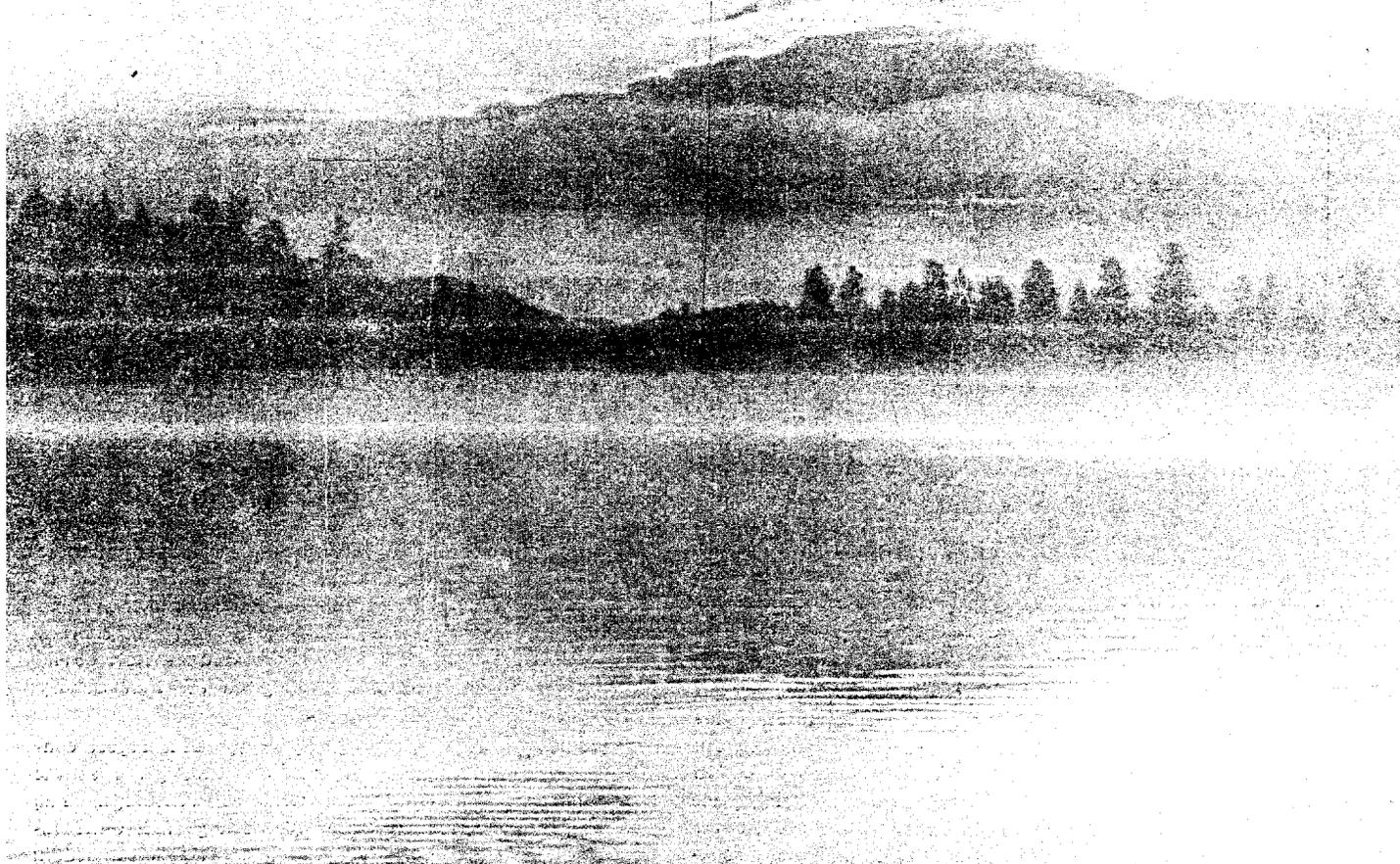


DECEMBER, 1934
15 Cents

The DAWN



**The Christian in the World
Keep Yourselves from Idols
God's Great Gift**

Contents

	Page
NEWS AND VIEWS	1
THE EVERLASTING GOSPEL	
God's Christmas Message	4
THE CHRISTIAN LIFE	
What The Lord Requires	7
The Christian in the World	10
"Keep Yourselves From Idols"	12
Present Objective of the Christian Life	15
THE FACT FINDER	18
CHILDREN'S HOUR	
Daniel in the Lion's Den	21
INTERNATIONAL SUNDAY SCHOOL LESSONS	
The Christian as Teacher	23
The Christian and the Lord's Supper	24
The Birth of Jesus	24
Tests of a Christian	25
Peter's Conversion and Call	26
OUR BIBLICAL DIALOG	
God's Great Gift	28
TALKING THINGS OVER	30

THE DAWN, entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932; Act of March 3, 1897. Published monthly—formerly semi-monthly—by the Dawn Publishers, Inc.—formerly the Associated Bible Students Radio Committee—251 Washington Street, Brooklyn, N. Y. Subscription price, \$1 a year.

CONVENTION ANNOUNCEMENTS

Richmond, Va., December 1 and 2. This convention will be held in Massey Hall, Eighth and Broad Streets. The opening session will at 2 P. M. on Saturday, December 1. A public meeting is planned for Sunday afternoon. A very representative program has been arranged. The friends anticipate a time of rich spiritual blessing and fellowship, and hope that a goodly number from the surrounding territory will be able to attend. Past conventions in Richmond have been blessed; let us hope that this one will be the "best yet."

Brooklyn 5th-Sunday Convention, Dec. 30.—Friends within reach of Brooklyn are requested to keep this convention in mind, and are invited to attend if possible. An interesting program will be arranged. As far as is known now the convention will be held in the regular meeting place of the congregation. For further information address the secretary, Miss Norma Mitchell, 360 Third Avenue, Brooklyn, N. Y.

Los Angeles, Calif., December 30. The classes of Southern California have planned a joint convention on this date. Brothers Osborn, Cole, Heath, Ritchie and Taliaferro will have part on the program. This convention will be held in the regular meeting place of Los Angeles Ecclesia, which is the Odd Fellows Temple, Oak and Washington Streets. All are invited.

Chicago Quarterly Convention, January 6
These gatherings are growing popular among the friends. The January 6th convention will be held at the usual place—

910 LaSalle Street. Services will begin at 10:00 A. M. For information address Brother I. C. Foss, 5944 N. Knox Avenue, Chicago, Ill. Doubtless this convention, like the former ones, will prove to be a real spiritual stimulus to all who are able to attend. What an excellent way this will be to spend the first Sunday of the new year!

About the Mid-Western Convention. As previously announced, some friends have expressed their desire to cooperate in a convention effort in the Middle West sometime during the winter. Since that announcement was published we have received the following letter; which we quote in part:

"Some of the friends feel that a February date is not so good because of the uncertain weather conditions and also because snow and ice may make automobiling unsafe at that time of the year. They prefer a later date, April or May. We would like a DAWN notice inviting an expression from the friends as to the best time and place for such a get-together convention. Thanking you for the granting of this request, I am with best wishes, your brother, Frank A. Bornguesser, General Delivery, Toledo, Ohio."

THE DAWN does not sponsor conventions, but is always glad to cooperate with local friends in such efforts by making announcements, etc., when requested.

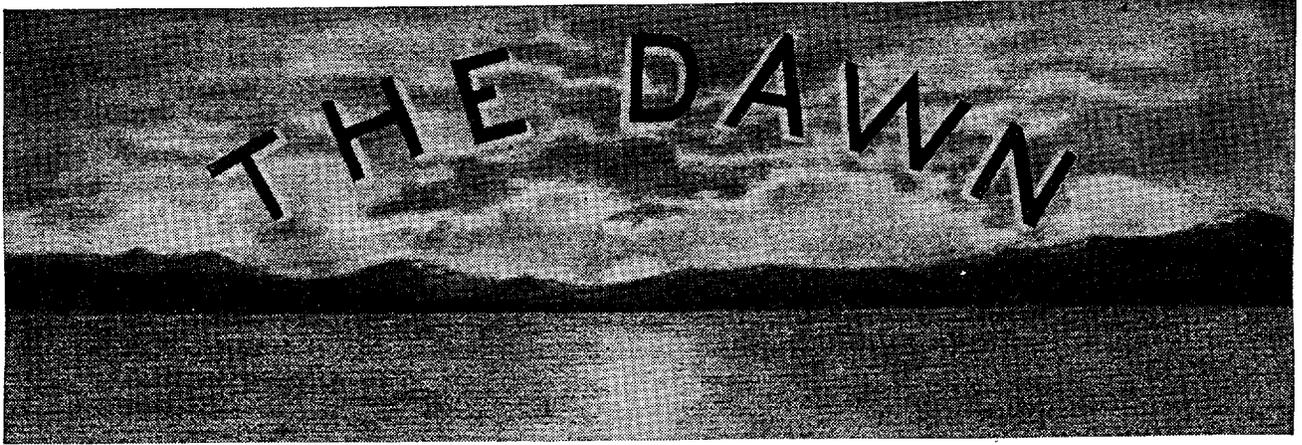
MISCELLANEOUS ANNOUNCEMENTS

Monthly Public Meetings in Brooklyn. The Associated Bible Students of the Greater New York district have set aside the first Sunday of each month for a special public meeting. For the time being these meetings will be held in the regular meeting place of the congregation; which is the Lecture Room of the Church of the Pilgrims, corner of Henry and Remsen Streets, Brooklyn. This address is convenient to the Borough Hall station of both subway lines.

While these meetings will not be widely advertised, a special effort will be made to invite those who may be interested, and it is hoped that the friends in the New York district will avail themselves of this opportunity to invite those whom they have reason to believe would enjoy these public talks. All Bible Students are specially invited to these meetings. On Sunday, December 2, Brother W. F. Hudgings will be the speaker, and he will use as his subject, "Witnesses for Jesus and the Word of God — Rev. 20:4." There will be another special meeting on the first Sunday of January.

Pittsburgh Convention Report. This report contains a 2000-word synopsis of each discourse given at the 6th Annual Reunion Convention held in Pittsburgh, Pa., October last. Accounts of testimony meetings and other interesting happenings at the convention are also contained in the report. All orders should be sent direct to the publishers, Associated Bible Students, 610 Arch Street, N. S. Pittsburgh, Pa. The price is 25 cents a single copy, five copies for \$1.

Speakers in California. The announcement previously made concerning the availability of speakers to serve at public and class meetings in California still holds good. This does not represent an effort of the Los Angeles Ecclesia, however, and those desiring this service may deal directly with the individual brethren. For convenience these brethren may be reached by a communication to Mr. Arthur W. Abrahamsen, 2432 1-2 Rimpau Blvd., Los Angeles, California.



News *and* Views

Poor Souls

SOME of the things that are being said in the name of religion would be immensely amusing were they not so pathetic. Dr. Cornish, of Berkeley, Calif., recently proposed to try to restore life to a convict executed in Colorado's lethal gas chamber. Then the question was raised by various ministers, "Would a person thus brought back to life (provided that such a thing could be done) have a soul?" This seems to many a weighty question, and one worthy of the most thorough consideration.

Rev. H. Mever said: "The soul leaves the body at the moment of death, not to be readmitted till Judgment Day. It would be a sin to interfere with divine law" — by bringing back the soul into the body.

Monsignor O'Ryan (Catholic) said: "The soul is the source of life. It would be impossible to bring back even mechanical life if one were really dead. But if one were only medically dead, it would be right to revive him. The Catholic Church teaches that the soul may remain in the body three hours after apparent death."

Rev. T. Murray (Presbyterian) said: "If the time is coming when men can resurrect the body, a man restored to life would have the same inner consciousness, or soul, as before. Even if he were an imbecile, he would have a soul." He then cited instances where Jesus, the Apostle Peter, the Prophet Elisha, and others raised the dead, to prove that a person thus resuscitated has a soul.

The reason why so much misunderstanding exists concerning the soul's relationship to the body, is that practically the entire religious world holds to the unscriptural and unscientific theory that the soul is something separate and distinct from the body, which, when the body dies, continues to live on in some other place or state. Most theologians hold that the body is more or less of a prisonhouse for the soul, hence that the latter is very much better off when the body dies.

Of course, with this thought in mind, the bringing back to life of one who was medically dead *would* present somewhat of a problem.

This same problem would exist also in respect to the various ones whom Jesus and the prophets awakened from the death condition. — Take Lazarus, for example: Here was a good man, a friend of Jesus. If his soul had been set free by the death of his body, then did Jesus do him an unkindness by bringing his soul back into his sick body, there to be incarcerated for several more years, and perhaps jeopardize his chances for eternal happiness?

Only from the Scriptural standpoint do we find a basis for reason that leads to a satisfactory conclusion regarding this matter. The Bible shows that the theory of the soul as a separate entity from the body is based on the subtle suggestion that Satan made to Mother Eve, to the effect that she would "*not* surely die" if she should partake of the forbidden fruit. On this monumental lie of Satan is based the popular theory that "there is no death." It is evident that the body dies, hence it was necessary for him to invent the fiction that the soul is something separate from the body, and doesn't die. Thus has this tradition come down to us through the ages, and was introduced into the professed church of Christ shortly after the death of the apostles.

The word *soul*, or *souls*, is used in the Bible more than five hundred times, but not once is it said to be immortal or death-proof. Nor, according to the Bible is the soul something separate and apart from the body. "Man *became* a living soul." is the way the Bible describes the human creation. Genesis 2:7 declares that the elements composing the soul are the bodily organism and the breath of life. When the organism is destroyed, or the breath of life leaves the body, the soul dies, or ceases to exist. That's why the Bible says that the "wages of sin is death" — the death of the soul, of course. "The soul that sinneth, it shall die." — Ezekiel 18:4.

By accepting this, the Scriptural truth concerning the soul, it is readily seen how the resurrection of the dead will be a real boon to all humanity. It will actually mean the bringing back to life of all the souls that have died, and giving them an opportunity to enjoy the blessings of a restored paradise. Should some be temporarily awakened ahead of the general time of resurrection, such as in the case of Lazarus and others, that at least is a temporary boon to them. Dr. Cornish's experiment creates no problem, when we accept what the Bible clearly teaches concerning the soul.

Anti-War Campaign

"YES, WE WILL fight the giant of war," say the churches of America, "and we'll try to prevent a recurrence of such terrible things as took place in the last great war." And so a movement is on foot, declared to be the greatest concerted effort for peace ever made by religious groups in America.

The Council of Churches of America has appointed three commissions, who will study "the Christian basis of world peace," the problem of "peace policies," and a program for "peace education." Furthermore "they will investigate the munitions industry, study the relation of the United States to Latin America and the Far East, investigate the existing machinery for world peace, and evolve a new definition of "Christian patriotism." They will also recommend a program of activities having as its object "the strengthening of public resentment against war."

We do not wish to be hyper-critical, but it does seem strange, after nineteen centuries of alleged Christian effort in the world, to now read that supposedly Christian churches must appoint commissions to study "the Christian basis of world peace." Is it possible that those who are supposed to be following in the footsteps of the Prince of Peace must now appoint special commissions to find out what their leader really taught? Probably the reason for such commissions today is that many who have taken the name of Christ have done so without fully realizing that Jesus laid down specific rules by which His followers were to be guided in their treatment of their enemies. A mistake has been made also in supposing that the followers of Christ were to ally themselves with the governments of this "present evil world," and transform them into the Kingdom of God.

The true mission of the Christian in the world has been to "bear witness to the truth" of God's future Kingdom of blessing, and to prepare himself and help fellow Christians to prepare themselves, for the future privilege of reigning with Christ in that coming Kingdom. There have always been a few Christians who have appreciated and used their true privileges, and these have always known the "Christian basis of world peace." They have known it, not because they have appointed a commission to discover it for them, but because they individually have studied God's Word in order that they might "show themselves ap-

proved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth."

It is interesting to note in this connection that Jesus was presented with the temptation of reforming and controlling "the kingdoms of this world," but He turned down the offer. Satan made the proposition to Jesus that if He would fall down and worship him He would be given all the kingdoms of the world. Jesus knew that this course would not be pleasing to His Heavenly Father. Jesus knew that the real Kingdom of blessing could not be realized through any attempt to reform the present selfish governments. Yet the professed followers of Jesus have accepted the very proposition that Jesus rejected. They have joined hands with earthly governments, and have thereby established what they falsely call "Christendom"—Christ's Kingdom. No wonder, under these conditions, that now the church leaders are bewildered, and are hurrying about trying to find some way to prevent these pseudo Kingdoms of Christ from destroying one another in a gigantic impending war.

But these kingdoms of earth must go down, and then in their place will be established the real Kingdom of the Prince of Peace; and "of the increase of His Government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9:7.) That removes the matter of lasting world peace from the hands of special commissions. How glad we are that the responsibility for the success of the coming Kingdom of God does not rest upon the shoulders of imperfect men, but that "the zeal of the Lord of hosts will perform this."

A Theocratic Government

IT SEEMS THAT many minds, in one way or another, are turning in the direction of religion as a way out of the present difficulties of earth. One of the remedies now being proposed is that of a Theocratic government. That is the thing now being advocated by the International Reform Bureau and the National Reform Association. They suggest this kind of government for the United States and for all nations. They have discovered that the names of God and Christ are not found in our Federal Constitution, and are not being properly recognized by the governmental institutions and authorities. The National Reform Association says:

"The object of this society shall be to maintain existing Christian features in the American Government; to promote needed reforms in the action of the government touching the Sabbath . . . and to secure such amendments to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation."

In alignment with the foregoing is an article in the *Homiletic Review* which says:

"Give us good Sunday laws, well enforced by men

in local authority, and our churches will be full of worshippers, and our young men and women will be attracted to the divine service. A mighty combination of churches of the United States could win from Congress, the State legislature and municipal councils, all legislation essential to this splendid result."

Is it really as simple as that? Can the United States be made into a really Christian nation by the mere process of legislation? If so, does it not seem somewhat strange that Jesus and His apostles did not think of such an easy expedient when promulgating the tenets of Christianity in the Roman Empire over nineteen centuries ago? No, Jesus adopted no such method. But what Jesus did not sanction back there, His pretended followers adopted two centuries later! Satan saw something that would make an appeal to men, hence he instituted that antichristian politico-ecclesiastical regime which spread superstition and eventually led to the tortures of the Inquisition.

