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The DAWN

God's Gift to the World
Lord Teach Us to Pray
Our Precious Heritage

EVOLUTION VS. THE DIVINE PLAN

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Convention Announcements

Allentown, Pa., Sunday December 10. All sessions of this convention will be held in the Knights of the Golden Eagle Building, 942 Hamilton Street (3rd floor). The opening meeting will be at 10:30 o'clock in the morning and there will be a public talk at 3 P. M. A cordial invitation is extended to all.

Plainfield, N. J., Sunday December 17. Meetings will be held in the Knights of Pythias Hall, 224 West Front Street. At 3 P. M. there will be an advertised meeting of special interest to those not acquainted with the message of the divine plan. All are cordially invited.

Perryopolis, Pa., December 24, 25. All sessions will be held in the High School Auditorium. For further information address Mr Peter Hazy, Perryopolis, Pa.

Brooklyn 5th Sunday Convention, December 31. This gathering will be held in the regular meeting place of the congregation, which is the Lecture Room of the Church of the Pilgrims, 109 Remsen Street (corner of Henry Street). The morning session will start at 10:30 o'clock. A hearty invitation is extended to all to come and fellowship together.

Chicago, Ill., December 31 and January 1. This two-day convention will be held at 910 North La Salle Street, where meetings are held each Sunday. The friends in Chicago and vicinity are anticipating a blessed season of refreshment. We are sure there could be no more profitable way of closing the old year and starting the new. Further

information concerning this gathering can be obtained from Irying Foss, 5944 North Knox Ave., Jefferson Park P. O., Chicago, Ill.

Lynn, Mass., December 30 to January 1. The first session of this convention will begin at 2 P. M. Saturday, December 30. A special public meeting will be held at 3 P. M. Sunday, in Lee Hall Lee Hall Building, City Hall Square. The other sessions will be held in Park Hall of the same building. The friends in Lynn are praying that this may be the best convention they have had—a season of helpful fellowship, bringing honor and glory to the Lord.

Further information may be had by addressing the class secretary, Mrs. R. P. Gifford, 25 Hawthorne Street, Lynn, Mass.

Portland, Oregon, December 31 and January 1. The brethren in Portland are looking forward with much joy to this gathering together of many of the friends in the Northwest, and they invite all who are rejoicing in the ransom sacrifice of Christ to attend and partake of the Lord's goodness and "feast of fat things." All services will probably be held at the regular meeting place, 528 S. W. 11th Avenue, near Elder. For more complete details address the class secretary, Mr. H. W. Van Moss, 6299 S. E. 51st Avenue.

Passaic, N. J., Sunday January 7. We have have been advised that friends in Passaic are planning a convention for this day. Further details will appear in the January 1st DAWN.

THE MESSAGE ON THE AIR

If you live within hearing distance of Radio Station K N X, Los Angeles, California, you will enjoy listening to a program broadcast every Wednesday morning at 8:45 o'clock, by the Bible Students Ecclesia, who conduct the Inspirational Hour on that day of the week.

CIRCULARS FOR PUBLIC MEETINGS

From experience and observation, particularly during the last few months, it has become evident that the public is becoming more and more willing to listen to the truth. In most places attendance at public meetings has shown a marked increase during the year.

We have tried various styles of circulars, and are now publishing one that has been very effective in advertising public meetings, and we will be glad to supply these circulars free to all ecclesias that are in a position to use them. The subject announced on these special circulars is, "The Coming World Dictator," which we believe is a very timely one just now; and the circular has other features also that make it attractive.

While large and popular auditoriums are desirable for public meetings they are not indispensable. The regular class hall, or a country school house, or church, or even a private home, can be used to advantage. Every Brother in the Truth who can give a public talk, should be using his talent. Send for sample circular. Address, THE DAWN, 251 Washington Street, Brooklyn, N. Y.



News *and* Views

"Prepare for Change"

THE above caption appeared at the head of a recent editorial in the *Tacoma Times*. (Wash.) Like all writers on world conditions, the editor sees clearly that some great change is imminent, but is free to admit that he has no idea whatever as to whether the change will be for better or for worse. We quote the editorial in full, as follows:

"One of the most perplexing things about living in 1933 is that the world's leading thinkers seem quite unable to make up their minds whether we are approaching a sunset or a dawn.

