



SEPTEMBER

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A HERALD OF CHRIST'S PRESENCE

The DAWN

Vol. 13, No. 9

SEPTEMBER 1944

One Dollar a Year

HE COMES WITH THE MORNING

*Put on thy beautiful robes, Bride of Christ,
For the King shall embrace thee today;
Break forth into singing; the morning has dawned,
And the shadows of night flee away.*

*Shake off the dust from thy feet, Bride of Christ;
For the Conqueror, girded with might,
Shall vanquish the foe, the dragon cast down
And the cohorts of death put to flight.*

*The winds bear the noise of His chariot-wheels,
And the thunders of victory roar:
Lift up thy beautiful gates, Bride of Christ,
For the grave holds dominion no more.*

*Thou art the Bride of His love, His elect;
Dry thy tears, for thy sorrows are past;
Lone were the hours when thy Lord was away,
But He comes with the morning at last.*

Entered as second class matter at the Rutherford, N. J. Post Office, February 19, 1944, under the Act of March 3, 1879. Published monthly by The Dawn Publishers, Inc., Triangle, East Rutherford, N. J. Canadian address: 4 Albert Street, Toronto, Ontario; British address: Bible Students Committee, Magazine Section, 20 Sunnymede Drive, Ilford, Essex, England. Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia. Printed in U. S. A.



PROBLEMS OF ORGANIZED RELIGION

WAR has never solved any of the world's problems, and this will be as true of the present global war as of any in the past. Realization of this is now being impressed upon the people as they look forward in hope that peace soon will come. The religious world faces its problems even as does the political world. The horrors of war have brought home to organized religious groups the importance of working together for peace, and many efforts are being made to forget differences and join hands in a concerted effort to win the peace by spreading religion's influence more effectively among the nations.

Looking ahead to Victory Day, the Federal Council of the Churches of Christ in America has worked out and published, "A Service of Worship for Use by the Churches at the End of the War." The brief ritual is

made up of hymns, quotations from the 103d and 46th Psalms, a Litany of Dedication, a Litany of Intercession, and a number of prayers. The prayers express thanksgiving to God for the blessings of peace and a petition that He "may keep us humble in victory and forbid that we should harbor hatreds or revenge.

Judging from the religious news flashes coming over the wires from various quarters of Christendom, the formulating of a special order of service to celebrate the coming peace is among the least of the problems confronting the churches. True to the prediction of Jesus that at the time of His second presence there would be little faith left upon the earth, at the close of the war a larger proportion than ever before of the world's population will be unbelievers. This trend toward unbelief has kept pace with the increase of knowl-

edge in these last days. The bright shining of the Master's presence, exposing the superstition and sham of churchianity is gradually undermining the foundation of symbolic Babylon and preparing for her downfall.

The war has not changed this trend. The dangers of war may temporarily frighten people into assuming a religious attitude, yet true Christians are not produced by the sword. Hence, when the war is over, churchianity will be confronted with more than the usual obstacles which prevent the people from accepting its conflicting dogmas. America is probably among the most religious of nations, yet, according to statistics, not more than eight million of the one hundred and thirty million population of the United States attend church on any given Sunday. Statistical reports from Great Britain indicate that only ten percent of the British people attend church. Pierre Van Paassen, writing in *The Protestant* magazine, has this to say concerning the outlook of churchianity in Europe:

"Adolph Keller admits that European labor is in its entirety lost to the official Christian churches whatever their denomination. Where men are not driven to the churches at the point of the bayonet, the temples of Christianity stand empty. The cathedrals that are being destroyed today will

never be rebuilt. Those that remain are tombstones to the memory of the past. Many indeed have turned away. When they become free many more will turn away from an official Christianity which made common cause with the oppressors of the poor and the heavy-laden."

On the other side of the question are reports that an Anglican bishop has visited the pope, that the Communist government of Russia and the Vatican are making overtures to each other, etc., which indicate that efforts are being made by groups ordinarily antagonistic to each other to work together in a common cause for stabilizing Europe and the world after the war. The most recent report concerning Russia and the Vatican, however, is that both the Vatican and the Soviet government have officially denied that they have been in communication regarding co-ordinated action in solving postwar social and religious problems in eastern Europe.

It will be very difficult for the political as well as the religious leaders of Russia to co-operate with the Vatican. The background of the Communist government is atheistic, and the Greek Catholic Church of Russia has for centuries been opposed to the Vatican's religious claims and political activities. This has been emphasized during

recent months by news items out of Russia pertaining to the revived activities of the Greek Catholic Church.

Ordinarily, news events pertaining to the Greek Orthodox Church in Russia would attract very little attention in the western world. The Roman Catholic Church has for centuries largely overshadowed the Greek Orthodox Church in the minds of western Europeans and Americans, so much so that what has occurred in the experiences of the Greek Church has been given but slight attention. As a matter of fact, few church people in the western world know very much about the Greek Catholic Church. If they have heard of it at all, it is merely a name to them. Actually, however, the Greek Catholic Church counts its members by the millions. At one time there was no division between the Roman and the Greek Catholic churches.

Because of the prominent part that Russia is playing in the war as a major power among the United Nations, almost anything that occurs within its borders, especially that which has to do with religion becomes international news of more than passing interest. Religiously—or shall we say irreligiously—Russia has been in the news in a very marked way since 1917, when by

the Red Revolution, the Czarist regime, together with the national church which was the Greek Catholic, over which the Czar was the civil head, were overthrown. In that revolution prominent dignitaries of the church were massacred. Since then, church buildings and relics have been desecrated with the official sanction of the new Russian government. Moreover, during these years atheistic propaganda against the church and against religion has had official sanction and, many believe, the backing, financial and otherwise, of the government.

This attitude of Russia's Communist regime has caused religionists, both Catholic and Protestant the world over, to be suspicious of anything which emanates therefrom. The pope and other prelates of the Roman Catholic Church have been particularly outspoken against Communism. Protestant ministers also have voiced their opposition to Communism's irreligion.

Now, because of Russia's signal military successes in fighting off the world's number one enemy, she is being looked upon with a great deal of favor. Knowing that much of the prejudice of the people against Russia was due to the government's open opposition to religion, the Communist government is now

revealing a change of policy in its attitude toward the Greek Church within its borders.

As already mentioned, the Greek Catholic Church in Russia was overthrown at the time of the revolution in 1917. From then until 1943 whatever religious services were held were of necessity conducted with a great deal of caution even fear, inasmuch as there was no governmental protection against the anti-religious sentiments which were being inculcated in the minds of the youth by Communist-inspired atheistic propaganda.

In 1943 this situation was changed. The Soviet Government officially restored the church in the sense of giving it legal right to conduct its religious affairs. Forthwith, the recently deceased Sergei was elected Patriarch of Moscow and of all Russia. He was elected in keeping with the rules of the church by the synod of the church which consisted of six members; these members, in turn, being elected by the Russian Orthodox Congress and the leaders of Greek Orthodox Churches in other parts of the world. The patriarch assumed his post on December 9th last.

To what extent this change of policy on the part of the Soviet Government actually affects the

religious situation inside Russia is probably something that will not be fully determined until after the war. One thing, however, seems quite certain and that is, it was not intended in any sense as holding out an olive branch to the pope in Rome. Since the patriarch, now deceased, assumed his post in December, official Russian news agencies have openly attacked the Roman Catholic hierarchy, particularly with respect to its political association with Fascism and Nazism. It was pointed out that the policies of the hierarchy were identical with those of Fascism and Nazism, and the plain implication was that the peace and well-being of the world depended upon their destruction.

Early in April of this year, the newly-installed patriarch of the Russian church had something to say about the pope. Some thought that this may have revealed one of the reasons why the Soviet Government decided to restore the rights of the Greek church within its borders; that is, in order that there may be a recognized official yet religious source from which attacks against the Roman Catholics could emanate. In any event, the Russian patriarch minced no words in pointing out that the pope of Rome had no

Scriptural authority for his claim to be the vicegerent of Christ. He did this in an article published in the *Journal of the Moscow Patriarchy*, entitled, "Is There a Vicar of Christ on Earth?" What was said in this article was nothing new, so far as the beliefs of the Greek Orthodox Church are concerned. The patriarch merely reaffirmed the traditional principles of the church.

Probably under ordinary circumstances an article of this kind would not be noticed by any others except the readers of the church paper in which it appeared. But the circumstances were not ordinary, so this open attack on the pope found its way into the news channels of the world. It was published by thousands of papers and broadcast over the radio, bringing it to the attention of millions of Catholics as well as Protestants.

At the time, the Most Reverend Cyril Forster Garbett, Archbishop of the Church of England, was in New York. Newspaper reporters visited him and asked for his comment on what the Russian patriarch had written concerning the pope. The archbishop remarked that the Church of England undoubtedly is more in agreement with the Russian Orthodox Church than with the Roman Catholic

Church. Both, he said, repudiate the claim of the Roman Catholic Church as to the pope.

This, of course, added further publicity to the patriarch's challenge of the pope's authority, and tacitly aligned the Church of England with the Church of Russia as being opposed to any authority the pope might claim as vicegerent of Christ. Naturally, this challenge of the pope's authority received a vigorous reply from Roman Catholic sources. But these replies did not change the facts, and probably were no more convincing to Greek Catholics and Protestants than the teachings concerning the pope have ever been. As far as the Greek Catholic Church is concerned, the matter of centralized authority in one head to rule universally over God's church was one of the fundamental points of difference which caused the separation from the authority that was claimed by Rome.

The Greek Catholic Church is what we might call national in its viewpoint of ecclesiastical government. The Greek, or Eastern church, has strong organizations in Greece and other Balkan nations, as well as in Russia, but has no universal head. The patriarch of Russia is supreme in the Russian church, even as the patriarch of

Constantinople is supreme in Greece. The creed—although the church disclaims having a creed—of the Greek church in Russia and in other countries, is the same, but the church in any country where it exists has no authority in other countries. Herein is one of the major differences between the Greek Catholic Church and the Roman Catholic.

However, this is not the only difference. In fact, it was not this that finally brought about the definite cleavage between the two. It was, rather, a small item of doctrinal difference involving merely the manner in which certain words were used in a vain effort to define the trinity. Misunderstanding arose among the leaders of the Eastern church centered in Constantinople, and the western church centered in Rome, largely because ancient Greek philosophy influenced the so-called Christian viewpoint of leaders in the Eastern church, while pagan philosophy colored the reasonings of the Latin theologians.

This led to two widely separate ways of regarding and defining what was considered an important doctrine, namely, whether the Holy Spirit proceeds from the Father alone, or from the Father and the Son. The Greek theologians claimed

that the Holy Spirit proceeded only from the Father, while the Romans held that it proceeded from both the Father and the Son. Political jealousies and interests intensified these disputes and at last, after many symptoms of division had arisen, the final break came in 1054 when Leo the 9th excommunicated Michael Cerularius together with the entire Eastern church.

Now the separation was final, and the ostensible cause was the introduction by the Latins of the word *filioque* into the creed. It is this addition which was and still remains the cause of separation. It is this word which makes the alleged vital difference between the Roman and the Greek Catholic view of the trinity.

Enlightened students of the Bible today recognize that the trinitarian view held by both the Roman and the Greek Catholic churches is contrary to the teachings of the Bible. It was developed following the death of the apostles, and represents the admixture of heathen philosophy with the simplicity of the Gospel of Christ. All heathen religions have a multiplicity of gods, and perhaps over-ambitious leaders in the church felt that Christianity would be more appealing to pagans and

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orientals if its teachings could contain the idea of more than one god.

They knew, of course, the plain teachings of the Scriptures that there is but the one and only true God, the Creator of heaven and earth. They knew also, that the Bible instructs Christians to honor the Son even as they honor the Father and this, together with an erroneous view concerning the identity of the Holy Spirit, paved the way for the compromise theory that while the Christian God is one God, yet He is also three in one. This erroneous item of alleged Christian faith was officially introduced into the nominal church at the Council of Nicea, and was decreed binding as a tenet of faith by Constantine in A. D. 325.

The Scriptural teaching on this subject is clear and plain. "There is one God," Paul tells us, "and one Mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all." (1 Tim. 2:4-6) The Holy Spirit, according to the Scriptures, is not a third person, but is the power of God, exercised in various ways, and in connection with the accomplishment of all His purposes. It operates through His word in the hearts and lives of His people, to stimulate, encourage,

enlighten and bless them.

The opposition of the Greek Catholic church to the claims of the pope to be the vicegerent of Christ finds ready and hearty response in the minds of all who understand the teachings of the Scriptures. From time to time prominent leaders in the Catholic church have recognized the truth on this point and have spoken out boldly in its defense. Notable among these is the Catholic Bishop Strossmayer who challenged the authority of the pope in a speech delivered at the Vatican Council of 1870. It was at this Council of 1870 that the pope was declared infallible as the vicegerent of Christ on earth. Bishop Strossmayer was one of a few at the Council who stood out against taking such unscriptural action. The following quotations from his speech point out clearly some of the Scriptural reasons why the pope could not be the vicegerent of Christ, and why he should not be considered infallible in his *ex cathedra* utterances.

"Penetrated with the feelings of responsibility, of which God will demand of me an account," said the Bishop, "I have set myself to study with the most serious attention the Old and New Testaments, and I have asked these venerable monuments of truth to make known to me if

the holy pontiff, who presides here, is truly the successor of St. Peter, vicar of Jesus Christ, and the infallible doctor of the church. . . . To my very great surprise, I find in the apostolic days no question of a pope, successor to St. Peter, and vicar of Jesus Christ, any more than of Mahomet who did not then exist."

"Reading then the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles his fellow-workers. If Simon, son of Jonas, had been what we believe his holiness Pius IX to be today, it is wonderful that He had not said to him, 'When I have ascended to My Father, you should all obey Simon Peter as you obey Me. I establish him My vicar upon earth.' "

"When Christ sent the apostle to conquer the world, to all He gave the promise of the Holy Spirit. Permit me to repeat it: if He had wished to constitute Peter His vicar, He would have given him the chief command over His Spiritual army. Christ—so says the Holy Scripture—forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful like the kings of the Gentiles."—Luke 22: 25, 26.

"One thing has surprised me very much. Turning it over in my mind, I said to myself, If Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the gospel of the Son

of God?"

"But here is another still more important fact. An Ecumenical Council was assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been pope? St. Peter. Who would have presided at it? St. Peter, or his legate. Who would have promulgated the canons? St. Peter. Well, nothing of this occurred. The apostle assisted at the Council as all the others did, yet it was not he who summed it up, but St. James; and when the decrees were promulgated, it was in the name of the apostles, the elders, and the brethren. (Acts 15) Is it thus that we do in our church? The more I examine, O venerable brethren, the more I am convinced that in the Scriptures the son of Jonas does not appear to be first."

"The Apostle Paul, counting up the offices of the church, mentions apostles, prophets, evangelists, doctors, and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the papacy, if the papacy had been of divine institution?"