The world simply cannot be made Christian by anything that man can do. The hope for its reclamation and uplift lies in a universal righteous government that will really be a theocracy—a government divinely commissioned and empowered. Such a Government is coming, and Christ will be at its head. It will give the people the truth, by the dissemination of knowledge which will do away with all misconceptions of God's character. When the world comes to know that God is love, men will turn to Him; for they will see that He is really carrying into effect all His glorious promises, instead of breaking faith as worldly politicians have done.

To Sign a Pledge

STILL ANOTHER movement is under way looking toward world betterment. While recognizing that only Christ's Kingdom will be able to bring the real blessings which the world desires, yet we cannot but appreciate the noble sentiment back of all efforts that are sincerely made to create a better feeling among the peoples of the earth. We are informed that recently all the 37,000 members of the sixty Presbyterian churches of New York were asked to sign a pledge, styled the "Covenant of Reconsecration," which covers the following points:

(1) To pray and read the Bible; (2) To try to bring others into the church; (3) To endeavor to have Christian principles carried into effect in our economic system; (4) To oppose war; (5) To have a patriotism that reaches out to other nations; (6) To pledge loyalty to the church.

There are some good ideas brought out in this pledge. It would be especially good if the various points emphasized were slightly changed or interpreted as follows:

(1) To study the Bible with a view to learning just what is the divine plan of the ages; (2) To pray to God to enlighten their minds to understand the Bible, and for His Kingdom to come; (3) To preach the gospel message of "Glory to God in the highest, and on earth peace, good-will toward men"; (4) To

be living exponents of peace; (5) To have faith in what God promises He will do for the world, rather than in what *man* can do; (6) To pledge loyalty to God and to Christ.

In The Industrial World

THE STATE OF things in the industrial world has reached a terrible aspect, when twelve hundred miners determine on mass suicide rather than see their wives and children continue to hopelessly suffer through lack of the funds which the men earn but do not receive. Yet that is precisely what took place in Hungary recently. Here the miners, driven to desperation by under-payment, turned off the ventilators in the mine, shut off the water pump, and prepared for death; which they preferred to life.

This grim action on the part of the workmen took place after the termination of the time ultimatum and the refusal of the employers to allow an increase in pay. At the mouth of the mine there raged a desperate battle between the police and the relatives of the laborers. Far down in the earth the entombed men said, "If we die, we die together." Some almost did before they were forcibly rescued.

Thus it is that the clouds of trouble on the earth are growing heavier and more ominous. The prophet Joel described the time in which we now live, as "a time of darkness and of gloominess, a time of clouds and of thick darkness." With all the modern facilities for turning out food and clothing for the people, we find a condition of desperate suffering on every hand. No real improvement is manifested; the situation is growing worse, and soon the thunders of Armageddon will terminate a dark dispensation during which man has shown his utter lack of capacity to manage his own affairs.

Thus is evidenced one of the strange paradoxes of the present time—strange to those unacquainted with the prophecies of God's Word; but to those who are being guided by the lamp of divine foreknowledge found in the Bible, the very conditions that are so perplexing to mankind in general become landmarks in the outworking of God's glorious purpose to ultimately establish a Kingdom of righteousness, in which all the present advantages of labor-saving machinery will be used for the universal good of all.

The Divine Plan of the Ages

A good book to read as a relief from present distress. It makes plain to the mind of the reader why God permits evil and carries its reader from the cause of sin and death thru the ages of sorrow to the better times the present signs and God's prophets tell us are ahead.

Magazine form, 96 pages, price 15 cents.

THE DAWN, 251 Washington St., Brooklyn, N. Y.

• THE EVERLASTING GOSPEL •

GOD'S CHRISTMAS MESSAGE.



FROM time to time during ages past there have appeared various outstanding men, each of whom has claimed to have some special message for his day and generation. Some of these messages held out great hope for future time, being, indeed prophetic of a glorious era when the world should enter into an age of universal peace. Others have insisted that the only hope of men is in death, through whose dark portals they may be permitted to enter into a state of higher life. This was the belief of Socrates, Plato, and Aristotle, of Greece whose philosophic teachings did much to lay the foundation for the now prevalent but false creedal doctrine of inherent human immortality.

Those messages which have been most favorably received have been such as have had a direct bearing on the social, political or ecclesiastical conditions of the particular period in which they were uttered. People as a rule are not inclined to be vitally interested in the far distant future. Visions of some far-way utopia do not appeal to the average mind. Men want present practicality and concreteness in anything that they are asked to accept as truth. There is so much materialism all around us that few wish to give heed to anything that appears to be visionary. The world which we see and know is a plain, matter-of-fact, realistic, practical, stern and somewhat hard institution.

Rays of Hope

The feeble but unwavering beams of light that give assurance and hope for the future and which

have found their way through the dense darkness of the earth's long nighttime of sin are now seen and appreciated by but few. But God never has left mankind utterly adrift, without any message of comfort or cheer. Indeed throughout all the past ages there ever has been visible a beautiful star of promise, could men but have seen it. It was beheld by true servants of God, as far back as the time of Enoch — "the seventh from Adam." In the wondrous vision that God gave to that early patriarch he was permitted to see that the Lord eventually would come "with ten thousand of His saints," to chase away the world's long night of sorrow and pain, and usher in a glorious morning time of gladness and life.

The prophet Isaiah likewise had a wondrous vision of that same future day. He saw the Lord highly exalted, His train filling the temple of the Most High. Around Him stood the seraphim; and one of these cried out to another and said, "Holy, holy, holy is the Lord of Hosts. The whole earth is full of His glory." Ezekiel and others also had visions of God's future Kingdom on earth. In those visions they saw God's mighty temple of peace, and the great river of life, that in due time is to come to earth to be revealed to all men. And there were women in ancient times who had visions of faith and who even saw their dead brought back to life. Rachel of Ramah heard the soul-cheering prophetic message. "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they (thy children) shall come again from the land of the enemy." — Jer. 31:15, 16.

Finally there came a time, over nineteen centuries ago, when the hope set forth in these prophetic promises seemed about to be fulfilled. God-fearing men had waited a long time for Messiah's coming. Four thousand years of the world's history had passed since Adam's day. Empires had arisen and had fallen into decay. But now the fulfilment of Messianic prophecy was marching on. The Jews long ago had lost their national independence, and now were being held tributary by the iron hand of Rome. Yet Israel looked for and hoped for release. Their emancipation had been foretold in the writings of their holy prophets. Chronology and Daniel's "seventy weeks' prophecy, seemed to indicate that their redemption was at hand. In fact "all men were in expectation" of the Messiah at the very time he made His advent; but they did not expect Him to be a meek and lowly pacifist, who would refuse to use carnal weapons.

Announcement of The Birth of Jesus

The sacred narrative of the events that transpired nineteen centuries ago is set forth in simple and beautiful phraseology, befitting so great a theme. With ever fresh interest we read of the announcement made to Mary, an upright and virtuous Jewish maiden betrothed to one Joseph of Nazareth. Had man fabricated the narrative there is little doubt that something far more elaborate would have been given us. Let us at this season once again pick up the good old Book and review the simple account, even as we have read it many times before. Let us ponder those blessed words, designed to cheer us along the way of life as we continue the toilsome journey of the years.

The immaculate conception and birth of Jesus is attested by the angel's message to Mary the virgin: "Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. And He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end."

"Then said Mary unto the angel, "How shall this be, seeing that I know not a man?"

"And the angel answered and said unto her, The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

While, therefore, Jesus was legally regarded the son of Joseph, He was actually the Son of God. Had He derived his life from the condemned and vitiated human race, He would have been imperfect, and consequently could not have redeemed any one. This matter is of the greatest import. Jesus of course got His human form from His mother, and thus could be called the Son of David. Thus was fulfilled the prophecies which foretold that He would be of David's line.

Events Connected With Jesus' Birth.

In due time the birth of Jesus took place. This was not in a palace or mansion, but in a humble cattle-shed. It was not announced by courtiers of an earthly monarch, but by messengers of the King of heaven. The greatest story ever told was revealed to humble shepherds of Bethlehem, as they kept watch over their flocks by night. We are told that a heavenly light beamed upon them, and the glory of the Lord shone round about them; and they were sore afraid. But an angel said to them, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then there was manifest a multitude of the heavenly hosts, praising God and saying, "Glory to God in the highest, and on earth peace, good-will toward men!"

This was the most important announcement that

ever had been made in this sin-cursed world up to that time. So long had Christ been awaited that it must have seemed to them incredible that He actually was now here. No wonder the men hurried to Bethlehem. Here they found the young child, just as the angel had said. It was a most lowly birth for one so great; yet they believed that He was the Christ, and rejoiced with great joy as they published abroad the good news.

"Good tidings of great joy, which shall be to all people," was God's message to these shepherds; and this also is God's message to us today. It has been the great divine message to the followers of Jesus for lo these nineteen centuries. Like a bright star of promise it has shone out in the deep darkness of earth's long night. It has imparted hope when other things have failed. It has revealed the fact that God has not been experimenting, but is following a definite plan of the ages. By it we see that He has known from the beginning exactly what He would do in due time.

God has not hidden His great purpose in obscurity, but has made it known to those who have been able to receive it. This message of glorious hope has been carried by the Word of God into the hearts of a few humble people of the earth; but in the age to come, after this present period of depression and sorrow, it will be published abroad and will give peace and blessing to all mankind — "good tidings of great joy, which shall be unto all people."

"For unto you is born this day in the city of David a Saviour which is Christ the Lord." Truly those shepherds needed a Saviour. The whole house of Israel and all humanity needed a Saviour. All Jews could realize how the bright prospects of Israel as a nation had been wrecked on the rocks and shoals of selfishness and pride! They had been God's especially selected people, and for a long period the Lord had bestowed certain exclusive favors upon them. He had given them judges and kings; also a priesthood, with sacrifices which foreshadowed "better things to come;" and had caused it to be foretold that Christ would come of David's line. But God had punished them at the hands of their enemies, and had permitted their national independence to be taken away. Now Rome was their master. While they hated the very name Roman, yet they had to submit to the Roman taxes and the Roman yoke without resistance.

The World Needs Deliverance.

Not only Israel, but the whole world is under bondage. For six thousand years the power of death has held undisputed sway here on the earth. Man has found no preventive or panacea for his physical decline. "Thou shalt surely die," is the grim sentence that has been fully and inexorably carried out. Between successive risings of the sun each day, over one hundred thousand people disappear from this planet. All the doctors, drug stores and nostrums of the present advanced age are utterly ineffectual to stop this dying process. Certainly the world needs deliverance from the power of disease and death.

Also mankind surely needs deliverance from the

thralldom of selfish oppression. . The industrial systems of earth have permitted vast wealth to be accumulated into the hands of a few at the expense of millions of the human race. The multiplied machinery of modern times also has greatly aggravated this bane of humanity. Unemployment and distress have been further increased by failure to unburden overstocked markets. Men seem to be at their wits' end.

While the capacity of the earth to produce is great, so also is the want of the people. Thus great production on the one hand should be balanced by great need and consumption on the other hand. By all the rules of equity these two things should be equalized, and result in prosperity for all: but because of the selfishness and greed of man his troubles daily become worse. There seems to be no immediate extrication from the slough into which the world has fallen.

Blessings of the Future.

We turn away from the dark and sorrowful conditions of the present day, and look forward to an age when God will take hold of the affairs of men and bring all things into alignment with His laws and with His will. The first thing required will be a new government, and this will be established by Christ the new King. While reigning invisibly Himself, He will set over the earth those faithful men who passed their trial during the ages past. In regard to this the prophet David said, "Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth." (Ps.45.) These ancient worthies, as princes will not be profiteers; nor will they be scheming politicians employed in the work of government chiefly for themselves. They will be altruistic in the highest sense. They will have the welfare of all the people at heart, and will bring into full operation the great law of love. Their rule will bring joy and blessing to the entire world.

When the new era with its wondrous benefits opens up, men will be glad to give "glory to God in the highest," and they will realize the meaning of "peace on earth, and good will toward men." In that bright morning of the world, militarism will be abolished, and the manufacture of all war material will cease: for the prophecy must be fulfilled, "Neither shall they learn war any more." Instead of studying the art of war, men will study the arts of peace. Then there will be "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The kind of patriotism that is preached now will be a thing of the past, for men will realize that they are citizens of the world, under one great King. They will come to know and to appreciate each other as brothers, and each one will seek the good of all.

In the age of Christ people will learn to give the gifts that will be most highly appreciated. Jesus taught His disciples that the greatest gift they had to give was that of their love. He exemplified this in His own case, for in order to prove His love and His Father's love, and to ransom the race of men, He had left the heavenly glory and had come down to

this sinful world. It was His life and death on this earth that preached the greatest of all sermons. Then He told His followers that as He was, so would they be on the earth. They were to be lights in the world, and they must let their light shine.

He Gave for the Joy of Giving

Likewise in the Millennial age men and women must shine with the light of love. And they will then learn to give to others the gifts of love. At the present time the Christmas season is commercialized to a shameful degree. Often people give things to others, hoping that the recipients thereof will return the compliment with a finer and more expensive gift. Then, too, thousands of things are given that people do not need and do not want. The thought is that because it is Christmas there must be an exchange of gifts. There must be a lot of buying and spending; otherwise it would not seem like Christmas at all. Such is the spirit of the present time.

However, in the future age, the glorious age of Christ, it will be far different from this state of things that we have described. People will then give their sympathy and love because of their appreciation of what God has done for them. This appreciation of divine love will cast its beautiful coloring over all things. The great Christmas—the festival of Christ—will last for a thousand years, and men and women, the young and the old, will hang the presents of their love and joy and peace on the great Christmas tree of the fulfilled promises of the Father of love.

At the present time these promises of God are not known by the world, so the millions of humanity continue their struggle for an existence uncheered by the brightness that a real hope for the future would engender in their lives. But to those who are blessed with the boon of faith the music of the Divine Plan of the ages rings forth its message of glorious joy. These can look above the clouds of sorrow that now enshroud the earth; they can behold the sun of righteousness about to rise with healing in His beams; they know that the long night of sin and sorrow and death is soon to pass away for ever, and that life and happiness and love are to claim the world for God.

It is indeed a blessed thing, a wonderful privilege to tell this message to those who have ears to hear it. for it is the greatest that ever fell on mortal ear. Sorrow and despair cannot blot it out. Injustice, tyranny, rapine, the drunkenness of inordinate pleasure, and a thousand pitfalls and terrors that lurk among men cannot destroy it. The devil and all his angels cannot harm it. It is a light that nothing can quench or dim—a light that pierces the gloom and that will shine and shine until it fills the earth.

So that is God's Christmas Message, which is to be proclaimed throughout the confines of the whole world. That this will take place ere long we now have the testimony of fulfilled prophecy to prove. Truly we can say that "the night is far spent," and the Day — the era of redemption, emancipation, prosperity, joy, and life, in all its God-given plenitude — is soon to be ushered in! What a Christmas gift God has provided for all who will accept it!

THE CHRISTIAN LIFE

WHAT THE LORD REQUIRES

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8.



IN ALL ages the question of what the Creator requires of His creatures in order to be pleasing to Him has been one of paramount importance in the minds of those who have sincerely endeavored to serve the true God. While it is true that in the outworking of the divine plan the details of God's requirements vary from age to age, yet the *fundamentals* underlying those details remain the same because they are the expression of God's law, and His law never changes.

Not only have the sincere people of God in all ages sought diligently to know and to do His will, but at all times they have been confronted by the same general difficulties in applying the specific commands of God in their own lives. One of these difficulties has been that of exaggerating certain details of the divine requirements out of all proportion to their intended place, while other requirements are dwarfed or wholly forgotten. In other words, it is a baneful trait of human weakness to swing to extreme positions in respect to the letter of God's commands, while the true path of duty in the middle of the road is ignored or neglected. Thus the spirit of God's requirements is lost, and His blessings are realized in but a scanty measure.

Even in the prophet's day this tendency to take extreme positions was apparently hindering God's typical people from obtaining a true vision of their path of duty and blessing. This fact is apparent from the two verses preceding our text, which read: "Where-with sha'l I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" — Micah 6:6, 7.

Divine Favor Cannot be Bought

The prophet is doing more in these words than contrasting the letter of God's requirements with the spirit. He raises the question of whether it is meritorious to go to extremes. Jehovah's typical people were, required, on certain occasions, and for particular purposes, to bring burnt offerings to the Lord. For typical Israel this was proper and necessary, and those who entered into the spirit of these typical services undoubtedly had a deep sense of God's blessing in their lives. But the fact that God required burnt offerings of His people on certain occasions, did not mean that the mere act of bringing a burnt offering

would assure the bringer of securing God's favor. No, not even if he brought *thousands* of rams for that purpose, could he be assured that God would be pleased with his efforts.

Certain oils were also used for Israel's typical service of God. It was used for anointing the priests, and for other purposes. But did this mean that by simply making a large donation of oil the donor could purchase divine favor? Certainly not! No, even though one came to the Lord with "ten thousands of rivers of oil," still he might go away empty of the divine blessing.

The members of the church of the Gospel age are not required to bring rams to the Lord as burnt offerings; nor are they expected to use literal oil in connection with the laying down of their lives in the divine service; yet now, even as then, there is a tendency to become an extremist. For example: We know — or every Christian should know — that the follower of the Master is expected to bear witness to the truth. As an ambassador of Christ he is expected to let his light shine. Many seem to conclude from this that if one keeps everlastingly *busy* in the *service* he is sure to win the Heavenly Father's approval, and have vouchsafed to him a sure passport into the Kingdom. Thus a legitimate requirement of the Lord is distorted and made comparable to God's typical people coming to Him with "ten thousands of rivers of oil."

There are other extremes also, which have been snares to the Christian. Prayer is a very important part of Christian experience; and some apparently have supposed that they could pray themselves into divine favor, hence have advocated that many hours a day must be spent in prayer in order for one to be a true Christian. The lesson is the same: Just as thousands of rams would not suffice to make the typical Israelite acceptable to God when only one ram was required, so prayer alone — beneficial and necessary though it is — cannot be made to take the place of an enthusiastic acquiescence in *all* that the Lord requires of the Christian.

Knowing that the Christian is expected to be a student of the Scriptures, some have spent practically all of their consecrated time merely in studying God's Word, forgetting, apparently, that the object of their study is to know the divine will and to actively carry it out in their lives. The hobby rider and the extremist are twin brothers who are to be found on nearly every detour from the narrow way of the Christian; and their influence is ever being exerted to draw aside

those who in sincerity and simplicity endeavor to know and do the whole will of God, seeking to enter into the spirit of God's requirements, as well as giving careful attention to the letter thereof.