"If you nose through the books, magazine articles and interviews in which thoughtful men try to appraise the present situation you will find two schools of thought represented.

"According to one school, the end of all things is at hand, and a great darkness is about to settle down over the waters. Capitalism is done for, western civilization is about to collapse and the world is about to enter a new dark age.

"According to the other school, our woes are just the birth pangs of a new order of life. We are going through a great change, and paying for it in misery and confusion, but when the change is finished things will be almost infinitely better than they were before. There will be more freedom and less desperate uncertainty.

"Each crew of prognosticators can assemble a multitude of facts and a whole string of clever arguments to prove its case. You can get damnation with your morning coffee and salvation with your after-dinner cigaret if you like, and each forecast will seem to be absolutely fool-proof.

"Now all of this, however conflicting it may be, seems to indicate one thing indisputably; that we have reached one of history's great turning points, and that no matter what the future brings us it is going to be something different than what we have had before. For better or for worse, we have come upon a time of change, and those of us who don't like changes seem to be very much out of luck.

"Yet it is also quite possible that the seers are mostly wrong. The disasters they foresee may not be quite as bad as they expect; the improvements may

leave us only a little bit better off than we were. The important thing is coming and prepare our minds for it."

The student of the Scriptures, in reading the foregoing editorial, cannot help but note how nearly the writer has come to the real truth without realizing it. In speaking of the present troubles of the world he suggests that perhaps our woes are "just the birth pangs of a new order of life." The Apostle Paul described the present "distress of nations" in almost identical language. We quote:

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction shall come upon them, as travail upon a woman with child; and they shall not escape. But ye brethren, are not in darkness that that day should overtake you as a thief."—1 Thes. 5:1-4.

Thus does the apostle describe the destruction of the old world order, likening it to "travail upon a woman with child," even as the Tacoma editor suggests. The first of these great "birth-pangs" came with the outbreak of the world war in 1914—exactly on time, as foretold in the Scriptures. In Jesus' prophecy concerning the end of the age He speaks of a period which He calls "the times of the Gentiles." In the second chapter of Daniel's prophecy we find that this period of Gentile supremacy began when Babylon became a great world power; or, to be Scripturally exact, in the year 606 B. C.

"The times of the Gentiles," according to the Bible, were to last for 2520 years, which would bring the end in 1914 A. D.; and from that very time the nations have been weakening, and one after another already has fallen. All of this is preparatory to "the birth of the new order," which will be the Kingdom of God. We are now in the midst of the second "spasm" of travail. There are some indications that a short period of easement may soon come. But the progress of travail will ultimately cause the death of

the old order along with the new birth. The new order will be the Kingdom of God, for which Christians have long prayed, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

The difference between the Bible student's viewpoint and that of others, is that the former takes the Bible as a guide, hence knows that the new order will be glorious—even beyond the fondest dreams of man—while others continue to guess, with the result that their "hearts are failing them for fear" as they look forward to the things coming upon the earth. Yes, in that new Kingdom will come real salvation—salvation from all of the evils that at present afflict mankind, including sin, sickness and death. Concerning it the prophet further declares:

"And in this mountain (kingdom) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wine on the lees well refined. And He will destroy in this mountain (kingdom) the face of the covering cast over all people, and the vail (of superstition) that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—Isa. 25:6-9.

From Whom Does the Answer Come?

A CLAIMED faith in God, and guidance by Him, has always entered more or less into the world's political and diplomatic arena; and while the shackles of the church-state autoocracy are being thrown off by many countries, yet there are still those in authority who make claims of seeking divine guidance in their efforts to rule their people—and in most cases these claims are probably sincere. Stanley High, writing in the *Literary Digest* concerning "Dictator" Engelbert Dollfuss, whom he depicts as "Austria's Vest-Pocket Chancellor," has the following to say about his religious proclivities:

"Dollfuss, once his mind is made up, is one of the most stubborn politicians in Europe. But his stubbornness is from no mere mental twist. It is born, as he might tell you, of meditation and prayer. And if that sounds like sentimentalism or grandstanding, you can count on it that neither his friends nor his enemies—and he has plenty of both—regard it that way.

