



*THE MYSTERY OF GOD
THE TRUTH ABOUT HELL
LIVING THE TRUTH*

The DAWN

A Herald of Christ's Presence

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One Dollar a Year

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GOD HAS A PLAN

A radio discussion of some of the important features of the plan of God, pointing out the wondrous harmony of the Bible when studied dispensationally, and with the desire to "rightly divide the Word of truth." Appended to this article are two groups of Scriptures, one applying during this present evil world, and the other having to do with conditions to be expected in God's world of tomorrow.

A PECULIAR PEOPLE

This article will be encouraging to the consecrated in that it shows how God cares for His people and gives them the privilege of cooperating with Him in the outworking of the divine plan. God told natural Israel that they would be His peculiar people if they obeyed His statutes and kept His commandments. We can now be God's peculiar people if we are zealous of good works.—Titus 2:14.

SIN AND ATONEMENT

This article deals with the general subject of atonement from sin as effected by the blood of Christ. It points out that only by means of human philosophy can we make the Scriptures teach that the blood of Christ saves all sinners from death irrespective of their acceptance of God's gift of love. The article is rich with Scriptural proof that the "wages of sin is death."

NEWS and VIEWS

BIGGER THAN THE WAR

THIS month the "civilized" world will once more celebrate the birth of the Prince of Peace. In thousands of churches throughout "Christendom" Christmas carols will be sung and Christmas sermons preached to millions who will return home and tune in their radios or scan their daily papers to learn of the latest city to be bombed, how many more ships have been sunk, or what new country has entered the war.

Prisoners of war in Germany, Italy, Great Britain, and elsewhere will think of peace on Christmas Day, and probably some of them will wonder just why people keep on celebrating the birth of the Prince of Peace. Thousands of wounded and shell-shocked, both soldiers and civilians, will find it hard to bury the memories of the awful experiences through which they have passed and make themselves believe that this is a "Merry" Christmas.

Fathers, mothers, brothers, sisters, sweethearts and friends will be more inclined to think of their loved ones who have been killed by modern war than to enter heartily into the celebration of the birth of the great Life-giver and Peacemaker. Mariners at sea will also think of Christmas, but won't dare, even for a moment, to cease their lookout for submarines, bombing planes, or floating mines. In America, millions will properly be thankful that we are not yet in the war and will hope that this country may continue in "peace."

Thus another Christmas will come and go; and the people in general, having had their minds for a short time turned to the thoughts of peace, good will and love, will revert to an "all out" consideration of war and how to win it. However, an increasing number of thinking men and women are beginning to see that something bigger is happening than merely another war. Past wars have come and gone but the world order continued. Jesus indicated that it would be so, saying, "There shall be wars and rumors of wars, but the end is not yet." Jesus spoke these words in answer to the disciples' question as to what would be the signs of the end of the world, or "age" (Greek, *aion*).

Jesus thus indicated that the great struggle which would mark the end of the present order

was to be more than merely another war. Today world economists, statesmen and observers agree that what is now taking place is bigger than a war. They see that a world order is dying, and that something new is coming to the birth. They see that what men now call the second world war is but one of the birth pangs of a new order. They can't define the new order, not being able to see just what shape it will take.

These worldly observers think it is impossible to determine what the new order will be like until it becomes more apparent whether the Totalitarians or the Democracies are to win the war; but they all agree that there must be a new order for the reason that the old order has been mortally wounded. No matter how many cities are bombed, nor how many civilians, soldiers or sailors may be killed or wounded before the Totalitarians or the Democracies sue for peace, when it is all over, the most outstanding casualty of the war will be the death of the old order. Only from the observation tower of Biblical prophecy is it possible to see that the new order will be neither Totalitarian nor Democratic, but will be the Kingdom of Christ, the answer to every Christian's prayer.

And when we are blessed with the vision of the future afforded by divine prophecy, we are able to understand that even what we see in the world today need not mar our enthusiasm for what the birth of Jesus, the Prince of Peace, is yet to mean for suffering and dying humanity. Jesus was born to be a King, just as He explained to Pilate, but He did not take over the rulership of earth at His first advent. His taking office as King, according to the divine program, must await the call and preparation of those who were to reign with Him. This work completed, then Jesus takes "unto Himself His great power and reigns." This, according to Revelation 11:17, 18, results in the nations becoming angry. In this anger they are dashed to pieces like a potter's vessel, and Jesus, taking control, rules over them with a "rod of iron."—Psa. 2:1-9.

Today we are witnessing the anger of the nations as they contest the right of each other to rule the earth. The fact that we see this is cause for increasing faith that the time for real "peace on earth" is near. It is not too much to say, then,

that the birth of Jesus should mean more to the enlightened Christian today than ever before. As evidence that the end of the old world order is near, and that we are living in the end of the age, it is interesting to note the following abbreviated analysis of events as viewed by Leland Stowe, European Correspondent for the *St. Louis Post Dispatch*:

Anywhere you might conceivably travel in Europe these days, from Bergen, Norway, all the way to Turkey's Bosphorus, you would bump into the same kind of recurrent reminders with which we are confronted daily here in the Balkans. Wherever you are, you sense and see the thing that is bigger than the war.

This thing has become the dominant and central theme in the life of every living European and perhaps it will play a similar role for most of the hundreds of millions who populate the rest of the world. It is revolution.

Mr. Stowe then goes on to say that while war as yet is touching but comparatively small areas of the world, yet that revolution is in the air everywhere. "This social and economic revolution is all-pervading," he says, "and in this sense is bigger than the first World War and the present one combined." Mr. Stowe says further:

During the past 14 months I have seen bits of the war in three different countries, then have drifted once more outside the range of guns and the blackout, but never even for one day have I found myself beyond the tremors of the revolutionary transition. You can feel an old world dying at the same moment that you are shaken by the unceasing pains of another world that is being born.

While human wisdom is beginning to perceive that something bigger than the war is happening among the nations, the Scriptures reveal that something even bigger than what men call world revolution is taking place. Men view the present transitional changes of world economy and government as something that is being forced upon mankind by a struggle between the "Haves" and the "Have Nots"; or between dictatorships and Democracy; or between Capitalism and National Socialism; or, between Christianity and Atheism. God, on the other hand, foretold this great "time of trouble" as resulting from the standing up of "Michael." Michael, the returned Christ, "stands up" to establish the divine Kingdom, the Kingdom which the "God of heaven" has promised and which will supplant Satan's rule of selfishness throughout the whole earth.

The much discussed "new order" visualized by worldly wisdom could not be satisfactory to all nations. The Democracies could not be satisfied with any new order arranged by the Dictators, and the Dictators would be sure to challenge any new order arranged by the Democracies. God's new order, on the other hand, will be satisfactory

to all, for as the prophet points out, after the Lord has shaken "all nations" then the "desire of all nations shall come."—Hag. 2:7.

The fact that man has never been able to establish a world order satisfactory to all doesn't mean that there has never been anything good in what human efforts have accomplished. Fallen man has done remarkably well, in spite of the handicap of selfishness, and the fact that Satan has "deceived all nations." (Rev. 20:1,2.) Human ideals have almost always been higher than human attainments. Frequently the will to do right has not been able to surmount the obstacles which stand in the way of doing right. For this reason standards set and plans made under normal conditions break down under the stress of "emergencies," hence real progress toward a better way of life is hindered. But the success of the divine Kingdom will not depend upon the imperfect efforts of fallen man.

Even those who now profess to stand for God's way in a world of selfishness and sin oftentimes find the pressure too great and permit themselves to be carried along with the current of "necessary evil." An interesting example of this comes to light through the action of seventy-five clergymen of the United Church of Canada who have issued a statement in which they express themselves as opposed to "this or any other war as being incompatible with the Christian spirit and aim."

Many of the ministers who joined in issuing this statement are prominent in the United Church of Canada. According to reports the Attorney General of Ontario lost no time in saying that these clergymen were unpatriotic. Simultaneously a sub-committee of the general council of the United Church was called together in an emergency meeting with the view of saving the good name and the loyalty of the church by renouncing the actions of the seventy-five who do not believe in war. What makes this interesting is the fact that the United Church, in 1938, adopted a position with respect to war identical with that to which the minority of seventy-five are now adhering. Here it is:

The United Church of Canada declares its unchanging conviction that war is contrary to the mind of Christ. We believe armed warfare to be contrary to the spirit and teaching of Christ. As Christians we positively reject war, because war rejects love, defies the will of Christ and denies the work of man. We declare the basic principle of the supreme worth of human personality, the economic interdependence of the peoples of the world and the inherent oneness of mankind . . . Neither the state nor any other power has the right to compel a person to engage in what his conscience declares to be a sinful act. We pray that there may never be a clash of loyalties in this regard, but should there be, we hold with the

early Church that a Christian must obey God rather than man, for only by so doing can he best serve man.

The United Church of Canada was quite within its rights when going on record with the above statement. The failure of the majority to adhere to it when the test came is an illustration of one of the reasons why the fallen race can never hope, through their own efforts, to make real progress in establishing a genuine Christian civilization.

No matter how sincerely individuals, or groups of individuals may work for the establishment of higher ideals in government and society, there are always forces at work which sabotage those efforts. Evil forces which many now personify in the European dictators have ever been on the scene, and most of the time triumphant over the forces of good. Under the stress of emergencies the philosophy has usually been adopted "Let us do evil that good may follow." We should not be hasty to censor individuals or governments for this, but to be sympathetic toward human weaknesses, and patiently wait and earnestly pray for God's new order.

Rev. Dr. C. E. Silcox, director of the Canadian Conference of Christians and Jews, speaking recently before the American Council of the World Alliance for International Friendship, holding its annual conference in the Hotel Pennsylvania, New York City, advocated "an active and effective organization for the maintenance of peace and the promotion of international justice." According to a report published in the *New York Herald Tribune*, the Rev. Dr. William W. Judd, general secretary of the Council for Social Service of the Church of England in Canada, "agreed with Dr. Silcox and said that true fellowship throughout the world would not be realized until world unity was attained. Reporting on the activity of churches in Canada, he said that the Gospel of Christ and love was being preached 'even though the country is engaged in a life and death struggle.'"

At the same conference the Right Rev. George Ashton Oldham, Protestant Episcopal Bishop of Albany, N. Y., who is president of the alliance, called for redoubled efforts for peace despite the "difficulties of travel, exchange and the constantly changing map of Europe. There is no blinking the fact," Rev. Oldham said, "that we have failed. The churches, the peace societies, the League of Nations, the efforts of all idealists working and hoping for a peaceful world—all have failed."

"All the blame must not be placed on these organizations," Rev. Oldham said, "because nations failed to follow paths they indicated. Their labors have not gone for naught, for the seeds of

good will and fellowship sown by this and other such societies may yet result in the building of a fairer world."

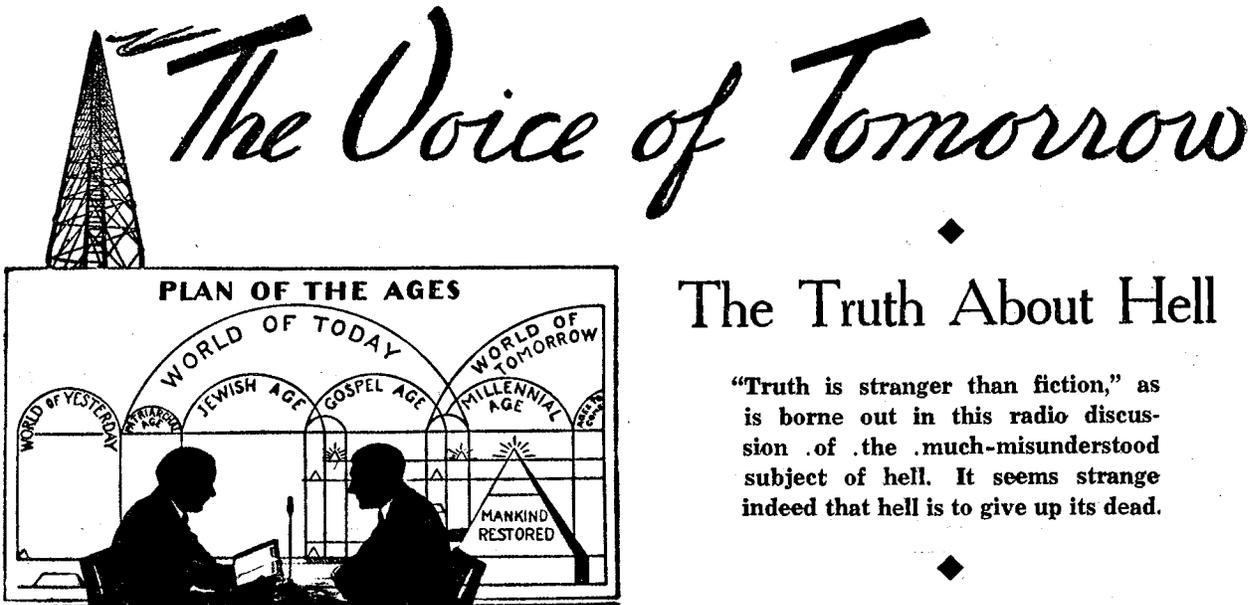
Let us not question the sincerity of those who have labored for peace. Let us not blame them because their efforts admittedly have failed. Let us rather rejoice that the establishment of Christ's Kingdom of peace is not to depend upon the feeble efforts of humanly organized groups of idealists who lack the power to put into operation the ideals which they sponsor. When God foretold the birth of Jesus to be the Prince of Peace, He emphasized the fact that "the Government shall be upon His shoulder."—Isa. 9:6.

Furthermore, after assuring us that of the increase of Christ's Kingdom and peace there shall be no end, God reaffirms the fact that this world-wide domination of the Kingdom of righteousness will not be brought about by peace societies or councils of good will, but rather that "the zeal of the Lord of hosts will perform this." Herein lies our real hope that "the desire of all nations shall come."

Without this divine assurance of victory for the forces of peace and righteousness we would be obliged to take refuge in the slim comfort afforded by the wish that some day all that has been said and done for peace will bud and bring forth fruit. This may be better than no hope at all, but how much better to be able to rest our faith on the infallible Word of God, and be fully assured that God's Word which has gone forth out of His mouth shall not return unto Him void, but as God Himself has said, "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

When the angels announced the birth of Jesus they sang, "Glory to God in the highest, on earth peace, and good will towards men." Because there has been practically no genuine peace on earth since these words were first spoken, today worldly wisdom offers a distorted translation of the Greek text which makes the angelic message read, "Glory to God in the highest, peace on earth among men of good will." As men of good will have always been in the minority there has of course been very little peace. But we do not need to wrest the Scriptures in this manner in order to make them conform to the truth.

This message of the angels is a prophecy of what will be accomplished by the Prince of Peace when the sovereignty of earth is transferred from the kingdoms of this world to Him "whose right it is." This will be a token of God's good will toward the children of men, a good will that was previously demonstrated by the gift of His beloved Son to be man's Redeemer.



The Truth About Hell

“Truth is stranger than fiction,” as is borne out in this radio discussion of the much-misunderstood subject of hell. It seems strange indeed that hell is to give up its dead.

ERNEST:

Yes, it is grand to realize that the Christian God is a loving God; and that He is wise and powerful enough to carry out His loving plans for the ultimate blessing of all mankind. But I've been thinking about all the wonderful things you have been telling me from time to time, and while I want to believe them, I don't know whether it's right that I should.