False Teachings Also Hinder

The prophet does not leave the matter simply by calling attention to the erroneous position of extremists. He adds: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Here is an allusion to something that evidently the Israelites arbitrarily had added to God's requirements. Apparently it has reference to the offering of children to Moloch, the torment deity of Israel's heathen neighbors. In this we have a lesson of great importance to spiritual Israel. It is that of full separation from everything akin to unchristian principles in faith and worship.

Probably few realize to what extent the principles of various heathen philosophies have been introduced into and accepted by the nominal church systems. To such an extent is this true, that to day, both the Catholic and Protestant systems are little more than heathen institutions to which the name of Jesus has been attached instead of the name of some heathen deity. The wrath of heathen gods must be appeased by an exhibition of suffering on the part of their subjects; and the god of nominal churchianity likewise has planned for the eternal torture of those who displease him. This heathen principle of *suffering* to appease the wrath of deity is especially apparent in the Catholic system. The theory of Purgatory is based on it. Jesus, whom they suppose was God Himself, *suffered* for the sins of the people. But in case He did not suffer enough, He is re-created in the emblems of the Mass, and caused to suffer over and over again.

But because even this does not seem enough of suffering to cleanse the sinner and open up the way for him to go to heaven, he must confess his sins to a priest, who frequently requires him to do penance—involving more *suffering*. And then, just to make sure that everything will eventually be all right between the sinner and the deity, a period (perhaps a few hundred or thousand years) in purgatorial suffering, awaits one after death. We are mentioning these things, not by way of derision, but in order that we might get clearly before our minds the important fact that God is particular about the way His people carry out His commands; and that in our Christian lives He wants us to be separate and clean from all the defiling errors of nominal churchianity.

We must all admire the self-sacrificing zeal that is often manifested by those who worship false gods, or who take the name of the true God, yet worship Him according to heathen standards. It was no easy thing for a heathen mother to throw her first-born infant into the arms of the hideous Moloch and see it crushed and burned to death. It took a lot of sincere religious fervor to carry out a service of that kind. And it was not less so when an Israelitish mother did the same thing, prompted by the mistaken notion that Israel's God would be pleased with such an exhibition of devotion.

Rather than to make light of any one who may be seeking to know and to serve the true God, we may continue to admire the sacrificing efforts that are being made in that direction. The time is coming — when the Kingdom of Christ is established—when the Heavenly Father will reward those efforts, and grant to all the sincere ones a true knowledge of Himself. But, while looking with sympathy upon all, especially in their religious devotions, we must continue to realize that God has, as it were, put His hands upon a few, and to them made plain His present and future purposes in order that they may worship and serve Him intelligently — "in spirit and in truth." For such to now suppose, as many of the Israelites did, that certain practices and beliefs of the systems from which they have been separated could be beneficial in their effort to attain the full favor of God, would seem to indicate a failure to fully appreciate the value and importance of the truth which the Lord has given to us at this time.

To Do Justly

After disillusioning the mind of the reader concerning many of the things which are mistakenly supposed to be meritorious in winning God's favor, the prophet gives us a concise statement of three important fundamentals which must be recognized by all of God's intelligent creatures, in all ages, if they expect to enjoy peace with their Creator and be assured of His full favor toward them. The first of these requirements is that of *justice*. Jesus referred to this important principle of justice in what is commonly referred to as the Golden Rule — "Do unto others as ye would that others should do unto you."

This principle of justice constitutes the very foundation of the Christian life; yet, how often it is ignored! How many Christians today can truly say that they take the Golden Rule fully into consideration and abide by its requirements, when they make their business plans, or otherwise come in contact with their fellow men; and especially with their brethren in Christ? The meaning of this simple but far-reaching requirement is too apparent to need elaborating; and may the Lord help us all to put it more and more fully into practice!

To Love Mercy

The Hebrew word translated *mercy* in the expression, "to love mercy," would have been more properly translated *loving kindness*. The Hebrew word translated *love* in the same expression is one that literally means affection. To be in *love* with loving kindness, is the thought. The thought of loving kindness, as used in this text, is synonymous with the principle of love—the importance of which is so often emphasized in the New Testament. "God is love." Hence to the extent that one becomes motivated by love he is developing God-likeness.

But it is one thing to give assent to this principle, and recognize it to be a proper one — a high ideal for the Christian—and another thing to be so "in love" with it that it becomes the all-absorbing, ever-control-

ing force in our lives. When one is truly in love with another it is a condition that influences the entire aspect of life. So the Christian, when in love with loving kindness, will find himself delighting more and more in the privilege of being unselfishly devoted to God, knowing that this, in turn, means that every individual power is to be used to His glory and for the blessing of others.

We read, "God so loved that He *gave*," and so, in order to be like God, we too must view life from the standpoint of how much we can give, rather than how much we can obtain. The latter principle of selfishness is the one by which Satan has ruled the world, but those who belong to God must come over to the side of unselfishness, not merely in a nominal sense, but whole-heartedly—they must be "in love" with God's ways.

Walking Humbly With God

The matter of walking humbly with God is the final requirement mentioned by the prophet. The principles of justice and love remain the same in all ages, but walking humbly with God results in doing different things at different periods in God's plan. For the typical Israelite to walk humbly with God meant that he must adhere faithfully to the details of the Law given at the hands of Moses. Not only were the ten commandments binding upon him, but the various ordinances of the law—tabernacle services, etc.—had to be given their proper place in his life; because God had commanded it.

When Jesus first sent forth His disciples to proclaim the gospel He distinctly told them that they were not to go to the Gentiles, nor to any city of the Samaritans. For them to have gone to the Gentiles and to the Samaritans under these conditions would not have been walking humbly with their God. To be sure, it would not have violated the principle of justice, and their desire to bless the Gentiles might have been an unselfish one, but at the same time justice and love alone would not have brought them the divine approval. Additionally they must walk humbly with God by obeying His commands.

Later, by special revelation, it was made known to Peter that He was to go to the Gentiles. Even previous to this the former limitation had been removed, and Jesus had said that they were to go to *all* nations. But Peter was slow to realize the full scope of the new command. When, however, the information came direct and positive, this zealous apostle humbly and enthusiastically obeyed; and Cornelius was converted. Thus we see that both before and after the resurrection of Jesus the apostles walked humbly with God; but in the first instance they did not go to the Gentiles, while in the latter they did.

Minister and Make Yourself Ready

This principle holds good at all times. The great divine commission to the church of this Gospel age is that she should make herself ready for the Kingdom. The method by which this is to be accomplished is clearly defined in the Scriptures. For this building-

up process the Lord has provided prophets, apostles, pastors, teachers and evangelists, as well as other helps of various kinds. None of these helps can be ignored if we are to walk humbly with our God. In the various servants of the church, such as pastors, teachers, evangelists, etc., we have represented the various parts of the divine ministry whereby the disciples of Christ are called out from the world and built up into Christ their Head.—See Eph. 4.

This work is not all done through pastoral efforts, nor teaching efforts, nor evangelistic efforts. Each of the methods of service here represented complements the others, and by means of all together the ministry is made complete. Hence, those who, filled with the divine spirit of service, wish to lay down their lives for others in this God-appointed way, will gladly use whatever opportunities come to them, and will endeavor not to become specialists, nor decide that one part of God's work is more important than another. To walk humbly with God, then would mean a humble recognition of the fact that God has "set the members in the body as it hath pleased Him," and then to enthusiastically, unselfishly and wholeheartedly devote our lives to the service of truth in whatever field divine providence provides for us.

To walk humbly with our God would also mean to pay strict attention to His Word. How often it is true that one will form a certain opinion of what constitutes truth, or of what the Lord's will may be for him, and then insist on adhering to that opinion regardless of what the Scriptures may say. In such a case the heart seems to become hardened through self-will so that God's Word has little or no influence in molding one's opinions. Such a condition is the very opposite of walking humbly with God. The Scriptures describe a class that "tremble at His Word," and it should be the Christian's ambition to be one of a class like that.

Doing His Work in His Way

To walk humbly with God means that one would not wish to "change the work" He has given the Christian to do; nor wish to do it in some way not of divine appointment. How often we hear it said that, while it was all right to do thus at one time, the work has changed now, and we must pay particular attention to this special work, of the present moment. Some make the special work for the present the vindicating of God's name, going about in a frenzy of excitement trying to accomplish this; while others claim also that the work has changed, and that it is now inappropriate to publicly proclaim the gospel at all because the work is all done. In both instances there is a lack of any Scriptural authority for the change, and it seems that no matter how many Scriptures to the contrary are brought to the attention of those who take these extreme positions, their minds remain unchanged.

The Lord makes it plain that the Christian is to love his enemies yet, when the test comes we are prone to ignore this requirement, and return evil for evil instead. Indeed, some have so completely departed from this specific injunction as to teach that the time

has now come for the Christian to *hate* his enemies. Surely we need to be constantly on the alert if we are to continue walking humbly with our God.

Summing up, then, we find that while God's requirements are very simple, they are all-inclusive; and the meeting of those requirements will demand the full devotion of our all to God. It will mean a daily scrutinizing of our thoughts and words and deeds: First, to make sure that our lives are ordered in such a way

as not to work injustice upon others; Second, to become more and more filled with the spirit of God, which is the spirit of love — unselfishness — and to come more and more under its benign influence, until truly it can be said that we are "in love" with loving kindness; Third, to direct in channels outlined in the divine Word, and humbly to follow that "light unto our pathway," obediently bowing to the divine will in everything.

THE CHRISTIAN IN THE WORLD



WE HAVE frequently heard it said that "the ship is all right in the ocean so long as the ocean is not in the ship." And this has been used to illustrate the Christian in his relationship to the world. The Christian is "in the world" not of any choice of his own; yet he realizes that he is here for some great purpose that will mean ultimate good for him, and that will demonstrate the fact that he has yielded to and coincided with the divine intention concerning his life.

There are many things in this world that the Christian can appreciate and enjoy. When he looks around him at the material earth and the things associated therewith, the Christian finds himself to some extent interested in multifarious natural phenomena to which it would be difficult to entirely close one's eyes. In the germination of seed, in the budding of leaves, in the rainfall and its source, in the actinic power of the sun's rays, in plant and animal life, in nature's invariable reversion to type (called atavism), and in a thousand other interesting manifestation of forces that operate in the earth, the air, the clouds, the water, the Christian may find cause for meditation on the greatness and the wisdom of the mighty Creator who is the first great Cause of all these wondrous things we see around us.

When one can look up to God and say, "Our Father who art in heaven," he also can appreciate the fact that he is living on the very earth that God saw fit to make, and whereon the divine wisdom manifests itself at every turn. He is in the attitude of mind to drink in nature's beauty to the full. And he need offer no apology nor excuse for doing so, any more than Jesus did when He suggested to His disciples that they consider the birds of the air and the lilies of the field. In fact, nearly all the Master's parables consist of simple stories taken from His observation of nature's vast storehouse of truth; and this reveals the fact that He must have had the proper appreciation of the things around Him—things which He Himself as His Father's agent in the work of creation had brought into existence.

A World Not to be Saved

But there was another "world" which Jesus did not love. It was the one to which He referred when He said, "The prince of this world cometh, and hath nothing in Me." He referred here to the *cosmos*, or system of things, which in His day was chiefly established on the foundation of Pagan Rome, and which

was but a visible subdivision of Satan's earthly empire. Jesus knew that this vast Roman empire was beastly in its character, and that it was the fourth "terrible beast" seen by Daniel in his dream, which was interpreted by the prophet to mean a beastly government.

Jesus knew that Rome had gained its prestige by means of sanguinary struggles on the battle field, by the ruthless overthrow of walled cities and the slaughter of their inhabitants. The society which its administration reflected was corrupt. It was characterized by selfishness and a love of money, the same as society is today. But of course, the state of things that existed under Roman rule was vastly better than anarchy and utter confusion; therefore Jesus did not go about opposing it. Possibly He regarded it as man's best effort up to that time to establish a satisfactory ruling system on the earth. But we can rest assured that He did not approve or love it.

Likewise today, we are in a world that is antagonistic to God and to His righteous laws. In it are contained elements of politics, selfish aggrandizement in statesmanship, inordinate grasping for power, fashion in dress, profiteering, dissatisfaction with the substantial and fundamental things of life, general distaste for simple *elevating* pleasure, and indulgence in sophistry, sham, greed, pride, and numerous other things of like character. This world is abhorrent to the follower of Jesus. The selfish practices offend the Christian's heart and mind at every turn of the road. He cannot love it; for to love it would mean to be one with it, and consequently not to be one with God.

Keeping The Body Under

"The lust of the flesh, the lust of the eye, and the pride of life are not of the Father but are of the world," said the apostle. How natural it is for the fallen flesh to pandor to the fallen world. Paul had to exercise all the power at his command to keep his body down. "I keep my body under and bring it into subjection, lest having preached to others, I myself should be a castaway," are his words. He was determined that the flesh should not get the upper hand of the new mind. And in Paul's case the flesh did not get much chance to assert itself, for it was beaten so much and buffeted so constantly by the hardships undergone by the apostle as he travelled here and there preaching the gospel of the Kingdom, that it was held in its proper place by a mighty hand. It was a servant, but not at any time a master.

The practice of self-denial is good for one who is

a New Creature in Christ Jesus. The flesh naturally claims the best of all things for itself. Jesus said to His disciples, "The spirit indeed is willing, but the flesh is weak." And the Apostle Paul said, "The flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things that ye would." (Gal. 5:17.) Again he said, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God."—Rom. 8:7, 8

A certain mother had been telling her children about Jesus, His sacrifice and His love. One of them showed considerable interest and asked various questions on the subject. That same afternoon this little girl came to her mother and said, "Mamma, you know those apples you gave us? Well, I wanted the biggest and reddest one for myself; but when I remembered what you told us about Jesus and all that He gave up when He came to earth, I gave the big one to sister and took the small one for myself." Here indeed was a good example of self-denial practised because the child's mind had been stimulated to generosity by the most beautiful story in the Word of God.

Temptation

Satan appealed to the natural desires of Jesus, when he presented to Him the first temptation, "If Thou be the Son of God, command that these stones be turned into bread." The Master was a **human being**. He had gone for forty days and nights without food. His bodily organism cried out for nourishment. There were the stones. He might turn them into bread, supply His wants, and at the same time demonstrate the mighty power that He could call to His assistance when required. The appeal to the flesh was a powerful one. Though the flesh of Jesus was not in anywise depraved, yet this evidently was a real temptation that He had to overcome.

When Satan appeals to the flesh of the Christian, he appeals to something that has a natural tendency to be in harmony with the world. He invites us to give to the flesh a good time, after the manner that the world calls a good time. Why should one be so rigid in his practices? asks the adversary. Why not conform to the world's ways and doings, as far as possible? So doing would make the flesh feel much more at home, and more comfortable. He suggests: No use being fanatical; we should learn to bend to what others would like us to do. Such is the temptation that frequently assails the people of God.

We heard of a brother who for years had worked in a paint factory. He had a good position, and was recognized to be a good man. There came an election. Now this brother was not interested in political elections, but the members of the firm were. In fact, if a certain politician should get into power it would mean a gain for the firm. The manager called the brother and said to him, "I suppose you will vote for our candidate?" The brother replied, "No, I am sorry, but I do not vote." "What do you mean? Are you voting for some one else?" No, I am not voting at all." "Well," said his boss, "You had better reconsider

that. If you don't vote in the interest of this firm, you'll not find things so comfortable." But the brother remained firm in his decision — and as a result he lost his job.

The sequel to this story is interesting: for about a month later, the brother got another job at a larger salary. And he got it in the same firm; for he was such a good workman that the firm felt it could not afford to do without him, and so sent for him to come back. That was a happy eventuation to the affair. But the brother had been put to the test, and had actually given up his job because of his conscientious convictions of what was right for him as a "citizen of heaven." It was a triumph of the new mind over the desires of the flesh.

The Lust of the Eye

The lust of the eye likewise is of the world. How the eye is constantly appealed to, by displays of beauty or wealth! By means of the avenue of sight covetousness may enter into the heart. The law given to Israel said, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his." The world in which we dwell is a discontented, covetous world. When the eye is strongly appealed to, the mind and heart soon swing into agreement and are ready to contrive some means whereby the desired object may be gained, even though others may suffer in the process.

King David looked upon the wife of Uriah and became guilty of covetousness, and finally had Uriah so placed in the forefront of the battle that he lost his life. Ahab coveted Naboth's vineyard, and through false accusation and murder obtained possession of his heart's desire. Judas coveted money, and sold his Lord for thirty pieces of silver. And covetousness today likewise is rife. It is around us everywhere. The Christian must watch his heart and keep this monster out; for truly the lust of the eye is not of the Father, but is of the world.

"Be content with such things as ye have," is enjoined upon the Christian; and, "Godliness with contentment is great gain," is another good motto for him to carry about in his mind. God could have cast our lives in an entirely different mould had He seen fit. He could change our circumstances today, and would do so if He saw it would be for our ultimate good. We have no real cause to envy our seemingly more fortunate neighbor. Perhaps if we could look behind the scenes, we would not do so. And there is a way by which we can look behind the scenes, and that is *by faith*.

The second temptation of Jesus suggested that He do something to astonish people, to make them open their eyes wide with amazement; and also that His own eyes would then be more fully opened as to the right way to do things. 'Jump down from a pinnacle of the temple. That will be a spectacular thing, something that no one ever did before.' Such was the tempter's suggestion. But again Jesus was victorious through the power of the Word of God. "It is written: 'Thou shalt not tempt the Lord thy God.'"

The Pride Of Life

Another thing that is of the "world" is what the apostle calls "the pride of life." Satan tempted the Master along this line. He attempted to appeal to the pride that he thought must exist somewhere in the mind of the Son of God. He offered to give Jesus the sovereignty of earth's kingdoms in return for His allegiance. The Master foiled him, and even so every true Christian must foil him. Love and loyalty must be directed first to God, and every thing else must find its place in relation to these principles. It was through pride that Lucifer fell from his exalted state. Pride also caused some of the angels to fall, and the lure of greater knowledge and power caused Eve to take the forbidden fruit.