"When Dollfuss has a more-than-ordinary problem—his days are filled with them—he tackles it like other politicians, only with more energy, and generally with more insight. If the answer does not come to his desk, he picks up his hat and cane and slips around to the church. The answers he gets there are undoubtedly sometimes wrong. But he does seem to manage to get an answer. He thinks it is the right answer and he sticks to it. And however much or widely he is hated, he is never laughed at—either for his conclusions, or for faith that helped him to reach them."

In this we have another evidence of the fact that faith (or credulity) and sincerity are not always proof that one is really being guided by the Lord. Herr Hitler, and other leaders in Europe and elsewhere, somehow manage to bring the Lord into their statesmanship; but surely the Lord cannot be guiding all of them, else a better understanding among the

nations would be manifest. We do not doubt but that Chancellor Dollfuss gets answers when he inquires at the church; but from whence do the answers come?

The Bible is emphatic that those who are actually guided by the true God must get their instruction from His Word. For Christians, or others, to expect guidance through impressions upon the mind, apart from the Bible, is exceedingly dangerous (no matter how faithful they may be in prayer and meditation), for it throws the mind open to all sorts of occult influences and suggestions. Satan, the adversary of God, has long used this method of guiding his blinded subjects—and what havoc he has wrought among the nations all down through the ages! Jesus and the apostles declared that Satan is the "prince," or "god of this world;" and since the Austrian nation is a part of "this world"—now crumbling—we suspect that Dollfuss is getting his answers from a very questionable source. Certainly Christians will want to stick closely to the written Word of the Lord, and avoid being led into confusion and darkness.

Hunting Hazards Vanishing

J. TRUBEE DAVISON, President of the American Museum of Natural History, New York, and Mrs. Davison, have just returned from big-game hunting in Africa, during which they bagged five elephants, several antelopes and gerenuks, killed lions, leopards and other wild animals, and also brought back a collection of dangerous reptiles. Yet, says Mr. Davison, modern science has taken nearly all the hazard out of hunting, in these days. Their party made liberal use of the airplane during their expedition, traveling over 10,000 miles. "The greatest physical danger," he says, "is the tse-tse fly; but not a single member of the party was infected, as all wore clothing designed to protect the entire body."

But there is one thing that science has not been able to change, and that is the ferocious disposition of the wild animals themselves. According to the Bible, however, the day is coming when even that will vanish, and then "the lion and the lamb shall lie down together, and a little child shall lead them." Only divine power could bring that about; but it will actually be one of the results of Christ's Kingdom.

Now the Radio Typewriter

A RADIO typewriter, for automatically receiving and transcribing messages, is being tried out by the New Jersey State police authorities. This new invention is called the Raditype. Messages transmitted by code from police headquarters, can automatically operate the keys of all the radio typewriters installed in the various police stations, which are "tuned in" on the required wave-length; and thus a permanent record of the messages transmitted may be preserved.

It is expected that this invention will also find a large field for use in the business world. It is particularly adapted for communication between departments, plants and offices, where messages need to be transmitted instantly, and records thereof kept.

SCIENCE AND THE BIBLE

EVOLUTION VS. THE DIVINE PLAN

EVERY important scientific argument that ever has been advanced in behalf of Darwinism has been briefly discussed in the preceding nine installments of this series of articles; and we have found the evidence wanting at every turn. Nor is this any private conclusion of a lone critic of the theory; we have shown from published statements of leading evolutionists themselves that the evidence is not sufficient to prove Darwin's hypothesis, and that real scientists are now holding it but tentatively, and as a matter of simple "faith," not as an established fact.

We now shall conclude this discussion by presenting some Biblical evidence in brief, to show that the theory of human evolution is **unscriptural** as well as unscientific, and therefore manifestly untrue. We are aware of the fact that many ministers and other devotees of the various churches of "Christianity" are avowed evolutionists; and they, of course, would resent the implication contained in the caption of this article. They would contend that they have no desire to destroy the Bible, but rather are earnest supporters of God's Word. They also would insist that they see nothing inconsistent between Darwinism and Christianity.