FRANK:

I don't know that I follow you. Surely it's all right to believe anything that is right, and good.

ERNEST:

Well, I don't know whether or not I should bring up the subject. I've mentioned it before, but you seem to put me off. The fact is, I am puzzled to know just what to do about hell. I would like to believe that God has planned for the human family to live on the earth forever, and that even the dead are to be brought back to life for that purpose. But, if that be true, what about hell? It seems to me that there is a wide difference between living in happiness upon the earth forever, and spending eternity in hell. So, what about it?

FRANK:

Your problem is due to a misunderstanding of what constitutes the Biblical hell. During the dark ages, this teaching of the Bible took on a very strange meaning. But we are no longer living in the dark ages. Now we not only have the open Bible—at least here in America, for which we should all be thankful—but we also have Hebrew and Greek concordances to aid us in obtaining the meaning of words used in the Bible. With the aid of these it is now seen that while the Bible does teach that there is a

hell, yet the hell of the Bible is not a place of torment, but is, rather, a condition of unconsciousness in death. In Romans 6:23 the Apostle Paul tells us that the “wages of sin is death,” and what the Bible teaches concerning hell agrees with this.

ERNEST:

Well, I heard a man say the other day that he understood **both Hebrew and Greek**, and that he **knows** there is a hell.

FRANK:

That's quite all right. Of course there is a hell, but what is hell? That's the point in which we are interested.

ERNEST:

Frank, did you say that the word hell originated back in the dark ages?

FRANK:

No, not the **word** hell, but the false meaning that is so often attached to it. The original meaning of the English word hell was to cover, or bury. Farmers in the British Isles, for example, helled their potatoes for the winter; which meant that they dug a deep ditch in which they buried their potatoes. A few years ago I saw a farmer in Scotland helling his potatoes. The hell of the Bible is, really, a hidden state, or condition. It's the condition of death.

ERNEST:

But how can we be sure that it isn't a place of torment?

FRANK:

Because the Bible says so.

ERNEST:

I thought the Bible said just the opposite.

FRANK:

Most people think that, which is one reason why so many are losing faith in the Bible.

People who really stop to think, realize that a God of love wouldn't torment His creatures forever. But they suppose that this is what the Bible teaches, so they lose faith in the Bible. And, after all, why should we decry the cruelties of European dictators, and at the same time profess to believe in a God who is more cruel than the worst of them? A dictator may put his enemies in a concentration camp for a few years, but many have tried to believe that God would put His enemies in an inferno of fire and brimstone and keep them there forever.

ERNEST:

But where does the Bible say that hell is not a place of torment?

FRANK:

Ecclesiastes 9:10 is one good example. This fact of hell **not** being a place of torment is hidden in the English translation, however, because the Hebrew word is sometimes translated hell in the Old Testament, while in this text and in others it is translated grave.

ERNEST:

Do you mean that a Hebrew word is sometimes translated one way, sometimes another? Why, Frank, that hardly seems possible.

FRANK:

It is true, nevertheless. The Hebrew word translated hell in the Old Testament, is **sheol**. It is translated hell 31 times, grave 31 times, and pit 3 times.

ERNEST:

That's odd. Why wasn't it translated the same in every instance?

FRANK:

That would have been the correct thing to do. But you see, the translators of our King James or Common Version of the Bible, which is the translation nearly everyone uses, evidently believed in the torment theory, and naturally their translation was somewhat influenced by what they believed. This is no more than should be expected. Finding that the word **sheol** was the only one in the Old Testament that describes the condition of death, naturally they tried to accommodate it to their torment dogma. Hence, as a rule, when the word **sheol** was used in connection with the wicked it was translated hell, but when it referred to the death of those not wicked, it was translated grave. There are some exceptions to this, but, generally speaking, that is about the way it works out. Now if **sheol** had been uniformly translated grave throughout the Old Testament, the truth would have been known long ago.

ERNEST:

Frank, I have that passage in Ecclesiastes ready. Shall I read it?

FRANK:

Yes, please; and remember that the word grave is from the Hebrew word **sheol**; hence the text is speaking of the only hell in the Old Testament.

ERNEST:

Very well, it says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Why this virtually says that those who are in the grave, or the Bible hell, don't know anything. It's very evident, then, that they are not tormented. Is it **really** true that **sheol** is the only word in the Old Testament translated hell?

FRANK:

Yes, that's right.

ERNEST:

Well, of course, after all, the Old Testament is only about half of the Bible. What about the New Testament?

FRANK:

The New Testament agrees with the Old, on this as well as on other subjects. Ernest, let's do a little reasoning on this matter. When God created our first parents He told them that if they sinned, they would die. When they did sin the sentence of death was pronounced upon them. From that time on throughout the entire Old Testament period nothing was said by God through His prophets to indicate anything different than that the wages of sin was death. Now, if God

God and Reason

This is one of the books mentioned by Frank and Ernest in their radio discussions. It is a book that you will want as an aid to a better understanding of the prophetic significance of present world conditions and what the outcome will be. God and Reason is vest-pocket size and contains 128 pages of hope-inspiring Scriptural facts. It answers the question now in the hearts of millions, "Has Christianity failed?" It presents the testimony of the holy prophets concerning God's glad tomorrow.

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THE VOICE OF TOMORROW

136 Fulton Street, Brooklyn, N. Y.

intended to torment forever all those who did not serve Him, do you think it was fair for Him not to tell them so? We come over into the New Testament and there we are told that God so loved the world that He sent His Only Begotten Son to die for them. Jesus' birth was announced as glad tidings of great joy which would eventually effect all people. It would seem most strange, then, if a part of the message of glad tidings would be the announcement that because Jesus came to die for the people they were all to be in danger of being tormented.

ERNEST: That's very good reasoning, but what does the New Testament itself say about it? After all, the Bible must be the last word on the subject.

FRANK: It would be strange, indeed, if the New Testament did not agree with the Old. The New Testament was originally written in the Greek language, and the New Testament writers, when quoting from the Old Testament, used the Greek word **hades**, to translate the Hebrew word **sheol**. We know from this that **hades** means the same as **sheol**. In Psalms 16:10 there is a prophecy of the death and resurrection of Jesus which says that God would not leave His soul in hell. The Apostle Peter quotes this in the second chapter of Acts, and uses the Greek word **hades** to translate **sheol**.

ERNEST: Frank, did Jesus go to hell?

FRANK: Yes, to the Bible hell. This simply means that he went into death. Jesus died in order to take the sinner's place in death, and thus to redeem fallen man. The Scriptures are very explicit on the point that Jesus paid man's penalty. If the penalty had been eternal torment, then Jesus could never have fully paid it, because He could never have completed an eternity of suffering. It is because Jesus did pay the penalty of death that the world of mankind will be raised from the dead during the thousand years of Christ's Kingdom, now so near. Ernest, do you know that the last time the word hell appears in the Bible it is in connection with a promise that it will deliver up its dead? According to tradition, hell is a place from which no one ever escapes; but the Bible doesn't agree with this because it promises that hell shall give up its dead. That, of course, is merely another way of promising the resurrection of the dead.

ERNEST: What you say, sounds good and Scriptural; but, you know, I've been reading the Bible some myself, and I happen to know there are some statements in the New Testament that you haven't mentioned. How about that rich man, who, after he died, lifted up his

eyes, being in torment? How about the undying worms and unquenchable fire? How about the lake of fire? Yes, how about several other passages in the New Testament that read very much like what you call dark age tradition? The Bible was written before the dark ages, wasn't it?

FRANK: Ernest, those texts you have mentioned are all in harmony with what I have told you, when they are properly understood. We can discuss them some day when we have time. Meanwhile, let's continue to believe that God is love.

ERNEST: Well, that's a nice way to put me off. Frank, I really want to know about this subject, specially those texts mentioned which seem to teach that hell is a place of torment. But I suppose I'll have to wait.

FRANK: Really, our time is up now; but if you are that much concerned I suggest that you get a copy of the book, "The Truth About Hell." It carefully discusses every text in the Bible in which the word hell appears; including the parable of the rich man in hell, and other symbolic passages which are so often misconstrued to teach that hell is a place of torment.

ERNEST: That will help some, I'll read the book all right, but I'll be back again to discuss the subject further.

The Truth About Hell

This 64-page booklet deals with the subject of hell, in a practical, satisfactory manner, showing that "God is love." It Scripturally answers the question, "Where are the dead?"

Send for a free copy of "The Truth About Hell." No obligation. Address:

THE VOICE OF TOMORROW
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The Christian Life

The Mystery of God

"The mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27.

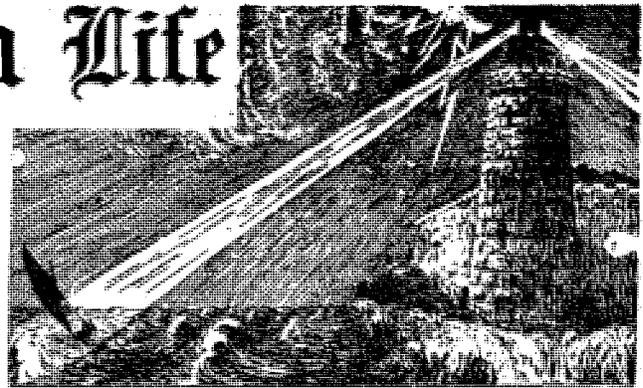
THE standard set for those who are to become members of the divine family is expressed in many ways. For example, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Again, It pleased God "in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Rom. 8:29; Heb. 2:10.

The full appreciation of this doctrine indicates that it constitutes the fellowship (Greek, *partnership*) of the mystery of God, and Paul says this mystery is "*Christ in you the hope of glory.*"

Writing to the Galatians Paul said: "My little children, of whom I travail in birth again until *Christ be formed in you.*" (Gal. 4:19.) This impresses us with the importance of the likeness or image we are to bear. As we grow in the knowledge of God, we realize more and more the stupendous work to be accomplished for the human family, and the church's part therein and, therefore, the absolute necessity for the bride to be in the image and likeness of her Lord and Head. That she must have His spirit or mind is clearly taught in the New Testament and supported by the pictures and types of the Old Testament. While we agree that doctrines should not be established on the basis of types, yet if the doctrines are clearly taught in the Scriptures we may expect to find them corroborated by the types and shadows of the better things to come.—1 Cor. 10:11.

It seems strange, in view of the fact that Jesus specifically told His disciples (Matt. 13:10, 11; Luke 8:10) that He spoke in parables and dark sayings to hide the mystery of the Kingdom, that some of the Lord's people should expect the greatest of all mysteries—the call and development of the church—to be so clearly stated that *anyone* could read and understand it.

The prophets inquired and searched *diligently* to find out about it, but failed to discern the secret concerning the "sufferings of Christ and the glory that should follow." It was revealed



that "not unto themselves, but unto us they did minister the things, which are *now* reported [revealed] unto you by them that have preached the gospel unto you with the Holy Spirit." (1 Pet. 1:11, 12.) As the apostle suggests, we ask, Who knoweth the mind of God save he that hath the spirit of God? (1 Cor. 2:11.) Hundreds of Scriptures teach the *oneness* of the Christ. Note the similarity of Peter's words in the foregoing and the report of Jesus' sermon given to the disciples on their way to Emmaus, in which He spoke of *His sufferings* and the glory that should follow. Evidently these are the same sufferings, bringing the same results in the case of Jesus, our Captain or Head, as the "grace" that Peter said had come to the saints he was addressing.—Luke 24:26.

The claim is made that these sufferings refer only to our fiery trials but Jesus' words to the disciples, who asked to sit on either side of Him in the Kingdom, prove that it was both the cup of *suffering* and the *baptism of death* in which they would share; and that the reward would be in the Father's hand. That this is more than just a matter of suffering is shown in Hebrews 11, where Paul describes the fiery trials of the holy men of old, with the explanation that "these all died in faith not having received the promises, God having provided some *better* thing for us [the high calling in Christ], that they without us should not be made perfect." (Heb. 11:13, 40.) These had diligently sought the *time* of this "grace" but it was not revealed to them.

Note, too, the appeal of the apostle in the opening verses of the 12th chapter of Hebrews. In the second verse the word "author" is rendered "beginner" in the margin. Yes, He was the Beginner, the Captain, the Firstborn among "many brethren" who were to be His joint-sufferers as well as joint-heirs. All the Scriptures that refer to our share in the sufferings of Christ suggest the thought of *inclusion*—"if we be dead *with* Him," (2 Tim. 2:11) "baptized *into*

His death" (Rom. 6:3), not added to His death, etc., etc. It is *not* suffering for Christ, or on account of Christ, but *with* Christ, as members in particular of His body. We are planted together in the likeness of His death (a sacrificial death) that we might share in the likeness of His (glorious) resurrection. If we be *dead with* Him we shall also *live with* Him. If we *suffer with* Him (outside the camp) we shall also *reign with* Him.—2 Tim. 2:11, 12.

Then there are the many statements concerning the oneness of *the* Christ. For example, "I am the Vine [the stock or Greek, ceiling support] ye are the branches" (John 15:5); Christ is the Head over the church, His body; the Gentiles are "fellow-heirs," and of the same body . . . in Christ by the Gospel." (Eph. 3:6, 9.) There is also the "fellowship [Greek, *partnership*] of the mystery which from the beginning of the world hath been hid in God." Read also Ephesians 5:26-33. Note verse 30, which speaks of the members of His body. Verse 31 says, "they . . . shall be one flesh," and verse 32, "this is a great mystery: but I speak concerning Christ and the Church."

If Jesus is the world's sin offering, and, as illustrated by these Scriptures, our relationship to Him is so intimate and near, how can it be said that we are not a part of the world's sin offering? The fact that we are counted members of His body, and are planted together in the likeness of His death, implies more than suffering merely as a test of faith. Paul does not claim that the church *provides* the world's sin offering, but that we are baptized into the *death of Christ* which is the world's sin offering. Through Christ our sacrificial death is made "holy, acceptable to God"—"accepted *in* the Beloved."—Rom. 12:1; Eph. 1:6.

Again, in 1 Corinthians 10:16, 17, Paul definitely asserts his belief that the church is a part of the world's sin offering: "The cup of blessing which we bless, is it not the communion [Greek, *the sharing, partnership, fellowship*] of the blood of Christ? The bread which we break, is it not the communion [fellowship] of the body of Christ?" So that there can be no misunderstanding, he adds: "For we being many are one bread, and one body: for we are all partakers of that one bread." Here we have the picture of *one* loaf of bread (Christ) into which 144,000 grains of wheat have been included. They have all lost their identity; they have no head of their own—Christ is all in all. Nevertheless, by the Father's own arrangement, this is to be the bread of life for the whole world of mankind.

Paul's statement in 1 Corinthians 15:29 is very much to the point. Here he speaks of the church's

death-baptism as being a baptism for the dead. Some argue that the apostle does not explain what he means by this expression, hence that we do not have the right to interpret it. But Paul does explain what he means. This expression is part of his argument that there shall be a resurrection of the dead. If the dead are not to be raised, then there is no use in being baptized for the dead. This indicates that the church's dying with Christ bears a definite relationship to the great work of restoring a lost world to life.

The apostle further pointed out that he was dying daily in defense of the truth; and that the evidence of this was in the fact that they, the Corinthians, were rejoicing in the truth as a result of his ministry. Note the eloquence of his defense: "I protest by your rejoicing, . . . I die daily." Yes, it was by the laying down of his life daily in the service of the truth and the brethren that they had been brought out of darkness into God's marvelous light.