Many and peculiar are the trials of the Christian. A young Christian who was fireman on a certain local train, told of his experience. He said that naturally he had a good deal of pride in his makeup, and it gave him a big fight. It seems that the engineer conceived a bitter dislike toward him, and the young man felt very much like resenting it. However, he smothered down his pride and put up with it for a time. One day the engineer, a powerful man, without any known provocation, called the fireman a vile name and struck at him. The young fellow merely stepped aside; and his assailant, losing his balance, fell headlong, prostrate; and striking his head on some object, he lay

there unconscious. Thereupon the young man proceeded to bring him to; and so impressed was the other by what had occurred that the engineer shook hands with this young fireman and expressed his sorrow for the way he had used him, promising never to persecute him again. In this case a victory was gained by this young man, who was a Christian..

Yes, the Christian is in the world, but not of it. In the home he will have his difficulties and troubles, especially if his wife is opposed to him for religious reasons; yet he has a responsibility toward his wife and family that cannot be ignored. We have heard of some cases where men who professed consecration have left their wives because of a difference of religious opinions; but such a move can find no sanction in the divine Word. A man's wife has a right to a certain amount of his time and attention; and so have his children. He should set them a good example by standing on the side of that which is right, true and good, and by fairness and honesty in all his dealings. Of him it should be said as it was of Daniel. "We can find no fault with him, except concerning the law of the Lord his God." Fighting, struggling along, the Christian is able to sing:

"If I still hold closely to Him,
What has He at last?
Sorrow vanished, labor ended,
Jordan past."

"KEEP YOURSELVES FROM IDOLS"

Exodus 32:1-8, Exodus 32:1-8, 30-35.—Watch Tower, July, 1907



HE Israelites—who, after witnessing many manifestations of divine favor and power on their behalf, after reaching Sinai and entering into a covenant with the Lord, in which their obligations were represented briefly in the ten commandments—are in this narrative shown as idolators, violating the second commandment and the spirit of the first. Moses, after declaring God's commandments to the people, ascended Mount Sinai in their sight into the presence of God, to receive the commandments written on tables of stone. Day after day passed and he did not return. The forty days absence in Mount Sinai must have appeared a long time to the people, who were waiting and longing for entrance upon the promised Canaan possessions.. Yet how strange that they should forget the terrible sights and sounds which preceded his going, when the mountain shook and out of the clouds and darkness and midst flaming fire and the voice of a trumpet, God manifested Himself to them and only Moses was able to approach, with Joshua, his servant. How strange that these things should all be forgotten within forty days! What an evidence we have here of the instability of human sentiment! Yet we must remember that these Israelites were born in bondage.

In the absence of Moses they came to Aaron, his brother, a very different man, not a leader in the same sense of the word, nor so courageous, nor so governed by principles. The people gathered to him, saying in effect, "Bestir yourself; we should be going

on our way to the land of promise. We know not what has become of Moses who has been our leader; he may have deserted us here. We want God to be our leader, but we want something that will represent Him, something that we can see. Moses did very well while he was with us, but he has gone and might go again. Make us an image of God, that we may always have God to be our leader, something that will help us as we seek to worship Him with Whom we have just made a covenant, who has promised to lead us into the land of Canaan." The people were not irreligious; indeed, exceptionally few of the human family are irreligious. In man's very constitution divine worship is provided for: the very topmost organs of the brain represent this religious sentiment and dispose him to worship somebody or something.

Graven Images Condemned

This, which was true in Israel's case, is true of mankind everywhere from then until now.. Hence the necessity for instruction, that all may recognize the proper things to be revered, to be worshiped, to be most highly appreciated. The Israelites were learning this lesson, and with us as with them there is necessity often that we should not only have the plain statement of a truth, but that its weight and conviction should be borne in upon us by some particular lessons. The commandment had said that they should make no likeness nor graven image to represent God, and what they did was only indirectly a

breach of this, for the golden calf which Aaron made for them did not represent God, but probably—like the images they had seen in Egypt—was a nondescript thing intended to symbolize divine characteristics—a calf's body with a human head and with wings, symbolical of strength, intelligence and omniscience. So many Christians, similarly without a wish to infract a divine law, are disposed to take too great liberties and to introduce too large a degree of their own conceptions in divine worship—without sufficient care to hold to the exact instructions of the divine message. This is always a mistake, by whomsoever committed.

The only wise, proper course for any is to take heed particularly to the Word of the Lord, and to allow themselves but little if any liberty beyond the very letter of that Word. Thus today we see in the religious services of various denominations how, little by little, the simplicity of the apostolic pattern for the Church and its worship has been departed from. Some have taken small liberties, some have taken great liberties, with the result that some have departed a little and others have departed a great deal from the divine standard, and always to their injury. The lesson to spiritual Israelites here should be, "See that thou make all things after the pattern that I showed thee in the holy mount." If we need divine instruction at all on the subject we need to follow those instructions carefully, explicitly. Let us remember that we cannot improve upon them, that any alteration means injury to us.

The Dangers Of Expediency

We cannot suppose that Aaron fully sympathized with the people in the matter of this making of the golden calf; we must suppose that he knew better and meant better and that it was mere expediency on his part to hold in check the rebellion of the people whose discontent was manifest in this demand. We must suppose that in apparently acquiescing in the demand, Aaron was seeking to gain time until Moses would return. Possibly, too, his demand that the people produce their earrings and other ornaments of gold was originally a mere subterfuge; that he hoped by making this demand they would draw back and decline to part with their ornaments, and that thus he would be able to say, "Well, I cannot make you what would represent God except out of gold, and I have no gold for the purpose unless you sacrifice your jewelry." But, however good his intentions, the lesson for us is that his course was an improper one.

Spiritual Israelites should never take this position—should never say, Let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this it seems was the difficulty with the leaders of God's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All spiritual Israelites should learn, should fix in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prom-

inent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infracted, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as his voice commanding us to violate the principles of righteousness which He has set before us. We are to do our duty in harmony with His law as kindly, as gently, as wisely as possible, and leave all the results to Him—the Almighty. Whatever others may do, however others may think or compromise, let us take the apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

The Cost of Wrong-Doing

People usually are attracted to wrong-doing by the thought that thus they escape difficulties or sufferings, or thus they gain advantages and blessings. But this is only a theory; as a matter of fact it is the reverse, every misdeed is costly. The Israelites stripped themselves of their jewels to carry out their misguided religious sentiments. And how often we see this among spiritual Israelites! How many, in their worshiping of a sect or denomination, will strip themselves of some of their most valuable possessions! How many sacrifice to these idols what God has not directed! Idols which are set up contrary to the instructions of His Word—devoting to them time, influence, money—time which should be devoted to a pure worship of God, based upon a study and better understanding of His Word; influence which should be exerted in a very opposite direction, to a maintenance of the liberty wherewith Christ has made us free, and to fellowship with those who are seeking to stand fast in that liberty; money which should be spent in building up the most holy faith once delivered to the saints, and in putting down the strongholds of error, the golden calf of ignorance and superstition.

And undoubtedly many ministers and many of the more intelligent among the Lord's people of all denominations realize that churchianity is merely a golden calf, unworthy of the reverence and worship accorded to it. Undoubtedly many of this more intelligent class, represented in Aaron, reluctantly join in the various sectarian practices and customs which have a form of godliness and deny its power. They should be far more courageous if they would be overcomers; they must learn this lesson, and come out from among them and be separate, and touch not the unclean thing (2 Cor. 6:17); and again, "Come out of her My people, that ye be not partakers of her sins and receive not of her plagues."—Rev. 18:4

Many Idols in Christendom

While churchianity is the idol which more nearly in our day corresponds to the golden calf, there are many more idols to which professed Christians are

bowing the knees of their hearts. Chief amongst these is Mammon, the god of wealth, of money. O, how many forget the instructions of the Word, that we seek first the Kingdom of God and His righteousness, and to be content with such things as God's providence will grant us along these lines. How many are anxious to have something better in this world than God's providence has accorded them; how many have the love of money, of which the apostle spoke in his day—the root of all evil, which some coveting after have stumbled and pierced themselves through with many sorrows!—I Tim. 6:10.

Yes, indeed! this idol has many votaries today, more perhaps than ever before, and the worship of Mammon is being encouraged on every hand—the poor are almost despised, the rich highly esteemed. The successful worshippers of Mammon, who receive his marks of approval in prosperity, are everywhere welcomed in society and churchianity. We are not denouncing wealth or the wealthy; we are reprehending the love and idolatry of the wealthy, that is set up as the standard of human ambition—nay, almost as the standard of Christian ambition; whereas, on the contrary, God has declared that not many great, not many wise, not many learned, not many noble, not many rich, will inherit the Kingdom; hence not many of the wealthy are identified with the true Israel of God.

There are other idols, too, of name and fame and pride, that call for their toll from their worshippers. Each one of these idols calls for its devotees to break off their golden earrings, their advantages, their riches of time and influence, etc., for their service. Does it not behoove every Israelite indeed to make an inspection of his own heart to see to what extent there are any idols there, and to cast them out, that his worship may be of sincerity for the Lord alone? This idol-breaking may properly include the idolatry of persons, whether it be of Luther or Calvin or Knox in the past, or if earthly leaders in the present time.

"He Built an Altar Before It"

Saint John the Revelator is represented as falling down to worship before the angel who showed him certain things in respect to the divine plan, and the angel is caused to reprove him for it, saying, "See thou do it not, I am of thy brethren . . . worship God." Fellow-creatures may be honored, respected, esteemed, as the Scriptures direct, "Honor to whom honor is due, tribute to whom tribute is due." But God is to be recognized as the source of all blessings, joys, advantages, comfort. If God has been pleased to make use of any of His children for the blessing of others, it would not be improper for us to rejoice in the Lord's providence and to acknowledge the same; but in every case the Lord must be recognized as the Giver of every good and perfect gift. Had He not given the aid through one channel or servant He could and would have given it through another. Hence to Him belongs the praise of the glorious plan of salvation, and of our share therein and of our knowledge of it.

Evils are progressive: one wrong leads to another. Thus, after the golden calf had been made the next

thing in order was to make a golden altar before it, to offer sacrifice to it. So it is in respect to the idols of spiritual Israel. An altar always implies a sacrifice to whatever we set up in our hearts as idols. As we have already pointed out, some hearts have many idols, others a few; and it is not difficult to determine which idols a man worships. The worship will be indicated by the sacrifice. Tell us the things to which a man or a woman sacrifices his or her best thoughts, best time, chief influence, and we can tell you readily the idol which he reverences most and before which he has the largest altar and sacrifices most.

Each should be most interested in examining this question from the standpoint of his own heart; each should say to himself, "To whom do I render the sacrifice of my heart? Where are my chief affections? To whom or to what do I render sacrifices of the most precious things I possess?" The laws of nature require that a certain proportion of our time be spent in sleep; with many a considerable proportion is necessary for earthy toil, for the procurement of the things needful and the things honest and necessary for the present life. A certain proportion is also necessary for our personal convenience, partaking of food and care for our bodies. It would be easy to use the entire twenty-four hours in this way, for the tendency of our day is to greater extravagance in every direction and to consider the luxuries of the past as the necessities of the present. Hence every hour of the twenty-four taken from the affairs of this life might be considered as in some sense of the word sacrificed.

Some divide their sacrifices, putting part upon the altars of their various idols; but the true Christian, enlightened by the Word of the Lord, must abandon all of these idols, and must realize that he has very little at most to present as a living sacrifice to the Lord. If he can save or redeem one hour a day or more, this should be recognized as a part of his reasonable service to the Lord and should be conscientiously devoted day by day if we would attain the divine favor, and blessing—for the life that now is and for that which is to come. As the steward of his gifts to the Lord he may use some of his time and influence in his own spiritual development along the lines of the divine Word. Another portion he may devote to the assistance of the brethren, building them up in the most holy faith, and thus strengthen incidentally his own faith. Other portions of this sacrificed time and means he may use in ministering to the sick or to assisting others along temporal lines, doing good to all men as he has opportunity, especially to the household of faith. But his sacrifices must not be made to persons nor things nor churchly systems, but to God, and be appropriately used according to his best ability to understand the divine will through the teachings of the divine Word.

The Breaking of the Law

At the end of the forty days Moses came down from the mountain bearing the table of the Law written in stone, and beholding the idolatry, he dashed the table of stone to pieces, symbolically representing the failure of Israel to keep the covenant of the Law,

and the impossibility of the fallen race ever being justified by the Law Covenant. After Moses had reformed the people and chastened the more wilful and explained to them their sin more fully, he went up into the mountain again to the Lord, acting as their mediator. In this connection we have introduced to us the grandeur of Moses' character, his unselfishness, his love for his brethren in all their weakness. The Lord proposed to Moses to cut off Israel as a nation, and to make of Moses and his family the nation that He would bless as the seed of Abraham. But Moses, faithful to his trust as a mediator who had undertaken to represent God before the people, declined the Lord's offer, and pleaded for the people.

All of this, we may be sure, was intended as a type of how Christ Jesus, as the better Mediator of the New Covenant, would be loyal to His trust and stand for and represent the whole human family before God faithfully, notwithstanding their sinful condition, alienation and disobedience. Moses' language is most pathetic—"And now wilt thou blot out their sin, and if not, blot me, I pray thee, out of the book which thou hast written." As Moses here staked his own eternal existence for the benefit of the people, so the life of Christ was staked for the race whom He died to redeem, and whom He represents and will continue to represent in the future, when He shall, under the terms of the New Covenant, grant to Israel and to all mankind, restitution and full opportunity to return to divine favor. The course of Moses was pleasing to the Lord, and as the Mediator for the people he was directed to lead them on and bring the faithful to the promised land. Nevertheless the people who shared in the wrong-doing received a measure of chastisement.

Spirit of Moses; Spirit of Christ

The spirit of Moses was not only typical of the spirit of Christ, but illustrative also of the spirit of all who will be members of the Body of Christ. We too must have this spirit of love and devotion, not merely to the members of the Body of Christ, our own Body, but a devotion to the mission, the work, to which in God's providence we have been called.

"Ye know your calling, brethren." God has called us to be joint-heirs with His Son, to be the Bride, the Lamb's Wife, to be participators with Him in the great work of mediating the New Covenant, and under its blessed provisions assisting and uplifting the world of mankind and leading them during the Millennium along the highway of holiness to absolute perfection and eternal life at its farther end—so many as will obey. It is for us to have the spirit of Moses, the spirit of Christ in respect to this matter—to so far as possible measure up to the glorious privileges and calling which are ours, and in the present time to do all in our power, in harmony with the Lord's providential leadings, for the blessing and uplifting of mankind in general, for their guidance in the right way, but especially to prepare ourselves for the glorious work of the coming age.

Chief amongst the elements of our preparation will be the spirit of sympathetic love which will enable us to be copies of our dear Master, who was kind to the unthankful and full of mercy and good fruits.

Let us take this higher plane of thought in respect to our relationship to the world. Our Master declared, "Ye are not of the world, even as I am not of the world." We are members of the Christ — members of the great Mediator, undergoing schooling and preparation for the great work before us of leading the people into the promised land of God's favor and life eternal — paradise restored. If we do not learn the necessary lessons, if we do not become copies of God's dear Son, in sympathy, in love, in benevolence toward the world, we will be rejected from membership in the glorious Body, the Kingdom class, as unfit, the non-elect. Let us, then, give diligence, and remember that the great lesson to be learned is that of love—for God, for the brethren, for our neighbors, yea, for our enemies. If this love abound in us it shall make us neither barren nor unfruitful in God's sight, and so through Christ an abundant entrance shall be granted us into the everlasting Kingdom as associates with the King of kings and Lord of lords in His great work as the world's Mediator, the Mediator of the New Covenant, under which all the families of the earth are to be blessed.

PRESENT OBJECTIVE OF THE CHRISTIAN'S LIFE

"And the Lord spake unto Aaron saying: Speak unto Aaron and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick" — Numbers 8:1, 2.



CHRISTIANS often find as they study the Bible, that a seemingly casual or unimportant utterance therein recorded may have a great depth of meaning. Such is the case with the words of our text. These instructions concerning the "lamps" have a much deeper significance to Christians than to Aaron. "These things were written for our admonition," that we might be enabled to walk even as Jesus walked.

Bible students know that the tabernacle and its

service were a "shadow of good things to come." (Heb. 10:1). Hence, if the office of lighting the lamps is but a "shadow," let us search until we find the substance — that is, get the real lesson therefrom. We are admonished by the apostle, in 1st Peter 2:9, to show forth the praises of Him who hath called us out of darkness into His marvelous light; and again in Romans 7:8, Paul says, "*whether we live, we live unto the Lord.*"

In Exodus 25: 31-37, the "candlestick" for the

tabernacle is described. It was a beautiful piece of work. The lamp stand had seven branches, and was so arranged that every lamp upon it shed its light upon the shaft, to show the beauty of the whole stand. The branches that supported the lamps depended for support upon the shaft, and the light thus called attention to the shaft that supported them. In Revelation 1:12, 13, we read: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of man, clothed with a garment down to the foot, . . . and girt about the paps with a golden girdle." Again we read, in verse 20, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest, are the seven churches."

Here we find a beautiful picture of Christ and His Church. Every Christian is to be a "light bearer." "Ye are the light of the world," said Jesus. (Matt. 5:14.) Alas, how very few who claim to be Christians today who are *lights*. If you are really and truly a Christian, you are included in this picture of the candlestick, given us in the Scripture. The lamps were so arranged that they were not to glorify themselves, but the shaft; so, the Christian is not to live to glorify himself, but Christ. "We preach not ourselves, but Christ." — 2 Cor. 4:5.

Glorifying God

We see this illustrated in the lives of the apostles. In Acts 3:1-16 we read of Peter and John healing the man born lame. The multitude were inclined to worship Peter because of this miracle performed by him, but Peter denied the healing was by any power that he possessed of himself; but said it was by Christ, whom they had crucified. Again, in Acts 14:8-18 it is recorded that after Paul and Barnabas had healed the sick the people attempted to offer sacrifices to these performers of such miracles, for they were regarded by the observers as gods. But the faithful disciples utterly rejected such adulation, and testified to the power of the great God who could do even greater things. They desired only that their light should shine over against the shaft of the candlestick.