It is not the purpose of THE DAWN to question the sincerity of those who think they can be Darwinists and upholders of the Bible at the same time. But it is our purpose to show that human evolution is contradictory to Bible truth, that it is opposed to the divine plan as revealed in the inspired Scriptures; and that those who imagine they can believe both Darwinism and the Bible either do not understand the Darwinian theory or else they misunderstand the teachings of the holy Scriptures.

Evolution vs. Special Creation

In the first place, the Bible plainly declares that man was a special, direct creation of God—not a creature that came into being haphazardly, or through "slow, infinitesimal steps of perpetual progress," or by "survival of the fittest." The account in Genesis is perfectly clear, that "God **created** man in His own image, in the image of God created He him; male and female created He them." (Gen. 1:27.) He was formed of the elements of the earth, after which he was infused with the breath of life, by divine power, "and man became a living soul."—Gen. 2:7.

Evolutionists, on the contrary, frankly scoff at these Biblical statements, or explain them away as being "an allegory," which is but another way of saying that the Genesis account is a "fairy tale."

They would do away with the whole story of Adam and Eve if they could, for it doesn't fit in with their evolutionary scheme. But if they discard this Genesis narrative, they also must dispense with much of the Bible—both the Old Testament and the New—for it is referred to by more than one inspired writer, clear on down to the last section, the Book of Revelation. Jesus Himself is called "the second Adam," who will yet do for the race what the first Adam failed to do by reason of disobedience. In the New Testament Adam is positively called "the **first man**" (1 Cor. 15:45), and it reiterates that "Adam was first formed, then Eve."—1 Tim. 2:13.

The "Fall" of Man

Again, the Bible is at variance with evolution; because it plainly shows that man **fell** from perfection into degradation, sin and death; but according to Darwin there has been no such thing as the "fall of man." On the contrary, say the evolutionists, man has been steadily rising, as have all other animal and vegetable forms of life, from the very beginning of creation of the first living cell, millions or billions of years ago. It should be clear to anyone that the 'fall of man' and the 'evolution of man' are two diametrically opposite ideas that cannot be harmonized. If we accept the theory of human evolution, then we must discard the Genesis story of the downfall of man in Eden.

This means that we also must discard many other portions of the Word of God. The New Testament refers again and again to that original transgression, and declares that "in Adam all die" (1 Cor. 15:22); that "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14.); and that "by one man sin entered into the world, and death by sin." (Rom. 5:12.) It is evident that if we reject all these essential portions of the Old and New Testament because they do not coincide with Darwinism, then we undermine all confidence in the inspired Word of God in favor of "vain philosophy" and "science falsely so-called." This is why we declare that Darwinists would destroy the Bible if they could. But the Bible is true, and will endure after Darwinism has been forgotten.

The Bible story is harmonious with the actual discoveries of science, but disagrees with all erroneous theories. It accords most fully with reason and common sense. It declares that when the first man, Adam, left the hands of his Maker he was "very good," and in "the image of God." This of course does not mean a **physical** image, because God is not

physical, but a spirit; while man is not spirit but flesh and blood. Adam, however, was created in the mental and moral image of God—so much so that even now, in his fallen state, God can say to him, "Come let us reason together."

The Divine Plan

Adam and Eve, when created, were not "fallen" or degraded and dying but were perfect, physically, mentally and morally. There was no sentence of death resting upon them originally. They could have lived here on earth, in a perfect Edenic environment, forever. The bounds of Eden would have been extended until it covered the whole earth; and their posterity also would have been perfect human beings, able to live here everlastingly. The commission was to "multiply and fill the earth," but not to overfill it. When the earth had been comfortably filled with billions of perfect human beings, the further propagation of the race would have ceased; even as God still intends shall be the case "in the resurrection," and as is now the case among the angelic hosts of heaven.