His argument is plain, namely, that if all the faithful are baptized for the dead, then we have the assurance that the dead shall be raised. But, if the dead are not to be raised, then our baptism is in vain. Paul then adds: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." Following this is a warning which we should all observe carefully. He says: "Be not deceived: evil communications corrupt good manners."

THE TYPES

The Scriptures tell us that the Tabernacle arrangements were types and shadows of "better sacrifices [plural]." (Heb. 9:23.) Remember, also, that when the types were given and the records made, it was all done under pain of death to insure the accuracy of every detail: "for, See saith He that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5.) In this record, therefore, anything not stated should also be ignored by us.

The claim is made that both the bullock and the Lord's goat represent Jesus. If that be true, we would ask, Why the duplication? for both the bullock and the goat were treated *exactly* the same. Did Jesus die twice or present His blood twice? Which experiences in our Lord's life were depicted by the bullock and which by the goat?

In Leviticus 16:3 we read, "Thus shall Aaron come into the holy place [court]: with a young bullock for a sin offering, and a ram for a burnt offering." Verse 5 says, "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram

for a burnt offering." Then in the sixth verse we read, "And Aaron shall offer his bullock of the sin offering." Note that it does not explain where this animal came from. Why? Because the antitypical bullock was divinely provided. He was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) He was not a child of "wrath." He did not come from the antitypical "congregation of Israel." "God sent not His Son into the world to condemn the world." "God so loved the world, that He gave His only begotten Son," who "was made a little lower than the angels for the suffering of death."—John 3:16, 17; 10:36; Heb. 2:9.

Compare now the statement concerning the two goats: "And he shall take of the congregation of the children of Israel two kids of the goats." There can be no doubt that these goats represent *all* who answer the call and make a consecration to be *dead with Him*. We must admit that we were children of wrath even as others—taken from the congregation, the world. Not so the bullock. It was Aaron's bullock (his offering). "The bread that I will give is My flesh, which I will give for the life of the world." (John 6:51.) Thus we are protected by these very accurate types.

The claim is also made that the two goats represent Jesus. If this be true, why were they brought to the door of the congregation and lots cast upon them to decide which was to be the Lord's goat, and which the scapegoat? The casting of lots shows indecision—that no predetermined course had been arranged for either of these goats. This is not true of Jesus for He was "the Lamb slain from the foundation of the world." (Rev. 13:8; I Pet. 1:19, 20.) Nor can any event in our Lord's life, or the purpose for which He came into the world, be logically illustrated by this casting of lots. There never was any doubt about the outcome of His work or ministry. We must look elsewhere for the solution.

The church is being "called out of the world." "*Many* are called but *few* chosen." Some will be "faithful unto death" and some will draw back. Some will be more than overcomers, and some will be saved "so as by fire." Some follow in His footsteps and are cleansed and developed through great tribulation. This is in harmony with the point taught by the casting of lots, and the subsequent experience of the two goats. The church is not predestinated as individuals but a *standard* has been determined. The faithful are represented in the Lord's goat. Those who must be forced to fulfil their consecration (led by the hand of a fit man) are represented in the scapegoat. The casting of lots shows that God does not

coerce or direct the outcome of the consecration of the classes typed by the goats. The decision rests with each one of us, according to our faithfulness.

THE RAMS OF BURNT OFFERINGS

The lesson taught by the rams for the burnt offerings is also important. It is generally acknowledged that the burnt offerings signified the divine acceptance of the previous sacrifice. With this thought in mind we note that Aaron brought in *one* ram with the bullock and only one ram with the *two* goats. What does this prove? It shows that the two goats represented only one offering. "Ye are called in *one* hope of your calling." (Eph. 4:4.) There is not a call to the great company and also a call to be of the little flock. The *one* ram was to demonstrate the acceptableness of the *one* that "obtaineth the prize."

Another impressive fact is that both rams were held until both the sin-offerings (bullock and goat) were complete and the scapegoat had been sent away and Aaron had put on the garments of glory and beauty. This, to our way of thinking, is the most positive proof that divine acceptance of the sacrifices of the Gospel age will not be made known or *recognized until the work is complete in the fullest sense*—both sacrifices of bullock and goat completed.

Note also that both rams were offered at the same time, showing that the previous sin-offerings were now accepted as one sacrifice, being approved as such.

TYPES DIVINELY INTERPRETED

Turning to the Book of Hebrews (9:8) we learn that "the way into the holiest of all [the high calling] was not yet made manifest [opened or revealed], while as the first tabernacle was yet standing." This is another way of saying that Christ made an end of the law, and brought "life and immortality to light through the Gospel." In verse 23 of this chapter we learn that better "sacrifices" (plural) than those offered under the law would be required to really cleanse the people. Thus the apostle verifies Peter's statement (1 Pet. 1:10, 12) that holy men of old, though they searched diligently, were not privileged to understand the mystery of Christ, because this grace was not for their day. In Hebrews 3:1 and 4:14 the church is positively identified as a part of the royal priesthood; Jesus being the High Priest of our profession, or order.

CAMP, COURT, MOST HOLY

Hebrews 13:12, 13, shows that Jesus "suffered without the gate." This is shown to be in order that He might "sanctify the people." The apostle then adds: "Let us go forth therefore unto Him without the camp, bearing His reproach." Jesus

bore this reproach for Adam and his race. If, therefore we go unto Him—die with Him—we share His sufferings for the same cause. The apostle's language leaves no doubt about the church being identified in the suffering that was illustrated in the burning of the animals without the camp on the typical day of atonement. In Hebrews 13:10, 11, the apostle identifies the church with the altar in the court, saying, "We have an altar, whereof they have no right to eat which serve the tabernacle." This is the sin-offering altar in the court. **Bodies of animals** whose blood was taken into the most holy for sin, were burned outside the camp, and the priests were not permitted to eat such sacrifices. (Lev. 6:30.) The priests could eat parts of other sacrifices offered at this altar, but not those offered on the day of atonement.

This, then, is the altar of which we are a part. Paul doesn't say that we eat of a sacrifice which the typical priests were not permitted to eat. No, the lesson is that the altar of our sacrifice is the sin-offering altar, hence that we must—as was represented in the sin-offering animals—join Jesus outside the camp and be consumed with Him. The sequence of the apostle's lesson is revealed in the conjunction "for." The altar of our sacrifice being the sin-offering altar, it is "for" this reason that we partake in the sufferings of The Christ without the camp.

Keeping in mind that the burning of incense represents the devotion and "prayers of saints," it is clear that the apostle in Hebrews 13:15 completes the lesson of our share in the antitypical atonement-day sacrifices by saying, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." The type of this sacrifice of praise to God was in the priest offering incense on the golden altar in the holy. This was done while the bodies of the beasts were burning without the camp, and while the fat was being consumed on the brazen altar in the court. The blood was finally taken into the most holy and sprinkled upon the mercy seat. Paul identifies the church as sharing in all of these experiences.

In Hebrews 10:19-22 the apostle points out that because we have our bodies washed with pure water, we can come boldly into the "holiest by the blood of Jesus, by a new and living way." This is undoubtedly an allusion to the typical significance of the laver in the court, where only the priest was permitted to wash. This inspired application of the type, therefore, clearly puts the church in the position of participating in the sacrifices represented in the type, and not merely receiving the benefit of them, as some try to claim.

True, the sacrifice of the antitypical goat must follow the sacrifice of the antitypical bullock else it would not be acceptable. But we have the assurance that through the blood of Christ the church's sacrifice is acceptable to God. If Christ's blood will not accomplish this, then it is not efficacious to cover sin.

The foregoing passages of Scripture form the most conclusive proof that we have not assumed something unauthorized by God's Word. The identification is complete, showing our part in the sufferings without the camp; our part in the altar from which the sacrifices were not eaten; our privilege of offering antitypical incense in the holy; and our privilege of entering into the most holy. As it was only the high priest that entered into the most holy, it is clear that the church, as new creatures, are represented in Him, and, therefore, participating in the sacrificial work. Yes, we are "planted together in the likeness of His death."—Rom. 6:5.

HOLY LIVING, PLUS SACRIFICE

The standard of the law was "Love thy neighbor as thyself." But the standard of the Christian is "Love, as I have loved you." Jesus loved us more than He loved Himself. His was a self-sacrificing love, which caused Him to lay down His life for us while we were yet sinners. From this we must conclude that partaking with Christ in the "mystery" implies much more than living a righteous life. In addition to this, the church is called to sacrifice. We must have the spirit and mind of Christ our Head. If we do, we will love even those who abuse us, and will be glad to lay down our lives for their blessing.

Such love will lead to tireless activity in the service of the truth and the brethren. It will control our every thought, word and act. It will make us realize that we are merely stewards of what we possess, and that nothing but the highest degree of faithfulness to our stewardship will gain for us an inheritance with the saints in light. Unless the knowledge of these things prompts this spirit of Christ in us, we have received the grace of God in vain.

In conclusion, then, we see the mystery is that by God's own design, we are included *in* Christ—"His [God's] workmanship, created *in* Christ Jesus." (Eph. 2:10.) This union with Christ is a very *real* thing. If our Head is the world's sin-offering and we are included in Him, how can we avoid being a part of the world's sin offering? The apostle enjoins: "Husbands, love your wives, wives, submit yourselves unto your own husbands as unto the Lord. I speak concerning Christ and the church." (Eph. 5:22-33.) The husband goes to work every day and earns the living—his wife

does not provide it. He brings it home and because of her faithfulness he shares it with her; then they join in administering the living he has provided for the benefit of the entire family. Similarly, we have nothing to do with providing the ransom price. No, *our espoused*, our Head, the Lord Jesus, provided the ransom price. But if we are faithful unto death and make our calling and election sure as members of His body, His bride, His wife, we will be accorded the privilege of administering *the benefits of His ransom sacrifice* for the blessing of all the families of the earth. "Know ye not that so many of us as were

[margin, "are"] baptized into Jesus Christ, were [margin, "are"] baptized *into His death?*"—Rom. 6:3.

"And saviours shall come up on mount Zion to judge the mount of Esau; and the Kingdom shall be the Lord's." (Obadiah 21.) "Let this mind be in you which was in Christ Jesus." (Phil. 2:5.) Yes, only if we have the mind of the Saviour, willing as He was to die for the truth and its service, can we hope to go upon mount Zion and reign with our glorious Head.

—Contributed

Spiritual Beheading

"And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God."
—Rev. 20:4.

THE history of the early Church reveals that only comparatively few were literally beheaded. All the apostles of Jesus, with the exception of Paul, died by other means than beheading. Stephen, the first martyr, was stoned to death; some were crucified as was our Lord Himself; others were fed to the lions, while many others suffered death by being burned at the stake. It must therefore be conceded that the beheading referred to in our text is not literal beheading, but that the language is symbolic, as, indeed, is the case with most of the Book of Revelation, from which this text is taken.

The Apostle Paul in Ephesians 1:22, 23, speaks of the true Church as the body of Christ, and in Ephesians 5:30, says, "For we are members of His body, of His flesh and of His bones; for this cause shall a man leave father and mother and be joined to his wife, and they two shall be one flesh. This is a great mystery, *but I speak concerning Christ and His church.*" This has indeed been a mystery which has remained hidden for many centuries. The promise of the Lord, however, is that the time would come when it would no longer remain a mystery, and that at that time "the mystery of God should be finished." Paul further illustrates this mystery with the human body, saying "For as the body [the human body] hath many members, and all these members constitute but one body, so also is the Christ [the mystical body of Christ]."

All those who have made a full consecration to the will of God and have been begotten of His Holy Spirit have become members of this mystical body of Christ and must become dead to their own wills and desires. From henceforth their

chief aim, desire and purpose must be to do the Lord's will, the will of their new Head. Thus the wife loses her own name and accepts the name and headship of her husband, so each one who becomes a member in this mystical body, must lose their own individuality, their will, their head. From henceforth their prayers shall be "Not my will but Thine be done"! It is this self-surrender to Christ on the part of His church that is represented in the symbolism of the text under consideration.

"The testimony of Jesus is the spirit of prophecy," and it is fidelity to the spirit of truth, the spirit of Christ, working in us, in conjunction with the Word of God, "the exceeding great and precious promises," that will work upon us to effect the change from our own wills to the will of Christ—beheading us, making us dead indeed unto sin, but alive unto God through Jesus Christ our Lord. The opposite course, then, would be to follow the inclinations of the flesh by doing our own wills, and following our own selfish desires, rather than the Lord's will. The apostle warns against this course of action, when he speaks of headiness and high-mindedness.

There is no intimation here of rendering obedience to any man, nor any indication that any individual would have the authority to arrogantly assume the position where he demands obedience to his dictates as being the will or voice of the Lord.

Those, however, who are governed by the Word of the Lord, and who have no fear of man, will not be disturbed by any such sophistries. "One is your Master, even Christ, and all ye are brethren." We must always consider the headship of our Lord; and the provision which He makes for the body is what in every instance is to be sought, and not what man may scheme or do for self-exaltation.

Let us then, as many of us as have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him, keep the Lord always before us, looking unto Him who is the Author and Finisher of our faith. Let us not endeavor to curry favor with the world, and at the same time, serve the Lord, for it is written that a "double-minded man is unstable in all his ways."

When the work of selecting this anointed company is complete, and the last member will have finished his course with joy, then will also the

sin-sick and war-weary humanity seek the Lord, and all "shall know Him from the least, even unto the greatest." Then will be fulfilled that which John saw and heard in vision, and which he so beautifully describes in these words: "And I heard as it were the voice of a great multitude, as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come and His wife [the church] hath made herself ready."

Stones of Help

(Part 2)

STILL another "stone of help" set up for our remembrance and comfort is the experience of Israel at the Red Sea. It brings to mind a poem by Miss Flint, entitled, "The Place of the Red Sea":

"Have you come to the Red Sea place in your life,
When, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?"

"Then wait on the Lord with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, 'Go on!'"

"And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.

"The tossing billows may rear their crests,
Their foam at your feet may break,
But over their head you shall walk dry-shod,
In the path that your Lord shall make.

"In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you forth from the place of the Sea,
To a land that you have not known;

"And your fears shall pass as your foes have passed,
You shall no more be afraid;
You shall sing His praise in a better place,
In a place that His hand hath made."

As the poem suggests, God well knew that we, too, would sometimes reach the "Red Sea" place in our lives, when, to advance would seem impossible. He knew that we, like Israel of old, would overlook His promises of care and protection; that we, as did Israel, would often leave Him out of the reckoning, and would be inclined to look to human leaders and material means for our needs. And so He set up this "stone of help" as a reminder of God our Great Helper.

Humanly considered, Israel's position here at the Red Sea was a most precarious one, hence we can well imagine their frame of mind, as they endeavored to weigh important features of the situation, and wondered why God had instructed Moses to undertake their exodus from Egypt via the Red Sea route. As they looked at the sea, which, to their minds, stood as an impassable barrier to further progress, they perhaps wondered: Has God overlooked the fact that no ships are available, and that we have no possible means of procuring them? Their escape across the sea, therefore, appeared impossible. And, as they observed the on-rushing enemy at their rear, fully equipped for battle, and bent upon their capture and return to the serfdom of Egypt, possibly they thought that surely God had overlooked their lack of fighting equipment with which to oppose Pharaoh's mighty army. We can, therefore, well imagine their despair, as they appealed frantically to Moses, their visible leader, for protection and deliverance.