Wherever the light of the true Christian shines, it gives a testimonial to Christ. It never seeks to draw any attention to itself, but always to the great Head of the Church, Christ Jesus. One of the finest evidences of a Christian is that he always, in all that he says and does, seeks to glorify Christ. Like those typical lamps, he is ever revealing the glory of the shaft. He shows that the light he is revealing is not only founded on Christ, but also maintained by Him. What a picture of dependence on Christ those lamps reveal to us. The *shaft* (Christ) sustains the lamps. The *high priest* (Christ) also supplies the oil the holy spirit. The priest lights the lamps and also removes the dross that would hinder the lamp from burning. This is what Paul meant when he said: "For me to live is

Christ." (Phil. 1-21). It is all *of* Christ, *to* Christ, and *by* Christ.

The Christian's life is a life of service, but the service must be done to God's glory. Not all service done in Christ's name is acceptable to Christ. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name cast out devils? And in Thy name done many wonderful works?" But the Lord will profess to them, "I never knew you; depart from Me, ye that work iniquity." (Matt. 7:22.) These were doing work in Christ's name, and yet He says that they were workers of *iniquity*. If our service is not being done wholly to glorify Christ, then we may be sure that Satan has inserted himself into it.

There has been much of so-called service done in the Lord's name, and seemingly great results have been accomplished, much of which has been calculated to attract human attention and elicit human applause. Such things look big in the eyes of men; and yet there may not be a single ray of light shining from the goldenstick in connection therewith. And why is this? Are these not glorifying Christ? No! Attention is being called to the work or to those engaged in that work; personalities and teachings are being stressed, instead of Christ.

If the light is not being produced by the oil which the hand of the great High Priest supplies, then as a consequence it is a false light. There can be no true light if there is no oil, and there can be no true teaching without the aid of the holy spirit. Any light that glorifies some man, is not glorifying Christ. The seven lamps which give light over against the candlestick were not lighted to show how beautiful *they* were, but that they might illuminate the shaft.

What Does It Mean To Be A Christian?

Does being a Christian mean, How much gain can I get for *myself* out of following Christ? Of course, that might be commendable to a certain degree, and if we are following Christ, there *should* be something coming to *us*. This is beautifully illustrated in the peace offering, where God and Christ, and also the offerer, are all partaking of the one sacrifice. Yes, there is something coming to us from our Christian experiences, such as love, joy and peace; but the Christian life must mean more to us than merely what we get out of it for ourselves. We are not to ask for or expect material things in exchange for our service to God.

Being a Christian does not mean, How much can I get? but, How much can I give? Neither is it, How much can I do, but, How much can Christ do in me? Our Lord revealed what life meant to Him, when He said: "I come to do Thy will, O My God; I delight to do Thy will;" and again "I do always those things that please the Father." And when He had finished His work He said: "I have glorified Thy name." To such an extent did He express the character of God that He could say: "He that hath seen Me hath seen the Father."

As we study the life of the Master we note how it was filled with those rare virtues which characterized Him as different from all others. What caused these rare virtues to be so abundant in His life? It was because He had continual access to the great Source of all power and blessing. All these virtues were filled with the rich fragrance of perfect fellowship with God, from whom the virtues flowed. We also have access to the same Source; and because of this, from our lives should flow the same virtues; not in the same sweetness that they flowed from Christ—because of our weak imperfect vessels—but flow they should. So even, as the great Master lived to the glory of the Father, we too should live to the glory of Christ. This is the real objective of every true Christian.

Getting All One Can Out Of Life

We have heard it said of some who have been successful in their ventures; and amassed considerable of fame or fortune, that they got all there was out of life. To a certain extent this may be commendable, as we have already commented. But the Christian is not depending on earthly things for his joy, because his chief joy is in Christ; all his joys are centered in Him. He can truly say:

"What, though created streams are dry,
I have the fountain, still."

Jesus said: "A man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15.) To "get all there is out of life," we may be robbing some other one; but if we put something worth while into life, we not only enrich ourselves but we bless other lives; and above all, we glorify Christ. We have put Christ in our life, and we can say: "For me to live is Christ." This means that we are living our lives to the glory of Christ. In the city of Washington there is a beautiful memorial to Lincoln. The lights are so placed that that wonderful figure stands out in bold relief. The lights are so adjusted as to do this. So with Christians. Their lives should be so ordered that they will reveal the likeness of Christ very clearly.

Let us consider carefully, seriously, these words: "See that they give light over against the candlestick." Let us be sure, then that our life is devoted wholly to Christ's glory. This truth is illustrated to us also in another way. Jesus said that the terms of discipleship were, first, self denial; second, cross bearing; and third, obedience. (Luke 9:33.) Hence we cannot be followers of Christ unless we put these into practice. When, through the blood of Jesus we have been justified, we are invited to follow Him. Let us see how this is pictured in the tabernacle.

There are two curtains in the tabernacle. The first is called the *door* of the tabernacle of the congregation; and the second, the *veil*. The "door" pictures the terms of discipleship—the surrender of the human will to do God's will. When we have passed this door we have entered into new experiences. Everything is changed. "Old things have passed away; behold all things have become new!" The one who

has come into this condition ceases longer to trust in the mind of the flesh. He submits himself to the mind of Christ, the will of God.

From this new standpoint, as he looks straight ahead, "looking unto Jesus," he sees this "veil," with its beautiful in-worked cherubim. Looking steadfastly at these cherubim, he finds that they have so influenced him that they have become his own. The things they picture have developed in his life. He has become Christ-like. As the passing of the first curtain shows his acceptance of the terms of discipleship, so the passing of the second means the fulfilling of those terms. He has been "faithful unto death."—Revelation 2:10.

In the *holy* of the tabernacle there were three pieces of furniture, and their location is significant. These three things represent the same church class in three distinct phases of their lives as Christians. These three things are the *lampstand*, the *table* and the *golden altar*. The lampstand is located on the south side of the holy. North represents the heavenly side, and south the earthly side. Because the lampstand is on the south side does not mean that that which it represents is earthly, but illustrates the Church as recognized from the earthly viewpoint. The apostle says: "We are judged according to men, in the flesh (that is how the world sees us), but according to God, in the *spirit*." — 1 Peter 4:6.

Does the world see us who have taken the name of Christ, as holding Him forth? Every one of these lamps has a wick through which oil must flow in order to have light. This wick represents the flesh of the Christian, and the oil represents the holy spirit. Now as the Christian allows the holy Spirit to operate in his life a light is produced that shines on to glorify Christ. But in the process of giving light, that light produces a carbon that would interfere with the lamp's bright shining; and so the priest must use the shears to trim the wick. Something similar occurs within us. As we follow on to know Christ, there may be evidence in our life of certain things that would hinder our being bright lights. The more clearly we see Christ, the more do we recognize our defects. Then the shears experiences, sometimes painful, must come to us to remove the carbon—our defects.

Paul indicated that he rejoiced to have the shears applied to him, saying, "we glory in tribulation, also knowing that tribulation worketh patience, patience experience, and experience, hope; 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".

The shears may also illustrate the Bible, the Word of God. It is like water that washes us clean. "Washed by the water of the Word." (Eph. 5:6) Jesus prayed: "Sanctify them through thy truth." (John 17:17). Thus we are both by God's Word and the experiences of life, made to shine more brightly, that we may glorify God in our bodies. (1 Cor. 6:20.) This then is the purpose of our life as Christians, to so live that we may show forth the glory of Christ.

THE FACT FINDER

Do Children Go To Heaven?



QUESTION: Please explain Luke 18:16, 17. Does it mean that children go to heaven when they die?

ANSWER: The Scripture in question reads as follows: "But Jesus called them unto Him, and said, Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God. Verily I say unto thee, Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein."

There is no justification in this passage for the erroneous thought that all infants go immediately to heaven at the moment of death. As a matter of fact, Jesus is not even talking about heaven! It is the "Kingdom of heaven"—called in this particular text the Kingdom of God — to which He refers.

The Kingdom of heaven is none other than the long-promised Kingdom of God that is eventually to be established on the earth. Jesus will be the chief one in this Kingdom — the Head over His body members, the church, which are to be joint-heirs in His thousand-year reign. When Jesus was raised from the dead He was highly exalted — to the divine nature — and given a name which is above every name. Those who are to reign with Him are likewise to be highly exalted — "Unto us are given exceeding great and precious promises, that by these we might become partakers of the *divine* nature." — 2 Pet. 1:4.

As both Jesus and His church will be heavenly, or spirit beings — although exercising their Kingdom powers on the earth — the new Kingdom is in many texts styled the "Kingdom of Heaven." It is also called the Kingdom of heaven because it will be of God. But, will Jesus, the new spiritual Ruler of the earth, have all the infants that have ever died, associ-

ated with Him in His kingly office? Certainly not! What then does the passage mean?

Just before making this statement concerning the children, Jesus had related the parable of the Pharisee and the publican. In the parable the pharisee assumed a very exalted opinion of himself, which is made very apparent by contrast with the humble attitude of the publican. Then the infants were brought unto Jesus, and when the disciples rebuked Him for giving them attention He said, "...of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a *little child*, shall in no wise enter therein."

By connecting these words with the thought just emphasized in the parable of the Pharisee and publican, it is not difficult to understand what Jesus means. The thought is that only the humble, the child-like and teachable, will be joint-heirs with Jesus in His Kingdom. Those who profess to be Christians and assume a Pharisaical attitude will not have the opportunity of reigning with Christ.

"Humble yourself therefore under the mighty hand of God, that He may exalt you in due time" (1 Peter 5:6), is the way the inspired apostle puts it. According to the parable this humility before the Lord seems to be particularly along the line of a proper estimation of our attainments in respect to righteousness. A "better than thou" attitude will keep otherwise noble people out of the Kingdom of God.

But what about the infants? Are they to be lost forever? No, thank God, they will not be lost forever. God has made a wonderful provision for all the infants — and grown ups too, for that matter. This provision is that of a resurrection from the dead. There is a precious promise in

Jeremiah 31:15-17, which in Matthew 2:17, 18 is applied to the children that Herod ordered slain in his attempt to destroy the child Jesus. The same promise undoubtedly applies to all who die in infancy, and to all mothers who thus are deprived of their children. The promise reads:

"Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children refused to be comforted because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and *they shall come again from the land of the enemy*. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Note that this promises a return of children to the earth—"to their own border" —not a transfer to heaven. They will come back, not from heaven, but "from the land of the enemy"; namely, the tombs. The thought that infants go to heaven at death, and become little angels, may be interesting to think about as a fairy tale; but upon serious reflection it is not much of a hope to feel that one's baby girl or baby boy must forever remain an infant — even an angelic infant — simply because it died in babyhood.

How much better is God's true provision; which is that of a resurrection from the death condition—symbolized by sleep—with the opportunity of growing to maturity as other children, and taking their rightful place among the people. Mothers and fathers also will be resurrected, and will undoubtedly have the opportunity of caring for their very own — "for thy work (in bringing the children into existence) shall be rewarded." What a glorious hope, for both parents and children!

A New Nation.

QUESTION: *In Matthew 21:43 we read: "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." What "nation" is here referred to? Recently it has been suggested to me that the nation made up of the ten tribes of Israel, who it is claimed were not in Palestine during the Lord's first advent, is the one meant here. Is this the correct interpretation? Please explain.*

ANSWER: There seems to be no room for guesswork or speculation as to the meaning of this Scripture, or what nation is referred to in the parable. In verse 42 Jesus refers to Himself as the "stone which the builders rejected." The "builders" here referred to are undoubtedly those composing the Israelitish nation, which was centered in Palestine at the time of our Lord's first advent. Israel as a nation rejected the Lord—and all twelve tribes were implicated in this national sin. Jesus was the rightful King of all Israel, and not merely of the kingdom of Judah.

However, there were a few *faithful Israelites* who did accept Jesus. An interesting account of one of these is given us in John 1:47-51. These verses tell of Nathaniel, of whom Jesus said, "Behold an Israelite indeed, in whom is no guile." Because of Jesus' miraculous recognition of Nathaniel this good Israelite said, "*Rabbi, thou art the Son of God; thou art the King of Israel.*"

Nathaniel was not a prophet. He was merely speaking from the standpoint of the things which already existed. He knew that the natural seed of Abraham that dwelt in Palestine at that time were properly identified as the *nation of Israel*. Recognizing Jesus as the Messiah, he properly assumed that He would become King of the Israelites. This leaves no room then for the erroneous supposition that only the Judah Kingdom was implicated in the rejection of the Messiah, and that then the Kingdom of

God was given to the ten remaining tribes.

The Apostle Paul corroborates this fact further, in the 11th chapter of Romans. He shows that a "remnant" of all Israel, such as Nathaniel, did indeed accept the Messiah, but that the rest were blinded. That Paul is not using the term Israel in the generic sense is shown by the fact that he makes a comparison of Israel's national condition at Jesus' first advent, with the prior condition of the nation back in the time when Ahab was king of the ten-tribe kingdom. As there were in Ahab's day more than seven thousand of Israel who did not bow the knee to Baal, so in Jesus' day there was a faithful remnant who obtained that for which every true Israelite diligently sought.

Paul says, "Even so then at this present time also, there is a remnant to the election of grace." (Roman 11:5) Compare this with verse 7: "What then? Israel hath not obtained that which he seeketh for; but the election (the remnant) hath obtained it, and the rest (of the Israelites) were blinded." There is no mistaking the apostle's meaning in these verses. A wonderful line of promises had been given to the natural seed of Abraham. These promises were all centered in their coming Messiah. They, as a nation, were to be associated with their Messiah as co-blessers of the world; but when the Messiah actually came they rejected Him—all except the faithful remnant — and the unfaithful ones were for the time being cast off from divine favor.

What nation is it, then, to whom the Kingdom of God is given? Ah, it is a *new* nation, made up of New Creatures in Christ, the Messiah. This new nation is composed of both Israelites and Gentiles, because Gentiles have been brought in to take the places of the cast off Israelites. (Rom. 8:17-20). This new nation to whom the Kingdom is given is specially referred to in 2 Peter 2:9, as follows: "But ye are a chosen generation, a royal priesthood, an holy nation, ... which in time past were not a people, but are now the

people of God; which had not obtained mercy, but now have obtained mercy."

Jesus adds His testimony also. Speaking to a few of the faithful remnant of Israel, to which afterward were to be added the necessary number of Gentiles, He said, "Fear not, little flock, it is the Father's good pleasure to *give you the Kingdom.*" This leaves no doubt as to whom the Kingdom of God is to be given. The "little flock" to whom the Kingdom is given will consist of 144,000—spiritual Israelites.

Because of the fact that there was a faithful remnant of all twelve tribes of Israel who accepted the Messiah and gladly came into line for the chief blessings promised to the "seed," the Lord carries the name Israelite right over into the Gospel age; and, in the book of Revelation particularly, He gives recognition to all twelve tribes of Israel in the formation of the new nation. (Rev. 7:4-8.) It is noteworthy that nowhere in the New Testament is any recognition given to the fact that formerly there had been a breach between the tribes of Israel.

Paul tells us that the law was given to *Israel* until the "seed of promise" should come. Jesus was that seed; and the church are to be joint-heirs with Him. Hence the importance of all former arrangements fades into insignificance except as types and pictures—when compared with the glorious privilege now offered us of becoming a part of the real "seed" of Abraham — this new nation to whom the Kingdom was to be given.

And note the fact that the Kingdom was to be given to a "*nation bringing forth the fruits thereof.*" No one will dispute the fact that Jesus is the Head of this Kingdom. Jesus said that His Kingdom was not of *this world*. He also said that if His Kingdom were of this world, then would His soldiers fight—just as do the soldiers of all worldly kingdoms. This would preclude the possibility that any earthly nation, from Jesus' day down to the present time

could be the one to which the Kingdom of God is given. No, no, it takes more than mental gymnastics of this kind to prove that the "divine right of kings" exists in any of the "kingdoms of this world."

No nation on earth, from Jesus' day to the present, has ever "brought forth the fruits" of God's Kingdom — which are joy, peace, longsuffering, brotherly kindness, and love. All nations of earth have selfishly sought to gain their own ends, by fair means or foul. None have hesitated to use armed force, contrary to the principles of Christ's Kingdom, whenever it was thought advisable. The mightiest of the nations of earth have been built up principally by the force of arms.

About all warfare of professed Christendom, of course has been carried on in the name of Christ; but this doesn't mean that Christ sanctioned it. Surely no one would want to claim that "the fruits of the Kingdom of God" are represented in such sinister things as the forcing of opium upon the Chinese, as was done by the British empire. Surely the so-called "holy wars" of the middle ages were not the fruits of the Kingdom of God. And surely the millions of unemployed and starving in every nation today do not represent the fruits of the Kingdom of God.

Thank God, however, the real Kingdom is coming; and the blessings of that Kingdom will be "the desire of all nations." (Haggai 2: 7.) It is the glorious privilege of the Christian today to aspire to a place with Jesus in that Kingdom. May such a prospect eclipse every other issue in the life of those who are endeavoring to follow in the footsteps of Jesus.

Third Part Through the Fire

QUESTION: *Please explain Zechariah 13:8, 9, which says, "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire and will try them as gold is tried; they shall call on My name, and I will*

hear them; I will say, It is My people; and they shall say, The Lord is my God."

ANSWER: Most Bible Students agree that the "fire" referred to in this passage is symbolic of the great time of trouble with which this age will end; and that the "third part" of the people who are brought through the fire are those of the world of mankind who will live over into the new age and be among the first to receive the blessings of the new Kingdom. This seems reasonable! at least other passages of the Bible use similar expressions when referring to what appears to be the same circumstances.

For example: In Zephaniah 3:8, 9, we are given a prophetic picture of the ending of this "present evil world," symbolically described as the "earth", and this symbolic earth is pictured as being destroyed by the "fire" of God's jealousy. That it isn't a literal fire that will destroy the literal earth is evident from the fact, as shown in Zechariah's prophecy, that a certain number of people come "through the fire" without being destroyed. Concerning these who are not to be destroyed, Zephaniah agrees with Zechariah, and says that God will "turn to them a pure language, that they may all call upon the name of the Lord (even as Zechariah says), to serve Him with one consent."