"The Apostle Paul makes no mention, in any of his letters directed to the various churches, of the primacy of Peter. If this primacy had existed, if, in one word, the church had in its body a supreme head infallible in teaching, would the great apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this

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all-important subject. Then, as he has actually done, when the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the church of the apostles was heretical, (which none of us would either desire or dare to say) we are obliged to confess that the church has never been more beautiful, more pure, or more holy, than in the days when there was no pope."

"What has surprised me most, and what moreover is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, but did not do it; neither in his two letters directed to the church. Can you imagine such a pope, my venerable brethren, if St. Peter had been pope? Now, if you wish to maintain that he was the pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?"

"Finding no trace of the papacy

in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries, and I have not found him."

Regardless of the extent to which the Roman Catholic, Greek Catholic or Protestant denominational churches are able to impress the world with their claims of divine authority, the Scriptures make it plain that in the establishment of the Kingdom of Christ they will all be ignored. Jerusalem, not Rome, nor Moscow, nor London, will be the world headquarters of that Kingdom. The Word of the Lord which will emanate from Jerusalem is described by the Prophet Zephaniah as a "pure language." (Zeph. 3:9) The influence of that pure message of life and voice of authority will cause the people to turn to the Lord and to serve Him with one consent. Thus will the Kingdom of Christ solve the religious problems of the world, and the knowledge of the Lord shall fill the earth as the waters cover the sea.—Micah 4:1-4.



Broadcast Schedule

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's N. F. VOCM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WBNF 10:00 a.m.
Cincinnati, Ohio. WCPO 10:15 a.m.
Columbus, Ohio. WHKC 11:30 a.m.
Dayton, Ohio. WHIO 12:30 p.m.
Detroit—Windsor. CKLW 1:15 p.m.
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 6:15 p.m.
New York, N. Y. WMCA 9:30 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.
Toledo, Ohio. WTOL 9:15 a.m.
Toronto, Ont. CKCL 9:30 a.m.

CENTRAL TIME

Chattanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 9:00 a.m.
Clinton, Iowa. KROS 9:45 a.m.
Dallas, Texas. KSKY 9:30 a.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 9:15 p.m.
(Thursdays)
Indianapolis, Ind. WIBC 9:30 a.m.
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Tex. KMAC 9:00 a.m.
Traverse City, Mich. WTCM 8:45 a.m.
Wausau, Wis. (Sat.) WSAU 4:45 p.m.
Wichita Falls, Tex. KWFT 9:15 a.m.
Winnipeg, Man. CKRC 10:30 a.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.
Durango, Col. KIUP 9:45 a.m.

Globe, Ariz. KWJB 9:15 a.m.
Grande Prairie, Alta. CFGP 10:15 a.m.
Jerome, Ariz. KCRJ 9:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Nampa, Idaho. KFXD 4:00 p.m.
Phoenix, Ariz. KTAR 9:15 a.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Prescott, Ariz. KYCA 9:15 a.m.
Safford, Ariz. KGLU 9:15 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.
Tucson, Ariz. KVOA 9:15 a.m.
Yuma, Ariz. KYUM 9:15 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. CKOV 8:45 a.m.
Portland, Ore. KWJJ 5:15 p.m.
Riverside, Calif. KPRO 12:00 m.
San Diego, Calif. KFMB 8:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Walla Walla, Wash. KUJ 12:45 p.m.
Wenatchee, Wash. KPQ 10:15 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 3:45 p.m.
Jersey City, N. J. WHOM 4:30 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 227 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.

The Bible

FRANK AND ERNEST



RADIO PROGRAMS

Answers

CHRIST THE FOUNDATION

Ernest: Frank, you doubtless realize as well as I do that we are living in a wonderful time. It's an awful time from the standpoint of human suffering, yet through it all the world is awakening. No longer are the old theories and creeds of the Dark Ages taken for granted by everybody. There is a healthy desire to investigate and learn the truth on all subjects. Recently I have been much impressed by discussions concerning the position occupied by the Apostle Peter in the Christian Church. Was Peter chief among the apostles, a vicegerent of Christ, and the foundation upon which the Christian church was to be built? Back in the Dark Ages most church people took these things for granted, but now many are asking for the proof.

Frank: Have you reached any conclusion yourself, Ernest? Do you think Jesus intended that the Apostle Peter should be the foundation of the Christian church?

Ernest: Before I answer that question I would like to remind you of what Jesus said to Peter. Jesus said to him, "Thou art Peter, and upon this rock I will build My church." (Matthew 16:18) Doesn't that prove that Jesus did constitute Peter a rock foundation of His church?

Frank: If you will read the text more carefully you will find that it doesn't actually say what you think it does. While the name Peter signifies a rock, yet Jesus didn't say to him, "Peter, I will build my church upon you."

Ernest: Doesn't Jesus mean that Peter was the rock upon which the church was to be built?

BROADCAST SUBJECTS FOR THE MONTH

Sept. 3—John the Baptist not in Heaven

Sept. 10—A People for His Name

Sept. 17—God's Hand in the Affairs of Men

Sept. 24—Christ the Foundation

Frank: No. The word Peter is a translation of the Greek word **Petros**, which means a small fragment of rock. But in the Master's statement, "Upon this rock I will build My church," the Greek word **petra** is used. This Greek word signifies a great mass of rock, like a boulder—

Ernest: It's not the same rock at all then—

Frank: No. Jesus is here reminding Peter of the meaning of his name, that it signifies a small fragment of rock and then goes on to say that the rock upon which His church is built is something much more formidable, which may be likened to a great boulder. What Jesus is actually doing then, is comparing the significance of Peter's name with the great foundation upon which the church is built and which the Master here speaks of as a "mass of rock." (Dr. Strong)

Ernest: Well that will certainly be a revelation to many to know that Jesus used two different Greek words in making this statement to Peter. However, that doesn't entirely solve the difficulty. If Peter is not the rock upon which the church is built, then what is this rock to which Jesus refers, and upon which He says He would build His church?

Frank: This statement is evidently based upon Peter's confession of faith to the Master, in which he said to Him, "Thou art the Christ, the Son of the living God."—Matthew 16:16.

Ernest: The real rock, then, is Jesus. Is that the thought?

Frank: Yes, Peter himself makes that plain in his first Epistle, 2nd chapter and 6th verse, where he refers to Jesus as the "chief cornerstone." The disciples had just reported to the Master that the people generally had a pretty good opinion of Him. They all thought that He was a man of God, a prophet possibly, who had been raised from the dead. But it was Peter who made the correct identification of the Master when he said, "Thou art the Christ." Jesus was much pleased with this identification, and it was in response to it that He said to the apostle, "Upon this rock I will build My church."

Ernest: Just what was there about this identification of Jesus as the Christ which made it so very important? Will you explain this to me?

Frank: The term Christ is one of the many Scriptural titles given to the Master. It is first used in the New Testament in the announcement of the birth of Jesus. The angel said, "Unto you is born this day in the city of David a Savior which is **Christ** the Lord." The word Christ is a translation of the Hebrew word Messiah. The term Messiah is, of course, an Old Testament one,

CHRIST THE FOUNDATION

and throughout Old Testament prophecies is applied to the Great Deliverer and Savior of mankind whom God promised to send to Israel, and through Israel to the entire world. The word really means Anointed, and when used with respect to Jesus, signifies one whom God authorized to be the Savior of the world. It follows then that when Peter said to Jesus, "Thou art the Christ," it meant that he had identified the Master as the one whom God had sent to fulfil all the wondrous promises of the Old Testament.

Ernest: Well, that sounds reasonable enough so far as you have gone, but what about the church that's built upon the foundation of Christ? That, of course, must be the true church, but can that church be identified today?

Frank: The word church in the New Testament is a translation of the Greek word *ekklesia* [English spelling, *ecclesia*], meaning a called out or separated class. These are called out from the world to be associated with Jesus in the work of bringing salvation to mankind. In the 12th chapter of 1st Corinthians, Paul speaks of the church as being the body of Christ. In this sense they are actually a part of the Christ. Paul says in this chapter that the Christ is not one member but many. The Scriptures teach that all true followers of the Master are members of this church, which is the body of Christ.—Ephesians 1:22, 23.

Ernest: Frank, I hope you don't mind my asking so many questions but there's another part of this passage that calls for an explanation. It says here concerning the church, that the gates of hell shall not prevail against it. Does hell have gates? And if so, in what sense are they trying to prevail against the church?

Frank: The word hell in this passage is a translation of the Greek word *hades*, meaning the condition of death. Jesus, in Revelation 1:18, tells us that He has the keys of hell, or of *hades*. The Scriptures show that Jesus will use these keys to unlock the great prison-house of death and set its captives free. The lesson here is evidently based upon the use of gates in the walled cities of that ancient period. In the case of a walled city, the gates were the only means of entrance into or exit out of a city.

Ernest: But, Frank, certainly the church wouldn't be storming the gates of hell for the purpose of entering into the death condition, would they?

Frank: No, I think the picture is the other way around, as it were. The purpose of Christ's work, as the Savior, is to restore mankind from death to life. The church will be associated with Him in that great future work.

THE DAWN

Ernest: Does the Bible say so?

Frank: Yes. The fact comes to light in connection with one of the original promises of the coming Messiah. This promise was made to Abraham, when God said to him that through his seed all the families of the earth were to be blessed. In Galatians the 3rd chapter, verses 16, 27 and 29, Paul identifies Jesus as the seed that was promised to Abraham, and then explains that all those who become members of His body, that is, members of His church, are also considered by God as a part of this promised seed, and therefore heirs of the promise. The promise was that through his seed all the families of the earth were to be blessed.

Ernest: Pardon me for interrupting, but does that promise include the families of the earth who have gone down into death throughout the ages?

Frank: It means **all** the families of the earth, just as the promise states.

Ernest: Well how can that be, in view of the fact that so many of these families are in their graves? How can those who are dead receive blessings?

Frank: That's the very point that Jesus is explaining in the statement that He made to Peter. He is saying that when the church is complete, built upon the foundation of Christ and the Messianic Gospel, that the foretold blessings of life that were to come through the Christ, will not be interfered with, not even by death itself. Not even death will prevail to prevent God from fulfilling His promises to bless all the families of the earth. All down through the centuries since the first advent of Jesus the individual members of the church class have themselves gone down into the tomb, the death condition, Scripturally called hades. But these are to be brought forth from death by divine power in the First Resurrection. Thus the gates of hell will be opened for them. Then, together with Christ, during the thousand years of the Messianic reign, these will dispense the promised blessings of life to mankind. Nothing will interfere with these blessings. By divine power the gates of hell will be swung wide open for all mankind, setting all the prisoners of death free. In Isaiah 49, verses 8-10, is a prophecy which the Apostle Paul in 2 Corinthians 6:1,2, applies to the church, and in this prophecy the statement is made that the church will have the privilege of saying to the prisoners of death, "Go forth . . . shew yourselves."

Ernest: Do you mean to say that the church is to take part with Jesus in the work of raising the dead during the thousand years of Christ's Kingdom?

Frank: Yes, Ernest, that's what the Bible clearly teaches. It is impor-

CHRIST THE FOUNDATION

tant to keep in mind, in this connection, that the call and the selection of the church of Christ does not represent the completion of God's plan of salvation. It represents merely a preparatory step in that plan. It is not the thought that all who will ever be saved are to become members of the true church of Christ. Those who in the present age are called to this position are thus called in order that they might be co-workers with God in the dispensing of the blessings of salvation to the remainder of mankind. These blessings of salvation were purchased by the death of Jesus as man's Redeemer. It will be the church's privilege to share with Jesus the work of dispensing the blessings of redemption to all mankind. That is the reason why we read in Revelation 22:17 that, "the Spirit and the Bride say, Come. . . . And whosoever will, let him take the water of life freely." This is a promise that cannot be fulfilled until after the church of Christ is complete and united with Him. The church then becomes the bride of Christ, and as the bride, will share with Him in extending blessings of everlasting life to all mankind.—Revelation 21:1-4, 9, 10.

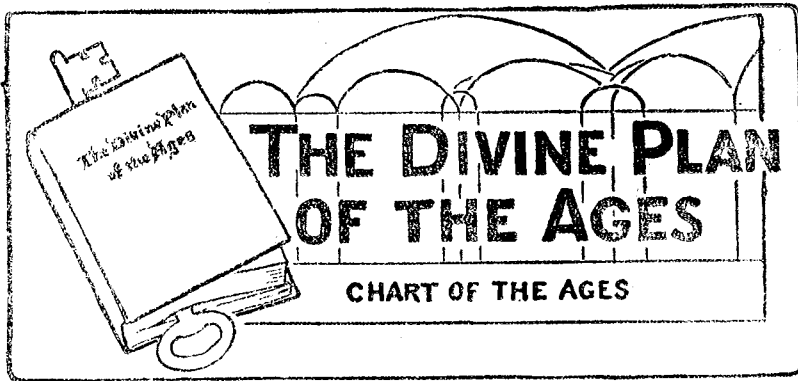
Ernest: What is meant by the keys of the Kingdom which Jesus said He would give to Peter?

Frank: These, of course, are not literal keys, but signify merely that Peter would have an outstanding opportunity in opening up Kingdom privileges to certain ones. It was evidently this privilege which Peter enjoyed at Pentecost, when he was the chief spokesman in opening up Kingdom opportunities to the Jews there assembled. Later, Peter used another key when he was specially used of God in taking the Kingdom Gospel to Cornelius, the first Gentile convert. Thus both Jews and Gentiles were given the privilege of embracing the opportunity of becoming joint-heirs with Christ in the glorious Messianic Kingdom that is yet to rule "from sea to sea and from the river unto the ends of the earth."—Psalm 72:8.

Ernest: That will be, as I understand it, the future work of the church—the church which is now being built upon the foundation of Jesus Christ, rather than upon the Apostle Peter. You know, Frank, it's wonderful to realize that nothing can interfere with the victorious outcome of God's plan for the people. Why, even death itself will be destroyed, as God's plan moves forward to completion.—Revelation 20:14.



All Human Plans are Failing
BUT GOD HAS A PLAN



"The Title, 'The Divine Plan of the Ages,' suggests a progression in the divine arrangement, fore-known to our God and orderly. We believe the teachings of divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other.

"The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and

blessing, will more than counter-balance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'—Psa. 30:5.

"As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's purposes, but their highest conceptions of such an age fall far short of what the reality will be."

The foregoing quotation is from the three hundred and fifty page book, "THE DIVINE PLAN OF THE AGES." This wonderful key to the Bible is available in cloth binding at forty cents each; in paper binding, only twenty-five cents.

THE DAWN

East Rutherford

NEW JERSEY



The Christian Life

PROVOKING ONE ANOTHER

“And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”—HEBREWS 10:24, 25.