But was their situation, despite its gloomy outlook, really such a desperate one? Since God was on their side, were the ships or implements of warfare really necessary for their deliverance? The record itself answers in tones that have reverberated throughout the centuries, and that answer is an emphatic No! That answer declares that, since God was on Israel's side, defeat was impossible; only victory could result! This answer is the outstanding feature of this "stone of help," set up for our aid and encouragement; "for . . . our learning, that we through patience and comfort of the Scriptures might have hope." —Rom. 15:4.

In view of this testimony, it is pertinent to inquire, Is God's arm shorter today than at the time of this experience of His typical people? Is there any reason to believe that He who was able to "send the winds" and "heap the floods"

for Israel *then*, is less able to help us *now*? Should we think that the great Jehovah who was *then* able to help pass His people safely across the mighty sea, is *now unable* to cope with *our* puny problems? The record "written aforetime . . . for our learning" answers with a positive and definite, No! We may rest assured that every one of our experiences were foreknown to Him long in advance of their occurrence, and that ample provision for meeting them was made long before they overtook us. He who heeds the sparrow's fall, who clothes the flowers of the field, and who numbers the very hairs of our heads, is fully aware of every matter touching our lives, and is both willing and able to handle all for our good, if only we serve, obey and trust Him. No experience of ours has surprised Him, nor have His resources for our protection been taxed in the slightest.

When God, on that memorable morning of Nizan 15th, centuries ago, commanded Israel to begin her exodus from Egypt, He knew exactly where the Red Sea was located; He knew it was directly in the pathway He instructed Moses to follow; He knew Israel's lack of fighting equipment, and He knew equally well that no ships were available for transporting this multitude of people across the Red sea. Nor was He unaware that Pharaoh and his well trained host would follow in hot pursuit, bent upon capturing Israel and returning them to the bondage so long suffered.

Yes, God was fully informed in respect to all the circumstances surrounding His ancient people. But He was equally conscious of the means and methods He would use in effecting their deliverance! He did not, however, give Israel advance information concerning these details. No, these were His secrets, not theirs! These matters were His concern, not Israel's. It was theirs to obey and trust Him; it was His to effect deliverance!

The lesson for us is obvious. Ample provision has been made for all our necessities, but as with Israel, so with us: God sees fit to test our faith through many experiences in order that we may reach the point of spiritual development that will enable us to trust Him in the hours of trial and stress as well as in those of peace and quietude; in the hours of darkness, as well as in those of sunshine. He wishes to bring us to the point where the sentiments expressed by the poet will be those of our own hearts; where we can join our *hearts* as well as our voices in the song:

"I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

God wishes to develop us to the point where the Apostle's declaration will express the sentiments of our *own* hearts: "My God shall supply *all* your need according to His riches in glory by Christ Jesus." (Phil. 4:19.) But He wishes us to understand that what He proposes to supply is our *need*, not necessarily what we may *think* we need. Sometimes there may be quite a difference between our actual and our fancied necessities. This is illustrated in Israel's experience at the Red Sea. They, no doubt, *thought* they needed ships or fighting equipment, but did they? No! they needed neither! What they needed was faith and trust in God; what they needed was confidence in His *ability* to deliver them from the clutches of their enemy, and in His *willingness* to do so! But it was herein that they failed, but God *did not* fail them. And what more could they ask? So it is with us: God has not promised to let us in on His secrets; He has not promised to give us advance information concerning the method and means He may be pleased to use in effecting our deliverance from trials, difficulties and perplexities, but He can and will deliver us nevertheless. It is for us to cultivate this quality of complete submission to His will and confidence in His willingness and ability to perform. May we ever bear this in mind, and trust Him for assistance, regardless of how dark the outlook may appear.

"STONES OF HELP" IN THE NEW TESTAMENT

Let us now turn our attention to the New Testament and note therein some "stones of help" which God has set up for our encouragement. Let us first examine that familiar though frequently forgotten text in Romans 8:28. All Bible students have observed it time and again, but often have failed to quote it in its entirety. We usually say, "All things work together for good to them that love God, to them who are called according to His purpose." Now, we admit that this is good so far as it goes, but it doesn't go as far as God intended when He inspired the Apostle to record it for us. The difficulty is that part of the apostle's statement is omitted; and two of the missing words form a most important portion of this "stone of help." Let us see what these words are. The words we need to grasp with a firm hold, and keep prominently displayed in this "stone of help" are, "*we know*"! We need to do more than merely *suppose, think or hope* that all things work together for good to God's people! Indeed, we even need to do more than *know* that such is true. What we need is to *know* that all things work together for *our individual* good! Nothing less than this will give us the benefit God designed for His people in setting up this "stone of help." We must reach that condition

of spiritual development where we are able to confidently lay our finger on this "Eben-ezer," and say, in full assurance of faith, "This was placed in the Bible for my *own personal* benefit; *this is mine!*" It will be then, and not until then, that we shall have developed the measure of faith and trust in God most pleasing to Him—that measure necessary to a successful outcome of the great race in which we are now participating.

Yes, we must *know* that *all* things—not merely a few—"work together for *our* good"; and we must know this every day of our Christian experience. If we do *not* know it, then this "stone of help" might as well be omitted from the Bible, so far as we are concerned. But if we are able, with God's help, to keep our eyes firmly fixed upon it, and accept its testimony as personally applicable to each and every one of us, then it will have a depth of meaning and an importance hitherto unknown. It will be then that the sentiments expressed by the poet will represent our *own* convictions:

"He hath set no bounds, no limits,
To His ceaseless gifts of love,
He hath named no times, no seasons,
When His pledge untrue shall prove."

God repeatedly informs us that He changes not; He repeatedly gives us to understand that all His promises are yea and amen and that a promise once made will stand forever; it is good today, will be tomorrow, next year, and throughout our entire Christian experience.

Now the question logically arises, How may we develop *full* assurance of faith, the only degree of faith that will prove effective and effectual. We answer in the words of the apostle:

"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.) We must *live* the truth, if we are to hope for the full assurance of faith. We must *practice* in our *own* lives, that which we *preach* to others. And if we hope to live the truth, and effectively preach it to others, we must, of necessity, know what is truth, and what is not truth. This means that we must do more than merely *read* our Bibles, Scripture Studies, etc. We must do more than merely attend class meetings. While these things are good so far as they go, they do not go far enough. Neither of them, nor all together, will enable us to develop the degree of faith that will please God, nor even the faith that will rejoice our own hearts. The step necessary to accomplish these results is *study, real, sure enough study*. And let us not overlook that this includes the study of *our-*

selves—our own lives—as we seek to walk the narrow way of sacrifice day by day. All other study will be valueless and immaterial if we overlook the importance of *our own thoughts, words, and conduct*, if we fail to apply God's truth to the daily affairs of life! Let us, therefore, do some *real* studying, the kind that will produce *results* in our lives, for in thus doing, we shall be able to "*know* that all things work together for *our* good, because we love God, and are called according to His purpose."

Let us look briefly to another New Testament "stone of help" set up for our encouragement. In 2 Corinthians 9:8 we read: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

We believe all will agree that this is, indeed, a real "Eben-ezer." We are sure no one will claim that there is anything doubtful or half-hearted about it. On the contrary, it is clear, definite, positive, fully expressive of faith and confidence. But do we always remember just how strongly Paul states the matter? Do we, really? Or do we sometimes forget what he said, and think of the text something like this: I *hope* God is able to make a *little* grace abound toward me; that I, *sometimes* having *some* sufficiency in a *few* things, may perform *occasional* good works.

Have any of us ever had such sentiments as these respecting God's ability and willingness to solve our problems? If so, let us read the text again and again; yea, let us *study* it until we get its import thoroughly fixed in our minds. And, as we thus study, let us remember that the word "all" means much more in the Bible than it does in the daily newspaper! Let us not think that when *men* say "all" they mean it, but when God uses the same word *He* does *not* mean it. Let us illustrate: If we read a local merchant's advertisement in the paper, stating he will place *all* his hats on the bargain counter at \$1.00 each we would expect him to make good on his statement, would we not? If he is an honorable merchant, we would not expect him to withhold three-fourths, one-half, one-fourth, or even *one* hat from the sale, would we? No, we would expect nothing of the kind, but would feel that he is obliged to include every hat in his store. We would feel that anything less than this would be unfair; anything less would not meet the requirements of his advertisement.

The lesson from this illustration should be obvious. It is this: shall we set a higher code of morals, a higher standard of veracity for a local hat merchant than for God? Shall we expect him to be more honorable and truthful than the great

Ruler of the universe whose perfection of character is so absolute that comparison is impossible? Surely not. Rather let us remember that when God, through His mouthpiece, says "every" He does not mean "a few"; when He says "always" He does not mean "occasionally"; and when He says "all" He means *exactly that and nothing less!*

But some one may still be inclined to doubt; he may still hesitate to place full confidence in this "stone of help" where the apostle is so generous with his use of the words "abound," "always," "every," and "all." He may feel that when God had the apostle pen these words He had in mind only the brethren with naturally lovely, amiable dispositions; or, perhaps, such may feel that He probably meant the five talented brethren, and that, after all, he, himself, is not included in the apostle's statement.

To such we answer, God foresaw this very condition; He foreknew that some of us would have this very difficulty, hence He used the same beloved apostle to set up another "stone of help" for our encouragement and comfort. It is found in 2 Corinthians 8:12 and reads thus: "If there be first a willing mind, it is accepted according to that a man *hath*, and *not* according to that he *hath not*."

How encouraging! How helpful! How satisfying! In the language of the poet:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said?
You, who unto Jesus for refuge have fled."

Yes, the Bible *does* contain a veritable picture gallery! God *has* indeed set up one "Eben-ezer"

after another in both the Old and New Testaments. And, what is more, He has made it plain beyond peradventure that these helps are for each and everyone of His little ones: *none* are overlooked: *all* are included, irrespective of their natural dispositions whether they are lovely and amiable or are otherwise, and regardless of whether they possess *many* or only a few talents.

What, then, shall we say to these things? "If God be for us, who can be against us?" (Rom. 8:31.) Shall we not join heartily in the sentiments expressed in the following poem:

"Hitherto the Lord hath helped us,
Hitherto His hand hath led,
Hitherto His arm protected,
Hitherto His bounty fed;
Will His love desert us wholly,
Will His heart our need forget,
Will His presence clean forsake us,
Who hath never failed us yet?"

"Still His constant care surrounds us,
Keeping watch by day and night,
And His faithful promise tells us,
We are precious in His sight.
He hath set no bounds, no limits,
To His ceaseless gifts of love;
He hath named no times, no seasons,
When His pledge untrue shall prove.

"Let the Past we know assure us
Of the Present's certain aid,
Till the Future's dark forebodings
In the light of faith shall fade;
"Still He hears our supplications,
As our days our strength shall be,
And His grace is all sufficient
For the needs of you and me."

—Contributed

Quietness

"When He giveth quietness, who then can make trouble?"—Job 34:29.

IN THE midst of wars, turmoil and strife; in a world gone mad, what a comfort and blessed assurance the words of this text bring to the Lord's people. What a precious promise, that God will make wars to cease unto the end of the earth; and that "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." (Psa. 46: 9, 10.) When He whose right it is will assume control of earth's affairs, He who quelled the stormy Sea of Galilee, will with the same authority and power command the stormy sea of human passion to be still, and there shall be a great calm. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, . . . to order it and to establish it with

judgment and with justice . . . forever." (Isaiah 9: 6, 7.) Truly, that is a condition much to be desired.

While our text is applicable to the world at large, we believe that its more direct application is to those who have that peace, that quietness in their own hearts. Those who have that peace of God which passeth human understanding, and which the world cannot give nor take away, have this peace regardless of outward circumstances and conditions. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." (Isaiah 26:3.) They have this peace and quietness because they consider that the trials and difficulties of the present are not worthy of a moment's comparison with the glory that shall be revealed in them.

"What though my joys and comfort die!
The Lord my Savior, liveth;
What though the darkness gather round!
Songs in the night He giveth."

Living the Truth

WE believe we can trace in David's words (Psa. 19:7-14) some of our own experiences, when once we learn something of God's plans and purposes. His first expression is "The law of the Lord is perfect, converting the soul." How few there are today who really know what God's law is: and how few of those who do have some knowledge of it, are controlled by its principles. Since God is love, His law is that of love. True, His attribute of Justice is not ignored in the operation of His law; but, just as Justice will not allow Love to yield beyond reasonable limits to mercy, benevolence, and sympathy, so Love will not allow Justice to demand more than what is fair and right.

As David declares, God's law (of love) is perfect. Not only is it the influence under which God Himself operates, but it is the spirit that must eventually control all who would enjoy His favors and blessings. The law under which men operate is different: their law is largely that of selfishness; its operation is illustrated in the familiar adage, "Every man for himself, and the devil take the hindmost." We are glad to have at least some appreciation of God's law of love: let us strive to yield to its influence in all of life's affairs.

David declares God's law of love will convert the soul. The margin substitutes the word "restore" for "convert." Both thoughts are true, as all will agree who are acquainted with this law. It will completely convert or turn around the soul that appreciates it, and it will also restore him to communion and fellowship with God; the same communion and fellowship enjoyed by father Adam. Let us add our voices to that of David in his estimate of God's wonderful law of love.

GOD'S TESTIMONY

David continues: "The testimony of the Lord is sure, making wise the simple." The meaning here is that God's instructions are clear, positive, definite; that there is no guess-work or speculation about them. He does not set up one condi-

tion today, only to contradict it tomorrow. When His testimony speaks, the sound is certain. What it declares as truth today will be equally true tomorrow, hence it may be acted upon with confidence. This reminds us of the apostle's admonition, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.) Let us remember this. Let us bear in mind that if one is blowing a trumpet whose sound is confusing, contradictory, indistinct—playing one kind of music today and an altogether different kind tomorrow—it cannot be God's trumpet.

David declares that God's testimony makes wise the simple. This reminds us of the apostle's statement that "not many wise men after the flesh, not many mighty," are now called. (1 Cor. 1:26.) God is now dealing with the meek, the humble, the teachable, the simple. One who is regarded as "simple," is one who has practically no mind. Thus it is with those now being taught of God; they have so little mind of their own that they are glad to set it aside, and accept God's mind instead. It is good to be of

this "simple" class even though they are disesteemed by the wise, the great, the mighty, and the noble of the present day.

David goes on: "The statutes of the Lord are right, rejoicing the heart." The word "statutes," as here used, means "appointments." It refers therefore to God's anointed plans and purposes. David says these plans are right, and intimates that, for this reason, they rejoice the heart. Who that knows anything about God's plans will dispute David's estimate of them? Do not all agree that even the imperfect understanding *we* now enjoy, *does* rejoice the heart? Don't we also agree that the reason these plans rejoice the heart is because they are based upon justice, hence are right, and will therefore never require changing? If God's plans were based upon injustice, they, like many human "statutes," would sooner or later be changed. But since they are right, they will endure forever.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer.—Psa. 19:7-14.

As with David, so with all who know something of God's plans: not only will such knowledge rejoice the heart, but it will also loose the tongue, or pen, or both. David's rejoicing would have meant nothing to us had he kept it to himself. *He told us about it; let us tell others that they, to, may rejoice.* This will add greatly to our efforts to live the truth.