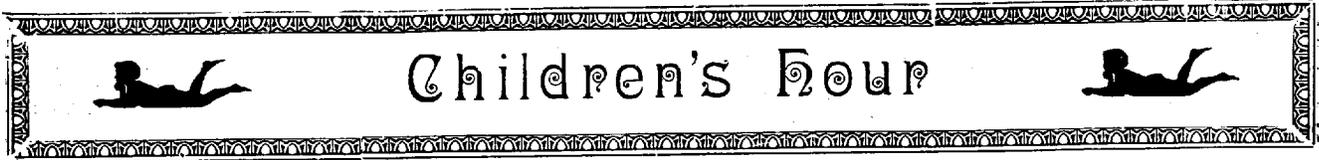
Jesus said that the trouble with which this age will end is to become so severe that "unless those days are shortened" no flesh will be saved. The implication is that the days of trouble will be shortened in order that some flesh *may* be saved. Those who will be thus saved evidently are the ones who are to be brought through the symbolic fire. Eventually, even those who are destroyed in the time of trouble will be brought forth in the resurrection and will then have an opportunity of becoming God's people. Let us not think too much about the trouble, but continue to rejoice in the fact of the blessings which are to come beyond the time of trouble, when the Kingdom of Christ is fully established. — See Rev. 21:4.

Foolish Disciples

QUESTION: *In Luke 24:25 we read, "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Are we to understand that by these words Jesus meant to imply that one would be foolish if he believed all that the prophets have said?*

ANSWER: These words were spoken by our resurrected Lord to the two disciples who were on their way to Emmaus. An examination of the account shows clearly that what He meant was that the disciples were foolish for, having *failed to believe* all that the prophets had said. Verses 26 and 27 read, "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Earlier in the account we learn that these disciples had related to Jesus their experiences of the past few days, and of their dismay over the fact that the One whom they had accepted and followed as the Messiah had been cruelly put to death.

The disciples' own words reveal the fact that they had not actually grasped the meaning of many of the prophecies of the Old Testament, especially those which had foretold the suffering and death of Jesus. Hence it was that the resurrected Jesus sought to comfort His disappointed followers, He did so by pointing out to them that the prophets of old had foretold Christ's suffering and death, as well as the glories of His coming Kingdom. It was because the disciples had failed to note this important line of prophecy that Jesus referred to them as "fools" and "slow of heart." Certainly Jesus would not have called the disciples fools for believing the prophets, and then proceed straightway to explain all the prophecies to them in an effort to dispel their bitter disappointment. Many still fail to believe *all* that the prophets have said; but today the Kingdom promises are the ones overlooked.



DANIEL IN THE DEN OF LIONS

UNCLE Eb," asked Peter, as we came together for our Bible story, "I'd just like to make a guess what the story tonight will be about. May I?"

"I have no objection in the world," said Uncle Eb.

"Well, then, I'll guess it will be about Daniel in the den of lions," replied Peter.

"And a very shrewd guess at that," returned Uncle Eb. "It shows me that you already know a good deal about the Bible stories. I have told you about the three Hebrews in the fiery furnace, and about Nebuchadnezzar's dream and the great image which he saw; so now naturally the next thing should be about the den of lions.

"But first of all, let me ask, how many of you have ever seen a lion?"

"All hands are up. Why, yes, I should have remembered that you have all been to the Zoo. Then there also was that circus parade a year ago, and I believe you all saw the two big lions they had in one of the cages. They looked mild and quiet enough there, but they are not always that way in their native haunts. A traveler from Africa tells that one night his camp was surrounded — or seemed to be surrounded — by many lions, and it looked to him as though he and his fellow travellers would not come out of there alive.

"Probably you also have read or heard about Doctor Livingstone in Africa, and how he was wounded by one of these savage beasts and narrowly escaped with his life. The very roar of the lion is extremely terrifying, and some of the animals of the jungle are so paralyzed by it that they become an easy prey to their enemy."

"Uncle Eb," asked John, "is that what the Bible means when it says that Satan goes about like a roaring lion, seeking whom he may devour?"

"That word picture is a very good one," answered Uncle Eb. "As the lion's roar puts terror into the hearts of the other animals who are not strong enough to cope with him, so does Satan try to frighten people.

"When they get a knowledge of the truth and stand up for it, the evil one tries to intimidate them into taking another course. He thinks that if he points out how hard the road will be for them, they'll surely not attempt to walk the Christian way. And so he makes a big noise or commotion against God's people. But God's Word says, 'Resist the devil and he will flee from you; draw nigh to God, and He will draw nigh unto you.'"

"But I'd rather hear about Daniel in the den of lions," insisted Eva.

"Bless your heart, my child, you certainly shall hear about it. I guess you think we are a long time coming to it," smiled Uncle Eb. "You see, I want you to realize how terrible lions are, before I start, so that the story will prove all the more interesting.

"The Persians under Cyrus the Great, had conquered Babylon; and King Darius was the new monarch of the realm. Over the whole kingdom he placed a hundred and twenty princes, and over these were three presidents, of which Daniel was the chief. So you see, Daniel was next in power to the king himself.

"As all great men have their enemies, so had Daniel. I suppose that a good many were jealous of him and of his great power. In the first place, he was not a native of either Babylon or Persia; but had been taken as a captive from the land of Judah in the time of King Nebuchadnezzar. He had foretold the doom of Babylon, by interpreting the miraculous handwriting on the palace wall of king Belshazzar; so no doubt his fame had gone abroad. Then too, his wisdom was so great that all who came in contact with him could see it. There was no better man for the position he occupied. The king knew this, and so also did Daniel's associates.

"But as I have said, some of the princes were jealous of Daniel and tried to find some fault against him, so they could accuse him before the king. But try as they would, they could not find a single fault in Daniel. Then it was that they put their heads together and schemed to accomplish their purpose in another way.

"Daniel was accustomed to pray to the true God; and he made no secret of the matter, so the others knew it. Now what do you suppose these crafty enemies of his did? They went to the king and told him that the presidents of the kingdom, the governors, the princes, the counsellors, and the captains had consulted together to have a new law made, which would provide that whoever would ask any favor of any god or any man for a period of thirty days, except of the king, should be cast into a den of lions. So they asked the king to sign his name to this decree of pretended "loyalty," which would make it a law to go in force at once throughout the realm.

"Now Daniel knew exactly what the princes were aiming to accomplish by this decree. He also knew that if he were caught praying to his God, his fate would be sealed. So then what was he to do? What would you or I have done under the same circumstances? Perhaps another person than Daniel would have reasoned to himself, 'Well, I guess God won't

mind if I do not pray to Him during this short period of thirty days. He knows that I love Him just the same, even if I don't say a word to Him about it. It would be foolish for me to needlessly risk my life. But I can keep on thinking about God in my heart, and can read about Him and meditate on His goodness. No one can keep me from doing these things, and then I'll be safe.' But Daniel did not reason like that at all, for he was not that kind of a man.

"Then what did he do? He went into his house, and with his windows wide open in his room toward Jerusalem, he kneeled down on his knees three times a day and prayed and gave thanks to God, just the same as he had done before the decree was made.

"Of course his enemies were watching him, and they came upon him and found him praying to the Lord contrary to the law which had been made. Then they hurried off to the king and laid the whole matter before him. They said, 'O king, didn't you sign a decree that every man that shall ask a petition of any God or man within thirty days shall be cast into a den of lions?' And the king said, 'That is indeed true, according to the law of the Medes and Persians, which does not change.'

"'Well then,' they replied, 'we have a case to bring before you.' It is about that man Daniel whom you have made the head of all the princes over the whole kingdom. That man does not obey your law. We came upon him and heard him praying to his God. In fact he did it so that he could be heard by people passing outside his home, thus encouraging others to be disloyal to thee, O king. So you see, O king, that he has defied you, for he prays in a loud voice to his God three times a day.'

"Well now the king was in trouble, indeed. Evidently he had not thought of Daniel when he signed that decree; and Daniel was his special favorite. He now could see how wickedly the trap had been laid for his friend and counsellor. As the saying is, he was in a hole, and he did not know how to get out of it; for no decree of the Medes and Persians could be changed, even by the king himself.

"So King Darius had a big worry on his mind. He thought the affair over in all its details. Daniel had been caught breaking the law. There was no use in denying it. It would be useless to advise Daniel to try to escape from the snare in which he was caught, for Daniel, being a brave man, would of course refuse to do so. The king could not ask advice of the princes, because they were against his favorite and were only too eager to see him put to death. Well, well, even kings can get themselves into trouble at times, and this king was in a whole peck of it—yes, even a couple of pecks; for with all his power he could not save this righteous man.

"There was only one thing to do, and that was to carry the decree fully into effect. So the command was finally given to cast Daniel into a den of lions. Accordingly this was done. And the king spoke sympathetically to Daniel, and said to him, 'Thy God, whom thou servest continually, He will deliver thee.' At least he hoped for the best.

"Then a stone was brought by the officials and placed at the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, as was customary. Then the king went to his palace and passed the night fasting. He could not sleep for thinking of his good friend among the lions, and he would not permit any music to be played by any one in the palace. That must have been a hard night for the king to pass. I'm sure he spent a far worse night than Daniel did. How he must have longed for the morning so that he could see if his favorite was still alive. Well, all things must come to an end; and that long night finally went by. Ultimately the golden morning light came in through the window of the palace. So the king arose from his bed, and hastily went to the den of lions.

"And what do you think he found? There was Daniel standing among the lions, unharmed! Then the king cried out and said, 'O Daniel, servant of the living God, is your God whom you serve continually able to deliver you from the lions?'

"And Daniel replied to the king, 'O king, live for ever. My God sent his angel and shut the lions' mouths, so that they have not hurt me in any way; because I was innocent of any wrong-doing, nor have I at any time injured you, O king.'

"O what a sight that must have been, to see that one man standing down there among all those savage beasts of the jungle, and not one of them making any attempt to attack him! Truly the king had never beheld such a sight as that before in all his life.

"And how glad now must have been the heart of the king! He must have embraced the kindly old Daniel when he came forth from the den unharmed and happy. It was a wonderful victory. Daniel had stood for God, and God had sent his angel to stand beside Daniel and protect him. The king fully realized what had taken place. There was no chance or accident about the affair, it was a miracle of a most remarkable kind, which only Jehovah the true God can perform.

"Then the king issued another decree. He commanded that all those enemies of Daniel who had accused him should now be taken, and thrown into the den of lions. This was done; and the lions attacked them before they even got to the bottom of the den. They were all devoured by the lions.

"Then King Darius wrote unto all provinces of the realm, saying: 'Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast for ever, and His Kingdom that which shall not be destroyed, and His Dominion even unto the end. He delivers and rescues, and He works signs and wonders in heaven and in earth, who has delivered Daniel from the power of the lions.'

"Uncle Eb," asked Ruth, "would God save us now if we were cast in among lions?"

"I cannot answer your question, Ruth," replied

(Continued on page 32)

* International Sunday School Lessons *

THE CHRISTIAN AS TEACHER.

—December 9.—

Acts 18:24-28; Matt. 7:24-29.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

This man was instructed in the way of the Lord; and being fervent in the spirit, he came and taught diligently the things of the Lord, knowing only the baptism of John.

And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

And when he was disposed to pass into Achaia the brethren were, exhorting the disciples to receive him; who, when he was come helped them much which had believed through grace.

For he mightily convinced the Jews, and that publicly, proving by the Scriptures that Jesus was Christ...

* * * *

Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him to a wise man who built his house upon a rock;

And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of Mine, and doeth them not; shall be likened unto a foolish man, who built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

And it came to pass when Jesus had ended the sayings, the people were astonished at His doctrine;

For He taught them as one having authority, and not as the Scribes.

GOLDEN TEXT: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." — 2 Tim. 2:15.



HE great dispensational truth due in the Apostles' time was that Jesus was the Christ whom the prophets had foretold should come. Rome, the mistress of the world, had her many deities, all of which found a place in the religious life of the people. The Jews believed

on one God, and were taught that in due time He would send the Messiah of promise, who was to deliver Israel from the Roman bondage and establish His rule throughout the earth, making Jerusalem the capital of His realm. Every orthodox Jew believed this. It was indeed the hope of that nation.

That Jesus, the crucified Nazarene, was this Christ of prophecy, was an astounding thing to propose to that generation. To be sure, He had performed miracles, but so had the prophets. Had He been the Christ He would not have allowed Himself to be put to death, was their argument. Furthermore, to accept such a theory as the Messiahship of the lowly Jesus, was a blow to their national pride. It required marked boldness, rare courage, great zeal and utmost faith in the heart of anyone in that day to cause him to openly proclaim the fact that the Christ had come and had fulfilled the prophecies concerning Him.

Yet this is what Apollos did. He had not been chosen by Jesus to be an apostle, as were the twelve. There doubtless were many things in the gospel he did not yet understand; and he was familiar with only one kind of baptism, viz., that of John; but he knew and believed the Scriptural promises concerning the Messiah. He had read all that had been written about Christ, and he had the discernment to see that these various Scriptures had been fulfilled in Jesus. That was the one great outstanding fact to proclaim; and in the spirit of joy over the fact that he himself had the truth, he zealously went forth to proclaim it.

Apollos accepted Christ's sayings and obeyed them. He knew that Jesus had commanded His disciples to go out into the world and preach the gospel for a witness. Jesus had said there was to be a certain "fishing" for men.

Apollos had joined that fishing business. It meant for him privation, toil and hardship; but it also meant the blessing that comes from above, as well as the hope of glory, honor and immortality in the heavenly Kingdom. Hence with him the proclaiming of this message was not an avocation but a vocation.

Those, who, like Apollos, Stephen, Silas, and others, put first the Kingdom of God and His righteousness and exemplify in their lives the great principles enunciated by Jesus, are compared by the Master to a man who built his house upon a rock. He knew something about the roughness of the elements, and would take no chances.

And this man's wisdom and foresight were fully justified; for in time a great storm arose, the waves rolled high, and the forces of destruction beat upon that house; but it stood there immovable and staunch, for it was founded upon a mighty rock. And such indeed is the real Christian. He can weather the storms of life and finally come off uninjured and triumphant, through the grace and blessing of the Most High.

But some there are who take a more convenient way. A sandy foundation looks preferable to them — something that can be leveled off without much effort; yes, something else in the place of stern truth and its service. But under the severe testing of the elements their structure soon crumbles away, and nothing is left. Truly, "other foundation can no man lay (that will amount to anything), than that which is laid, which is Jesus Christ." He will support our lives when all else fails.

QUESTIONS:

What was the great doctrine proclaimed by Apollos in his ministry?

What advantages had Apollos in his work?

What is the importance of a good foundation?

How could one's life's foundation be sandy?

THE CHRISTIAN AND THE LORD'S SUPPER

Dec. 16.—1 Cor. 11:23-34

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night that He was betrayed took bread;

And when He had given thanks, He brake it, and said, Take, eat, this is My body, which is broken for you: this do in remembrance of Me.

For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come.

Wherefore, whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we would not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarry one for another.

And if any man hunger, let him eat at home; that ye come together not unto condemnation. And the rest will I set in order when I come.

GOLDEN TEXT: *For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come.*—1 Cor. 11:26



WONDERFULLY simple and beautiful was the supper which Jesus instituted as a memorial of His death—a death not only for our sins but also for the sins of the whole world. Great men of the world do not remind others of their value to mankind by their death; and if the death were one of shame, this would be still less likely to be the case. Some of earth's potentates have had medals struck commemorating some illustrious deed performed in their career. Truly no one had ever done such great deeds as Jesus, yet He did not even suggest a memorial of them, but did institute a memorial of His death.

Yet in God's estimation Jesus' death was the mightiest of all the

works done by Him; and the followers of the Master can also to a large degree appreciate His wonderful sacrifice. In fact this is the great truth on which they chiefly feed; to them it reveals "love divine, all love excelling."

For centuries the Jewish people had had their Atonement Day in the fall of the year. At that time certain animals were slain, and these pictured greater sacrifices of the future. Each springtime the Passover lamb was killed. That this was typical of Jesus and His death the Apostle Paul intimates when he says, "Christ our Passover (lamb) is sacrificed for us; therefore let us keep the feast . . . with the unleaven bread of sincerity and truth."

The typical feast was celebrated for a long time as a memorial of the national deliverance of the Jews from Egyptian bondage. Then the Master, the great antetype of the High Priest of Israel in his sacrificial robes, instituted the antetypical feast, at which some are to this day feasting on the mighty truth of the shed blood of the Son of God.

At the emblematic love-feast given to the Christian the elements of bread and wine are recognized to represent the body and blood of Christ. Catholics are taught that these emblems are the real body and blood of the Saviour. But Jesus has no earthly, physical body and blood now.

As water is used as a symbol in performing the rite of baptism, so natural elements of bread and wine are used in this feast, the observance of which was enjoined on the disciples by Jesus Himself. The real feast is one of truth, which goes on every day of the year. The sacramental wine symbolizes the Master's shed blood, and tells us that He poured out His life for the world. The broken bread impresses on our minds the fact that His human body was sacrificially broken for us and for all men, to be revealed to the world in due time.

The Lord's Supper should be celebrated only by those who are consecrated to do the Lord's will and are set apart to the divine

service; for the feast has the further significance of indicating that the Lord's followers also die a sacrificial death. This is why the apostle says, "The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread."—1 Cor. 10:16, 17.

Just as Jesus was willing to be broken in sacrifice and service, so should His followers be. The great proposition of the Scriptures is, "If we suffer (with Him) we shall also reign with Him; if we be dead with Him, we shall also live with Him." Such are the express terms by compliance with which Christ's followers can finally win "glory, honor and immortality" in the Kingdom. This is indeed a strait and narrow way the end whereof will be glorious in the highest degree.

QUESTIONS

When was the typical Passover lamb slain? What did it typify?

Why did Jesus institute a memorial of His death?

What does it mean to eat and drink unworthily? Who is worthy?

Compare the emblematic feast of the Christian with the real feast.

What does it mean to suffer with Christ, and also to die with Him?

THE BIRTH OF JESUS

Dec. 23—Luke 2:8-19

And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth into Judaea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David).

To be taxed, with Mary, his espoused wife being great with child.

And so it was that while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn

Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

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

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

Glory to God in the highest! and on earth peace, good will toward men!

And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see the thing which is come to pass, which the Lord hath made known unto us.

And they came with haste and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

GOLDEN TEXT: *Glory to God in the highest, and on earth, peace, good will toward men.—*

Luke 2:14.



HE events and incidents connected with the birth of Jesus are of the greatest interest to all Christians. In the first place, it had been foretold that He would be born in Bethlehem. This fact was well known to the Jewish Rabbis; and they, too, had stated their belief to be that the time was about ripe for the fulfilment of the divine prophecy concerning the Messiah; for the special "seventy weeks" predicted by Daniel the prophet was drawing to a close.

