serve under Brother Russell back in the early days of the Harvest, and it is refreshing to note his continued zeal for the truth and its service these many years.

Brother C. P. Bridges spoke Saturday evening on the subject of "Baptism." Following his discourse, five friends indicated their desire to symbolize their consecration to be dead with Christ. These were given the right hand of fellowship by Brother Bridges, and later in the evening were immersed. This service reminded all of the importance of carrying out the terms of their consecration by continuing faithfully in the way agreed upon when they presented themselves to the Lord. We trust that it proved to be a time of heart-searching for all.

The second discourse Saturday evening was by Brother O. Magnuson, whom Brother Kendall introduced as "an old war horse," because of his long standing in the truth, and his many years of faithful service. Brother Magnuson spoke on the subject "The Three Bodies of Christ." There was the Man Jesus, the new creature Jesus during the three and one-half years of His ministry, and the glorified Jesus. These three being represented in the type by the bullock, the high priest in his white linen robes, and the high priest in his robes of glory and beauty. As the church follows in the footsteps of Jesus, each one of its members also may be viewed in the same way. As Christians, our justified human bodies are sacrificed; the while also they serve as the body of the new creature being developed and prepared for the glorious body beyond the veil when we shall be like Him and see Him as He is.

Brother Magnuson made some very timely practical applications of these thoughts, especially along the line of our mutual interest as fellow members in the mystical body of Christ. We are to uphold each other, and show willingness at all times to lay down our lives for the brethren. He

spoke of the trials which our brethren in Europe are now experiencing, and of our privilege of helping them through sympathy and prayer. He spoke of the possibility of the opportunity being ours here in America of standing by and assisting our brethren who may be caused to suffer because of the increasing trouble in the world around us. Jesus bore His suffering alone, so far as human aid was concerned, but we should be able to assist each other because of our mutual understanding of the trials to which new creatures are subjected.

Sunday's sessions opened with a favorite-hymn testimony meeting, followed by a radio witness given over station KQV by "Frank and Ernest." This program was picked up in the convention hall, and listened to by those present. Following the radio program Brother R. E. Nash, of Los Angeles, addressed the convention on the value of trials as an aid to Christian character development. In listening to Brother Nash one obtained the conviction that trials are not something about which we should complain, but something for which we should be thankful, in that they are designed to aid in the development of the new creature; and hence are among the "all things" that work together for good.

Sunday afternoon the convention was addressed by Brothers J. H. L. Trautfelter, of Baltimore; A. C. Frey, of Jersey City; and D. J. Morehouse, of Chicago. Brother Trautfelter spoke on the subject "The Comfort of God," and called attention to the provision the Lord had made in the Book of Revelation for the enlightenment and comfort of His people in this end of the age.

Brother Frey based his lesson on the experiences of the Israelites in driving out the inhabitants of the land when they crossed over Jordan into Canaan. His message was heart-searching and timely; and calculated to help the brethren to be more on the alert in fighting against their enemies, which are the world, the flesh, and the devil. Victory can be attained only if we fight in harmony with the Lord's instructions, and keep up the battle to the end.

Brother Morehouse drew helpful lessons from the art of bookkeeping, in which he showed that we as Christians should keep accounts of our spiritual assets and liabilities, in order that we may know whether or not we are building up a surplus of divine grace in our hearts and lives. He said that it is often possible to salvage a liability and thereby transform it into a spiritual profit, and urged that the friends thus try to use their mistakes as stepping stones to higher spiritual attainment.

The convention proper closed with the customary "Love Feast," and this was followed in the evening by a Public Meeting held in the Carnegie Music Hall. This meeting was addressed by Brother G. S. Kendall, who spoke on the subject "Are the Nations Approaching Armageddon?" It was estimated that about 600 attended this meeting. A large number of the friends had started for home before this meeting, so it was thought that there were approximately 300 strangers present to hear Brother Kendall present the Kingdom message. Seventy-three names were turned in at the close of the meeting by those who desired a copy of "God and Reason" in order that they might investigate the truth further.

All in all, it was a grand convention. To say that it was the "best yet" would not adequately describe the joys and blessings received by the brethren attending. These joys, doubtless, will be communicated in small measure at least to many of the friends who found it necessary to remain at home. Let us hope and pray that these convention blessings will bear rich fruit in the lives of those who received them, for thus will this gathering of God's people redound to His glory, and their further preparation for the divine Kingdom soon to be established.