GOD'S COMMANDMENT

David proceeds: "The commandment of the Lord is pure, enlightening the eyes." That is to say, God's teachings are clear, distinct: they show definitely what is right, and what is wrong, and the results that accrue from following either course. These teachings are not befouled with error as are those of men: they enlighten the eyes. God's teachings provide an eye-salve of proper proportions: it will neither unduly *enlarge* the vision, causing us to think we see what does *not* exist, nor will it impair, or blur the vision, causing us to *overlook* things that *do* exist. When properly applied, this eye-salve absorbs all guesses, speculations, and contradictions, hence the Lord's people find it a valuable help in their efforts to live the truth.

THE FEAR OF THE LORD

David goes on: "The fear of the Lord is clean, enduring forever." The word "fear" as here used, means "reverence," hence the thought is that the reverence of the Lord is so clean, so unadulterated, that it will endure throughout eternity. Such reverence would not be possible unless its object were worthy of it. It could only be begotten by the spirit of love. It could not result from fear except in the sense that one's appreciation of such a Being would be so profound that he would fear to fall short of His approval.

David's thought seems to be that when one comes to fully know God, when he apprehends His glorious character, it will beget in him a reverence that will endure throughout eternity. This is harmonious with the words of Jesus when He said of God, "To know Thee is life eternal." (John 17:3.) God bears acquaintance. The better we know Him, the more we love and reverence Him.

GOD'S JUDGMENTS

David continues: "The judgments of the Lord are true and righteous altogether." This means that God's *ordinances* are true, and based upon righteousness. We are thus assured that no changes in the divine program will ever be necessary. God's foreknowledge enabled Him to provide for every contingency that could possibly arise; nothing that has occurred has taken Him by surprise, nor will any such thing *ever* occur. Men frequently change *their* decrees due

to their inability to look into the future. They do not know what may occur that will make their ordinances impractical or unrighteous. Men also make changes because a better way is found to accomplish the desired ends. But not so with God; He never finds it necessary to experiment; He makes no mistakes; His decrees will stand forever!

This reminds us of one of Paul's important statements: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) Since God does not change His decrees, we are thus assured that He will not nullify this provision by declaring that no peace is possible with Him unless we attach ourselves to a man-made channel, bow down to its authority, dismiss our reasoning faculties, set aside our liberty, and accept the dictates of human leadership respecting what *is*, and what *is not* a proper rule of faith and practice!

David proceeds: "More to be desired are they [Thy law and testimony] than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." David was not satisfied to merely compare God's law and testimony with gold and honey; he must make it stronger by stating the quantity and quality of the gold, and by including the comb with the honey. How do we feel about his illustration? Do we think his estimates are exaggerated? Is God's Law truly sweet to us?

David continues: "By them [God's law and testimony] is Thy servant warned: and in keeping of them there is great reward." Let us note the confidence with which David here speaks of his relationship to God. He does not intimate that he merely "hopes" he is God's servant, but speaks with assurance.

We must remember, too, that just as God's law and testimony point to the reward promised the obedient, so they warn the *disobedient*, the unruly, the careless, the indifferent. We must endeavor to keep out of this latter class. We must, by diligent study, supported by our best efforts, try to so live day by day that God will be pleased to number us amongst the prospective sons who will dwell in His house forever.

DAVID'S PRAYER

After expressing his exultation over God's law, testimony, etc., David changes the character of his expression. He turns from exultation to prayer, as shown by verses 12 to 14. He now begins to closely examine himself, to lay the divine measuring rod by his side. Thus he realizes his need of help if he is to conform to the divine pattern. We, too, realize our need of assistance. We, too, see that only God can give the help we need.

David opens his prayer by raising a question: "Who can understand his errors?" He thus acknowledges his inability to properly judge his thoughts, words and conduct. God uses him to raise a similar question in *our* minds. We, too, see the need of a correct compass to guide our course; and, we discover that the compass needed is the Bible—the inspired words of our Lord, His apostles, and God's holy prophets.

We soon realize that the Scriptures are the only reliable guide respecting what is right and what is wrong. We soon find that regardless of the range and depth of man's wisdom, if we follow it, we are sure to make mistakes. To illustrate: the Bible declares that evil-speaking is wrong. It makes no exception to this rule. But men declare that we may speak what we please so long as it is true. The Bible teaches that we should exercise no liberty that would injure another, even though the thing done might itself be right under other circumstances. But men declare that if a liberty is proper we may safely exercise it, and let others take care of themselves.

Moreover, the Bible says, "Let not your *good* be evil spoken of," suggesting tact and that we should refrain from such conduct as would stumble our neighbor, even though the thing done might be entirely proper under certain conditions. It is not enough that we speak the truth, but that we speak it in love. But men dispute this: they declare that if a thing is right in itself, we need not consider our neighbor's opinion.

SECRET FAULTS

David continues with his prayer, saying, "Cleanse Thou me from secret faults: keep back Thy servant also from presumptuous sins." He thus brings to our attention two avenues through which our great adversary continually assails us, namely, "secret faults" and "presumptuous sins." Our secret faults are many and varied; some more troublesome, perhaps, than others; but all *bad*, all *injurious*. Regardless of their character, it is the business of the new creature to overcome them as best he can, relying upon God for assistance.

Amongst our secret faults are such things as evil-thinking, evil-surmising, envy, jealousy, covetousness, inward anger, and impure, unholy and unrighteous thoughts and desires. All of us are troubled with some of these difficulties at times. David does not pray, Lord keep me free from secret faults, but rather, Cleanse Thou me from those already present. Keeping this fact in mind should be helpful. It shows that God foreknew our need and we know He will be glad to answer our request for cleansing, else He would not have inspired David to put these words into *our* mouth.

PRESUMPTUOUS SINS

What about the next portion of the petition, "Keep back Thy servant also from presumptuous sins?" What is a presumptuous sin? It is a step further along the downward course than a secret fault. It is a sin that finds expression in words or conduct, or both. A presumptuous sin is impossible unless preceded by a secret fault. David shows this in the sequence of his petition. His prayer is, Cleanse me from secret faults, that I may thus be kept back from presumptuous sins. Our difficulties are progressive. We first have *suggestions* of wrong thinking, wrong words, or wrong conduct. If these are not thrown out of the mind, they develop into secret faults, and if the secret faults are not overcome, they later develop into presumptuous sins.

Seeing the progressive character of these matters, let us emulate David, by seeking divine aid at the inception of our trouble. Let us seek cleansing from secret faults that we may thus be kept back from presumptuous sins and the great transgression, or wilful sin.

What is a presumptuous sin? The word "presume" means "to take for granted, to infer or to suppose." It is thus seen that to adopt a certain teaching or course of conduct on a mere supposition, or inference, would be to commit a presumptuous sin. Viewed thus, we see that many presumptuous sins are committed by those who do not demand a "thus saith the Lord" as a basis for their faith and practice. The acceptance of any doctrine that must pervert, add *to*, or take *from* the Scriptures in order to appear reasonable, is the commission of presumptuous sins.

But there is another kind of presumptuous sin which we should like to note briefly. It is illustrated in the rash conduct of Aaron's two sons, Nadab and Abihu. These two under-priests offered "strange fire" before the Lord, resulting in the loss of their lives. This indicates that some will lose their position in the antitypical priesthood through unwarranted conduct. We believe that David's prayer that he might be free from committing both presumptuous sins and the great transgression is a warning to us that these sins are associated with the offering of "strange fire." We believe the conduct of Nadab and Abihu represents both a presumptuous sin and the great transgression.

The type shows that God provided certain conditions under which the priests were to approach Him with the offering of fire. The fact that Nadab and Abihu are said to have offered "strange fire," indicates that they failed to follow the divine instructions. The Bible teaches that the

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International Sunday School Lessons



AN EXACTING DISCIPLESHIP

Dec. 1—Luke 9:49-62

GOLDEN TEXT: "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God."
—Luke 9:62.

IN THIS lesson we have two important phases of Christian discipleship brought to our attention. One has to do with our attitude toward those who may not fully agree with us, and who are not working along the same lines as the Lord has indicated His will for us to be. The other reveals how circumscribed the Christian life really is, and reveals the necessity of one who is fully consecrated to the Lord laying aside all other interests save those which pertain to the all-important thing of following in the footsteps of the Master. The Master's words, "Let the dead bury their dead, come thou and follow Me," remind us of the Lord's invitation to consecration as outlined in the 45th Psalm which reads: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."

The lesson offers two illustrations with respect to the Christian's proper attitude toward others. One is contained in the narrative concerning one whom the disciples found casting out devils in Jesus' name. They asked Jesus if they should forbid him from continuing in this work and Jesus' reply was, "Forbid him not, for he that is not against us is for us." The Christian does not have the liberty to put anything in the way to hinder others from serving the Lord according to the dictates of their own conscience. To attempt to restrain others from thus serving would be intolerant on our part.

On the other hand, we should not read into this lesson more than the Master intended. It is well to note that while Jesus did not permit His disciples to interfere with the activities of those who were not working directly with them,

yet He did not extend them an invitation to co-operate. This, it seems to us, is an important distinction.

We do not need to extend co-operation to those with whom we do not agree, nor invite their co-operation with us, in order to exercise a true Christian spirit. While enthusiastically doing the things which we believe the Lord would have us do, we should not seek to interfere with those who may not understand the Lord's will as we understand it.

Another incident of the lesson is also important! The disciples wondered whether Jesus would have them call down fire upon the Samaritans because they did not co-operate with them. In response to this, Jesus explained that such an attitude manifested a wrong spirit, a spirit that was not in keeping with the real purpose of His coming to earth. He said, "The Son of man came not to destroy men's lives, but to save them."

This is an important lesson. It shows that our chief concern should be that of assisting others, and not in hindering them nor pronouncing vengeance upon them. The true spirit of the Master is one of mercy and helpfulness. He laid down His life for the world even though the world did not and does not yet appreciate this great sacrifice. We are to follow in His footsteps and be willing to lay down our lives for others even though they may be opposed to what we are doing.

The last point of the lesson is also revealing in that it emphasizes the fact that the Christian life is essentially one of sacrifice. Once we enter into a covenant to do the Lord's will, our own will as well as the will and desires of others—even those of our own household—are of secondary importance. God's will must reign supreme in our lives, and this even though it means separation from home and friends, and even though it may mean that they of our own household become our enemies. This does not mean that we lose interest in them, but it does mean that the Lord's will and work come

first. If we are faithful in taking up our cross and following the Master, it will be our blessed privilege, ultimately, to bestow real blessings upon our friends and families. Meanwhile, as Christians, we are to let the unconsecrated carry on in their way, letting the "dead bury their dead," while we make haste to follow the Master in the narrow way. Let us not look back, nor turn back, but instead, give all diligence to make our calling and election sure; forgetting the things that are behind—whether friends, or families, or worldly pleasures—and pressing forward to the Kingdom and its righteousness.

QUESTIONS:

Should Christians interfere with the efforts of those who are not co-operating with them?

Is it necessary, in order to show a Christian spirit, to invite the co-operation of those who do not agree with us with respect to the truth and its service?

When one reaches the point of making a full consecration to the Lord, what should be his attitude toward his family and friends?

A GOOD NEIGHBOR

Dec. 8—Luke 10:25-37

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

OUR lesson discusses the reply a scribe made to our Lord in response to His query as to what the Law stated was necessary in order to obtain eternal life. In his reply the lawyer gave a summary of the Law which apparently was common among the Jews at that time, and which is recorded in verse 27, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The lawyer did not stop to discuss what would be included in loving God with his entire heart, soul, strength, and mind. He passed over that great question as though it were nothing, as though it were settled. Had he sought to critically examine what such a complete consecration to the Lord

would signify, he would doubtless have found himself far short of its standards.

Let us not pass the question too quickly or too lightly. Let us know that to love the Lord with all our heart would mean that the sum of all our affections would center upon the Lord, so that our love for Him would far excel all of our love for the dear ones of the home, and the family, and of the whole world. To love the Lord with all our soul, would signify, with all our being. It would mean to manifest our love not only by our words and looks, but by our praises, our services and all of our conduct in life—everything testifying that God is first in our affections and in all of life's interests.

To love Him with all our strength would signify that time and talents and influence would all be at the service of our God, that in everything we would be ready to be used, spent, in glorifying His name, and in serving His cause as we might understand it to be His will. To love our Lord with all our mind, would seem to imply that we are to intellectually attempt to appreciate the Lord, to understand His divine laws and to enter into heart sympathy with them, so that our service and worship would be the more intelligent, after the kind described by our Lord when He said, "They that worship Him must worship Him in Spirit and in truth"—intelligently.

The second portion of this summary of the Law we are accustomed to speak of as the Golden Rule. Some have been disposed to evade the force of the requirement of the Law and its illustration by the Lord's parable by saying, Yes, the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the priest and the Levite who did not show mercy to him, he should not consider to be his neighbors; hence the wounded man upon recovery, should he ever have any dealings with that Samaritan who had assisted him, should love him as himself, should be willing to lay down his life in his service; whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself.

We answer that this is a distortion of our Lord's language. In-

deed, He was seeking to counteract this very thought which was common to the Jews, for it was a proverb amongst them that they should be loyal to neighbors, but bitter to enemies. The word neighbors signifies those who are near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship.

As Christians, we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this very thought. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matt. 5:43-45.) Anyone who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as His child.

As followers of the Redeemer, we are to have a much higher standard. We are to recognize everyone who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of being ready to do for him or her whatever service we might be able to render. To whatever extent we can get this high standard of love, sympathy, co-operation, generosity, kindly feeling in control of our hearts and as a rule of our conduct, in that proportion surely we will be the more God-like, the more Christ-like, for, as our dear Redeemer remarked, God is kind even to the unthankful.

The demands of the Law are still to do to our neighbor as we would have him do to us. We are to do nothing less than this to anybody; but as followers of the Lord, imbued with His spirit of sacrifice, we are joyfully to lay down our lives for the brethren—in harmony with the divine program which is now selecting the Little Flock, the household of faith, as sacrificers with Jesus, to be by and by joint-heirs with Him in His Kingdom and in His great work of blessing and rejuvenating the world. It is very necessary that we have clear views respecting this subject of the demands of the Law, the de-

mands of Justice upon us toward any creature, and also as respects such as would properly come in as a part of our sacrifice.

The measure of the love which fills our hearts will find expression for our fellow-creatures who have need of our sympathy, and attention, and if we show ourselves deficient here it will imply a deficiency of our love for our Creator. If, on the contrary, we are merciful to others, generous, kind, taking pleasure in doing what we can for the relief of our fellow-creatures, especially to the household of faith, this will be an indication of the spirit which our Lord will appreciate and own if it be accompanied by faith, in the precious blood of Christ.

QUESTIONS:

Had any member of the Jewish nation been able to keep the Law perfectly? If not, why not?

Explain what it means to love the Lord with all one's heart, soul, strength, and mind.

Who are Christians to look upon as being neighbors?

What should be a Christian's attitude toward his enemies?

JESUS TEACHES HIS DISCIPLES TO PRAY

Dec. 15—Luke 11:1-13

GOLDEN TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11:9.

IN PROPORTION as the Lord's people grow in grace, knowledge and love, they will grow in appreciation of the great privilege of prayer. Not that prayer will take the place of the study of the divine Word, but that realizing more and more from the Word something of the length and breadth and height and depth of divine mercy and provision, the true children of God have comfort of heart and joy in going to the throne of grace to give thanks unto the Lord for all His mercies, to commune with Him respecting their trials and difficulties, and to assure Him of their loving confidence in the gracious promises of His Word, in the exceeding riches of His grace, and in His wisdom, love and power to fulfil toward them and in them all His gracious promises.