But man was created to be a free agent, able to choose his own course. His will was not restricted. In this respect also he was "in the image of God." Adam, though able to obey God implicitly, chose to disobey his Creator's reasonable requirement. Having thus misused the perfect life with which he had been entrusted, it was reasonable and just that God should take from him that gift of life, even as he had been forewarned. (Gen. 3:3.) Adam therefore began to die from the moment of his transgression, and finally went into the tomb. There he would have remained forever had not divine love devised a plan whereby he might be ransomed from death.

The ransoming of mankind from the sentence of death, which justly came upon Adam and his unborn race in Eden, is the theme of all the inspired writers of the Bible. It was for this purpose that Jesus came into the world, to suffer and die. That is why He is called our Redeemer. He came "to seek and save that which was lost." An Edenic paradise had been lost, together with an entire human race. Paradise lost shall yet become paradise regained and restored; and mankind shall return to the plane from which they fell in Eden. That is why the Psalmist was caused to write: "Thou turnest man to destruction; and sayest, Return, ye children of men!"—Psalm 90:3.

Redemption and Restitution

Darwinism would destroy the whole story of redemption in Jesus. If man never fell, then there is no need of a Redeemer. The doctrine of human evolution thus would make the sacrifice of Jesus Christ of none effect, and God's whole plan of salvation null and void. If man is naturally evolving from a lower to a higher plane by inevitable law, then he would have done so regardless of whether Jesus died for him or not. Still some presume to say that they can accept Jesus as their Redeemer, and believe Darwinism at the same time! It cannot be

done. They might accept Jesus as a good man, but they cannot regard Him as man's Redeemer, if man did not need to be redeemed. Unless man "fell" into sin and death, he would not require a "ransom" therefrom.

The wonderful Biblical doctrine of "restitution" is nullified by the evolution theory. Peter, on the day of Pentecost, spake under divine inspiration and announced this doctrine, saying: "times of refreshing shall come from the presence of the Lord... Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-21.) The word restitution means 'restoring that which was lost.'

If earliest man was a low-browed brute, then restoring him to that condition would scarcely be a blessing. Yet that is what "restitution" would imply, if Darwinism is true. Yea, it would even suggest the restoring of all creatures to their "first estate," which, according to Darwin, would be a primordial form of one-celled unisexual life germs, or the earliest type of protoplasm! In other words, Darwinism would reduce to an absurdity a foremost Scriptural doctrine "which God hath spoken by the mouth of all His holy prophets since the world began." Shall we take the word of Darwin, which two generations of scientists have been unable to verify; or shall we accept the harmonious testimony of all the holy prophets, on this important subject?

Man and Beast Unrelated

The Apostle Paul testifies to the fact that man and beast are not related; nor is there any relationship between beasts, fishes and birds, says this inspired writer. Darwin contended that all these were evolved from one primordial form, and therefore all species are really the same flesh, all belonging to the same "family tree." But Paul says: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor. 15:39) The best efforts of the scientists to disprove this statement of the apostle have proved fruitless.

The same inspired writer declares that God "hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26.) Modern evolutionists have challenged this statement as absurd. They deny that all men sprang from one forefather Adam, but say that some of the races have arisen independently of others; having diverged far back in paleolithic times, before they had gotten even to the ape stage of evolution. But when proof is demanded, they have nothing concrete to offer except unverified theory. There is no scientific reason to doubt the correctness of the apostle's aforementioned statement.

"Scoffers" of the "Last Days"

Darwinism is a delusion peculiar to these "last days"; and the scoffing of evolutionists was foretold by another inspired writer as being one of the

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The Christian Life

OUR PRECIOUS HERITAGE

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light."—1 Pet. 2:9.

MANY of the precious promises found in the New Testament are based on prophetic, typical and pictorial portions of the Old Testament; and this is particularly true of the apostle's words which we have selected as subject matter for this article. In Bible times it was customary to select names, both of persons and of things, that were appropriate to the work, or office, or use of that to which the name applied. In our text we find that this custom is followed, and by a study of the language used our appreciation of the glorious inheritance of the church is thereby enhanced.