ORDINARILY, the word provoke is used to denote a stirring up to anger or ill will, but here the apostle's thought clearly is that of an incitement to good, a stimulation of Christian growth in grace and knowledge, and a proper use of that knowledge. The apostle shows that such a provoking unto love and good works is the true object of Christian association, the purpose for which the followers of the Master assemble themselves together. We cannot exhort one another unless we are associated. We all need the help and encouragement that come from fellowship with those of like precious faith. The apostle

shows, furthermore, that fellowship with the brethren, in order that we may mutually exhort one another unto love and good works, becomes increasingly essential as we “see the day approaching.”

There is a beautiful spiritual balance displayed in the exhortation to provoke one another to “love and good works.” Neither love nor zeal for good works possessed independent of the other as an element of Christian character, can make the Christian all that God expects him to be. Actually, true Christian love cannot exist in the life of a Christian unless it be manifested in good works, nor can

there be works that are "good" in the Lord's sight except those works which are the outgrowth, the manifestation of true Christian love. Good works are described by the Apostle Paul in 1 Thess. 1:3 as "labor of love." This shows that true love labors, or works, that it is not merely a kindly disposition which allows its possessor to idle away his life, supposing that his character is pleasing to God simply because he has no ill will toward his neighbors.

Our imperfect minds need constantly to be on guard against extreme viewpoints of the truth and its application. Those whose natural dispositions enjoy activity, and are most happy when their time is used fully in working for the Lord, need to watch lest they find themselves overstressing this phase of the Christian life. It is so easy to bend every passage of the Scriptures to make it fit some supposedly all-important end. On the other hand, those who by nature are more quiet and contemplative should exercise care lest they ignore what the Scriptures say concerning activity.

The subject of love is made so very important in the Word of God, that many have stressed it to the exclusion of other things which the Lord requires.

To do this is just as injurious to true Christian growth in grace as it is to ignore what the Scriptures say about love, and over-stress what they say concerning works of faith. How very glad we are that the apostle, in pointing out the true objective of our association in Christ, stresses the importance of exhorting one another both to love and to good works.

WHAT IS LOVE

A proper understanding of what constitutes Christian love is probably the best safeguard against a misuse of Scriptures which urge its development and prominence in the Christian life. Fundamentally, the love which should fill and control the Christian life is the love of God, the love possessed and exemplified by our Heavenly Father in His attitude toward the fallen race. John 3:16 declares that God so loved them that He "gave." He gave that which cost Him more than anything else He could have given. He gave His only begotten and well beloved Son because He loved the fallen race, and on account of His love was glad to make this sacrifice, to provide an opportunity for all who would accept it to return to harmony with Him and enjoy everlasting life.

Love is the opposite of self-

PROVOKING ONE ANOTHER

ishness, but unselfishness is not all that the love of God implies. The love of God is not only unselfish in principle, but is ever active in providing blessings for His creatures, even for the fallen race for whom He provided redemption through His Son.

Jesus was of the same disposition as His Father, and the love of God which controlled His life urged Him on day by day in a self-sacrificing effort that was wholly on behalf of others. A contemplation of love, or an exhortation encouraging the growth of love, is quite incomplete unless we consider the example of the Master's life of self-sacrifice. The Father's love which filled His heart called for the use of every nerve and sinew of His body in the sacrifice of His perfect humanity in the interests of God's plan of recovery for His fellowmen. He was, doubtless, many times weary and ready to faint, but He was never weary of well-doing. And He was never fainthearted in His determination to continue using His fast-ebbing strength that others might be blessed.

In Jesus, therefore, we have an example of the perfect blending of true divine love and the good works of God. We cannot, of course, perform all the works that He did, but we can have the Spirit which will prompt

us to do all we possibly can.

ELEMENTS OF LOVE

In 1 Corinthians 13, Paul mentions a number of elements which are contained and combined in the love that is of God, hence that of the real Christian. In this inspired treatise the apostle also reminds us of the true relationship between love and good works, mentioning a number of items which the Scriptures show should be looked upon as good works, such as "speaking with the tongues of men and of angels," "the gift of prophecy," "bestowing all one's goods to feed the poor," and "giving one's body to be burned." In discussing the subject, Paul also mentions other important considerations in the Christian life, such as the understanding of mysteries, and the possession of mountain-moving faith. The apostle is not discounting the importance of work, and knowledge and faith. He shows rather, that works, in order to be good, must be prompted by love, and that knowledge and faith without love are profitless in making one truly acceptable to God.

Paul's reference to speaking with the tongues of men and of angels could be understood as applying to the gift of speaking with tongues with which many

were blessed in the early church, or it might also properly apply to exceptional ability in expounding the Word of God, such as Apollos possessed. Whether the reference is to one or both of these means of serving the Lord, Paul is not condemning the service, but is using examples of legitimate Christian work in order to point out the proper relationship of love thereto.

In the church at Corinth there had developed a spirit of sectarianism which certainly was contrary to the principle of Christian love. In the first chapter of the epistle he reveals that they were taking sides with respect to leadership, some saying, "I am of Paul," others saying, "I am of Apollos," and still others, "I am of Cephas." Apollos was noted for his oratory, and it seems quite possible that Paul's reference to speaking with the tongues of men and of angels may have been a timely warning to the brethren at Corinth that oratory alone should not be considered the basis upon which they accept any brother as a leader in their midst.

Paul was faithful in exhorting the brethren at Corinth to be motivated by love in their good works, and thus by indirection warned them not to be over-in-

fluenced by a brilliant display of good works in the form of great ability to present the Word. Neither should Paul's warning be construed as discouraging the use of all the ability one may possess in sounding forth the praises of God. None in our day is able to speak with such eloquence that it can be said he speaks with the "tongues of men and of angels." Nevertheless, there is no question but that God would have all of us use our tongues as efficiently as we possibly can to make known the glad tidings of the Kingdom, and to exhort one another. Very true, we will find that at the best, our efforts, comparatively speaking, will be those of lisping, stammering tongues, yet God can bless even such feeble efforts when prompted by love.

FEEDING THE POOR

Paul says that though we bestow all our goods to feed the poor and have not love, it profiteth us nothing. Quite true, but Paul knew, nevertheless, that true love prompts every follower of Christ to bestow all his goods to feed the poor, not literally, of course, but in the spiritual sense. Paul knew, also, that this sacrifice of earthly treasures is one of the conditions of the narrow way, hence that where true love exists this

sacrifice will be kept upon the altar until it is wholly consumed. Jesus explained to the rich young ruler that in order to lay up treasure in heaven it was essential that he bestow his goods to feed the poor and take up his cross and follow the Master. Paul would know of this requirement of the narrow way, and in his lesson on the subject of Christian love he points out the relationship between love and sacrifice, that the one prompts the other, and that any display of interest in the poor that is not prompted by love and directed by the Holy Spirit, is not acceptable to God.

In 2 Corinthians 6:10 Paul speaks of us as Christian workers together "as poor, yet making many rich; as having nothing, and yet possessing all things." While few of the Lord's people are of the wealthy class, the reference here is not so much to their original poverty as to the fact that they have made themselves poor by sacrificing their all in response to the Lord's invitation to follow in His footsteps. Jesus, while He was rich, for our sakes became poor, laying aside the glory and riches which He had with the Father. His course of sacrifice also resulted in poverty, even as a human being. (2 Cor. 8:9,) He said that while the

birds of the air have nests and the foxes have holes, "the Son of man hath not where to lay His head."—Matt. 8:20.

"Yet making many rich," adds the apostle, concerning those who through sacrifice have made themselves poor according to the standards of this world. How very true this is concerning Jesus who became so very poor. He laid aside the heavenly riches in order to take the sinner's place and to lay down His earthly life in sacrifice.

The riches of God's grace which have filled the lives of all the Master's followers have reached us through Him, because He became poor. Had He not made Himself poor on our behalf, we would not be enjoying any of the riches of His grace today.

We do not have the abundance of riches to sacrifice that were possessed by the Master. Indeed, most of us possess very little of time, strength and substance that can be devoted directly to divine service, yet if we are filled with the same spirit of love that prompted Jesus to lay aside His heavenly riches and to sacrifice all that the earth held for Him as a perfect man, God will bless our offering of love and use it to the enrichment of others. It is impossible for a Christian, prompted by love and

guided in his sacrifice by the truths of the divine plan, to lay down his life in the service of God, and not have that sacrifice enrich the lives of others.

"POSSESSING ALL THINGS"

If we accept the Master's invitation to bestow all our goods to enrich others, we will be among those described by the apostle as "having nothing." (2 Cor. 6:10) At the same time, however, it will be our blessed privilege to possess "all things." The "all things" here referred to are spiritual possessions which become ours in proportion to our sacrifice of earthly interests. The Lord's favors to us through Christ, such as His promises of grace to help in time of need, the guidance and help of the Holy Spirit, the encouragement of His exceeding great and precious promises, our privileges of association with His people, and the honor of being co-workers with Him, all constitute a part of our present riches in Christ. They are some of the "all things" which are ours to enjoy if, by the influence of love, we are sacrificing earthly advantages in order that these spiritual blessings may, indeed, be our blessed portion.

In addition to these present riches, there are also the treasures that are being laid up in

heaven by those who are sacrificing the things of this earth. How fully it will be true when we receive our heavenly inheritance that we possess all things! According to the exceeding great and precious promises, the followers of the Master are heirs of God and joint-heirs with Jesus Christ, and when we enter into that inheritance all things indeed will be ours, even to a position in the immediate, divine family of our Heavenly Father, the Creator. Words are wholly inadequate to describe, even if our minds could grasp, the grandeur, the riches and the glory of such an inheritance.—2 Pet. 1:4; Rom. 8:16, 17; Eph. 1:18.

THE ALTAR OF SACRIFICE

In showing further the proper relationship between love and good works, Paul says that "though we give our bodies to be burned, and have not love, it profiteth us nothing." (1 Cor. 13:3) It is conceivable that one might thus give his body in sacrifice for some other reason than that of love. Indeed, throughout the Middle Ages millions were burned at the stake, and otherwise cruelly put to death, yet we can hardly suppose that all of them were prompted thus to forfeit their lives by the true spirit of love. The spirit of martyrdom, the viewpoint which makes one proud that he is per-

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secuted, oftentimes leads even those who do not profess to be Christians into making great sacrifices.

Nevertheless, there is a true Christian sense in which one may give his body to be burned. This viewpoint of Christian sacrifice is beautifully illustrated in the typical sacrifices of the tabernacle where the bodies of animals were burned. In Romans 12:1 Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Offering our bodies in sacrificial service then is one of the essentials of the narrow way. Having offered ourselves in consecration to God, having entered into a covenant with Him by sacrifice, we are no longer privileged to view these terms of our consecration as incidentals. They are on the "must" list, as it were. If we do not offer up our body as a living sacrifice, that is, if we do not lay down our life in the service of the Lord and His truth, we cannot hope to receive the new divine body and nature promised. This sacrifice of ourselves, in addition to the sacrifice of our possessions, is included in the good works to which the apostle says we should provoke one another.

But even so, love must be the motive back of our sacrifice. If we are serving the Lord to be seen and known of men, or to be considered zealous by the brethren, our sacrifice will not be pleasing to God. There is a reward in accomplishment, especially from the viewpoint of the flesh. If the sacrifices we make for the truth and for the brethren are made in order that we might see outstanding present results of our efforts, certainly our good works are not prompted by the proper motive. The good works of the Lord are owned and blessed of Him only when they are actuated by love, the same kind of love that prompted Him to give His Son that we might live. Sometimes, to be sure, we are made to rejoice by seeing the good that results from our labors, but this joy should be considered merely as a bonus of divine grace. If our works are prompted by love, we will continue our labor of love faithfully unto death, even though the Lord does not permit us the great joy of witnessing present results.

ELEMENTS OF LOVE

Further reminding us of the futility of all Christian effort in the absence of love, the apostle then identifies some of the characteristics of love, and some of the things it will enable the Christian to do, and keep him

from doing.

"*Love suffereth long,*" says the apostle. If we should find ourselves becoming fretful under trial, or inclined to rebel against the providences of the Lord which are not pleasing to the flesh, we may well question the degree of love that fills our hearts—for love suffereth long. Remembering the terms of our consecration, that we agreed to give up all that we are and have and hope to be, we will not feel rebellious when our earthly blessings, whether of health, of friends, or of worldly goods are, in the Lord's providence, accepted, and He puts them upon the altar of sacrifice. If our consecration was prompted by love, and love continues to fill our hearts and lives, we will take joyfully the spoiling of our goods, rejoicing in every evidence that our sacrifice is being consumed to the glory of God.

"*Love is kind,*" adds the apostle. No matter how extenuating the circumstances of life may be, regardless of how bitterly our enemies may assail us, or how maliciously they malign us, if love fills our hearts we will not be unkind. There are no exceptions to this, no circumstances whatever under which a Christian may be justifiably unkind.

A Christian has no right to hide behind the excuse of right-

eous indignation, and thus permit himself to be unkind. If it becomes necessary for us to express indignation against wrongdoers, it should be done in kindness. To whatever extent we are unkind in our dealings with others, it means that we are just that much lacking in Christian love. How important, then, that love control our lives as workers for the Lord. How much more effective will be our witness for the truth if our words are kind, and manifest a genuine and understanding sympathy for those to whom we minister. How tragic, then, the condition would be of those who may be over-stimulated in their zeal to work for the Lord, and yet lack the kindness of love. Truly, love and good works must go together.

"*Love envieth not.*" To envy those who may enjoy advantages which do not belong to us would be evidence of a lack of love. The spirit of unselfishness which prompted our consecration, our agreement to give up all in the service of the Lord, is quite incompatible with envy. True love, rather, would prompt one to give what he had to others that they may be enriched, rather than enviously to desire that which does not belong to him. Whether the blessings enjoyed by others are those of material

wealth or comfort, special privileges of service for the Lord, or other valued opportunities in connection with the truth, love will cause us to rejoice with them, rather than to envy their advantages. Any service we might render for the Lord while our hearts are envious of the privileges of others could not possibly be acceptable to Him. Thus, again, we see that love and good works are, from the divine standpoint inseparable.

"Love vaunteth not itself, is not puffed up, doth not behave itself unseemly." (1 Cor. 13:4,5) Those who are puffed up with pride are almost certain to attempt a display of their greatness, to vaunt themselves before the brethren and before their fellowmen. It is not love that causes one to do this but selfishness, the selfish desire to be seen and honored and praised of men. Love, on the contrary, leads to the opposite course.

Of Jesus, who was wholly motivated by love, it is said that "He made Himself of no reputation." (Phil. 2:7) True love will do this. It will lead in the direction of meekness, humility, of self-effacement, to a back seat, rather than to seek prominence. When one in an unseemly manner vaunts himself through pride of heart, it proves that his service for God is not

being rendered because of love, but because of his ambition to shine before men. When such is true, one's works, no matter how great or imposing, are, nevertheless, not good as viewed by God.