"Pray without ceasing. In everything give thanks." (1 Thes. 5:17, 18.) The advanced Christian is to be so fully in accord with the Fa-

ther and with the Son and the divine program, the plan of the ages, that his entire life will be a prayer and a song in respect to every affair of life. He will have in his mind primarily, What is the will of God in this matter? "Whether we eat or drink, or whatsoever we do, let us do all to the glory of God." The heart that is continually in all of life's affairs looking for divine direction is thus continuously in a prayer attitude, and no other condition is proper to the Christian—"In all thy ways acknowledge Him, and He shall direct thy paths"; "Delight thyself also in the Lord and He shall give thee the desires of thine heart."—Prov. 3:6; Psa. 37:4.

Although our Lord did not teach His disciples to pray until they requested instruction, this was evidently not because He was unwilling to assist them, but because He wished them to realize and desire further teaching. Our lesson contains the Lord's outline respecting a proper form of prayer, beginning with ascription of praise and thanks, and proceeding to expressions of confidence in God and the promises of His Kingdom, continuing with acknowledgment of our dependence upon His provisions day by day, and ending with expressions of confidence in His power and goodness to protect us and ultimately deliver us. This is the general form that the Lord commends to us as proper in approaching the throne of grace.

Why should the Lord wish us to ask before He would give His blessing? For a wise purpose, we may be sure! He would have us feel our need, He would have us appreciate the privilege, He would have us look for the result, and in all these experiences He would develop us as His sons of the New Creation. Therefore we are to ask and seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges and mercies and blessings which He is so willing to give to us as we develop in character and in preparation for His mercies.

It was to illustrate this that the Lord gave the parable of this lesson respecting the householder who was short of food for the entertainment of his visitor. Our Lord instructs us that we should be so earnest for the Kingdom, for

the honor of the Father's name, for the daily portion of the bread of life, for deliverance from the Evil One, and for God's keeping power in every trouble, and in all of life's affairs His supervision, that we continually go to Him day by day, hourly and momentarily, watching and praying without ceasing, and in everything giving thanks, accepting by faith the promises of His Word that all things shall work together for our good. To such the blessings are on the way, sometimes coming in one form, and sometimes in another, but generally in ways not anticipated and usually larger by far than anything we had asked.

Choosing an illustration from life, our Lord reminded the disciples that few if any earthly parents if their children cried to them for blessings, would give them injurious things instead. His words are, If ye being evil, being imperfect through the fall, more or less selfish in all of your thoughts and words and dealings, still would be disposed to give good gifts to your children, how much more would your Heavenly Father give the good gift of all gifts, the Holy Spirit, to them that ask Him for it.

The clear intimation is that this, the essence of our petitions to our Heavenly Father, should be for more of His Holy Spirit; and that we should look to the experiences of life, its trials, disappointments, discouragements, oppositions, not as being really injurious to us, not as being stones, scorpions, and serpents, but as being blessings in disguise, if we receive them in the proper spirit.

The Lord is able to make all things abound in the interest of His children, the New Creatures in Christ Jesus. These know from experience that some of their severest trials and disappointments of an earthly kind have worked out for them development of character, elements of the Holy Spirit, which they probably could not have so well received in any other manner.

Hence, when we pray to the Lord for His blessings, we are with patience to wait for them, and to seek them and to find them in the various circumstances of life which His providence will permit. Remembering that the Holy Spirit is the spirit of meekness, gentleness, patience, long-suffering,

brotherly kindness, love, we may well ask ourselves how else could the Lord work out for us these elements of character which we desire, did He not permit to come upon us the trials and difficulties of life necessary to their development.

QUESTIONS:

Can, or should prayer be used as a substitute for Bible study?

What does it mean to "Pray without ceasing"?

Why does the Lord wish us to ask for blessings which He already knows we need?

Is prayer merely the asking God for blessings and favors?

SHARING THE SHEPHERDS' JOY

Dec. 22—Luke 2:8-20

GOLDEN TEXT: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

NOBLE shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down the ages and reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize—even the best of the race—that they are imperfect, and that the Almighty and His Law are perfect.

Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing its continual and increasing sinfulness. The same is largely true today with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God today, as it was for the angels at that time, to assure the world that God is better than all their fears—that God so loved the world as to redeem them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfection and sentence.

"Good tidings," is another translation of our word "Gospel." How beautiful the thought that the Gospel is really and truly good tidings. The angel elaborated, saying that his message was good tidings of great joy which would be unto all people. Ah, thank God, His plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel message is not merely to be good tidings to the comparatively few who now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

The messenger states the philosophy of the divine plan, "Unto you is born this day a Savior, which is Christ [Messiah] the Lord." There we have the key to the entire gospel statement of how God could be just and yet be the justifier of sinners who accept Jesus. The word "Savior," here signifies Life-giver, and how beautiful is the thought that as death is the wages of sin, the curse upon the race, this Messiah who was born is to be the One who will rescue the race from the sentence by giving them life again.

The explanation of how He would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished by the Spirit in the New Testament, we see how our Lord's voluntary sacrifice of His life, dying the Just for the unjust, will settle the claims of divine Justice against Adam, and thus incidentally against all who shared his sentence.

Although nineteen centuries have rolled by since that angelic message was delivered, it has not yet been fulfilled except by faith to those who have the eye of faith and the ear of faith, in all a "Little Flock." On the contrary, tidings of great misery for nearly all people have been spread abroad in the name of Christ during the Gospel age, much to the discredit of the divine plan and to the dishonor of the divine character. And indeed we may say that no message of the Lord Jesus, either true or false, has ever reached all people. Even today, after nineteen centuries of preaching, only a comparatively small portion of the human family have ever heard of the only name given under heaven and

amongst men, whereby we must be saved—"nor is there salvation in any other."—Acts 4:12.

The angelic message was a prophecy of good things to be accomplished for the church during the Gospel age and the world during the Millennial age. The church is to have the first blessing. The first resurrection is to be shared by the saints who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole world. The declaration of the Scriptures is that the deliverance of the church will come early in the Morning of that Millennial Day. The prophet declares, "God will help her early in the Morning."—Psa. 46:5.

It was after the giving of the message of good tidings of great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It is not yet true, but will be fulfilled in every particular in God's due time which we believe is now nigh, even at the door.

How it adds to our enjoyment of the coming age blessings, to know that the trials and difficulties of this present Gospel age are subject to the divine supervision, in the interest of the Little Flock that is now being gathered in advance from amongst men—the elect, the church. We see how the present trials and difficulties are the chisels and polishings necessary to our development in the fruits and graces of the Holy Spirit, in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom.

How joyful the thought that soon the elect number called from the world to be the bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. What higher honor or privilege or blessing could possibly come to anyone!

QUESTIONS:

Why is fear one of the dominating impulses of the human mind?

Why is fear so often associated with religion?

Does God, through His Word, or otherwise, seek to instill fear into the hearts of His people?

When will the angelic message of good tidings to all be fulfilled?

JESUS REQUIRES FAITHFULNESS

Dec. 29—Luke 12:45-48

GOLDEN TEXT: "To whomsoever much is given, of him shall much be required."—Luke 12:48.

FOLLOWING up His instructions to His disciples respecting His approaching death and resurrection, and after the transfiguration vision which emphasized this lesson to the apostles, our Lord began to explain to them something respecting His second coming and what their attitude should be in the interval. The present lesson emphasizes this matter.

During the Lord's absence His people were to be continually on the alert. Their loins girded would represent that they were to be ready for service all the time—actively engaged in promoting the interests of the Kingdom. We are not to become charged with the cares of this world and slumber and sleep, and thus refrain from attending to the duties properly devolving upon us.

Each one of the Lord's servants is represented as a light-bearer, and exhorted to let his light so shine before men that they, seeing his good works, may glorify the Father in heaven. The picture is that of general darkness, ignorance, superstition and sin in the world, while the Lord's disciples have been granted the light of divine revelation, wisdom and understanding. This light not only transforms them and makes of them New Creatures, but also shines through them unto all with whom they come into contact—"Ye are the light of the world."

The parable of our lesson implies that at our Lord's second coming He will have arrived before any of His faithful servants will be aware of the fact. His presence will be made known by the knock, and the knock would correspond to an announcement, through some special servant or servants, either orally or by the printed page, setting forth the evidences of the Master's presence. Such testimonies are in the nature of a knock, which would be heard

by such of the servants of the Lord as would be awake at that time. It is not for the servants in general to do the knocking, but for the Master Himself to set in operation the forces and agencies which He may choose to use for producing the knock, the announcement.

No particular time for the Master's coming is set, but the intimation is clearly given that it is not for them to know the times and seasons, but for them to be on the alert continually, not only during the first watch, but during the second and during the third, that at whatever time the Master's knock may be heard, they may respond promptly. Wherein would be the use of the knock if the servants were not to know when they heard the knock? The knock is to be the evidence of the Master's presence, and the servants are not to know in advance, but are to know at the time of the arrival and that without seeing.

What will be the special reward of these servants? The parable states it. Their Master will "gird Himself [He will become their servant] and will make them to sit down to meat and will come forth and serve them." This implies that those who will hear the knock will be such only as are awake and ready, expecting Him, and on the alert for the knock. These will receive a special spiritual feast.

It will be special because it is on a special occasion and intended as a special reward for their manifestation of interest and devotion. It will be special also, because the Master of the household, as a servant, would have the keys to all the riches of grace and blessing, and as elsewhere explained, will bring forth from His treasury things new and old, essentials and delicacies.

These things we understand have already been fulfilled. The knock, or proclamation of the Lord's presence, as indicated by the Old Testament prophecies, and the signs of the times, has been going out for over sixty years and is still being given. The servants of the household have been taking notice during this period, and each one as he has opened his heart and mind to the fact of the Lord's presence, has received a fulfilment of the blessing promised—a rich feast, an understanding

and appreciation of the divine plan and nourishment and strengthening such as was never his before. That this serving of the servants by the Master should be understood to be an individual work and not merely a collective service or feast, is evidenced by the Lord's statement in Revelation 3:20. Here the Lord represents the same event in connection with His message to the last phase of His church, the Laodicean phase. He says, "Behold I stand at the door and knock: if any man [individual] hear My voice [knock] and open the door, I will come in to him and will sup with him, and he with Me."

The coming of our Lord as a thief upon the world signifies a quiet coming, unostentatious, unknown, without herald or any commotion likely to disturb. The breaking up of the strong man's house—the breaking up of present institutions, civil, religious, political, financial—is already under way, just as the knocking for His servants is in progress. The entire social structure is under the control of the new Prince. He is supervising the affairs of earth and will cause even the wrath of man to praise Him and to work out His purposes in the overthrow of every institution built upon selfishness.

Great will be the fall thereof—"A time of trouble such as was not since there was a nation"; but upon the ruins the King of kings and Lord of lords will rear the grand Kingdom of the Lord, for which all who are already His, pray "Thy Kingdom come." When that Kingdom is established by the Lord it will indeed be "the desire of all nations."—Haggai 2:7.

The essence of our lesson is summed up in the 40th verse: "Be ye also ready; for in an hour ye think not the Son of Man cometh." His knock would be the first intimation of His presence, and so it has been fulfilled. None of us knew in advance when the Lord's coming would take place: it was after it had occurred that we heard the knock. His voice through the prophets of the Old Testament and the New, declared to us that we are already in the Harvest time and in the days of the presence of the Son of Man. And likewise we have seen fulfilled the promise of a special servant to act as the Lord's representative and

steward in spreading before the household these wonderful truths which have so blessed and refreshed us. The harvest message has indeed been "meat in due season." awake and ready, expecting Him, him and will sup with him, and he with Me."

One feature of the truth that has been served to the household of faith during the harvest, and which has truly been meat in "due" season, is the doctrine of restitution—the "restitution of all things spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-21.) This wondrous doctrine of the divine plan was little heard of after the death of the apostles until it was again made prominent at this end of the age. It is a truth that applies to the future age of blessing for the world, hence the church throughout the age was not in special need of it. But at the end of the age this truth was meat in due season because it was needed to round out the witness message the church was to deliver during the harvest.

God announces in advance the important things He intends to do. The restoration of the world was due to follow the return of the Master, hence as soon as He returned, the announcement of this great restitution purpose was in order. For this reason the doctrine was restored to the consecrated by the returned Lord through the servant of his choosing.

The blowing of the jubilee trumpets announcing the incoming jubilee year back in the days of typical Israel is a fitting illustration of the present proclamation of the restitution message during the incoming new age. As the Israelites did not regain their lost possessions immediately when the jubilee trumpets began to blow, so now the announcement of restitution precedes the actual restoration of the lost paradise.

QUESTIONS:

Does the Bible indicate that any of the disciples of the Master were to know in advance the time of His second coming?

How did Jesus indicate His servants would first recognize the fact of His second presence?

Has the Master's "knock," announcing His presence, yet been heard by the household of faith?

DIVINE PLAN BEREAN LESSONS

"NOT OF HIM THAT WILLETH NOR OF HIM THAT RUNNETH"

(Lesson 14)

Text Book: Studies in the Scriptures, Volume 1, Page 190.

Key Sentence: "It is not because the chosen ones were better than others, that God gave them the invitation to the divine nature, for He passed by the angels who had not sinned and called some of the redeemed sinners to divine honors."

Main Text: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. 1:26.

What lesson can we learn from Romans 9:16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." The word here translated mercy has the thought of kindness and favor. If we apply this text to the church it would mean that we would not obtain the divine nature merely because we put forth such strenuous efforts to obtain it. Without God's help we would never be able to overcome. Using the words in the Vow song and applying it to our consecration vow, we say:

"Lord, this vow that I have taken
I could never keep alone;
When I think of self I tremble;
When I look to Thee I'm strong.
Leaning on Thee in my weakness,
Trusting Thee for promised grace,
I will take this Vow and keep it
Till I see Thee face to face."

In our text book, we are told "It is not because the chosen ones were better than others, that God gave them the invitation to the divine nature." Some one will here speak up and say, "I would think that God would pick out the noblest and purest and best of mankind for this high calling to the Divine Nature." No, he tells us in 1 Corinthians 1:26-29, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." The Lord intends to show how He can make something out of nothing. Apropos to which we quote, "If I had been more worthy, and my stumblings had been few,
When men gave God the glory, they'd have praised my virtue, too;
But my being so deficient, in thought, and word and deed,

Means He'll get all the glory—He deserves it all, indeed."

Benj. H. Barton, W. T., Jan. 15, 1912.

But if God is inviting only a few, what principles are guiding Him in the selection? We answer that only those who accept Jesus Christ and are justified are among the called ones. Evidently He is looking for those who are teachable—the meek, those who are willing to trust Him and obey Him and yet have strong wills so that they can stand in the trials and disciplines.

But coming back to our text, Romans 9:16, are we to think it is not necessary to "will" or "run" to make our calling and election sure? Only those who "will," that is, earnestly desire to serve God and be like Him and those who in addition to being "willing" also "run"—put forth every effort to overcome and "fight the good fight of faith" can be among the ultimate overcomers. What the apostle is teaching is that even with our best efforts, it is only through God's favor that we can obtain the great prize of the high calling in Jesus Christ.