THE RADIO WORK

THE RADIO WORK continues to prove a very effective means of reaching the people with the truth; and the week by week programs give evidence of being better than an occasional single broadcast. We are confident that all the brethren will rejoice in this enlarged opportunity of heralding the Kingdom message to those who may have a hearing ear. At present there are five radio stations broadcasting the "Voice of Tomorrow" programs each Sunday; and the friends in a number of other places are expecting to get the work started in their districts. The extra work at The Dawn office entailed in the radio witnessing has been considerable; but the brethren here are rejoicing in this additional opportunity of service; and we pray that the dear Lord may bless our mutual efforts to His glory.

Mail being received from the broadcasts is most interesting and encouraging; and where the friends have had an opportunity to call on those who have written in, they have enjoyed some very blessed experiences. One person in the New York district, hearing the program for the first time, wrote for a thousand copies. It seems that this person conducts a mail order business, and wanted a copy of the program to send to a list of customers.

We have already learned of a number of instances in which the radio programs have reached former Bible Students and helped them to find association with their brethren in the Lord from whom they had long been separated. From observations thus far possible we are convinced that in any territory where weekly "Voice of Tomorrow" programs are broadcast an increasing number of addresses of interested people will be secured. Such a list should furnish golden opportunities for making calls; and also be valuable when mailing notices of public meetings.

We will be glad to hear from any of the brethren who are interested in having the programs put on in their territories; and we will be happy to co-operate in every way possible. Through our connections in New York City we are able to arrange for broadcasting time on stations in almost any part of the country; but there are times when the brethren can make better arrangements locally. In any case, we are confident that where there is a willing heart the Lord will direct and bless in ways that will redound to His glory.

The effectiveness of the radio programs is greatly increased by the distribution of cards advertising them. A good witness can be given in any community within reach of a program, simply by distributing these cards from house to house, or otherwise getting them into the hands of the people. We are glad to supply the cards in any quantity desired.

The following letter was received from an interested one in Tennessee, who heard the program over WREC, in Memphis on Sunday, October 27:

"I heard your broadcast for the first time Sunday morning and was deeply impressed with your talk.

I am a Christian and wish very much to distribute some of your literature to my friends and acquaintances. Won't you please send me about 15 or 20 copies for this purpose that I may help spread His gospel to the ends of the earth."

THE CHILDREN'S HOUR

HAVING reached the end of a series of Bible stories for children which has lasted a year, we are now considering what may be the most helpful in the way of further lessons for the young people. In giving consideration to this we will appreciate any suggestions which parents may wish to send us.

There is now appearing in each issue of The Dawn a department styled "Divine Plan Berean lessons." These are based upon the plan of God as outlined in the First Volume of Studies in the Scriptures. In a month or so the lessons will start with the beginning of the book, and we are wondering if they might not serve well for the young people, especially with the help of the parents. We should like to see these lessons tried with this thought in mind; and will be glad to receive expressions from the friends as to how adaptable they are for use in the instruction of the young in the truths of the divine plan.

These lessons, of course, are not written for children, but it occurs to us that their orderly presentation of the truth, in its simple and fundamental form, might well be used as a basis for imparting a knowledge of the Bible's teachings to children. Any way, we will be glad to have your suggestions.

COMING CONVENTIONS

One-Day Conventions

JERSEY CITY, N. J., Nov. 17—All sessions of the Convention will be held in Lawyers' Building, 880 Bergen Avenue. There will be a public witness at 3 P. M. A cordial invitation is extended to all believers in the Ransom for all.

CROOKSVILLE, OHIO, Nov. 17—This one-day gathering will be held in the City Building, China Street. A fine program is being arranged, and a cordial invitation is extended to all near enough to attend.

HAMMOND, IND., Nov. 24—The friends are planning a half-day convention to be in the Women's Club, 951 Golf Avenue, Calumet City, which will commence at one o'clock. A cordial invitation is extended to all, and a goodly attendance from nearby Classes is anticipated.

General Conventions

PHILADELPHIA, PA., Nov. 2, 3—The brethren of the Philadelphia district are enthusiastic about the prospect of this two-day gathering. There will be a meeting for the public Saturday at 7:30 in Red Men's Hall, 3708 N. 5th St. All other sessions will be held in the Y. W. C. A., 18th and Arch Streets. For further information, address the Class Secretary, Mr. Amos Van Sant, Redbank Ave., Woodbury, N. J.

GRAND RAPIDS, MICH., Nov. 9, 10—The brethren of Grand Rapids are anticipating a time of blessing in their two-day gathering which will be held in Grand Rapids Women's Club, 1132 Cass Ave., S. E., (just north of Hall Street). A cordial invitation is extended to all who may find it convenient to attend. For additional information, address Brother Henry Kuzee, 2126 Lafayette Street, N. E., Grand Rapids, Mich.



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.