"Love seeketh not her own." (1 Cor. 13:5) The only "rights" that really belong to a consecrated Christian are those represented in his privilege of sacrifice. We have the right, by divine authority and through the merit of Christ, to lay down our lives in the divine service. We have the right, if we are faithful in the use of our privileges of sacrifice, to claim the divine promise of glory, honor and immortality. If in our daily sacrifices to the Lord, we find our earthly rights being trampled upon, we should view this as an evidence that God is accepting our sacrifice. It is our privilege, having made a full consecration of all that we have to the Lord, to fulfil our consecration vows. (Psa. 50:5) It is the Lord who decides the circumstances which may constitute the altar upon which our sacrifice is consumed. Love prompts to sacrifice that which is our own, hence could not, at the same time, prompt us to hold back from the altar that which we have agreed to place in His hands.

"Love is not easily provoked." (1 Cor. 13:5) The *Diaglott* translation of this statement is better. It says that love is not provoked to anger. The word "easily" is not in the original. Paul wants us to understand that love cannot be provoked to anger at all. If a Christian becomes angry under provocation it is an evidence that love is not in full control in his life. It is true, of course, that the Bible speaks of God as being angry with the wicked, and we are admonished not to let the sun go down on our wrath, but the anger which is not provoked by love is not the righteous indignation which God and all those in harmony with God of necessity feel toward unrighteousness. It is, rather, a display of temper, which gives vent to unkind looks and words and deeds which do not edify but malign and injure. This type of anger is no part of good works, but wherever manifested by the Christian, discredits the truth of which he is an ambassador.

"Love thinketh no evil, rejoiceth not in iniquity." (1 Cor. 13:5, 6) This means that one whose heart is filled with love does not accredit wrong motives to the actions of others, but will in every way possible construe what might on the surface appear to be evil as though it were

good, attributing at least a good motive to that which seems to be wrong on the part of others. This does not mean that love compromises with evil or condones sin, but it does mean that one who is controlled by it, knowing that the Lord covers unwilling imperfections with the robe of Christ's righteousness, will not expose the faults of the brethren.

"Love rejoiceth in the truth." If love fills our hearts, we will always rejoice in the truth and in the knowledge that others are being blessed by the truth. We will rejoice in truthfulness, and will find ourselves out of harmony with all forms of deception, compromise and unrighteousness.

Love beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13:7) If we are zealous in the good works of the Lord, there will be many hard experiences to bear. And if love is not prompting our efforts, we will become discouraged—weariness in well-doing. But with love urging us on in the way of sacrifice, we will be able to endure all things which, in the Lord's providence, He sees needful for our development as "new creatures" in Christ Jesus. (2 Cor. 5:17) Love will enable us to believe all His precious prom-

ises and attribute the best of motives to the efforts of others. Love will enable us always to have a hopeful outlook, not only with respect to our present experiences in the narrow way, but also in the fulfilment of the promises of God concerning our heavenly inheritance.

"Love never faileth." (1 Cor. 13:8) It cannot fail! If we fail in any of our Christian efforts it is because we are lacking in love. God is love. All of His blessed designs on behalf of the church and the world are an expression of His love. If we are wholly under the control of divine love, it means that we are living near to God; that our viewpoint is the same as His; that His interest in mankind is our interest; that His interest in the church is our interest; that what we do in His service is done because we want to be like Him, and want His Spirit to be our Spirit. Our position in life may be such that we can do very little directly in God's service; but if we have His Spirit of love we will do what we can, earnestly praying meanwhile for greater opportunities of showing forth His praises, serving the brethren, and doing good unto all men.

How apparent it is, then, in view of what constitutes true Christian love, that it cannot be

possessed without being manifested in a consuming desire to sacrifice our all—whether little or much—in the good works of God. How true it is also that works which are truly good are only those which are prompted by love. The rich young nobleman addressed Jesus as "good Master," but Jesus replied, "None is good but God." (Matt. 19:16,17; Mark 10: 17,18; Luke 18: 18, 19) In the Heavenly Father, therefore, is the standard of all that is good. Works which He considers good must not only be His works, but must be performed in harmony with the love which designed them.

How appropriate, then, and in keeping with God's arrangements that each of us as fellow-members of the body of Christ, use every opportunity that is ours to exhort our brethren both to love and to good works. No matter how long we may have been in the Christian way, no matter how faithful we may have been, we still need the encouragement and the incentive that comes from Christian exhortation by the brethren. This is why one of the divine arrangements for the church is that of association, of assembling, of co-operation, of partnership, with each other, and through Christ with the Heavenly Father Himself.

OUR RESPONSIBILITY CONCERNING PRESENT TRUTH

"His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—JEREMIAH 20:9.

THE Prophet Jeremiah is here using a very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the Word of God concerning Israel had been so despised and rejected that he had become disheartened. He himself declared, "The Word of the Lord was made a reproach unto me, and a derision, daily. Then I said: I will not make mention of Him, nor speak any more in His name. But His Word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay!" His message had to be spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies.

This Word of the Lord to the Prophet Jeremiah was given prior to the seventy years' captivity of the Jews. There were false prophets among them who declared that the King of Judah

was to gain a victory over their enemies. The people were glad to hear this assurance; and they despised the true prophet of the Lord, who gave them the real message from God. Jeremiah told them that they had failed in their responsibilities to Jehovah, whose people they professed to be, and whom they had promised to serve faithfully; that it was too late even then for any to be delivered, who would repent; but that the nation was surely to be delivered to their enemies and carried away into captivity.

JEREMIAH'S CRUCIAL TEST

Jeremiah knew that the false prophets would encourage the king, and that he himself would bring the king's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and the persecution which by experience he knew would result from loyalty to the Lord. But he overcame the temptation to hold his peace.

He would speak as God commanded him, let the cost be what it would. He would tell Israel again the words which had been given him. He would give them a further warning.

If Jeremiah had allowed his fears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the prophet would have grown feebler and would ultimately have died out. When a fire is kept shut off from a draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: "Quench not the Spirit." We might let the Holy Spirit of God die out in our hearts by a failure to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smoulder for a time, and finally become extinct. The Prophet Jeremiah could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah.

GOD'S MESSAGE GIVEN US TODAY.

Thus it is with us today. God has let us into the secret of His counsels. He has granted us a wonderful spiritual illumination. He has given us a message of the utmost importance to deliver to His professed people. We have been informed by the Lord that a great change is impending—that the lease of power to the Gentile nations is about to expire. We are instructed that the present religious systems of Christendom are to go down, that the rule of the present order is about to end, and that the dominion is about to be given "to Him whose right it is" to reign. The kingdoms of this world are about to become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever."

This message is not to be stated in a rude manner. But it is to be stated, nevertheless. The great King whom God hath appointed is about to come in. In Jeremiah's time, the message was that the Kingdom of God, His typical Kingdom, was about to be overthrown. The lease of power to the Gentiles, under the domination of the Prince of this world was about to be inaugurated. This order of things was to be permitted to run for

an appointed time. That time is now about to run out. The King's Son is soon to receive His long promised inheritance. (Psa. 2:7-9) We are glad that our message is not now the overthrow of God's Kingdom, but the very opposite of this—the overthrow of the kingdom of darkness and the establishment of the Kingdom of God.

So we are to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us opportunity. If through fear of persecution, of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for Him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the kingdom.

ARE WE FULFILLING OUR COMMISSION?

Is this wonderful message, this message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration

may cause other hearts to take fire? Can we sing with the poet:

*"I love to tell the story,
It did so much for me!
And that is just the reason
I tell it now to thee."*

If we refrain from telling the glad tidings, the result will be that the fire of God's Holy Spirit will become extinguished within us. And if the light that is within us becomes darkness, how great will be that darkness! The possession of the truth—God's message—brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful message of salvation, His glorious plan, with its times and seasons?

There is a difference between the operation of the Lord's Spirit in His children now and its operation in the days of the Prophet Jeremiah, and the other holy prophets. During the Jewish age the Holy Spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both His message in His written word and the begetting of the Spirit, which gives us a spiritual understanding impossible to His people of past ages.

OUR RESPONSIBILITY

The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of "the deep things of God," some features of which were never revealed until the present time, even to the most faithful of the Lord's saints.— 1 Thess. 5:1-6.

THE DAY IS AT HAND

We are also told by the Apostle Paul that the things which were written of the servants of the Lord in past dispensations were written for our admonition and instruction and comfort, "upon whom the end of the ages are come." (1 Cor. 10:11) Seeing all these things, dearly beloved, "What manner of persons

ought we to be, in all holy conversation and godliness?" How earnestly, with what painstaking care, should we give heed to the Word spoken unto us! Let us be faithful in proclaiming the message of our Lord, now due. Let us tell forth the words which He has put into our mouths, whether others hear or whether they forbear—whether our faithfulness bring us the favor or the disfavor of the world and of nominal spiritual Israel. But let us speak His Word in meekness and love, leaving the results with our great Chief Reaper. "The day is at hand"!

—REPRINT, July 1, 1914



Fill Thou My Life

*"Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and Thy ways.
Not for the lip of praise alone,
Nor e'en the praising heart
I ask, but for a life made up
Of praise in every part.*

*Fill every part of me with praise;
Let all my being speak
Of Thee and of Thy love, O Lord;
Poor though I be, and weak.
So shalt Thou, Lord, from me, e'en me,
Receive the glory due;
And so shall I begin on earth
The song forever new.*

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—(a) Concerning what New Testament character did our Lord say, "Among them that are born of women there hath not risen a greater than . . . : notwithstanding he that is least in the kingdom of heaven is greater than he."?

(b) Why was he not of the kingdom of heaven?

2—How many sons did Noah have? What were their names?

3—In the life of a Christian, what is consecration?

4—Complete this text: "When Thy judgments are in the earth, the inhabitants of the world . . ."

5—How many were converted by the message of the apostles at Pentecost and immediately thereafter?

6—You have heard the expressions, "The handwriting on the wall" and "weighed in the balances and found wanting." What was their origin in the Bible?

7—Disregarding the exact wording, what is the essence of the second commandment?

8—Which is correct, (a) Since Pentecost God has been trying to convert the world through the ac-

tivities of the church and has failed, or (b) Since Pentecost God has not been trying to convert the world but is choosing a little flock as the bride of Christ who will reign with Him for the future blessing of all the families of the earth?

9—Daniel disobeyed a decree of King Darius and was cast into a den of lions. The decree was, "whosoever shall ask a petition of any God or man . . . save of thee O King, he shall be cast into the den of lions." How long was the decree in force?

10—What book in the Bible records the following prophecy? "He maketh wars to cease unto the ends of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

11—What is meant by the terms "stars of the heaven" and "sand upon the sea shore" in God's promise to Abraham to bless "all the nations of the earth" through his seed?



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

PRECIOUS PROMISES

"Thou hast found grace in My sight, and I know thee by name."—Exodus 33:17.

"He brought me forth also into a large place: He delivered me, because He delighted in me."—2 Samuel 22: 20.

"The Lord recompense thy work and a full reward be given thee of the Lord of Israel under whose wings thou art come to trust."—Ruth 2:12.

"The Lord is a God of knowledge, and by Him actions are weighed."—1 Samuel 2:3.

"Because thine heart was tender, and thou didst humble thyself before God. . . I have even heard thee also, saith the Lord."—2 Chronicles 34:27.

"For Thou, Lord will bless the righteous; with favor wilt Thou compass him as with a shield."—Psalm 5:12.

"The Lord will give strength unto His people; the Lord will bless His people with peace."—Psalm 29:11.

"For God giveth to a man that is good in His sight wisdom, and knowledge, and joy."—Ecclesiastes 2:26.

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."—1 Chronicles 28:20.

"Blessed is the man whom Thou chooseth, and causest to approach unto Thee that he may dwell in Thy courts."—Psalm 65:4.

"Your heart shall live that seek God."—Psalm 69:32.

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly."—Psalm 84:11.

"The eyes of all wait hopefully upon Thee, and Thou givest them their food in its due season."—Psalm 145:15. (Leeser)

"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."—Psalm 112:1.

"Commit thy works unto the Lord, and thy thoughts shall be established."—Proverbs 16:3.

"And wisdom and knowledge shall be the stability of thy times and strength of salvation: the fear of the Lord is His treasure."—Isaiah 33:6.

"And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."—Isaiah 11:2.

"Be of good courage and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24.

"For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"—Isa. 14:27

THIS ONE THING I DO

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—PHILIPPIANS 3:13, 14.

THE apostle in this text shows us that the Christian should have a definite chief objective towards which he is to bend all his energies. That objective is to run the Christian race course of consecration with sincerity and whole-heartedness, so that the Lord will give him "the prize of the high calling."

Jesus in Matthew 6:33 tells us that we are to have this singleness of purpose—"But seek ye first [chiefly] the Kingdom of God, and His righteousness; and all these things shall be added unto you." Instead of making our primary or chief concern the seeking of what we should eat, drink and wear, it should be that of making our "calling and election sure" by becoming copies of God's dear Son.—2 Peter 1:10; Romans 8:28, 29.

In the morning resolve, our attention is again called to this chief aim of the Christian. It reads, "Remembering the Divine call, 'Gather My saints together unto Me; those that have made a covenant with Me by sacrifice,'

I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my Redeemer."

If one is in good physical health, he will get far more enjoyment out of life than if he is weak and sickly. His food will be enjoyable and not distasteful. He will rejoice in the great outdoors—the flowers, and trees and the beauties of field and sky. Likewise, if we are in good spiritual health, we will get keener enjoyment out of the meetings, the various Bible helps, Manna texts and comments, as well as out of our fellowship with the brethren.

Jesus blazed the trail for us in this respect by seeking to do only those things that pleased His Heavenly Father and by traveling the road of sacrificial death as a sin offering. In this connection, note the words of St. Paul, "For in that He died, He died unto sin once: but in

that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." —Rom. 6:10, 11.

The word "unto" is translated "by" in Dr. Wilson's *Diaglott*. Therefore the thought in the expression "unto sin" is "by reason of" or "on account of" sin. Jesus was never alive unto sin in the sense of being a sinner and, therefore, could not have died "unto" sin. He laid down His humanity in sacrifice as a sin-offering for Adam and his entire race. (Eph.5:2; Heb. 10:10) He also lived for God, and sought at all times to do the will of His Father.

The Apostle tells us that we should likewise reckon ourselves to be dead by reason of sin, laying down our "little all" on the altar of sacrifice. We do not add anything to the ransom merit of Jesus but we do share in His sacrificing experiences, so that thereby we may be fitted as New Creatures in Christ Jesus to be a part of the great High Priest who, in the Millennial age, will minister the Kingdom laws with kindness and mercy for the benefit of the willing and obedient of mankind.

KEEP UNDER THE BODY

Notice also that Paul uses the

word "reckon". The flesh, the old will, is only reckonedly dead and seeks continually to reassert itself. Suppose a boy had gone swimming and upon seeing a log floating on top of the water should decide to play by keeping the log submerged under the water. When he would get one end down, the other end would come up. If he would straddle the log in the middle and try to get all of the log under water at one time, he would be likely to "turn turtle" and find himself tipped into the water. The moment he would cease to put forth effort to submerge the log, it would come to the surface and float away.