Matthew's account of Jesus' birth tells of certain wise men who had come from the east. These came to the court of Herod, for he desired to speak with them about the mission they were on. Having learned from the chief priests and scribes where

Christ should be born, he told the eastern sages to go and search diligently till they found the child and then to return and bring him word, saying that he also would go and worship Him. But the magi, being warned of God in a dream, returned to their own country by another route. Actually Herod sought to kill the child, but he was foiled in his evil purpose.

Behind Herod in his murderous intent was Satan, who must have seen in Jesus the mysterious "Seed" of promise, that was to destroy Satan and all the powers of evil in due time. Hence the great adversary made up his mind to get in the first blow. If he killed Jesus, he thought that would be the end of the matter. But in spite of his wily scheming, Jesus was preserved.

There is a majestic simplicity and beauty about the birth of Jesus. Had He been born in a palace, His birth would have been announced by the methods then employed for making such things known. But He was born in a manger, in a shed used for sheltering cattle. His appearance on earth was not made known by heralds of any earthly king's court, but was announced by the angels of the eternal God of the universe. The angels of heaven bore the good news to humble shepherds, out in the fields, under nature's great canopy, in the silent night. And the lowly keepers of the sheep "were sore afraid."

But the angels reassured the men before them, telling them that there was nothing to fear, but that on the contrary here was something to cause the greatest rejoicing. It was a matter of great joy: "Good tidings... which shall be unto all people." Then there was a multitude of the heavenly host praising God and saying, "Glory to God in the highest! and on earth, peace, good will toward men." This translation, however, is disallowed by the Greek text, for the word for "good-will" is the noun *eudokia*, and is in the nominative case. So then, the proper rendering is, "Peace, good will toward men";

or, as Dr. Wilson expresses it, "among men."

The angel's message therefore points to a time when peace and harmony and love shall come to the human race. This is in perfect keeping with the refrain sung by the Old Testament prophets, who in their God-given vision of the future foretold of an era when strife and wars, bitterness and dislike, injustice and oppression, sin and death, should all be done away, and when Christ should reign "from sea to sea, and from the rivers unto the ends of the earth." At that time the whole world will realize the meaning of the angelic chorus at the nativity of Jesus; for men shall see this wonderful prophecy fulfilled before their eyes in that bright, glorious day.

QUESTIONS

Why were "all men in expectation of the birth of Jesus at the time when it took place?"

What is the significance of the gifts which the wise men brought to Jesus?"

Why should Satan want to kill the infant Saviour? What human instrument did he use?"

Define the "good tidings of great joy." When will this be to all people?"

Quote prophecies showing that peace on earth and good will toward men will be one of the glorious features of the divine Kingdom on earth.

TESTS OF A CHRISTIAN

Dec. 30—1 John 5:1-12

Whosoever believeth that Jesus is the Christ is born (begotten) of God; and every one that loveth Him that begat loveth him also that is begotten of Him.

By this we know we love the children of God, when we love God, and keep His commandments.

For this is the love of God, that we keep His commandments; and His commandments are not grievous.

For whosoever is born (begotten) of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is He that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth.

There are three that bear witness in earth, the spirit, the water and the

blood; and these three agree in one.

If we receive the witness of men, the witness of God is greater; for this is the witness of God, which He hath testified of His Son.

And this is the record, that God hath given to us, eternal life; and this life is in His Son.

He that hath the Son hath life; and he that hath not the Son of God, hath not life.

GOLDEN TEXT: *Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth Him that begat loveth him also that is begotten of Him.*

—1 John 5:1



THIS is the begetting by the spirit or power of truth that is the start of the new life in the Christian.

This is the life of faith. It means a new set of hopes, aims and ambitions. As the apostle expressed the matter, "If any man be in Christ Jesus, he is a new creature; old things are passed away, behold, all things are become new."

Everything must have its start. As the seed germinates in the ground even so the germination of the truth seed takes place in the mind of the Christian. The new plant feeds on the great promises and assurances of God's Word. The result is, "First the blade, then the ear, then the full corn in the ear."

Jesus said to Nicodemus, "Except a man be begotten again, he cannot see the Kingdom of God." The Greek word translated "see" here is *eidon*, and signifies to see with the eye of the understanding, to realize the meaning of. This leader in Israel utterly failed to grasp the great truth that the Master placed before him, for he thought that Jesus spoke of natural birth. And from that day to this it has been given to but few persons to properly understand this matter.

In this fifth chapter of 1st John, there is one verse which the Revised Version and other versions have left out. It reads: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." This verse is believed by great authorities to be a spurious passage, for it is not found

in the oldest manuscripts of the Bible.

Its very absurdity is clearly manifest; for who could imagine such a thing as the Father, the Son, and the holy spirit (the word "Ghost" is incorrect) bearing witness to the fact that Jesus is the Son of God, in heaven? No such witness would ever be required in heaven, for all the angels know of the relationship of Jesus to the Father. In fact we are told that "even the devils believe and tremble."

John says, "Every one that loveth Him that begat loveth him also that it begotten of Him." Unless the Christian finds himself developing in love for the brethren of like precious faith, he can be assured that there is something wrong with him. Perhaps he did not fully consecrate. If he loves God, he must also love the people whom God has called to be followers of His Son.

In a book called "The New Creation" we find that there are set forth four quarter-marks in the Christian's course. The first of these is duty love, or a proper sense of the value of doing that which is our reasonable service. The second is love for righteousness. The third is love for the brethren. And the fourth is love for all men, even for our enemies. Such love indeed shows the work of grace in the heart. It is the quality of God-likeness.

"He that hath the Son hath life," seems to apply to the life or power of the truth. It does not mean that we have that degree of vitality that animates the body of an angel or spirit being of any kind. Yet we have the resurrection life placed to our credit, if our names are "written in the Lamb's book of life." The apostle says, "We know that we have passed from death unto life because we love the brethren." That is to say, We are no longer numbered in with the condemned world; and if we keep on in the narrow way of love and faith and sacrifice, we shall have immortal life in the Kingdom above.

In the expression, "the spirit, the water and the blood," the

spirit means the power of truth; the *water* symbolizes immersion into Christ; and the *blood* indicates the great ransom sacrifice of Jesus. Truly the testimonies of these three great things agreed in one.

QUESTIONS

What does it mean to be begotten of God?

How does spirit-begetting give one the power to overcome the world?

Why is love considered such an important thing in the Christian life?

Mention the different degrees of progress by which the disciple of Jesus gradually attains to a higher life.

Have we a spark of immortality in us now? What does the Scripture mean by saying, "He that hath the Son hath life"?

PETER'S CONVERSION AND CALL

Jan. 6—John 1:35-42; Mark 1:15-18

Again the next day after John stood, and two of his disciples:

And looking upon Jesus as He walked, he saith, Behold the Lamb of God.

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi (which is to say, being interpreted, Master), where dwellest Thou?

He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day, for it was about the tenth hour.

One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God,

And saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel.

Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea, for they were fishers.

And Jesus said unto them, Come ye

after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed Him.

GOLDEN TEXT: *And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men.—Mark 1:17*



JOHN the Baptist had been used by the great Author of the divine plan of the ages to perform a clearly defined mission. The preaching of John had exerted a drawing influence upon the hearts of some who were ready to learn of Jesus as the Way the Truth and the Life. The drawing power used then was the same power that has drawn God's people ever since; namely, the truth — the knowledge of divine love and compassion manifested toward the sons of earth in the coming of Christ to deliver men from the bondage of sin and death.

It seems strange that the very message which turned some away from Jesus, drew others to Him; yet so it was and ever has been. John had pointed Jesus out to a delegation of priests and Levites sent from Jerusalem, saying that he knew Jesus to be the Lamb of God, by a sign from heaven—the descent of the holy spirit in the form of a dove. But the priests and the Levites evidently were not impressed by the proclamation made by John. Their hearts were not in the right condition for the message. They returned to Jerusalem unbled by what they heard and saw.

When the Master saw the two disciples following Him, He said unto them, "What seek ye?" This was a question of great consequence; it is a question which the Lord puts to all who approach Him and assay to become His followers. Are you seeking to be Christians merely for the loaves and fishes — for some earthly advantage or gain? Do you think that taking upon you the name of Christ will add to your worldly prestige, to your political influence, to your fame, to your personal aggrandizement in a material way? If you are considering this

matter of following Me, you should ponder it with the utmost earnestness, for "except a man forsake all that he hath, he cannot be My disciple." Precious things cost much and this thing is so important that it costs the sum total of all that one has.

The disciples asked Jesus where He was stopping, thus manifesting that they were interested in His words and desired to become better acquainted with Him. He invited them to come along with Him; so they went, and, the time being about four o'clock in the afternoon, they spent the remainder of the day at His abode. What words fell from His lips during those precious hours we are not told; but at any rate they were convinced of His Messiahship. And thus it is with all who seek the Lord in sincerity and in truth. They come to know Him, and then they come to know His will for their lives.

John and Andrew both had brothers, and the implication seems to be that they both went forth to find their brothers to bring them to the Lord. However, we are definitely told that "Andrew first findeth his own brother Simon." This was a good thing for him to do, and it furnished a fine illustration of how those who have found the truth ought to act. They need not deem it necessary to go to some distant country in order to let their light shine, but should think of their neighbours and friends, and should carry the good news to them as soon as possible.

The disciples did not simply gather up a lot of information from Jesus and then go out and pose as wise ones among their friends, causing the latter to open their eyes wide with amazement at their superior knowledge. We have known some to do thus with the Harvest truth. We must remember that the one purpose of the truth is to bring people to their Lord and Saviour. God's true witnesses are very humble; they have no wish to magnify themselves, but their desire is to show forth the praises of their God. They know that they did not manufacture the truth, but that it has

come from the great Giver of every good thing.

When Peter came to the Lord, "Jesus looked upon him." He read him. He knew that this disciple, though impetuous, had sterling qualities of heart. So He called him Cephas (a stone). He became one of the most faithful and noble of those "fishers of men" whom Jesus called.

QUESTIONS

What was the great drawing power that God used in dealing with the first disciples? What is the power He uses today?

What was the first thing Andrew did after being convinced of Jesus' Messiahship? What lesson is in this for us?

How did the truth affect the priests and Levites? How does it affect a class today?

Why did Jesus say, "Whom seek ye?" Does He say this to all who approach Him?

What is the chief business of the Christian?

THE ANGEL'S SONG

I'm glad that Jesus came to earth,
I'm glad the angels sang,
I'm glad that at the Saviour's birth
The joyful chorus rang;
And down the slope of night-girt
years
The music comes to me,
And all my heart receives the song
That tells of jubilee.

"All glory be to God on high,
Good will and peace to men!"
It swells; its echoes never die;
It floods the night again.
And as I harken, hope is here,
Night's pall is cast away;
And breaks life's morn, the Golden
Year,
Full splendors of the Day.

I'm glad to hear the story now,
As in the days of youth;
The sweet old theme, so like a dream,
Yet full of joy and truth.
And so I let the world go by,
With all its care and dearth;
For God will show His love below,
Ere long, through all the earth.

—Contributed



Our Biblical Dialog



GOD'S GREAT GIFT



ALTER: George, I've come in touch with some terrible conditions the last few days, and I'm afraid my heart is going to be very heavy this Christmas, realizing that so many people are destitute. I saw a headline today, and I just can't forget it.

George: Yes, I saw that myself. I heard a famous man tell a story one time, about a poor fellow who hadn't a cent, and had just failed in his efforts to borrow a dime from a prosperous looking stranger. It was at the noon hour, and he remarked to a bystander that to some people lunchtime had arrived, but to him it was just twelve o'clock.

Walter: Yes, I get the point — for some it's going to be Christmas, but for many it will just be December the twenty-fifth. When I was Christmas shopping today and thinking of all these distressing conditions I wished with all my heart that I had the power to sweep from the earth all sin, sickness, sorrow and trouble, and give mankind their hearts desire.

George: Did it ever occur to you to question why God hasn't done that very thing?

Walter: I was afraid to let myself think about it, lest what little faith I had should vanish. We are taught that God is all powerful, all-loving, all-wise, and all-just; and yet look at the evil and sorrow which exist in the earth today!

George: But aren't you willing to admit that if He is a God of wisdom, love, justice and power, that He permits these evil conditions for some good purpose?

Walter: My faith isn't strong enough to meet the question. If God is love, how can He allow these things to exist, when a frail human creature like myself would gladly change things for the better, if I could? And here am I, scarcely able to get along myself, let alone do much for my fellowman. Oh, I really feel rebellious, and all out of sorts when I think about it.

George: Did you ever think that perhaps God has a plan that will take care of all these things which disturb you so much?

Walter: A plan! Why, a plan means something purposed—or, arranged beforehand. I told you I hadn't much faith left, but I have enough to believe that if God really has a plan, things wouldn't be getting worse but would be growing better. No, I don't believe God has a plan, for everything is all out of order.

George: Do you ever make plans for yourself, Walter?

Walter: Certainly. I often plan what I think will bring the best results. I planned to take my vacation during the Christmas holidays, for that suits me better than taking it at any other time.

George: And yet you don't credit Jehovah God with having as much wisdom as yourself.

Walter: Well, now, I wasn't thinking of it in just that way. Of course I know that God is wise above all others.

George: You plan, in order to bring the best results; yet you believe that God hasn't concerned Himself with any plan regarding the salvation and deliverance of the world from sin and death.

Walter: It looks like I'd have to take that back. It does seem more reasonable to think that God has a plan; although if he has, it must be a deeply hidden one. Does the Bible say anything about a divine plan for the welfare of mankind?

George: Yes; in the third chapter of Ephesians, the 11th verse, we are told that God has had an eternal purpose, or plan of the ages, concerning the salvation of the world.

Walter: A plan of the ages! does that mean that God's plan is working out in ages?

George: Exactly; and He accomplishes a specific work in each age.

Walter: That's a new thought to me; that God has a plan, and that it's progressive, working out in ages. Although, now that I think of it, we ourselves don't try to accomplish everything at one time. We plan to do certain things at certain times, to bring the best results.

George: And that is exactly the way the Lord does. We are small, and plan in days; God is great, and plans in ages.

Walter: But if the Bible does speak of a divine plan, just what does that plan mean to us?

George: It means everything to us. It will take care of all earthly conditions. Daniel and many other prophets, tell us it is God's purpose to establish a Kingdom of righteousness here upon the earth, and when that Kingdom comes, God is going to open His hands and satisfy the righteous desires of every living being on earth; as shown in the 145th Psalm.

Walter: The Kingdom of God *on earth*, to satisfy the desires of every living being? I must admit that such words contain real Christmas cheer, if one can only have the faith to believe them in the face of

present conditions. How can it ever be accomplished? How did this world ever get into such a deplorable shape anyway?

George: Your first question, "How can a righteous Kingdom ever be established in the earth, is answered in that same scripture which speaks about God's eternal plan or purpose. Here, I'll read it to you — "According to His eternal purpose, which He purposed in Christ Jesus, our Lord." You see, it is through Christ Jesus that God is to accomplish these wonderful things.

Walter: But I can't see how. Jesus came to earth over 19 centuries ago, and the world is worse off today than ever. We can't get around the real facts.

George: The world is in its present deplorable condition because, back in the Garden of Eden, man disobeyed God and came under the influence of Satan the devil. Before Adam transgressed he was perfect; but after his disobedience God pronounced the sentence of death upon him; and he then became an imperfect, dying man. Hence all his children inherited from him his imperfect and dying conditions; and because of this, the devil easily kept control over the vast majority of Adam's posterity from that day to this. That is why conditions are as we see them on earth today.

Walter: But when God saw how mankind had plunged into sin and death, couldn't He, as a God of love and mercy, have lifted the sentence of death and delivered the human family out of their bondage to Satan? Why let the world go from bad to worse, year after year, for 6000 years before doing anything about it?

George: God could not pardon man and be true to His own law. He is not only a God of love and mercy but is also a God of justice. The Scriptures indicate that the very foundation of His throne is justice; hence He couldn't deliver the human family out of sin and death unless justice were satisfied.

Walter: I really can't see where justice figures into the proposition at all. I only see that *love* and *mercy* ought to have operated for man's relief long ago.

George: Adam was a perfect man, able to keep God's righteous law. But he sinned, and the sentence of death was imposed upon him by divine justice and so, death passed upon all of us as Adam's children. Now, since it was God's justice that sentenced Adam to death, it is logical that if Adam were ever to be released from death it would be necessary for another perfect man to go into death as Adam's substitute, before Adam and his posterity could go free. God's law is "an eye for an eye, a tooth for a tooth, and a man's life for a man's life." A perfect man had sinned — it required another perfect man to become the ransom, or corresponding price, for Adam.

Walter: But where would you find a perfect man? Didn't you just say that all of Adam's children were born imperfect? Then, not one of them

could be Adam's substitute. Justice was demanding something which it wasn't in our power to supply.

George: That is absolutely correct. And this is just where God's love and mercy comes into the picture. When there was no eye to pity and no arm to save, God gave His beloved Son, the man Christ Jesus, to be Adam's substitute, in order that Adam and all the imperfect human family might be ransomed and delivered from death. That man Jesus, who died on the cross was an exact equivalent, or corresponding price for Adam.

Walter: But wasn't Adam created a perfect *human* being? And wasn't Jesus more than that — part human and part *spirit*? How, then, could He be the exact equivalent of Adam?

George: No Walter, when Jesus was born of the virgin Mary, He wasn't part spirit and part human; He was entirely human, but perfect—"holy, harmless, undefiled, and separate from sinners"—because Jehovah God was His Father.

Walter: But wasn't Jesus a Spirit being before He came to earth?

George: Yes He was a glorious spirit being. But when God, His Father, planned that He should come to earth and become the Deliverer of mankind, He gladly divested Himself of all His spirit glory, and humbled Himself to be born as a human babe. He brought none of the spirit nature with Him, otherwise He couldn't have been a corresponding price for father Adam, who forfeited his life through sin.

Walter: I'm certainly glad to have a satisfactory explanation of this matter, George. I never knew why it was necessary for Jesus to be born of a human mother. Then Jesus, as a perfect human being, was qualified to become Adam's substitute in death, and release Adam and His posterity from the reign of sin and death.

George: Exactly!

Walter: Do you know, I never before thought of the part that God had in that transaction. He really must have loved Adam and all the rest of us, to have made such a sacrifice of His own Son on our behalf.