Let us now read Romans 9:21—"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

What does this mean? This word dishonour means less honor. God is the potter. The clay represents our human nature. The vessels unto greater honour represent the church who will receive the divine nature and the vessels for less honour picture those who were selected first, "Until John" the baptizer, who was one of the chief and the last of the ancient worthies, the house of servants. We could also apply these vessels of less honour to those who will attain restitution in the Millennial Age.

The thought of the potter and the clay suggests that we should be pliable like the clay in the potter's hand—always ready to do His will and trust Him, as beautifully expressed in the Morning Resolve, "Trusting myself to Divine care and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement. I will neither murmur nor repine at what the Lord's providence may permit, because 'Faith can firmly trust Him, Come what may.'"

RESTITUTION, A GLORIOUS PORTION

(Lesson 15)

Text Book: First Volume of Scripture Studies, Page 190, last paragraph to middle of Page 192.

Key Sentence: "Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act."

Main Text: "For thus saith the Lord that created the heavens: God Himself that formed the earth and made it; He hath established it; He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else."—Isa. 45:18.

In our lesson what is Isaiah 45:11, 12 intended to prove? "Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded." This text is given to show us that the proper attitude to follow in approaching God, is one of humility. We should consider that we are only creatures and that He is the Creator. Each one of us takes up only a little room on this earth. How foolish for us to "command" God, to dictate to Him who made not only the earth but the heavens also. What is meant by God commanding the hosts of heaven? It means that not only do the inanimate things in God's universe obey His instructions but all the multitudes of spirit beings delight to fulfil His every wish.

"But," says one of our Berean Students, "why does it say in this text concerning 'My sons and concerning the works of My hands?'" It is referring to mankind. They lost their sonship by Adam's disobedience but will have the privilege to regain it in the Millennium. The thought in the text is that we should not tell God what He should do about mankind, but we should seek to find out what are His plans.

Does the Lord go on, in this text, to indicate what His plans are? Yes, in the 18th verse He says, "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it. He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." He thus shows that he intends to have this earth filled with a race of restored, perfect men. Has any one the right to tell God that He is unjust to make an exception to this general rule by giving some a change of nature from human to the divine nature? No, it would be presumptuous for one to dictate to God that He should follow out that person's ideas. Would any one of God's children knowingly dictate to God? No, but it is easy unless we are alert, to fall into this error.

Give some Scriptures to show that God's plan for mankind is to restore them to human perfection.

(1) **David.** In Psalms 8:4-8, he shows that man was originally created a little lower than the angels but crowned with glory and honor. David clearly implies that all of mankind will be restored to that glorious condition of human perfection that Adam had.

(2) **Paul.** In Hebrews 2:6-9, he implies steps taken by which man and his dominion are to be restored. He quotes in part from the Psalm of David mentioned foregoing.

(3) **Peter.** In Acts 3:19-21 he tells us that all the prophets united in their testimony to show that the human race will be restored to their original perfection as a result of Christ's Kingdom. He calls it "times [years] of restitution."

The last paragraph on page 191 is considered by many as one of the gems of Brother Russell's writ-

ings. Like Paul caught up to the "third heaven" and getting a vision of God's plans, so Brother Russell here gives us a beautiful and inspiring pen picture of the glorious earthly phase of the Kingdom. "Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth." We then see all the traces of sin and its effects fading out of the picture and in their place see men and women restored to perfect health—mentally, morally and physically. No more bitterness, and no more ill health. "The inward purity and mental and moral perfection will stamp and glorify every radiant countenance." As the sunshine dances and plays on the dark blue waves of the ocean, so this inward peace, joy and love will be reflected in the eyes of each one of mankind. It would be a wise investment of our time to memorize this paragraph not only for our own benefit but also for others when we are witnessing to them.

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RESTLESSNESS NOW COMPLETE SATISFACTION THEN

(Lesson 16)

Text Book: Studies in the Scriptures, Volume 1, Pages 192, par. 1, to 194, middle of page.

Key Sentence: "The restless desire for something new, that now prevails, is not a natural but an abnormal condition, due to our imperfection, and to our present unsatisfactory surroundings."

Main Text: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will."—Eph. 1:4, 5.

In our previous lesson, we saw that, in the Millennium there will be a great change in society. Will there be any change in the earth? Yes, indeed! The Bible tells us that the whole earth will be a paradise restored. What Scriptures support such a thought? Isaiah 11:6—"The wolf also shall dwell with the lamb, as the rose." Psalm 67:6—"Then shall the earth yield her increase." Ezekiel 36:35—"This land that was desolate is become like the garden of Eden."

How will the lower animals act in the Millennium? "They will be perfect, willing and obedient servants." Isaiah 11:6—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Will this text also have a figurative fulfilment? Yes, it also refers to men with wolfish and lamb-like dispositions. The little child could picture meek, teachable people. It thus pictures the great transformation of mankind from characters of selfishness and pride to characters of love and humility.

Will mankind always be restless and dissatisfied? No, the restless desire for something new is an abnormal condition. Why is it an abnormal condition? Because mankind now have unsatisfactory circumstances and because they themselves are imperfect.

Do we find God to be restless and dissatisfied even though many things are old with Him? No, He rejoices most in those things which are old and perfect.

Will the perfect man prefer the glory of a spiritual being? No, because he will be so absorbed and enraptured with the blessings on the human plane that he will have no desire for a change to the spiritual nature. He will be even as was the first man, "of the earth, earthy." (1 Cor. 15:47.) Reference is now made in our text book to Mark 10:21-23—"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the Kingdom of God!" Why is this text quoted at this time? To show that if a Christian with a little riches in these imperfect conditions finds so much difficulty in keeping his affections set on things above and in resisting the allurements of the world and the flesh and can do so only with the special help of the Lord, how much more attractive will the perfect human conditions be to a man restored to Adamic perfection.

How does Ephesians 1:4,5 support the thought that the Christian church is an exception to God's general plan for mankind? It states that God "hath chosen us in Him [Christ] before the foundation of the world." It shows that even before Adam fell into disobedience, God had a plan which not only contemplated restitution for the world but also provided for the selection of the church. Did God also plan the steps by which the church would be saved? Yes, in His plan He arranged for their justification, sanctification and glorification in and through Jesus Christ.

What will be the reward of the church class? They are called to be conformed in character to the image of Jesus Christ (Rom. 8:29), to receive the divine nature (2 Pet. 1:4) and to be joint-heirs with Jesus Christ in His Kingdom (Rom. 8:17) and to reign with Him for a thousand years as kings and priests (Rev. 20:4).

We have seen that the election or choice of the church was a predetermined thing on God's part. Does this imply an unconditional election of the individual members of the church? No, they were not predestinated as individuals but as a class. Some one will here speak up and ask, "Are you limiting God by implying that He does not have sufficient foreknowledge to foresee the action of each individual member of the church?" No, we are not limiting the Lord's ability to identify the individuals who would compose the elect class, but merely that, whatever His power in this direction, He has established the principle upon the basis of which the selection of the elect class is to be made.

Will those who become members of this elect class be required to meet any conditions? Yes, each one will be individually tested and each one must be an overcomer: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) "To him that overcometh will I grant to sit with Me in My throne,

even as I also overcame, and am set down with My Father in His throne."—Rev. 3:21.

MANY CALLED — FEW CHOSEN

(Lesson 17)

Text Book: Studies in the Scriptures, Volume 1, middle of Page 194 to middle of Page 195.

Key Sentence: "Wedding garments [the imputed righteousness of Christ] are provided, but some will not wear them, and must be rejected; and of those who do put on the robes of justification, and who receive the honor of being begotten to a new nature some fail to make their calling and election sure by faithfulness to their covenant."

Main Text: "For many are called but few are chosen." —Matt. 22:14.

Our lesson opens with a reference to Romans 8:30: "Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." What does the word "glorified" mean as used in this text? It comes from the Greek word *doxazo* and means "honored." Those who are invited to this position of being joint-heirs with Jesus Christ have been highly honored by God. Did Jesus take this honor unto Himself, without first being invited by God? The Apostle Paul tells us that just as Aaron did not presume without being asked by God to be the High Priest of Israel so Jesus did not take the position of the spiritual antitypical High Priest without being asked by God. Note his words in Hebrews 5:4-6: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified [honored] not Himself to be made an high priest but He said unto Him, Thou art My Son, today have I begotten Thee. As He said also in another place, Thou art a priest forever after the order of Melchisedec."

When does this honor to the church begin? We begin to share in this honor when we are begotten of the Holy Spirit. In a fuller sense, we will enter into this honor when we are born of the Spirit in the first resurrection—raised to the divine nature—all of us then being images of Jesus Christ.

But some one will here speak up, and ask, "Why is the honoring put in this text after (1) the predestinating, (2) the calling and (3) the justifying?" We answer that the apostle is here tracing the development of the church backwards. He here views the church as finally completed. He shows that none will reach the grand position of the glorious elect of God except those who are called to it by God's grace. He also shows none could be called without previously being justified because none but believers justified from sin by faith in Christ are invited. These justified ones must previously, before their justification, have been "honored" by God in having sent to them a knowledge of Himself and of His dear Son—the Way, the Truth and the Life.

In Matthew 20:16 we read, "Many be called but few chosen." What lesson can we get from this text? We can see from this text that all are not called. We can also see that all who hear the call and accept

are not among the ones finally chosen because few of the justified make the necessary covenant of sacrifice. Revelation 17:14 speaks of those who "are called and chosen and faithful." Why are the words "and faithful" added to "called and chosen"? Because the final overcomers must be faithful to their covenant of sacrifice. Only these are worthy to appear with the Lamb in glory.

The words, "Many are called but few chosen," were spoken by Jesus just after giving the parable of the penny. In this parable those who had worked one hour received the same wages as those who had worked all day. "And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and Thou hast made them equal unto us, which have borne the burden and the heat of the day." This parable shows that some develop a wrong spirit even if they have been a long time in the vineyard and that they are in danger of losing the prize of the high calling. We should not let our hearts be angry because of His graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them the same blessings that we enjoy? It is not how much service we do but the degree of love and thoughtfulness which prompts the service that will have a big bearing on the final outcome for each one of us.

LIVING THE TRUTH

(Continued from page 19)

antitype of their act will occur in the present age—the antitypical day of atonement.

The Bible indicates that Nadab and Abihu were intoxicated when their offering was made. This is seen in the warning that immediately follows the record of the incident. It reads, "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." (Lev. 10:9.) We believe that the condition of these men when their offering was made is intended to serve as a warning to God's people of the present age. We are thus shown the danger of coming under the influence of Babylon's cup, the wine of her mixing, to which the Scriptures refer time and again.

If our vision remain clear, no one, be he ever so conscientious, will be able to mislead us. We will see no necessity of acknowledging the authority of the Pope, or synods, or conferences, or any other self-constituted headship designed to do our thinking for us, or tell us what to believe or what not to believe. We will see no necessity for selling any definite number or kind of books, nor engaging in any other man-made schemes or plans calculated to point ourselves out as heaven's favorites.

We agree, of course, that if we are the Lord's people, we shall want to work for Him. If, however, we remain in possession of our reasoning

What lesson can we learn in this connection from the parable of the wedding garment? This parable is found in Matthew 22:1-14. A certain king representing Jehovah has arranged a marriage for his Son. He sends forth his servants to call them that were bidden to the wedding. This represents the Jewish people who as a class did not respond. "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." This represents the call of the Gentiles by reason of an insufficient number of worthy ones being found amongst those which were originally bidden—the Jews, the natural seed of Abraham.

This call among the Gentiles has progressed for more than nineteen centuries. The parable introduces another feature—for it was after the wedding had been furnished with a proper number of guests, that "the king came in" and began the inspection of the guests. He finds some without their wedding garments. This would represent a class who deny the necessity, value or merit of the great, atoning sacrifice—the robe of Christ's Righteousness. To receive the reward they must not only retain their faith in Christ's blood as the means of their justification but they must also faithfully carry out their covenant of sacrifice. At the end of this parable, as well as at the end of the parable of the penny, Jesus says, "For many are called, but few are chosen."

faculties we shall be able to see that instructions covering our activities are to be obtained from the Bible, not from earthly headquarters either ancient or modern, regardless of where located. And we shall be able to see further that our religious activities, whether much or little, in themselves neither cover nor save us. As one has well said, "We are not saved by our works, but we *work* because *we are saved*"—saved out of the Adamic death, and are prospective members of the glorious church triumphant.

ACCEPTABLE MEDITATIONS

We come now to the closing portion of David's prayer. He says: "Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Since David is our spokesman, God thus indicates the kind of prayer we need to make. Is not the fact that God prompted David to pray thus a guarantee that a similar prayer offered by us will also be answered in the affirmative? How this assurance rejoices our hearts! A life lived in harmony with the sentiments expressed in this petition will indeed be a noble one. David begins his request at the right point. He starts with his thoughts and words. He realizes that if these are kept in proper alignment his conduct will take care of itself. It, too, will be acceptable of God. Let us adopt as *our own* this sample prayer, praying it heartily and often.

Talking Things Over



ANOTHER YEAR

THE close of 1940 finds both the world and the church at war. Nations of the world are fighting with carnal weapons, urged on largely by the spirit of hate and ill will. The church fights with spiritual weapons, and is motivated by love and good will toward all. As good soldiers of Jesus Christ, the church goes forth to battle against the world, the flesh and the devil with all the energy that can be mustered, yet all the while is at peace. And what a blessed peace! It's a peace that "passeth all understanding." It is the "peace of God," that is, the peace possessed by God. This is a peace that is based upon absolute and unswerving confidence in the final triumph of righteousness.

We who know something of the plan of God should above all people enjoy His peace. It may be possible to exercise a certain measure of blind faith in God and in His ability to work out all things to His glory; but how much stronger our faith should be when we can understand something of the reason why conditions are what they are today in the world around us. Fortified with this knowledge, every circumstance of life should tend to bolster our faith, hence increase our peace, rather than otherwise. Thus we come to the end of another year, lifting up our heads with joy as we "praise the way He has led us day by day." And, we can look forward to another year confident that He who led us in the past will lead us still. What a blessedness, beloved, is ours!

We know not the way that's before us in the months to come, but we know that if we continue in God's will He will go with us. This being true, can anything else matter? What matters it how fiercely the storms may rage around us, or how angrily the enemies of the new creature may struggle to beat our courage down and thus cause us to give up the good fight of faith? None of these things can move us, for God is on our side; and since "God is for us, who can be against us?" Our confidence in entering the new year is not based upon our own ability or strength, for these would surely fail us. "When we think of

self we tremble," the poet suggests, and conversely, when we look to God we are strong.

Let us, then, enter the new year armed with the strength of the Lord. Paul admonishes us to "be strong in the Lord and in the power of His might," and then indicates that divine strength is furnished through the "armor of God" which we are admonished to "put on," that we may be "able to withstand all the fiery darts of the adversary." (Eph. 6:10, 11.) As in the years past, so in the coming year, the adversary will most certainly attack the consecrated and attempt to turn them aside from the narrow way of sacrifice and devotion to God. We will need the truth; we will need prayer; we will need the fellowship of the brethren; we will need the service; yes, we will need all the means of grace which the Lord provides in order to stand and do battle against the forces of evil that will be arrayed against us.

We know not what changes will be wrought in the world before the end of another year, but we do know that our King is marching on. It is a time when the consecrated are well-nigh walking by sight; yet it is also a time when our faith is on trial, perhaps as never before. Probably the reason for this is that the church is passing through her final test. How tragic it would be for any of us to lose out in this test. But we won't lose out if we continue to put our trust in the Lord and keep our wills submerged in His.