So it is with the New Creature, the new mind, as it seeks to control the flesh. St. Paul writes, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27) When trying to suppress one wrong desire of the flesh, another desire equally undesirable from the standpoint of the new creature is likely to intrude itself. The new mind must be continually on guard that it be not overtaken in a fault. How true it is that when the new creature becomes weary in well-doing and ceases to put forth the necessary effort, the

flesh quickly becomes alive again exerting its old influence, thus impeding spiritual progress and development.

In Galatians 5:7 Paul uses the expression, "Ye did run well" and urges the brethren not to be driven back (margin) in their zeal for the Lord. If we are to attain to a place in the Kingdom, we will need not only to have run well in the past but to continue running well unto the very finish of the race-course. Our past reputation as good runners in the Christian race-course does not justify slackening the race now that we are nearing the goal. Indeed, our zeal and fervor should be intensified as we realize that we are nearing the journey's end.

But O, how often, after one has run well for awhile, the Adversary seeks to tempt such a one to lay aside his zeal for the Lord and take a compromising course. Then comes suggestions such as, "Look at all the fun you are missing," "You have done your share," or "Is it not time for you to take it easy?" If these arguments are unavailing, another subtle suggestion may come, "Why bother about attending the meeting? You can gain just as much by reading and studying at home." This latter suggestion nullifies the Lord's instruction, "not to for-

sake the assembling of ourselves together." (Heb. 10:25) But to the Christian who is awake to his privileges and has learned to love the brethren warmly and deeply, such ideas have no appeal. He is continually seeking to overcome any obstacle which might arise to interfere with his regular attendance at the meetings.

SUPPORT THE WEAK

Paul was not only a teacher who taught us to seek first the Kingdom, but he set us a noble example. Notice his words to the elders of the church dwelling at Ephesus: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." (Acts 20:35) He did not say that we should support those who have become proud, or cynical, or bitter. The strong ones should always be ready to help the weak ones. They have learned that the words of Jesus are true, that those who have the spirit of love receive a great blessing when they seek to help the weak ones carry their burdens. How much more helpful are the lessons of a teacher like Paul who practised what he preached.

In Corinthians 5:20 we read,

"Now then we are ambassadors for Christ." An ambassador is one who is an official representative of a government and as such is expected to further the interests of the country he represents. He is not to voice his own private opinions but he is obligated to carry out the policies and instructions of his government and to avoid doing or saying anything that would cast a harmful reflection upon his country.

What kind of ambassadors are we? Remember that our actions speak volumes and that we must be careful to honor the Lord not only with our lips but also with our deeds. When Jesus revealed Himself to Saul on the road to Damascus, Saul said, "What wilt thou have me to do?" Our prayer each day to the Lord should be a request that He show us what is His will for us not only in the big things but also in the little things of life.—Acts 9:6.

Reading God's providences and responding to His leadings is like reading music. When first we start to learn the notes they seem difficult and involved. But as we progress in our study and see that the notes are connected one with another like the words in a sentence and sentences in a paragraph, we not only are able to read the notes

and the musical phrases faster, but our mistakes become less and less and as a result our playing becomes smoother and we are able to put the proper expression into the music.

As we grow in maturity of Christian character, we also find it easier to read in the various circumstances of life and in the Lord's Word just what His will is for us. When we strike a wrong note the Lord reproves us, but as we grow in grace and seek more carefully to judge ourselves, our mistakes should be fewer. We should rejoice as we find it easier to discern what the Lord's will is for us in each experience of life. We find that we can sing with more expression and with more appreciation the "new song."—Rev. 14:3, *Diaglott*.

When we came into the light of present truth and have been begotten by the Holy Spirit, we are pleased to associate with others who "have obtained like precious faith with us." (2 Pet. 1:1) We should never lose our first love for the brethren. If we do, it would indicate that we were no longer seeking first the Kingdom of God and His righteousness. In 1 John 4:12, the apostle tells us: "If we love one another, God dwelleth in us, and His love is perfected in us."

LOVE COVERS FAULTS

This love for the brethren is not based on the premise that the brethren are perfect. On the contrary, the longer we associate with them the more we find that, according to the flesh, they are not free from faults and failings. There is a saying that love is blind. Strictly speaking, this is not so. A woman may know all the faults of her husband, she may know just what he is going to do next and she may be able to "read him like a book," and yet she will love him very dearly, not because of his faults but in spite of them. Likewise, we learn to make a difference between the acts of the flesh of the brethren and the intentions of their hearts. We see that they are trying to overcome the flesh, trust the Lord and manifest His spirit, and in their hearts are loving and kind and Godlike. This is the way God, too, judges us—according to the heart. And so we learn to love our brethren not because of their faults but in spite of them.

If this love is not just a veneer, then no matter how deep the wound inflicted, our love for the brethren will remain as a covering mantle. The proverb says that where love is thin, faults are thick. The opposite

is also true. Where love is thick, faults are thin. Such a love will help us to keep sweet tempered. And how better than by being good tempered can we "show forth the praises of Him who hath called us out of darkness into His marvellous light?" — 1 Peter 2:9.

If we find that we are getting into a heart condition where the faults of the brethren are magnified and are irritating us, we should beware. We may be losing something of the Spirit of Christ. We should be careful of our thoughts, our words and our deeds. It is like driving a car on icy pavement. That is the time to be especially careful, to allow more time to stop, and to give the other fellow more room. So also we should be careful not to let the little things in connection with the brethren bother us. Especially, should we avoid sarcasm. One is seldom if ever corrected by it; mortified, irretrievably hurt, perhaps, but hardly ever drawn nearer to God. Generally speaking, sarcasm tends to make enemies rather than friends.

CHARACTER DEVELOPMENT

Progress in character development is the result of definite and careful planning. St. Paul writes, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also

reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8) When a business man reviews the business transactions for the year, he is interested in finding out the profit for the year. The net profit for the year is made up of many transactions, not every one necessarily yielding a profit by itself. Likewise, we may have an experience here and there where we fail to show a spiritual profit, but if from the failures we learn to be more watchful in the future, and more humble, it will give us final success, and enable us to win the prize of the high calling. If all our experiences taken together result in a character conformed to the image of God's dear Son, then we can be assured that the little failures along the way have been overruled by the Lord and, perhaps, utilized as a lesson to keep us humble and to make us more sympathetic in dealing with the faults of others.

If a man were to plant a garden in neat rows, put a fence around it, and pay no more attention to it for a long time, he would find the garden overrun with weeds. So if we do not continually watch our thoughts and our motives, roots of bit-

terness will spring up. (Heb. 12:15) Just as the fence kept out the chickens but not the weeds, so if we want to keep our hearts free from weeds of selfishness, we will need to give all diligence and continue in watchfulness and prayer.

On the top of the mountains in the Southwest, you will find here and there a lonesome pine tree. These particular pine trees are very resilient. They can bend way over without snapping. This is because they have to stand up against such violent windstorms. As they grew and passed through these storms, they gradually developed more and more strength and resiliency. The Lord's people must also develop the resiliency of meekness and cheerful endurance and fortitude. This can only come by meeting the storms of life in the spirit of full obedience to God and with the one purpose in mind—that of seeking first the Kingdom of God even though it means opposition.

Of all those who have entered into the race for the prize of the high calling of God, only a few remain fully loyal until they have finished their course in death. Let us all say like the Apostle Paul, "But none of these move me, neither count I my life dear unto myself, so that

I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

It is said that the natives of a certain island in the South Pacific would climb on a high rock and offer the feathers of birds to their gods to induce the gods to keep them and their relatives safe from harm as they traveled to their homes through the treacherous waters in the rocks. You say, how foolish! Such an offering would not help them. But we can be equally foolish if we imagine that when we take a compromising course to avoid the fiery trials and are only half-hearted in our loyalty to the Lord, we too, are making an offering to induce our Heavenly Father to keep us from falling as we pass through our trials and testings on our way to the heavenly home. Only the joyful, willing sacrificers are acceptable to God.

The apostle Paul urges all the consecrated who are running in the race to bend every effort to win. He writes, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Heb. 12:1)

Let us each find out what is our besetting sin and then specially guard against it. With one, it may be the habit of making arbitrary decisions. With another it may be the habit of getting excited over unimportant matters and perhaps creating a general disturbance. With still another it may be the cares of this life, or self-indulgence, or the deceitfulness of riches.—Matt. 13:22; Luke 21:34.

The weights we are to lay aside are the unnecessary outside interests. Suggestions will come to take on additional pleasures and pastimes. The devil will say, "You do not have to quit the race, you can still be a Christian and have time for these additional pleasures." Yes, we could carry unnecessary additional weights and handicaps and still continue to run in a race, but thereby we would be throwing away any chance we might otherwise have had of winning the race. We want to win in this race and obtain the prize and, therefore, we should be determined to scrutinize all our thoughts, and words and actions to see that we are free from all unnecessary weights. "*This one thing I do,*" wrote St. Paul. Let us all follow his example!

—CONTRIBUTED

"... AND WILL GIVE HIM A WHITE STONE."

"... To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

REVELATION 2:17.

WHEN Jesus said that He would give a "white stone" to overcomers of this Gospel age He used the Greek word **psefos**. This particular word appears in the New Testament in only one other instance, namely that of Acts 26:10. In this text, as translated in the **Emphatic Diaglott**, we have the words of the Apostle Paul saying that before his conversion he had cast his "vote" against Christians which resulted in their being put to death. The word "vote" is here a translation of **psefos**.

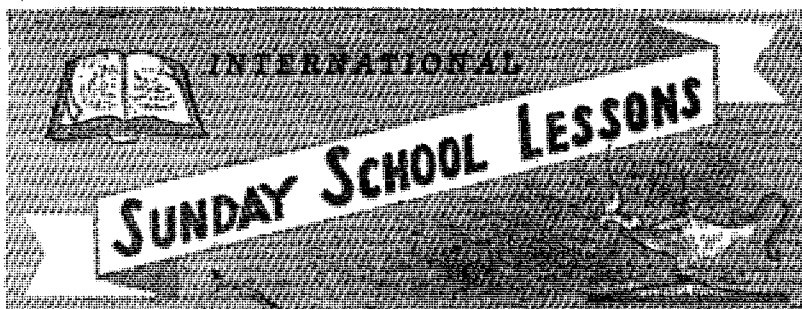
Liddell and Scott's Greek Dictionary presents quite an array of evidence to show that the stone, or pebble, referred to by this Greek word is in reality a balloting stone used by the ancients in casting their votes. Elections and other decisions of the people, as well as decisions of the judges, were expressed by the use of this particular kind of stone, or pebble—**Psefos Athenas**. These stones were painted white to express a favorable vote, and black to express an unfavorable decision in the situation under consideration.

The Greeks still use a method of voting like this. They have a tin box divided into two parts, one side painted white and the other side painted black. A hole permits the voter to insert his hand

into the box and drop a little ballot made of lead, about the size of a pea, either into the white side of the box or into the black side.

The ancient meaning of this Greek word used by Jesus in the promise of Revelation 2:17 would seem to give an added assurance to the overcomers. He is apparently saying that He will cast His vote in favor of those who faithfully follow in His steps, that He will stand as our Advocate before the Father, assuring us of immortality—the hidden manna.

And what a precious promise this is in view of all the powerful and subtle enemies which are arrayed against us as Christians! Paul raises the question, "Who is he that condemneth?" (Rom. 8:34) It really doesn't make any difference to us who may condemn. We know that as brethren in Christ we are certain to be accused. In many instances brethren who make the mistake of viewing each other according to the flesh would probably vote against those whose hearts are right before God. But Christ will make no mistakes. He will cast His vote, His "white stone" for us if we are faithful, electing us to joint-heirship with Himself, and to glory, honor, and immortality.



SAUL REJECTED

SEPTEMBER 3—1 Samuel 15:10-23

GOLDEN TEXT: "Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king."—1 Samuel 15:23.

THE rending of the Kingdom of Israel from Saul meant more than his own displacement; it meant that his son and successive heirs should not continue as the Lord's representatives in the Kingdom. Saul's error in this trial was his failure to carry out the command of the Lord explicitly. He slew all the Amalekites, old and young, except the king whom he kept alive, possibly thinking to exhibit him in some kind of triumphal display. But as for the flocks and herds, he consented with his people to spare all that were desirable.

The slaughter of the Amalekites did not mean that, being admittedly wicked, they went forthwith to eternal torment. Death was the same for the Amalekites as it was for their cattle—a termination of whatever was desirable in the present life. As they were evidently a very depraved people, it meant the ending of comparatively un-

eventful and useless lives. They all went down to the great prison-house of death—Sheol, Hades, the tomb, from which God foreknew and had already arranged a great redemption, an awakening from the sleep of death. It was secured to them and to all mankind by the sacrifice, centuries afterward, of Christ.—1 Tim. 2:6; 1 John 2:2.

It is quite true of the Amalekites, as it was of the Amorites that they would have been cut off sooner, but their iniquity was not yet come to the full. One lesson to be learned from this is that even with nations that are not under a special covenant with God as was Israel, there is a certain divine supervision—that their iniquities go not too far; and that when these iniquities have reached their full, punishment is to be expected. We know not the particulars respecting the Amalekites; but, knowing the character of God, and His justice and mercy, we may

SAUL REJECTED

be sure that in some particular sense of the word their iniquities had come to the full-and-running-over measure before this order for their execution was committed to Saul.

The general narrative—Samuel's indignation and the Lord's positive statement—clearly indicates that King Saul had not misunderstood his instructions, but had, with considerable deliberation, violated them. Seeing that the prophet was not likely to sympathize with his violation of the divine command, Saul began hypocritically to represent that all the sheep and oxen captured from the enemy were to be sacrificed to the Lord. Incidentally, this would have meant a great feast for the Israelites, for the flesh of animals so sacrificed was eaten by them. The prophet stopped the king in his explanation and delivered the divine message of reproof and judgment—Saul's rejection as king of Israel.

In applying the principles of this lesson to the Lord's people today, if we think of the Amalekites as representing sins and remember that the Lord's command comes to us to put away sin entirely, we may gain a good lesson. Like Saul, many are disposed to destroy the vilest things connected with sin, but they spare those things that, while they appear from the fleshly human standpoint to be more desirable, are a deterrent to the higher spiritual interests. How deceitful are the natural heart and mind! How necessary it is that all who would be in accord with the Lord should be true-heartedly devoted to car-

rying out the Lord's instructions in their every detail, thoroughly sincere; and that, under the Lord's direction, we should seek to eliminate from our lives every sinful principle, evil teaching, evil doctrine and all unholy words, deeds and thoughts!

King Saul sought to defend his course, and to lay the responsibility for the saving of the spoil upon the hosts of Israel who, with himself, were very desirous of offering sacrifices to the Lord. The prophet's answer is the substance of this study. He clearly pointed out to the king what the latter should have known and what all should recognize; namely, that offering sacrifice is far less pleasing to the Lord than is obedience to His Word.