"But ye are a chosen generation" : This expression calls our attention to the "elect" nature of the office to which we are called. The "elect" feature within God's plan has been apparent in His dealings with nearly all of His servants—not only during this Christian age, but before. Going all the way back to Abraham, we find that even then God was carrying on a work of election. The prophet confirms this when he says: "Look unto Abraham your father, and unto Sarah that bare you: for *I called him alone*, and blessed him, and increased him."—Isaiah 51:2.

God's Election not Unkind

The fact that God called only Abraham, and dealt alone with him and his family, did not at all imply that He was indifferent toward the remainder of mankind. God's calling of Abraham was not that of saving him from an eternity of torture while others were permitted to stumble on in darkness and finally plunge into that traditional abyss of the damned, to everlastingly suffer untold agonies of both mind and body while Abraham and a few other favored ones looked on from a place of safety in heaven.

Thank God for the light of a better day! We are glad now to be able to see that God's election or selection of Abraham and others back there in Old Testament times, as well as His choosing of the church during this gospel age, is in order that through them many others—yea, all who will—may be blessed in God's due time. When God chose Abraham it was clearly stated that through his seed all the families of the earth would be blessed. And later, at the death of Abraham's grandson Jacob, when God began to deal with the latter's twelve sons as a nation or people, it was with the same thought in their

ultimately becoming a channel of blessing for all nations.

God, through His prophet, said to Israel, "You only have I known of all the families of the earth." But this did not imply that God would forever limit His blessings to that one little Israelitish nation. They were a "chosen generation," or selected people, in order that God, through them, might work out His kind designs of blessings for "all the families of the earth." Furthermore, as all careful Bible students know, God's dealings with Israel were largely of a typical, or pictorial character; although the Jews are yet to enjoy a very important part in God's plan when the actual work of blessing begins, yet the real "chosen generation" is the gospel church. The word "church" comes from the Greek word *ekklesia*, meaning to elect, or select; and its members are now being selected and prepared for joint-heirship with Jesus—as the "seed of promise"—and for the future Kingdom work of dispensing the promised blessings.

To many of our readers a review of this simple, but glorious feature of God's plan of salvation may seem unnecessary; but it is only as we keep this stupendous truth before our minds that we are able to fully appreciate what it actually means to be part of that "chosen generation." It is easy indeed, while enjoying this blessed relationship with the Lord, to forget that God has a real purpose back of our calling. Every religion in the world—even nominal Christianity holds out nothing for its votaries beyond certain rules of faith and practice whereby a degree of respectability may be attained in this life, and an assurance of joy and peace for themselves in a future life in heaven.

True, many of the adherents of all religious faiths are zealous in their efforts to bring others "into the fold;" but for the most part all these religions, except the true Christian religion, are fundamentally selfish—they hold out no blessing for others outside "the fold." But not so with the gospel ("good news") of Christ. Those who are invited to follow in the footsteps of Jesus are so "elected" because God has a very definite place in His program for them in behalf of the innumerable "non-elect." Or, to state it in other phrase, God does not call anyone to be a Christian merely because He wishes to save him and to enjoy his special worship. Nor should we consider our own relationship with God from that narrow viewpoint, and feel perfectly satisfied with ourselves simply because we have believed on Jesus, and, to the best of our ability, are living a virtuous life.

God called Abraham, and also the whole nation of Israel, because He had a special *use* for them in His plan; and so it is with the "chosen generation" of the gospel age. The objective of our calling is to be "unto our God kings and priests," and to "reign on the earth." This is our glorious prospect for the future, and we are now *in training* for that coming work. Incidental to our training, we must needs pass through many experiences, both of joy and of trial; but we have the comforting assurance that "All things work together for good to them that love the Lord, who are called according to His *purpose*."—Rom. 8:28.

"*A royal priesthood*": Yes, indeed, the church is called to be a royal priesthood; and this symbolism of *priesthood* is another that takes our minds back to God's special dealings with natural Israel. The priests of Israel were chosen from among the tribe of Levi, and they were the ones through whom God dealt with that "chosen nation" and dispensed His blessings to them. In selecting and anointing the priests of Israel it was not with the thought of setting apart a class of individuals who would be superior to their fellowmen, either in mentality or in righteousness; but rather, it was in order that God might use them as His special servants.