While Satan is the chief adversary of the new creature, he is not the only enemy against whom we need to be on guard. Satan has a formidable ally which is our flesh. Let us keep a close watch on the flesh that it doesn't rise up and slay us. The flesh does not like sacrifice and persecution. The flesh finds a willing accomplice in the world and its spirit, and will insist on finding easier, more popular ways of serving the Lord. The flesh will try to tell us that our trials are an evidence that God is no longer for us. Let us be on guard against all these subtleties.

The narrow way is a hard, rugged way, and if we remain in it during the coming year, and until the end of the way is reached, we will have plenty of trials—"fiery trials"—but His grace

will be sufficient for us. Nor will we think it strange when the trials come upon us, for by faith we will know that they are working out for us a "far more exceeding and eternal weight of glory." Yes, 1941 will be a blessed year for the consecrated who remain consecrated. They will continue to enjoy the peace of God while they fight the good fight of faith. They will have the joy of the Lord while encompassed about with trouble. The blessings of the Lord will make them rich as they sacrifice everything earthly in the divine service. What a satisfaction it is to live a life that is "hid with Christ in God"!

THE KINGDOM MESSAGE ON THE AIR

THE radio work continues to have the Lord's blessing. Another station (KXOK, St. Louis) begins broadcasting the message on the 15th of December. The hour is 9:45, Sunday mornings. Arrangements are being made by friends in still other districts to broadcast the Voice of Tomorrow programs over good stations. Surely we will all rejoice to whatever extent the Lord sees fit to permit this work to spread. There is no question but what it is by far one of the most effective means at our disposal today to make known the glad tidings of the Kingdom.

As we should expect, some opposition is arising from those still held under the influence of dark-age superstitions. A gentleman who gives a talk on the Bible each Sunday morning just preceding the Voice of Tomorrow program over stations WMCA in New York, and WIP, in Philadelphia, has taken occasion to voice his disapproval of what is being said in our programs, especially on the subject of hell. This is quite interesting in that it reveals that the hell topic is still a live one, and that many still believe the torment theory.

We have been informed by WMCA that clergymen are writing to the station complaining about the Voice of Tomorrow program, and insisting that they be told exactly who sponsors them. There is a suspicion that we are identified with Jehovah's Witnesses. WMCA is fully satisfied on this point, and it appears now that the message will continue to go without interruption. The message is the Lord's and we gladly leave it in His hands as to how widely it will be circulated, and the methods used. Following are a few samples of letters and cards received in response to the message on the air:

"Your booklets are a true eye-opener to the real truth. It's a pity that so many good Christians are kept in the dark without the key to the holy Bible. Please send me the booklet, 'God and Reason.' May God bless you.—A. F. D., Mich."

"We listened to your Bible discussion. If the ministers of the Gospel would preach the Word the way you explained it this morning there would be far more Christians than there are today. May God bless you with more knowledge, health and strength to carry this message on every Sunday. Please send me one of your booklets, 'God and Reason.'—W. C. W., Pa."

"Heard your discussion over the radio Sunday. Very much interested. Please send booklet, as offered. Let me know if I can help in your work. I am certain your way of explaining the Bible is what many Christians are looking for—also very convincing to new believers.—H. B. S., N. Y."

"We are very sorry not to have gotten the name of the one who delivered the message on hell, but will appreciate a copy of the booklet, 'The Truth About Hell,' in order that we may become more familiar with this all-important subject. I will address the envelop, 'The Truth About Hell,' it may make an impression among postal clerks.—A. H. F., Pa."

"I have been listening to your program each Sunday for the past several weeks, since I accidentally discovered it. I have been interested in your discussions and would like very much to read your booklets which I have heard you speak of on your program. The three I have heard mentioned and would like to read, are 'God and Reason,' 'Hope Beyond the Grave,' and 'The Truth About Hell.' Please send them at your earliest convenience. I'll be listening for you next Sunday.—O. C. G., Pa."

"While in a hospital a few weeks ago I heard and enjoyed your broadcast when you offered copies of 'Hope Beyond the Grave.' I would be very grateful to receive a copy—two if you can spare them. If there is a charge I will be glad to send stamps, or a check.—A. S. M., N. Y."

"I have learned a lot these few Sundays listening to your programs. Send me the booklets mentioned the last two Sundays. May God spare you to be able to spread the Gospel.—J. G., Pa."

"I listened to your program for the first time last Sunday. You then offered literature concerning hell. I would like very much to receive some, and see how you can explain away the place we all fear.—J. C., N. Y."

"Please send me the lecture we heard over the air this A. M., 'The Truth About Hell.' We have a blessed little chapel here in the Pines much in need of a leader. No denomination will take it over. Yours in sincere faith.—E. B., N. J."

"I heard your broadcast this A. M. I surely enjoyed it. Will you please send me the book called 'Grave,' or 'Grave Book,' I believe is the way you put it. I hope to hear you on all of your broadcasts. May God bless you in this work.—F. B. R., Tenn."

"Having listened to your program for the past two weeks I became very interested in your discussions concerning hell. I have always wondered what hell was and what was really going on between now and when the Lord Jesus comes back again, etc. Your discussions have been very enlightening. You made

mention of a book on "The Truth About Hell." Will you please send me a copy.—R. L. B., N. J."

"Your broadcast of this date was very well chosen and very effectively delivered, putting the facts as you see them in a very convincing and moderately stated way that should appeal as a new way to state a belief and hope. Just previously I had heard Mr. — of New York deliver his address stating his belief in the future of the world and the new order for all humanity, quoting passages in Revelation and other New Testament Scriptures. I notice he stated that he felt that a little knowledge was a dangerous possession, and summing up in the conclusion that the real old fashioned 'hot place' had a vital place in our mental and moral economy. Well, for pure reason and true consistency I prefer your explanation of God's love for man. But you see what high-minded opposition your stand meets in debate, and he has backing of scholarly minds and organized systems of worship. But still the truth must prevail and if you keep up your orderly exposition without heat or personalities it must meet the approval of many seeking minds, and break the chains of semi-superstition. Would be obliged to you if you will send me the booklet, 'The Truth About Hell.' I will show it to my friends. I will be glad to help in the broadcast expense as I have opportunity.—W. H. S., Pa."

"Through God's tender love and mercy for us all He guided me this morning in listening to your Biblical discussion. Isn't it peculiar how God reveals Himself more and more to His people? Through your discussion I grasped a greater significance of why Christ died and was resurrected for us all. Please send me 'The Truth About Hell,' and may God bless you all.—R. C. Y., N. Y."

"Please send me the book you mentioned in your broadcast Sunday. I don't know when I have enjoyed and understood as much as you have enlightened me about the Bible. My family looks forward to your broadcasts each Sunday.—A. J., Pa."

"I've been listening to your talks over the radio. I enjoy them so much. I would like to have ten copies of today's broadcast—one for each member of my Sunday School class. I would appreciate a copy of other talks in past weeks. God bless you in your great work.—J. E. A., Miss."

So we might go on quoting the interesting communications that are reaching us daily as a result of the radio work. The above samples will show, we believe, that the radio is really an effective method of reaching truth-hungry people today. One interesting thing revealed in these letters is the fact that as the programs continue from week to week there is an increasing number who become regular listeners. As we have already indicated, friends in additional districts are arranging to start the radio work. It is expected that broadcasting will begin in the Los Angeles, Calif., district about the first of January.

To the friends in districts where VOICE OF TOMORROW programs can be heard we again wish to emphasize the value of advertising them by use

of the special Kingdom Cards provided for the purpose. Many hear the program who just "happen to tune in," but the number of listeners can be increased by the distribution of advertising matter. In addition to the Kingdom Cards advertising the programs we can now furnish Window Cards. Friends will find these effective for use in the side windows of their automobiles, or in windows of their neighborhood stores. Please feel free to order as many as you can judiciously use.

In addition to the above letters of interest, we believe the friends will enjoy the following one. We are not sure whether or not this gentleman was first contacted through the radio, so we are not including his letter with the radio mail:

"I have just put down (after reading) The Truth About Hell. I wish to write you immediately. You have almost ruined me. I will never be the same. You are placing into my hands information for which I have been looking for a long time.

"Way down deep in my heart I never believed, nor preached, the generally accepted interpretations of some of the Biblical truths. I wish you would keep a note of the material I have on hand. 'The Divine Plan of the Ages,' 'God and Reason,' 'Christ Has Returned,' 'The Day of Jehovah,' 'The Truth About Hell.' Let me assure you again, I greatly appreciate this courtesy and brotherly fellowship. You feel free to send me anything, any time. I will accept it in gratitude. 'Hope Beyond the Grave,' and 'God's Remedy,' sound very interesting. What are your other volumes after the 'Divine Plan of the Ages.'? May the Father's richest blessing rest upon and within you. Yours very truly,—Rev. J. B., D. D."

OUR BRETHREN OVERSEAS

AS the war continues the friends in this country are thinking more and more of their brethren in Europe, and wonder how they are getting along. Our prayers should daily ascend on their behalf. We know that the Lord is able to care for His own no matter what the conditions may be with which they are surrounded. That He is doing this for His people in Europe during these trying times is evidenced by communications which occasionally reach us from across the sea. The following letter is from friends living in an English city which recently, according to German reports, has been given an "all out" bombing raid:

"Dear Brethren of The Dawn: Warmest Christian greeting in our dear Redeemer's name! Grace and peace be with you.

"We have had one or two very narrow escapes, getting off lightly with only one pane of glass in our sitting room broken. We thank the Lord for His kind and loving mercy which He bestows upon us while the terrors by night are around us. Putting

our faith and trust in Him we can face the future with a peaceful heart.

"We still keep our little class going. At times we are small in number, although great in spirit, and always ready for the spiritual food that is spread before us at these meetings. We cannot very well meet in the evenings owing to many difficulties, but have arranged for the meetings to be held three times a week in the afternoon; making Saturday and Sunday the most important ones, which all try to attend. We always come away from these meetings rejoicing.

"We are not going to relate what has happened in [here name of place is deleted by censor]. The old order must be done away with before the new can come. Certainly it is very heartaching to see so much suffering; but it is necessary to bring the people to acknowledge the one and only righteous Ruler.

"We trust that this will find you all keeping well and still rejoicing in the Lord and His work. Our prayers are always for you, and we would ask your prayers on our behalf. Leaving you in the safe keeping of the Master, we remain, yours by His grace and favor.—F. & A. G., England."

The following letter, also from England, displays confidence in God's ability and intention to care for His people in time of need:

"I should be very sorry to miss having The Dawn. I have a friend, a Swiss lady, who is very interested in it too, and I always take it with me when it comes; and one afternoon and evening each week we spend reading it and looking up the Scriptures. We have very happy times together around our Father's Word.

"How very precious are the promises to us now. The news of everything you will no doubt be getting by radio. We here are all well and trusting in the Lord. We may boldly say, 'The Lord is my helper; I will not fear what man shall do unto me. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall we be afraid.' And, how wonderful now are the words, 'As the mountains are round about Jerusalem so the Lord is round about His people from henceforth even for ever.'

"Brother unites with me in sending Christian love to all the dear ones. I remain, yours by His grace, E. W. G., England."

By reading the following brief excerpt from a letter recently from England we get an idea of what it means to exercise faith and confidence under conditions that are truly trying:

"We are going through great trouble here in England, for although I live in the country, we have just heard three bombs fall not so very far distant. Please pray for me that I may keep my faith in Him in whom there is no darkness at all; for all seems very dark around. I love Him and long and pray for His blessed Kingdom. Kindly send me The Dawn again, for they are such a help to me. Yours by His grace and love,—M. A. B., England."

ADVISE CHANGE IN ADDRESS

Will the friends kindly advise us promptly of their intended change of address? While the United States postal authorities usually advise us in time of subscriber's change of address, there is a charge for this service, and in some instances a copy or two of The Dawn may go astray. It will greatly facilitate the matter of handling our subscription list if the friends will advise us promptly of any change in their address.

COMING CONVENTIONS

LANCASTER, PA., Dec. 15. All sessions to be held in Democratic Club Auditorium, 219 E. King Street, (on Route 30, going East). Convention opens at 10:30 a. m. A public witness is to be given at 3 o'clock in the afternoon. The friends are cordially invited.

BOSTON, MASS., Dec. 29. All sessions to be held in Huntington Chambers Hall, 30 Huntington Ave., beginning in the morning. A cordial invitation is extended.

BROOKLYN, N. Y., Dec. 29. All sessions in the regular Sunday afternoon meeting place of the Brooklyn Ecclesia, 109 Remsen Street. It is expected that an immersion service will be arranged. The convention opens in the morning. Brethren are cordially invited.

WEATHERFORD, TEXAS, Dec. 29. Zion Hill Schoolhouse, near Weatherford. A Cordial invitation is extended.

CHICAGO, ILL., Dec. 31, Jan. 1. Convention opens at 8 o'clock New Year's Eve, continuing until midnight, and resuming on New Year's Day. All sessions to be held in the Central Masonic Temple, 910 N. La Salle Street. The friends are cordially invited.

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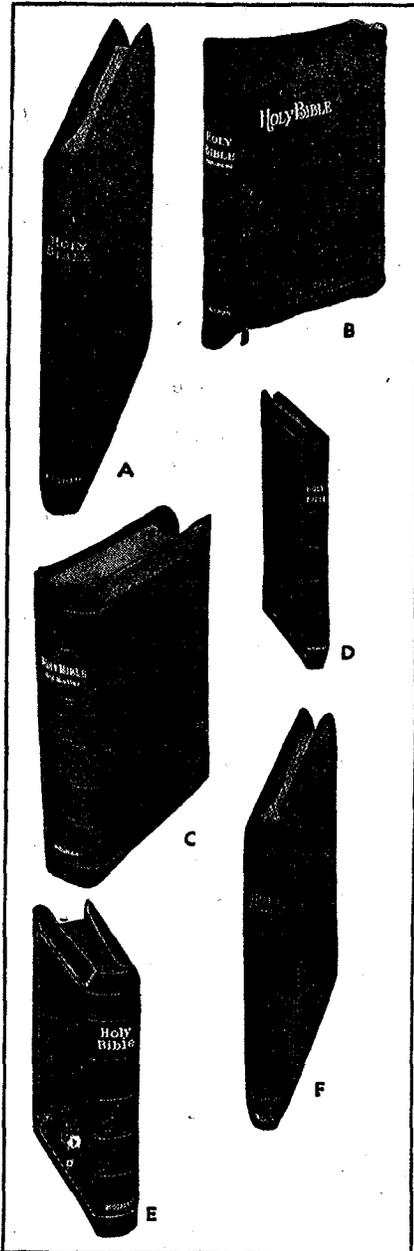
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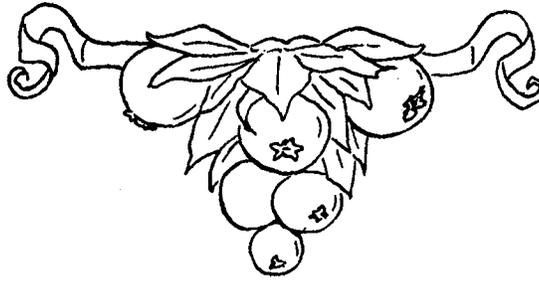
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THE DAWN

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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