So it is with the Lord's people today. It is not ill-gotten wealth that we may sacrifice to the Lord; not the proceeds acquired directly or indirectly by wrongdoing that constitutes an acceptable offering to Him. Our sacrifice must be from the heart. He who gives his heart, his will, to the Lord, gives all; he who gives not his will, who comes not in heart obedience unto the Lord, can offer no sacrifice that would be acceptable to Him. "Behold, to obey is better than sacrifice" should be deeply engraved upon all consecrated hearts.

QUESTIONS:

What far-reaching consequences attended God's rejection of Saul to be king over Israel?

What is the proper relationship between obedience and sacrifice?

What lesson for Christians is there in Saul's disobedient course?

DAVID ANOINTED KING

SEPTEMBER 10—1 Samuel 16:1-5, 11-18

GOLDEN TEXT: "Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

WHEN sent to anoint David, Samuel exhibited a power not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but intimated that he clearly understood that it meant the risk of his own life—that Saul would kill him as a traitor if he should anoint a successor to the kingdom. The Lord made it clear to him that it was not the divine intention to make the matter known at once; that he was to go to Bethlehem and offer a sacrifice there and, at the same time, improve the opportunity of finding and anointing the one who, in due time, would be made known and exalted to the throne.

The command to the people of Bethlehem to sanctify themselves if they would be participators in the blessings of the sacrifice, signified that they were to wash their persons and put on clean clothes and draw nigh to the Lord with their hearts. Thus we may consider them an illustration of the justification and sanctification which the church of the Gospel age enjoys.

Jesse introduced his sons to the prophet in the order of their birth, the eldest first; and as he was of fine appearance Samuel naturally assumed that he was the Lord's choice. But as he looked to the Lord for direction in the

matter he received the response (in what manner we know not) which constitutes the Golden Text of this lesson. Judging from the human standpoint of appearance, age, ability, etc., Eliab was the most suitable person in Jesse's family to be the king over the nation; but not so in the Lord's sight. The Lord was looking at the heart and had already selected David as a man after His own heart, although at this time being under age, etc., his father had not thought worthwhile to send for him to be present at the feast.

Our Golden Text appeals to all in connection with the high calling of this Gospel age, and year by year experience has shown us its applicability. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the Holy Spirit, that they may be kings and priests unto God in the Kingdom about to be established, which will supersede present kingdoms. (Rev. 5:9, 10; 20:4) We too, like Samuel, might feel afraid to proceed with this work of anointing the successors of present institutions, did we not realize that the work of sealing the elect of the Lord is a secret work which the world cannot understand. (Rev. 7:2, 3; 1 John 3:1, 2) Indeed, none comprehends this matter of sealing, the anointing of the Holy Spirit, except those

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who receive it, and they are all of the David class.

The name David signifies "beloved," and as it is applied specially to our Lord and Master of whom it was said by Jehovah, "This is My beloved Son," so also it applies to all the members of His body, each one of whom must be beloved else he cannot be acceptable as a member. Our Lord and head says of such, "The Father Himself loveth you," and that we should love one another as He loved us.—John 16:27; 15:12.

In seeking for the Lord's anointed who shall, by and by, reign for the blessing of the world, as antitypes of David, we notice that as David was counted by his brethren too insignificant to be considered in this connection, so also are those whom the Lord is choosing and anointing for the heavenly Kingdom. Our Lord Jesus was disesteemed of His brethren and when he was announced as the Lord's anointed, His people hid, as it were, their faces from Him—disdained Him and considered him hopeless in respect to anything great or glorious—"as a root out of dry ground." (Isa. 53:1-3) The same has been true respecting the members of His body, the true, elect church; they also have been despised and rejected of men. Of himself and his associates the apostle declares that such are accounted the "filth" and "offscouring" of the world—fools for Christ's sake.—1 Cor. 4:13, 10.

In this connection we recall our Lord's words, "I thank Thee, Father, Lord of heaven and earth,

because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight." (Matt. 11:25, 26) Instructed respecting the Lord's methods we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God. Rather, while making known the message of God's grace to all as we have opportunity, we are to rejoice specially with those upon whom the Lord's favor is manifested, regardless of their earthly position, surroundings, etc.

The blessings and power of the Lord accompanied David's anointing in some manner—just how we may not understand—but doubtless enabling him to progress in knowledge, etc., and fitting and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the church from the time of her acceptance by the Lord? Ours is not a physical anointing, nor are the blessings conferred of a temporal character: it is as new creatures we share in this anointing and as new creatures we grow in grace, and knowledge, and love.

QUESTIONS:

Why is the truth set forth in the Golden Text of this lesson important for Christians to remember?

What does the name David mean, and who is the antitypical David?

What is the difference between David's anointing and the anointing received by Christians?

THE KINGDOM STRONGLY ESTABLISHED

SEPTEMBER 17—2 Samuel 2:4-7; 5:1-10

GOLDEN TEXT: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psalm 125:1.

DAVID was in his 30th year at the time of Saul's death. During the ten preceding years he had led a varied life. Banished from Saul's court through envy, hunted by the king as a wild beast, David's experiences were far from what would have been considered ideal. Classed as a brigand by Saul's government and looked upon with distrust by the majority of the people who would know little about him except that while once high in the king's favor, having been the king's general, he was now in disfavor, it would be difficult for some to consider him otherwise than with suspicion. Some failing to consider that God appointed the rulers of Israel, might think David a usurper seeking personal profit at his master's expense.

In fact, we find that even in the demoralized condition of things following the death of Saul and his three sons in the disastrous battle on mount Gilboa, the eleven tribes promptly rallied to the support of Saul's fourth son, Ishbosheth, and apparently did not even consider David as a successor to Saul. David and his band of six hundred men had been making their home at Ziklag in the western part of Judah. When he heard of the death of Saul, instead of determining what he should do according to his own judgment, he inquired of the Lord.

It seems remarkable that a young man, driven from home, an exile, hunted as a bandit, and cut off from all the refining influences of life, should retain his reverence for the Lord to such a degree. How many Christians with every favorable condition, with Bibles and Bible helps at hand, manifest a much less loyal disposition! How frequently the Lord and His will are forgotten, while self decides and directs.

In David's course in this emergency we see evidence of his real heart devotion to God, which was so acceptable that he is given that high commendation, "a man after mine [God's] own heart." (Acts 13:22; 1 Sam. 13:14) And so today, it may be considered an evidence of quite thorough submission to the Lord and development in grace to find a Christian earnestly seeking to know the will of the Lord in all the important undertakings of his life. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3:5, 6.

David's first inquiry at this decisive moment in his life was, "Shall I go up into any of the cities of Judah?" The answer was favorable. The next question was, "To what city?" He was directed to Hebron. David was not with-

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out confidence in his own tribe, but his assurance was in divine wisdom and power. He recognized that the Lord was directing him, and that it was only a question of time when the Lord would point out the next step. He recognized it to be his duty to wait on the Lord and not attempt to grasp, to take hastily the things which were his by promise. He had been waiting for more than ten years. He could still afford to wait patiently on the Lord.

How important a lesson for the antitypical David—the Beloved—the Christ. The apostle testifies to this respecting our Lord Jesus, that He thought the Kingdom not a thing to be grasped or usurped. He waited the Father's time, and meanwhile humbled Himself in harmony with the Father's will and gave evidence that He delighted to do that will at any cost. This faithful and patient waiting was very pleasing to God in the Heir of all things who was to be highly exalted. Similarly we, His followers and members, are to remember the Prophet David's words, "Wait, I say, on the Lord." (Psa. 27:14) Some of us have learned by experience that to attempt to go before the Lord in any matter is dangerous.

David was accepted and anointed by his own tribe, Judah, and reigned over them in Hebron for seven years and six months. (2 Sam. 5:5) Quite probably King David expected after his recognition by Judah that the other tribes would quickly rally to his banner also. Nevertheless, we are not informed that he made any move

to accomplish this. He continued to wait on the Lord.

In considering this period of civil war and how one section of the Lord's typical people sought to injure the other, we are reminded of spiritual Israel and the fact that brethren in it sometimes become so estranged and so out of the leading of the Lord's providence that they also become antagonists to each other. Let us resolve that however others may fight, the weapons of our warfare shall not be carnal and that our battling shall not be against those who are the Lord's by covenant, but against the great adversary.

Carnal weapons are not merely guns and swords—but more injurious and death-dealing is the tongue when used to slander and wound. God forbid that our tongues, wherewith we praise God, should work injury to any man, particularly to any of the household of faith.

Ultimately King Ishboseth and his general, Abner, were both foully murdered, and we carefully note that David had no complicity in the matter. Their death opened the way for the people of Israel to perceive that God's favor was with David, that he was indeed the Lord's choice and he was anointed king of the united nation.

QUESTIONS:

Why was David the rightful king of Israel rather than Saul's son?

What important characteristic of David was displayed while he was waiting for the Israelites to recognize him as king?

What lessons may Christians learn from David's example?

RELIGION IN THE LIFE OF A NATION

SEPTEMBER 24—2 Samuel 7:17-29

GOLDEN TEXT: "The Lord shall be unto thee an everlasting light, and thy God thy glory."—Isaiah 60:19.

THE subject of our lesson is one of the most charming incidents in the life of David. It is the account of his reaction to the gracious design of God to establish his house as the ruling house, His representative, on the throne of Israel. In the first verse of the chapter from which our lesson is taken, we are told that David sat in his house—the house for the king, built in Jerusalem through the co-operation of King Hiram of Tyre (2 Sam. 5:11)—and that "the Lord had given him rest round about from all his enemies."

This rest was only temporary and we are told his wars with the enemies of Israel were shortly resumed; but in this little period of peace, David began to think of his dwelling in "a house of cedar," while the ark and the tabernacle were housed within curtains. He evidently felt that this was inappropriate; and the Prophet Nathan, to whom he mentioned the matter, perhaps merely expressing his own sympathy with David's feelings, advised him to do all that was in his heart.—Chapter 7:3.

That night, however, the Lord sent a special message to Nathan instructing him to communicate it to David. In it God reminded David that He had not dwelt in any house from the time He brought up the children of Israel from Egypt, that "in all the places

wherein I have walked with all the children of Israel spake I a word with any of the tribes [margin, "judges"] of Israel, whom I commanded to feed My people Israel, saying, Why build ye not an house of cedar?" (Chapter 7:7) Then God promised the ultimate establishment of the nation of Israel in their own land. He said that they would "move no more; neither shall the children of wickedness afflict them any more;" and this, said the Lord, has been illustrated by the periods of rest that I have given from time to time—"as since the time that I commanded judges to be over My people Israel, and [as I] have caused thee to rest from all thine enemies."—Chapter 7:10, 11.

Then followed the promise to David which so deeply impressed him and is the subject of David's soliloquy before the Lord recorded in our lesson. This promise was, that while God had not suggested that any of the rulers of Israel should build Him an house of cedar, He would "make thee [David] an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, . . . and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. . . . My mercy shall not depart away from him.

... And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—Chapter 7; 11-16.

David was not permitted to build a house for the Lord, but was told that his son Solomon would do so. David is spoken of as a man of war, and the period of his reign seems to fittingly represent the period in which The Christ has been carrying on a "militant" service, engaged in a war against the world, the flesh and the adversary. Until that work and the period of development of The Christ is completed, God's temple will not be erected. In this period of trial in which each member of the temple class has had a part, suffering with their Head and Forerunner, the materials have been prepared for the The Christ in glory, to be the Temple of God and the meeting-place between Him and the restored nation of Israel and the world of mankind.—Rev. 20:1-4, 9, 10.

This is what David was permitted to do—prepare for the erection of the house of God, the temple which was later built by his son. In his subsequent wars we are told that he put aside of the spoil suitable materials for the building and instruments of the temple, as in the conflicts and tribulations and persecutions of the Gospel age, the antitypical stones have been prepared for their special places in the true Temple.

David was so deeply impressed by these wonderful promises and assurances of God's favor to him and his posterity that he went into

the house of the Lord, sat down before Him to consider and offer his thanks for so great condescension and favor. Humbly he asks the question: What is his house that the Lord should so greatly favor him; and still further that God designed to set it up "for a great while to come." (Chapter 7:18, 19) How much greater favor has each one of the body members of The Christ, the true "Beloved," received! And our reaction, if we have a proper appreciation of our personal insignificance, cannot be different from that of David. By nature we may be said to be a minus quantity—born in sin, shapen in iniquity.

Appropriately we feel our personal unworthiness of so great favor; but, like David, we respond, "For Thy word's sake, and according to Thine own heart, hast Thou done all these great things. . . . And now, O Lord God. . . . Thy words be true, and Thou hast promised this goodness unto Thy servant: Therefore now, let it please Thee to bless the house of Thy servant [The Christ, the House of which we have the great privilege to be members] . . . for Thou, O Lord God, hast spoken it: and with Thy blessings let the house of Thy servant be blessed for ever."—2 Sam. 7:21, 28 29.

QUESTIONS:

What is the typical significance of the fact that David was not permitted to build the temple?

Were the wars of David in any way illustrative of the Gospel age experiences of the true church?

What will constitute the antitypical temple of God during the Messianic Kingdom reign?



A SEVEN-DAY FEAST

FROM August 3 to 9, between four and five hundred of the Lord's consecrated people assembled in convention at Chautauqua, Ohio, where they enjoyed a rich spiritual feast spread before them from the storehouse of God's Word. The objective of this gathering was to stimulate in the hearts and minds of God's people a greater love for Him and for each other, and to increase their zeal for showing forth His praises. This sentiment was not only kept before the brethren by discourses from the convention platform and by the testimonies and general fellowship enjoyed between sessions, but all were daily reminded of it by the theme text displayed on a banner over the platform—"Let Us Consider One Another to Provoke unto Love and Good Works."

The balanced viewpoint of the Christian life as represented in this theme text was well exemplified by all of the convention speakers, each one in his own way emphasizing the thought that not by belief in one doctrine alone, or faithfulness along some one line of Christian endeavor, will the Christian secure God's approbation, "Well done, good and faithful servant," but rather, that we can be faithful to the Lord only by being faithful to the whole truth and zealous along all lines of Christian effort outlined for us by the Word of truth. Realizing that the tendency of the world today is to become specialists, the brethren at the convention were admonished not to fall into this worldly attitude in their Christian life, but to remember that we, as the followers of the Lord, can live the

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Christian life successfully only by being faithful to "every word that proceedeth out of the mouth of God."