George: Certainly. But perhaps very few properly appreciate the Scripture which says, "God so loved the world that He GAVE His only begotten Son." There is only one way to gain an understanding of Jehovah God, and that is by understanding His plan. He reveals Himself in that way.

Walter: I'm trying to make some headway in that respect, but I'm still not entirely clear. You say it is God's plan to establish His Kingdom here upon the earth, and then the righteous desire of every heart will be satisfied. You say that the sacrifice of Jesus laid the foundation for the establishment of that Kingdom. Yet here we are, 1900 years after the birth, death and resurrection of Jesus, and the world is still in a hopeless condition. The night Jesus was born, an angel sang, "Behold, I bring you glad tidings of great joy, which shall be unto all people." But show

(Continued on page 32)

TALKING THINGS OVER



WHILE man's arbitrary divisions of time, which tell us that we are nearing the end of another year and about to embark on a new one, mean little in the Christian life; yet this season does afford an opportunity to all who are endeavoring to follow in the Master's footsteps to pause awhile and take stock of their spiritual possessions and progress. As we look back over the year do we find evidence that some progress has been made in the narrow way? And can we look forward to 1935 with full confidence that "as our days, so shall our strength be?" It is our hope that each reader of THE DAWN will have much cause for thankfulness when he thus looks backward and forward in the Christian way.

As publishers of the gospel we wish to express our appreciation to all who have cooperated with us to help make possible an increased scattering of the glorious message of present truth. From the standpoint of the work in hand we have much indeed for which we can be thankful. There are some happy souls at the end of this year whose hearts have been made glad with a knowledge of our loving Heavenly Father, who a year ago were still groping in the dark; and all who have cooperated in the work can feel thankful for any share they have had in bringing the glad tidings to these hungry hearts. Circumstances may have caused your cooperation to be limited to fervent prayers on behalf of others; but those prayers were needed, and we all can rejoice in the way in which the Lord has manifested His blessing!

The DAWN publishers are thankful that the Lord has given us the grace to continue standing on the platform of Christian liberty. This journal started out on the policy of non-interference with local ecclesia arrangements; and by the Lord's grace we have been able to adhere consistently to that policy. We hold that this is a matter of real Christian importance. Undoubtedly the carnal tendency toward centralized control among God's people has been one of the most fruitful causes of Babylonish bondage in all parts of the age. So we repeat: THE DAWN office and plant constitute merely a supply depot and a convenient means for serving you with literature and speakers as opportunity affords, if and as you desire such service. We will keep you informed of what we have, and it will be your privilege to accept or reject as you may deem wise.

While we have evidence of the Lord's blessing on all the various parts of the work, yet we feel that He has been specially kind to us in permitting us to publish "*God and Reason*." As most of our readers know, this book has been going out to the public for only a comparatively short time, yet already we have much evidence that its message has been richly blessed. It is being used extensively by the friends at public meetings; some keep a supply on hand to lend

out to those who will read; while others send them through the mails as gifts.

The plan to send "*God and Reason*" as gifts to active church workers has met with enthusiastic response. A class in the far west wrote to us and said:

"We had just been wondering and praying what we could do to spread the message in our territory, and along came THE DAWN with the suggestion of sending "*God and Reason*" to active church workers. We took this as an answer to our prayers. Enclosed is a list of names to which please send the book in harmony with your plan."

There is no intention on our part that "*God and Reason*" shall take the place of "*The Divine Plan of the Ages*." Rather, we trust that the new publication will, in due time, increase the demand for the "*Divine Plan*." If this is the result, we shall be happy indeed!

The new booklet, "*The Truth About Hell*," is now ready for shipment. This booklet contains Brother Russell's original article on the hell subject, except that it is slightly condensed. It is a neat appearing, 32-page booklet, with substantial cover.

Many conventions have been held during the past year, and these have proved, to be a rich source of spiritual blessing to the friends who have had the opportunity of attending one or more of them. The largest convention was the one held in Pittsburgh, Pa., October 26-28. We understand printed reports of this convention will be ready for mailing within a few days. This report should have a wide circulation, and doubtless it will prove a rich blessing to all who read it.

The Boston Convention

One of the most recent of the local conventions was held at Boston, Mass., November 18. A brief report of this convention follows:

Well, that convention at Boston was a good one. No wonder, for the friends came in the convention spirit, which always means a blessing for all present. When some two hundred truth friends get together they cannot fail to express happiness. They know that the Lord is among them, according to His promise; and that's just the way it was in Boston.

Brother I. Margeson acted as chairman. Of course there was a splendid testimony meeting, at which the friends told of their love for the Lord, the truth and the truth people. This meeting was led by Brother J. W. Davis. By the smiles on the faces and the resolution in the voices of these brethren it was evident that they mean to "keep on keeping on."

Then some inspiring discourses were given. Two of these were by Brother Paul Thomson. One was on the Sower that went forth to sow. The various

kinds of hearers were described.. The seed sown on the wayside did not last long, for the birds picked it up. They took one grain at a time. And that is the way Satan does as he tries to get the truth from us. Just a little at a time satisfies him; for he knows what the end will be. In Palestine there is a lot of bed-rock just under the surface. We must see to it that the soil of our hearts is deep, so that the truth may sink in and find root, moisture and nourishment, and bring forth the desired fruit in due season.

Then there are the cares of this life and the deceitfulness of riches — the thorns that grow up and choke the seed of the Word — which cause the divine message to become unfruitful.. The Christian has to look out for these things all along the way, for it is easy to become too much engrossed in the material things of the present life; hence it requires striving and fighting to the very end that we may maintain our faithfulness to the Lord and our love for His sacred cause. Brother Thomson's second talk on "Witnesses of His Fulness" will appear in the Pittsburgh Convention Report.

There was a goodly attendance at the public talk, which was given by Brother N. W. Woodworth. The subject was, "The End of the World." The signs of the times which indicate that we are in the closing days of the age were clearly pointed out. The omens and portents of approaching dissolution of the existing cosmos are innumerable. There is only one hope for the human race, and that is the divine Kingdom. During the convention Brother Woodworth also gave a talk to the friends.

After the public lecture — while those present were waiting for another meeting — it was observed that some of the strangers present began at once to read "God and Reason" and the "Divine Plan of the Ages," copies of which they had received at the conclusion of the public discourse.

It made quite an impression when Brother Donald, while introducing the speaker at the public meeting, told of an explosion which had recently taken place in South Boston, which caused a lot of people in that vicinity to think the end of the world had suddenly been thrust upon them. But the full end is not yet and there may still be opportunities to have other conventions and to otherwise carry on the Lord's work ere we are called home. Let us watch, pray, and be diligent!

Activity in Delaware

During September, a few brethren in the state of Delaware undertook, with the help of Brother Bridges, what might be called a new form of pilgrim work, in that they kept Brother Bridges in the same territory for several weeks. We are glad to publish the following letter, telling of some of the blessed experiences enjoyed in connection with this service.

"We thank you for sending Bro. Bridges last month to serve our class and other classes near by. During his visit we also held several meetings for the public in various localities. Some doors of opportunity were

closed to us, but that made us appreciate all the more the ones that we were permitted to open. The classes served included Wilmington, Del., Woodbury, N. J., Bridgeton, N. J., Vineland, N. J., Reading, Pa., and Pottstown, Pa. A lone Brother in Middletown, Del. also was led by God's spirit to have a public meeting there. The hall was offered to him free of charge. The attendance at this meeting was small but the interest was good. Some gave us their names and asked to have THE DAWN mailed to them.

"Next we went to Hickman, Del. where Brother Bridges gave two talks, one of which was for the friends. At a testimony meeting there, two men newly interested, told of their great happiness in at last finding a God worthy of all worship and service. These had become interested through the public talks that were previously given there by DAWN speakers. One of these men had been a Methodist, and the other a Penticostal. After the public talk in the afternoon several gave us their names for further information and literature. A good class could be started down there with a little further effort.

"A brother living near Lincoln University, Pa., received permission to use a "Friends" meeting house in West Grove, Pa. There was a good attendance despite the fact that nearly all the Quakers in the neighborhood were attending a celebration of their group in another place that day. This same brother has also held a series of meetings in his home on Monday evenings with fair results.

"A new brother near Marshallton, Del., secured Marshallton school house for a public meeting, and the attendance was heartening indeed. The fact that the brother is new in the Truth inspired us all to greater diligence. The truth means so much to him that he was glad to spend and be spent in its service — a great example to us "old folks."

"The friends at Richardson Park secured the Firemen's Hall there for a meeting on a week night. The location and time were unfavorable but some interest was aroused, and names were turned in for literature. The meetings at Pottstown, Pa. were for the friends, and the talks were indeed inspiring. The friends there desire other brethren from THE DAWN to serve them, at their convenience.

"The few friends in Reading, Pa. secured the City Hall Auditorium for two Sundays. The first Sunday was a Convention, and friends from Allentown, Harrisburg, Bridgeton and other places were present. Brothers Hoever and Boulter addressed the friends, and Brother Hudgings spoke to the public. About 200 people attended. Many turned in their names for literature, and came the following Sunday to hear Brother Sargeant.

"After that we had follow-up meetings in Reading, in a small hall, for three consecutive Sundays, where Brother Bridges spoke. Now the friends in Reading have organized and hired a small room where they are carrying on regular Bible studies. If a competent and willing brother or sister could spend two or three weeks in Reading calling on the people who turned in their names at the public meetings, we believe quite a

number could be found that would attend these Bible studies.

"The same is true in the Wilmington area; but here we hope to do work ourselves. We will call, D. V., on all those who turned in their names here, and discuss with them the questions which undoubtedly have arisen in their minds, urge them to come to our meetings, or form meetings in their own localities, that they may thus learn more of the love and goodness of God—which knowledge may result in full consecration to Him.

"Last, but not least, Brother Bridges while here conducted an immersion service, and four persons symbolized their consecration to God. This service reminded us of our own vow and made us more determined to look to our hope and strive with renewed energy for the prize of the high calling in Christ.

"To sum it all up: It appears evident to us that real results are to be had today at less expense and less effort than at any previous time in the harvest

period. But in any event, why should our poverty be allowed to become a hindrance to us? Having consecrated our all to God, and though having only a dime to spare, why should we think it too insignificant or insulting to use for Him? If we wait till we accumulate a large sum, some of us will be waiting forever. Some, instead of investing their dime in God's service and reaping His joy, prefer to buy an ice-cream soda, possibly suffering from indigestion as a result.

"We want to thank THE DAWN for its cooperation in supplying speakers and advertising. We want to thank all who have contributed to the Speakers' Fund, the Tract Fund, and the other service funds, which thus make it possible for us poor people to have so many blessings and so much joy in the Lord. I wish I could take them all with us some day to visit the friends that have been blessed by their sacrifice. The Lord bless them and supply them all their needs. The Lord bless you all."

P. K., Del.

God's Great Gift

(Continued from page 29)

me how all people are in a condition of "great joy" today, even at this Christmas season, 1934.

George: Walter, time is an important element in the divine program, and that is one reason why the establishment of Christ's Kingdom has apparently been delayed. The church of Christ has had to be prepared, tried and tested, which required time. The church, you see, is to be associated with Jesus in bringing peace. Time also has allowed the remainder of mankind to learn the exceeding sinfulness of sin and to realize what it means to disobey God and come under the baneful influence of Satan.

Walter: What you say does really fit in with the facts. And real Christians are few and far apart. I often had wondered why—if it were God's purpose to have the world converted during the past 1900 years—why it wasn't accomplished; for surely He is all powerful. Apparently then that wasn't His plan.

George: No, it is very manifest that God hasn't been particularly dealing with the world in general up to now. God has appointed the Kingdom time for the conversion of the world. But that will be in the near future. The Scriptures show plainly that Satan the devil has built up a powerful empire upon the earth—it has been in existence for centuries. Under it all people have been afflicted and oppressed—sin, sickness, sorrow and death is their portion. God in His wisdom, and to ultimately bring the best results to the world of mankind, has allowed this empire of Satan to hold sway. But now, God's appointed time has come to deliver the people from bondage, and to destroy the empire which Satan has built.

Walter: I see. So that day of deliverance must be what the angels meant when they sang, "Peace on earth, good will to men: behold, I bring you glad tidings of great joy, which shall be unto all people"?

George: Yes, and how fitting that such a message

should be given at the time of the birth of Him who was to be the Savior and Deliverer of mankind.

Walter: I agree with you. Now I understand the angels' message for the first time. Just think of all mankind being delivered from the present condition of sin, sickness and death, into a condition of life, liberty, peace, prosperity and happiness, right upon the earth! Those things will surely satisfy the desire of every living being.

George: Yes, and if they obey the laws of the Kingdom, they need never leave the earth, for God created it for man's eternal home. If they disobey, they will be cut off from life—destroyed in the "second death"—even as we read in the 20th chapter of Revelation.

Walter: What you have told me will make this the happiest Christmas I have ever known. God's plan has given me real Christmas cheer. I must be going now. Thank you so much.

George: And when we give our little gifts this Christmas let us do it in memory of God's unspeakable Gift to us—the gift of our Lord and Savior.

Daniel in the Lion's Den

(Continued from page 23)

Uncle Eb. "If God saw that it were good to save us, He would do so. In fact God saves some of us from many sorrows and trials in life, and others He permits to go through them. In all things He knows best. But we must be loyal and true to Him, even as Daniel was; then we need not fear anything, for all things will come out the very best for us."

"I liked that story just fine, Uncle Eb," exclaimed Paul. "When I grow up perhaps I'll be able to tell Bible stories like you do."

"I hope you may," replied Uncle Eb, smiling; "and if you keep right on learning about the many good things in the Bible, I feel sure you will."

HELL BOOKLET NOW READY

This is a slightly condensed reprint of the original booklet on the same subject, as presented by Pastor Russell many years ago. We believe that this is still a timely subject, for although most people no longer believe in the traditional "hell fire" doctrine, yet many have lost faith in the Bible because they do not understand what it does teach on this subject. Prices will be, single copy, 10 cents; 12 copies, \$1.00; 25 copies, \$1.75; 50 copies, \$3.00. The foregoing prices are all prepaid. In quantities of 100 or more, 5 cents each, collect.

SPECIAL CHRISTMAS OFFER

We are pleased to make the following offer, believing it may be of assistance in solving some of your Christmas problems: For each new subscription sent in up to December 20 — we will send a copy of "GOD and REASON" to the new subscriber, FREE. We also will enclose with the booklet a Christmas card bearing your name, if you desire, and stating on it that you are having THE DAWN sent to them for the year 1935, as a Christmas gift.

CHRISTMAS CARDS

We are prepared to offer attractive Greeting Cards for the Christmas holidays, at what we believe to be a very exceptional price for such cards of a religious character. As you may be aware, cards appropriate for the use of Bible students are hard to find, and also are more expensive than the ordinarily accepted kinds. Each of our cards, in addition to an attractive design and words of greetings, bears an appropriate Scripture verse. Special Assortment of one dozen, 20 cents. Two or more dozen, 15 cents per dozen, postpaid.

Erratum. The last line, second column, of the "Good Hopes" Report, on page 33 of the November issue, should be corrected to read : Net Assets (machinery, etc.) \$2323.77

SCATTERING THE BLESSINGS

The enthusiasm of so many in their use of the book, "God and Reason," as a means of making known the glad tidings of the coming Kingdom, is very encouraging to us. Letters are reaching us from those who have already been blessed by this effort. We mention—merely as a reminder—a few of the ways in which this timely publication is being circulated for the blessing of others:

Individuals and classes are lending them to those likely to be interested. They are being introduced to the audience at the close of public meetings—either as gifts or as loans to those interested sufficiently to leave their names and addresses. Names and addresses of active church workers are being sent to us to which the book is being mailed direct from this office—the expense of this effort being covered by a special fund established for that purpose. Many will use them as Christmas gifts to their friends, neighbors and relatives.

As soon as we can get to it, we hope to place a few copies of "God and Reason" on News and Book Stands. We will be glad to hear from those who would be interested in cooperating locally in this effort, in the event that our experiments seem to be blessed of the Lord.

If you have not yet read "God and Reason" send for a copy, and after enjoying it yourself you too will want to pass it on to others. Single copies 20 cents, 10 to 100 copies 15 cents each, post paid. 100 or more copies in one shipment, 10 cents each, collect. Address for all announcements on this page:

THE DAWN

251 Washington Street, Brooklyn, N. Y.

SPEAKERS' APPOINTMENTS

* The listing of speakers does not imply at all that those listed indorse the various articles appearing in THE DAWN, or are in any way connected with the work of THE DAWN.

With the exception of conventions, this service will be limited to appointments outside of the speaker's home class. All appointments should reach us not later than the 20th of the month.

- BROTHER C. P. BRIDGES
New Bedford, Mass., Dec. 9
Boston, Mass., 23
Providence, R. I., 30
- BROTHER B. BOULTER
Hartford, Conn. Dec. 16
- BROTHER C. F. GEORGE
Duquesne, Pa., Dec. 2
E. Liverpool, O., 9
Youngstown, O., 16

- BROTHER J. H. HOEVELER
Newark, N. J. Dec. 16
- BROTHER W. F. HUDGINS
Reading, Pa. Dec. 16
Pottstown, Pa. 16
- BROTHER J. T. JOHNSON
New Kensington, Pa. Dec. 9
- BROTHER J. C. JORDAN
Beaver, Pa. Dec. 16
- BROTHER G. R. POLLOCK
San Bernardino, Calif., Dec. 16
- BROTHER J. W. REIMER
Newark, N. J., 3:00 P. M. Dec. 9
Passaic, N. J., 7:30 P. M. 9
- BROTHER WALTER SARGEANT
Newark, N. J., 3:00 P. M. Dec. 2

- Passaic, N. J., 7:30 P. M. Dec. 2
- New Bedford, Mass., 22
- Providence, R. I., 23
- BROTHER R. F. SHARP
New Kensington, Pa. Dec. 23
- BROTHER G. M. WILSON
E. Liverpool, O. Dec. 23
- BROTHER W. N. WOODWORTH
Richmond, Va. Dec. 1-2
Washington, D. C. 4
Baltimore, Md. 5
Wilmington, Del. 6
Philadelphia, Pa. 7
Woodbury, N. J. 8
Bridgeton, N. J. 9
Vineland, N. J. 9
Brooklyn, N. Y. 16



“Fear not, for behold
I bring you good
tidings of great
joy.”

Luke 2:10