Some of the brethren scheduled to take part in the program found it impossible to attend, but others who were present served admirably as substitutes. Those taking part as speakers were as follows: Brothers W. T. Baker, New York, N. Y.; C. W. Janke, Tonawanda, N. Y.; Edwin Procter, New Bedford, Mass.; R. E. Krebs, Rockford, Ill.; Jens Copeland, Chicago, Ill.; L. H. Norby Minneapolis, Minn.; E. R. MacJilton, Pittsburgh, Pa.; A. Obenland, Cleveland, Ohio; J. Y. MacAulay, Canada; A. C. Frey, Jersey City, N. J.; D. J. Morehouse, Chicago, Ill.; E. G. Wylam, Chicago, Ill.; W. N. Woodworth, Rutherford, N. J.; E. H. Herrscher, Phoenix, Ariz.; G. M. Wilson, Pittsburgh Pa.; W. J. Hollister, Brooklyn, N. Y.; Peter Kolliman, Rutherford, N. J.; M. Stamulas, New York, N. Y.; W. N. Poe, Newport, Ky.; C. A. Sundbom, Saginaw, Mich.; S. C. De Groot, Rutherford, N. J.; H. E. Deitrich, Flint, Mich.; and C. W. Zahnow, Saginaw, Mich.

Serving as leaders of testimony meetings or vesper services were: Brothers Casimir Lanowick, Wellston, Mich.; Fred Rice, Rutherford, N. J.; L. B. Poskonka, Chicago, Ill.; H. K. Blinn, Cincinnati, Ohio; Joseph Butler, St. John's Newfoundland; H. W. Deming, Ada, Ohio; and Wilton I. Wells, New Albany, Ind. The testimony meetings were held in the main auditorium and the brethren gave their testimonies over the public address system which enabled all to hear. These meetings proved to be among the most helpful of the convention. The vesper services were praise services held in the open air after sundown. These services were also highly inspirational.

In addition to the State of Ohio, in which the convention was held, brethren attended from the states of Washington, California, Arizona, Texas, Alabama, Florida, Tennessee, New Jersey, Rhode Island, Connecticut, Massachusetts, Pennsylvania, Maryland, West Virginia, New York, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Indiana, Missouri and Kentucky. There were brethren also from three provinces in Canada and from Newfoundland. Some came by train, some by automobile, some by buss, and some by airplane. A delegation from the east traveled together in a special buss. The brethren in this party reported it as being a very enjoyable part of their convention experience in that it afforded an

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excellent opportunity for fellowship going to as well as returning from Chautauqua. Many were the hymns of praise and devotion which the friends sang together as the buss made its way over the highways of Ohio, Pennsylvania, and New Jersey.

PUBLIC MEETING THE public witness sponsored by the convention was given at Dayton. Dayton is fifteen miles from Chautauqua, and due to the difficulties of transportation it was impractical for the friends to join in a general distribution of advertising matter for this meeting. However, several thousand cards were sent through the mail, these being addressed by the friends at the convention. The meeting was also advertised in the Dayton papers and on the busses and street cars. The attendance of the public was very encouraging, nearly four hundred being present, and these, despite the intense heat of the day, gave close attention to the message—137 of them leaving their names for literature. In addition to the public in attendance, a sufficient number of the convention brethren were able to attend to swell the attendance to more than five hundred.

The immersion service was one of the most inspiring of the convention. At this service ten brethren symbolized their consecration to be dead with Christ. While this part of the program was arranged particularly for the benefit of those desiring to symbolize their consecration, it was one, nevertheless, which proved a rich blessing to all brethren present, reminding them of their own vows of consecration, and the importance of carrying out those vows faithfully even unto death.

The fact that these dear ones who symbolized their consecration have recently come to the Lord, bears eloquent testimony to the fact that the door of opportunity for running in the narrow way is still open, that the Lord is still drawing His people. Jesus said that no one can come unto Him except the Heavenly Father draw him. These brethren had been drawn to Jesus, which means that not by the will of man nor by the efforts of man but by the will of God, and by the drawing power of His Holy Spirit through the truth, were they brought to the point of belief in Christ and a full consecration to follow in His footsteps. Their God-given vision of truth, revealing the precious privilege of running for the prize of the high calling, had inspired them to lay aside the hope of restitution, and also to devote the little that remains of the present

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life to the doing of God's will. How this should stimulate all of us to greater love and zeal for the Lord in appreciation of the fact that we have thus been so highly honored by Him and given the wondrous privilege of running for the prize of the high calling of God in Christ Jesus!

OPENING DISCOURSE THE first talk of the convention appropriately was on the subject of consecration. While consecration will always be in order, and none in any age will be considered worthy of everlasting life whose wills are not wholly devoted to the doing of God's will, yet in this Gospel age the doing of God's will means to be planted together in the likeness of the Master's death, a dying daily with Him. Those who thus are baptized into Christ's death, who faithfully pay their vows of consecration, are to be associated with Christ as the promised seed of Abraham through whom God's promised blessings of restitution to life will be dispensed to the world of mankind. Thinking of this from the standpoint of being the "seed," we are to realize that if this seed is to bear the fruit of blessing to mankind it must be first of all "planted" in death. It means that only those who are willing to die for their fellows, even as Jesus did, will be considered worthy of sharing with Him in the blessing of mankind.

Along this same line, further emphasizing the fact that the church of this Gospel age is called for a purpose and not merely in order that they may themselves be saved, was a helpful lesson based upon the vineyard illustration of the Scriptures. The natural descendants of Abraham, as we know, were the ones to whom originally the Messianic promises pertaining to the opportunity of being the blesser nation were given. The Lord speaks of Israel as being a vineyard which He had planted. But as the Scriptures point out to us, Israel because of unfaithfulness, lost this high position in the divine plan, and the opportunity went to believers from among the Gentiles. This does not mean that God's plan was changed. It simply indicates a change of the personnel to be used in the carrying out of His plan because of the fact that those originally selected for this high position proved unworthy. And what, fundamentally, was the cause of their unworthiness? Was it not a lack of full and unreserved devotion to God in the spirit of humble consecration to do His will? By reflecting upon this lesson of natural Israel's loss and our gain, we should be continually reminded, as the apostle suggests, that just as God severed the nat-

ural branches from the original tree of promise because of unfaithfulness, He can also sever us. In other words, the fact that we have been honored with the high calling is no guarantee that we will make our calling and election sure. Only by faithfulness in carrying out the terms of our consecration may we apprehend that for which we are apprehended.

CONSECRATION STRESSED AS THE convention progressed this foundation of full consecration to God as the basis of the Christian life was amplified, and the importance of its various phases emphasized, to the mutual edification of all the brethren. Our consecration is to do the will of God. God's will is revealed in His Word. This, as the brethren pointed out, calls for a careful and detailed study of the Word in order that we may be fully apprised of just what God's will may be for us in all the circumstances of life. Thus the importance of Bible study was stressed as a necessity in the faithful performance of our consecration. We were forcibly reminded of the various hindrances placed in the way of every Christian, hindrances which are designed to discourage and confuse the consecrated child of God and prevent him from discharging the terms of his consecration.

One of Satan's chief efforts always has been to divert the mind of God's children from the importance and authority of God's Word. He does this with the consecrated, not by inducing them to lose faith in the Bible, nor openly to discard it, but by over-emphasizing the importance of that which in the Lord's arrangements is intended merely to be an aid in the study of the Bible. More than one of the convention speakers wisely sought to present to the convention a proper balance in this matter showing that the Bible should take its proper position of authority, while Bible literature be honored and appreciated as an aid in our study as it should be. It was this proper balance, so blessed by the Lord during the days when Pastor Russell, that wise and faithful servant, ministered so faithfully to us, that was kept continually before the Lord's people. It has been well said that his ministry as "that servant" was in the nature of an index finger to point consecrated children of God to the inspired Word and to the truth of that Word. This, in God's providence, was accomplished by harmonizing the Scriptures within the framework of the glorious divine plan of the ages.

Those who catch the spirit of Brother Russell's ministry, those

who knew his attitude in matters of this kind, know full well that he always was the first to admonish the brethren not to accept his word as authority in matters of faith and doctrine, nor even in the application of doctrine to their Christian lives. This authority resides only in the Word of God, and the faithfulness of that wise servant is manifested in his balanced view along this line as much as in any other aspect of his ministry.

WILES OF THE DEVIL IN THE New Testament is revealed the necessity which arose in the early church for the Lord's people to be warned against the encroachment of those who ambitiously seek to lead the consecrated away from the pathway of truth as exemplified in the glorious doctrines of the divine plan. Satan has not changed his methods since the days of the early church. He still is able to appear as an angel of light and today, even as in the early days of the church and throughout the age as well, he is still setting snares to entrap those who are not sufficiently on guard against his cunning and deceitful methods.

One brother, in this connection, reminded the friends that often when a snare is set, a bait is used to lure the sought-for victim into the snare. Today, as this brother so aptly pointed out, one bait being used is the claim of loyalty to the teachings of Pastor Russell. Utilizing this bait, Satan, through those who unwittingly lend themselves to the God-forbidden course of sowing discord among the brethren, seeks to entice God's people away from fellowship and co-operation with their brethren.

Particular and timely emphasis was laid upon the importance of a daily and faithful use of "The Studies in the Scriptures." Several of the speakers referred to this, and those who know the rich spiritual food contained in these keys to the Word of God heartily acquiesced in the suggestion made many years ago that to read the entire six volumes of the Studies through each year would prove most helpful to every consecrated child of God.

The apostle's admonition to provoke one another unto love and good works was given by him in connection with his injunction to the brethren not to forsake the assembling of themselves together. The blessings of the convention, together with the helpful suggestions from the platform, re-emphasized the importance of this association of the brethren. As one of the speakers brought so truthfully to the attention of the convention, it is oftentimes brethren who do not have or who do not take the opportunity of

study with others who are most inclined, if they have active minds, to develop theories that are out of line with the truth; or, as is sometimes the case, to over-emphasize points of truth out of all proportion to their relative value in the divine plan.

Brethren who meet together regularly for the study of God's Word with the aid of Studies in the Scriptures, will seldom lose their clear vision of the whole truth. As individuals, we may develop theories which look plausible to us until we present them for consideration to a group of other brethren, and then we discover that there were passages of Scripture and viewpoints that we, in our limited capacity as individuals, utterly overlooked. How important it is, then, that in our Bible study we seek the aid and counsel of other Christians in order that we may keep balanced, and not become hobby-riders of any kind.

TRUTH'S APPLICATION BIBLE STUDY, whether it be individual or class study is not all that is involved in our consecration. We do not study the Bible with the view of learning the truth accurately enough to qualify us for a position with Christ in the Kingdom. There is little doubt but that the powers and capabilities of the divine nature are such that one possessing it could acquire all the knowledge in a few moments which now takes years to learn. As was so clearly brought out at the convention, our study of the divine plan is in order that we may know our share in that plan, and receive the necessary stimulus and encouragement to perform our part faithfully even unto death. While it would be exceedingly unwise and an evidence of unfaithfulness to our consecration to undertake a service for the Lord without sufficiently preparing ourselves through Bible study, at the same time we would be unfaithful to our consecration if, after becoming acquainted with the nature of the service God asks us now to render, we fail to make the necessary sacrifice to do it.

Our study of the Scriptures reveals to us the blessed privilege of laying down our lives for the brethren. We are to be anxious to do good unto all men, but our service is to be especially directed for the benefit of the household of faith. Inasmuch as God works in the hearts and lives of His people by the Word of truth, our service for them is in and through the dissemination of the truth. It is thus that we co-operate with the Lord in the building up of our brethren, preparing them for joint-heirship with Christ. As one of the brethren pointed out to the convention,

there is no authority in the Scriptures for disseminating specialized messages of truth with the thought of reaching one or another class or group. We are, rather, to proclaim the entire plan of the ages, and do so with the assurance that God, in His overruling providence, will see to it that the particular help that each and all of His people need will be derived therefrom. This does not mean that a message to the public would not vary in character from one addressed to the consecrated. Nor does it mean that we should not, when opportunity offers, give a suitable message of comfort to natural Israel. The thought is that we are not to become specialists by over-emphasizing one feature of the truth to the exclusion of others. The whole plan of God is for us to enjoy and proclaim.

FAITHFUL USE OF TALENTS **THE PRIVILEGE** of proclaiming the truth of God's Word is by no means limited to those who are able

publicly to proclaim it from the lecture platform. All of the consecrated not only have this privilege but there is laid upon them the responsibility of being ambassadors for Christ. In the parable of the talents, as one of the convention speakers reminded the brethren, the responsibility of the one-talented servant is emphasized. In this parable, the one who possessed the single talent is shown to have lost the commendation of the Lord because he did not faithfully use that one talent. The fact that nearly all of the Lord's people are of the one-talented class may be the reason why Jesus, in this parable, used the one-talent servant to illustrate the thought that even though our opportunities be small, yet the Lord expects us to be faithful in their use.

There are very few, if any, of the Lord's people who cannot, if they are watchful of opportunities, find some way of letting their light shine for the blessing of others. It may not be a large way. It may be only in our faithfulness in praying for those to whom larger opportunities are given. It is not the amount of work that anyone can do which counts with the Lord, but rather, his heart attitude toward it. One of the speakers referred to the occasion when the Israelites held up the hands of Moses as symbolic of one manner in which we can all share in the service of the Lord. If our own opportunities are small, certainly through our sympathy, our prayers, and our co-operation, we can give our support to those who are, as it were, in the forefront of the battle.

Opportunities of co-operation in the service of the truth are more widespread now than in the beginning of the age. The in-

crease of knowledge manifested in the printing press, the radio, and the various means of rapid travel from one point to another, open up many and varied ways in which the Lord's people can, both individually and co-operatively, proclaim the Kingdom message in these last days. At the business meeting of the convention, as well as by one of the speakers, the privilege of the colporteur service was brought to the attention of the friends. The suggestion was made that it would be well if those engaging in the colporteur work were not under the necessity of securing their livelihood through the sale of literature. It is not wrong for the Lord's people to sell truth literature. This has been done on a wide scale throughout the entire period of the harvest, with the Lord's blessing surely manifested upon the effort, but the incentive should never be that of "making a living."

A PRACTICAL SUGGESTION IT WAS further suggested by one of the brethren that in order to make the colporteur work free from the possibility of commercialism, ecclesias or small groups of brethren, or families of the consecrated, could arrange to underwrite the expenses of one or more brothers or sisters, well qualified for this service, and send them out into the field. This support could be in the nature of furnishing living quarters or food, or necessary finances, as the individual cases might indicate the need. Thus, while the colporteurs would sell literature, from which a small profit could be realized to help with their expenses, they would be entirely free from the feeling that they must be super-salesmen in order to live. They could be free thus to spend time, when opportunities opened, to discuss the truth at length, and to be in way a greater blessing to all with whom they came in contact.

There is an old adage that "Where there is a will there is a way." Certainly those whose hearts are filled with self-sacrificing love should have the will to lay down their lives in the service of Him who has called them out of darkness into His marvelous light. Having this will to serve, the Lord's consecrated people should ever be on the alert to find ways and means of serving.

The convention did much along the line of provoking the brethren unto love and good works, and encouraging them to make their calling and election sure. One of the lessons from the platform was based upon the experiences of Saul and David, the characteristics of these two kings of Israel being contrasted in or-

A SEVEN-DAY FEAST

der to show the spirit with which the Lord is pleased—the spirit of unselfish devotion to Him. Saul became jealous of David's popularity with the people, and persecuted him, while David, having the spirit of the Lord, did not retaliate, but waited the Lord's due time to exalt him to the throne. In this we have a helpful illustration of what our proper attitude should be in connection with our service for the Lord.

Those who have the spirit of the Lord will rejoice in whatever opportunities may be theirs, whether large or small, and will not be jealous of those whom the Lord uses in a wider field of service. Pride, envy, vainglory and jealousy have no rightful place in the heart of the true child of God. As one of the brethren so aptly said, if we have been harboring these enemies of the new creature, let us, by God's grace, part company with them because if we permit ourselves to come under their influence we will surely be led away from following faithfully in the footsteps of Jesus, the antitypical David.

REALITY

OF CONSECRATION

ALL THE discourses of the convention, as well as the testimonies of the brethren, emphasized the seriousness of the consecrated life. Consecration to do God's will should mean more than a momentary giving of our hearts to the Lord. The spirit of consecration should daily, and to an ever-increasing degree, control our every thought, word, and deed. Nothing should be permitted to interfere with this work of sanctification in our hearts and lives. We should be on guard against all the subtle attempts of the world, the flesh, and the devil to draw us aside into bypaths which would divert us from faithfully following in the footsteps of the Master in the narrow way of sacrifice.

To keep our faces set like a flint to do God's will means the setting of ourselves in opposition to the spirit of the world, which in turn will result in opposition and persecution. No true Christian can expect to enter into the Kingdom on a flowery bed of ease. All the true followers of the Master have found it necessary to fight in order to win the prize, and to sail through bloody seas. It is only by faithfulness unto death in the face of this contradiction of sinners that we may hope to live and reign with Christ in glory.

One of the convention sessions was devoted to a discussion of the apostle's words as recorded in Romans 8:18, where he says, "For I reckon that the sufferings of this present time are not

worthy to be compared with the glory that shall be revealed in us." These sufferings are those which result from faithfulness to the terms of our consecration. The hope of glory should serve as a powerful incentive, enabling us to endure cheerfully whatever experiences we may be called upon to bear as we lay down our lives in the Master's service.

Of Jesus it is said that "for the joy that was set before Him [He] endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) The apostle then adds, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." (Heb. 12:3) It is so very easy for all of us to become weary in well-doing. The flesh cries out against the steadfast determination of the new creature to continue faithfully in the way of sacrifice. But if we continue looking unto Jesus, following in His footsteps of obedience to the Father's will, the divine approbation, "Well done, good and faithful servant," will finally reward the faithful consummation of our covenant of sacrifice.

ETERNAL WEIGHT OF GLORY ONE OF the speakers pointed out, however, that we are not to over-emphasize the thought of suffering as associated with the Christian life. After all, the joy experienced by those who walk in the narrow way more than over-balances the suffering. Besides, when we consider the height of glory to which we are called, even the greatest difficulties encountered in the narrow way fade into insignificance by comparison. The Apostle Paul suggests the proper viewpoint of Christian suffering in the light of the glory to follow our faithfulness in suffering, saying, "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4:17, 18.

Notice how, in the text just quoted, the apostle contrasts our "light" afflictions of the present with the "weight" of future glory, and also the fact that our light afflictions are but for a "moment," while the future glory is to be "eternal." To us, our trials may seem long drawn out and hard to bear, yet when we compare them with the eternal glory which is to follow, they become light and

A SEVEN-DAY FEAST

short-lived. How short indeed is the entire length of the present life of suffering, as compared with eternity! How insignificant our cross when compared with the crown of eternal glory!

We cannot, of course, fully comprehend the realities of the glory to follow faithfulness in Christian suffering. At best we can merely approximate something of its nature. The Apostle John declares that "it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is." (1 John 3:2) What a blessed hope is this—"to be like Him," and to "see Him as He is"! Of Jesus, the apostle explains that He has been exalted to the express image of the Father's person, and is now seated at the right hand of the Majesty on High. We, in turn, are admonished to "seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1.

These various statements of the Scriptures while they reveal to us God's plan to exalt the church to the divine nature and glory, nevertheless do not give us any adequate comprehension of what that glory really means. It is beyond the ability of the human mind to conceive. However, our ability to envision the divine glory to which we are called does not lessen its reality, and should not prevent us from setting our affections on things above rather than on the things of the earth. And so it was, as the convention opened on the keynote of consecration, it closed with this same vital theme impressed upon the brethren. This thought of full consecration and sanctification is beautifully summarized by Paul in the words, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we appear with Him in glory."—Col. 3:3, 4.

NEXT YEAR'S CONVENTION THE CONVENTION voted its desire to return to Chautauqua for another general convention in 1945. In accordance with this, definite arrangements have already been made with the Chautauqua Association for the use of the grounds beginning on Sunday afternoon, July 29, and ending Sunday noon, August 5. It is planned, the Lord willing, for the public witness of the 1945 convention to be broadcast over a network of radio stations direct from the convention platform. We suggest that the brethren everywhere begin even now to think of attending the 1945 gathering at Chautauqua, and so far as possible, start making their plans to this end.



SPEAKERS APPOINTMENTS



F. A. BRIGHT
 Albany, N. Y.Sept. 10
 Franklinville, N. J. 17

S. C. DE GROOT
 Saginaw, Mich.Sept. 2-4
 Grand Rapids, Mich. 7
 Chicago, Ill. 10
 Danville, Ill. 12
 St. Louis, Mo. 13
 Evansville, Ind. 14
 New Albany, Ind. 15-17
 Roanoke, Va. 19
 Richmond, Va. 20
 Enfield, N. C. 21-22
 Wilmington, Del. 24

D. DINWOODIE
 Brooklyn, N. Y.Sept. 2-4

EDWARD FAY
 Seattle, Wash.Sept. 2-4
 Victoria, B. C., Can. 5

A. C. FREY
 Brooklyn, N. Y.Sept. 2-4
 Groton, Conn. 16
 New London, Conn. 17

W. J. HOLLISTER
 Brooklyn, N. Y.Sept. 2-4
 Philadelphia, Pa. 24

P. KOLLIMAN
 Piqua, OhioSept. 1
 Cincinnati, Ohio 3-4
 Ithaca, N. Y. 17
 New Haven, Conn. (Morning).... 24
 Waterbury, Conn. (Afternoon).... 24

R. A. KREBS
 Minneapolis, Minn.Sept. 2-4

J. Y. MAC AULAY
 Saginaw, Mich.Sept. 2-4
 Flint, Mich. 5
 Detroit, Mich. 6-7
 Kingsville, Ont., Can. 8-12
 London, Ont., Can. 14-15
 Toronto, Ont., Can. 17
 Orillia, Ont., Can. 18-19
 Larder Lake, Ont., Can. 24

W. S. MARSHALL
 Dexter, Me.Sept. 3,17
 Guilford, Me. 10

Ellsworth, Me. 24

C. H. MEADORS
 Newman, Calif.Sept. 8
 Fresno, Calif. 9-10
 Sonora, Calif. 12
 Stockton, Calif. 14
 Sacramento, Calif. 15

M. C. MITCHELL
 Paterson, N. J. (Afternoon) Sept. 24
 Rutherford, N. J. (Evening)..... 24

J. M. PATTERSON
 Seattle, Wash.Sept. 2-4
 Lynden, Wash. 6-7
 Vancouver, B. C., Can. 9-11
 Victoria, B. C., Can. 13,17
 Duncan, B. C., Can. 14-15
 Seattle, Wash. 19-20
 Tacoma, Wash. 21-22
 Portland, Ore. 24-25
 The Dalles, Ore. 26
 Salem, Ore. 27-28
 Lebanon, Ore. 29
 Sacramento, Calif.Oct. 1

G. R. POLLOCK
 Seattle, Wash.Sept. 2-4
 Vancouver, B. C., Can. 6
 San Luis Obispo, Calif. 9

EDWIN PROCTER
 Minneapolis, Minn.Sept. 2-4
 Owen, Wis. 6-8
 Wausau, Wis. 10
 Junction City, Wis. 11
 Appleton, Wis. 12
 Green Bay, Wis. 13
 Milwaukee, Wis. 15
 Waukesha, Wis. 17
 Lake Mills, Wis. 18
 Madison, Wis. 19
 Beloit, Wis. 20
 Rockford, Ill. 22
 Chicago, Ill. 24
 Roseland, Ill. 25
 Indianapolis, Ind. 26
 Columbus, Ohio 27
 Cleveland, Ohio 28
 East Liverpool, Ohio 29

F. W. RICE
 Franklinville, N. J.Sept. 17

THE DAWN

T. G. SMITH	
Belgrade, Me.	Sept. 10
Wilton, Me.	17
C. A. SUNDBOM	
Paterson, N. J. (Afternoon)....	10
Brooklyn, N. Y. (Evening).....	10
Allentown, Pa.	13
Leighton, Pa.	14
Wilkes Barre, Pa.	15
Bloomsburg, Pa.	17
Shamokin, Pa.	18
Lebanon, Pa.	19
Cincinnati, Ohio	21
Piqua, Ohio	22

Detroit, Mich.	23-24
G. M. WILSON	
Cincinnati, Ohio	Sept. 3-4
Brooklyn, N. Y. (Afternoon).....	10
Rutherford, N. J. (Evening).....	10
E. G. WYLAM	
Brooklyn, N. Y.	Sept. 2-4
H. L. YOUNG	
Reading, Pa.	Sept. 17
Wilkes Barre, Pa.	24
C. W. ZAHNOW	
Brooklyn, N. Y.	Sept. 2-4
Jersey City, N. J.	10

CONVENTIONS

LABOR DAY CONVENTIONS

SHAMOKIN, PA., September 3—Red Men's Hall, Market Street.

ST. LOUIS, MO., October 21, 22—Details in October Dawn.

MILWAUKEE, WIS., October 28, 29—Details in October Dawn.

BROOKLYN, N. Y., 104 Clark Street. Convention opens Saturday morning and continues through Monday afternoon. A baptismal service can be arranged if candidates will notify the class secretary, Felix S. Wassmann, 44 Livingston Street, Brooklyn, N. Y. Make reservations early.

CINCINNATI, OHIO. Convention opens Sunday in the Y. W. C. A. Club Room, 4th floor. Inquiries should be addressed to class secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Ky.

MINNEAPOLIS, MINN. Convention opens Saturday evening, Sept. 2, at 2922 Cedar Ave. The Class plans to serve two meals a day at the hall. For details, write the secretary, L. H. Norby, 6804 Third Ave., South, Minneapolis, Minn.

PHOENIX, ARIZ., September 3-4—For details, write the secretary, Mr. Emile H. Herrscher, Route 5, Box 734, Phoenix, Ariz.

SAGINAW, MICH., September 2-4—Woman's Club, 311 N. Jefferson St. Convention opens at 3:45 p. m. Saturday and continues through Monday afternoon.

SEATTLE, WASH., September 2-4—Convention will be held in Norway Hall, 2015 Boren Ave. For details as to programs, rooms, etc., write the class secretary, Mr. Sam Clements, 846 W. 63rd Street, Seattle, 7, Wash.

PITTSBURGH CONVENTION CANCELED

The usual October Convention in Pittsburgh, Pa., will not be held this year, due to the difficulty in finding rooms for those attending.

A one-day Convention is arranged for Sunday, October 1. All meetings will be held in the O. of I. A. Temple, 610 Arch Street, N. S., Pittsburgh, Pa.

MANY of our readers in America and England will remember Brother Frank T. Horth who reached the end of the narrow way on July 19. For some years he had been living in Los Angeles, California, and had enjoyed the fellowship of the brethren at the recent convention held there. Brother Horth came into the truth in 1909 and for several years devoted his entire time directly to the service of the Lord in the pilgrim work, the "Photo-Drama" work, and the newspaper work. He was sent to England where the Lord blessed his efforts in arranging for two hundred newspapers to publish Brother Russell's sermons. He is survived by Sister Lillian T. Horth, his wife, and Sister Marie Nash, his daughter. To these we extend our sympathy in their great loss, and assure them of an interest in our prayers.

ANSWERS To Test Your Knowledge

Questions (See page 32)

1—(a) John the Baptist.—Matt. 11:11. (b) John died before Christ's sacrifice for sins was completed. He will be resurrected in the earthly kingdom together with the noble worthies who died before Christ.—Hebrews, chapter 11.

2—Noah had three sons: Shem, Ham, Japheth.—Gen. 7:13; 10:1.

3—The complete surrender of one's self to God.

4—"will learn righteousness."—Isaiah 26:9. How different the creedal teachings that have taught men to fear the Day of Judgment!

5—"About three thousand souls" were added at Pentecost, and immediately thereafter there were "about five thousand men."—Acts 2:41; 4:4.

6—Because King Belshazar of Babylon worshipped idols, "which see not, nor hear, nor know, and the God in whose hand thy breath is, . . . hast thou not glorified," a hand wrote on the wall of the King's palace words from which Daniel told the King, that his rule had been "weighed in the balances, . . . and found wanting." Read Daniel, chapter 5.

7—"Thou shalt not make unto thee any graven image . . . nor bow down thyself to them."—Ex. 20:4.

8—(b) is correct.—Luke 12:32; Acts 15:14; Gal. 3:8, 16, 29; Rev. 3:21; 5:9, 10; 20:4, 6; 21:1-4, 9, 10.

9—Only thirty days.—Daniel 6:7. Many in order to save their lives would refrain from praying

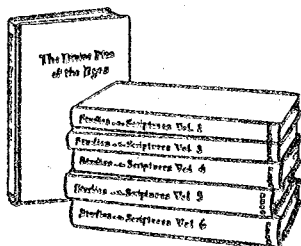
to God for the thirty days. Daniel however, chose to continue to worship God, and God preserved him.—Daniel 6:19-22; Psa. 17:10; 145:20.

10—Psalm 46:9, 10. Here is another prophecy foretelling the time when wars shall cease in the earth and that the people will acknowledge the sovereignty of God and realize that the wisdom of this world cannot secure for them the blessings they so much desire—life liberty, and enduring peace and happiness.

12—In promising Abraham that his seed would be as the stars of heaven and as the sand of the seashore the Lord indicated that there was to be a heavenly, or spiritual seed, as well as an earthly seed. The spiritual seed of Abraham is brought forth during this Gospel age. In Galatians 3:16 the Apostle Paul identifies Christ as the Head of that seed, and in verses 27-29 of the same chapter he shows that all the true followers of Christ are also of that same seed class and "heirs according to the promise." This spiritual seed of Abraham was typified by Isaac as Paul explains, "Now ye brethren, as Isaac was, are the children of the promise." (Gal. 4:28) The earthly seed of Abraham is represented in his natural descendants, the nation of Israel. All nations which obtain life everlasting will have to come into the New Covenant yet to be made with the house of Israel.—Jer. 31:31-34; Ezek. 16:60-62.



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To Us the Scriptures Clearly Teach

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

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

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

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

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

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