Through the typical sacrifices, and the various other services of the tabernacle and temple which were administered by the priesthood, God instructed and directed Israel: and He would have brought them to the haven of everlasting life had they been able and willing to obey perfectly all the precepts and commandments He gave them. Not only did Israel as a nation fail to enter into the inheritance proffered them, but her priesthood proved unfaithful also, and lost their position as special servants of the Lord—the ones whom He would have used as ministers of reconciliation.

Consecration of the Priesthood

A very definite and interesting ceremony was employed, under God's direction, in connection with the installation into office of the typical priesthood of Israel. Inasmuch as the apostle tells that the arrangements with Israel were "shadows of good things to come," we are justified in drawing lessons from that consecration service that may help us to grasp more fully just what it really means to be a follower of the Master—a member of the antitypical royal priesthood. An account of the typical consecration ceremony is found in Leviticus 8:14-33.

We will not attempt to discuss here all the details of that typical ceremony, but will call attention to some of its very practical features. A discussion of all the various details of this subject can be found in the booklet "*Tabernacle Shadows*." First, we wish to note that this installation ceremony lasted for *seven* days. The number seven is used in the Bible to represent the whole, or *all* of that to which it applies. The seven days of consecration, therefore, would picture very forcefully the fact that our consecration to the Lord is something that involves everything that we have, and that it continues to the very end—even forever.

In other words, our consecration to the Lord is not for a day, or a week, or a month or a year; nor until some special *date* which we may have figured out upon the basis of Bible chronology; but until *death*. In fact, it doesn't even end at death. Throughout the endless ages of eternity the one who now is faithful to his consecration vows will continue to serve God and to render allegiance to Him. The Christian's zeal for God and for His service should be the all-consuming theme of life—and increasingly so as progress is made in the narrow way.

From the standpoint of the flesh, the way of the sacrificing priest of God is not a pleasant one. The very thought of sacrifice is repugnant to the natural man, because it means the giving up of that which one legitimately possesses. Because of this, there is a tendency on the part of many to hold back; and, as time goes on, to become "weary in well doing." But Paul assures us that it will be only those who continue faithful to the *end* that will "reap" the glorious reward of faithfulness.

Paul declares that if we "sow to the flesh" (yield to its selfish desires), we shall "of the flesh reap corruption;" but that if we "sow to the spirit" (follow the instructions of God's Word concerning the proper course for a sacrificing priest) we shall "of the spirit reap everlasting life." Nor does Paul leave us in doubt as to the practical way of 'sowing to the spirit.' For he concludes this whole discussion by saying, "As we have therefore opportunity, let us *do good* unto *all* men, especially unto them who are of the household of faith."—Gal. 6:7-10.

As already noted, the typical priests were the ones through whom God dispensed His blessings to Israel and directed them in the things which pertained to Himself; so the antitypical priesthood, wholly devoted to the Lord, also are to realize and appreciate God's purpose in calling them to this favored relationship with Himself, and are to be faithful to this mission by sacrificing their own interests in order that they might "*do good*" to others. It is the great Apostle Paul who thus gives us (in the text above cited) such a practical, easy-to-understand illustration of what constitutes a spirit-filled life; and as followers of the Master we shall make no mistake in letting the apostle's admonition to faithfulness have due weight in our lives.

Concerning the importance of really being dead to self, and alive in our consecration, and zealous that it be fully consummated, we quote from "*Tabernacle Shadows*," page 47:

"There never was a time when it was more necessary than it is now that all who are consecrated as priests should see to it that we be 'dead with Him,' and our every ability waved before God, that He may accept and make use of our talents to His glory. Especially is this a matter of interest to those who understand the Scriptures to teach that very soon all the members of the Body will be accepted with the Head, a sweet savor to God; and that the work of self-sacrifice being finished, the glorious work of blessing mankind and fulfilling the Covenant of God will begin."

The Hearing of Faith

In the typical consecration service, the "ram of consecration" was slain, and its blood (its consecrated or poured-out life) was put on the tip of the right ear, the thumb of the right hand, and upon the great toe of the right foot. This shows clearly the effect our consecration should have upon us. If our consecration is real and whole-hearted we will be quick to hear the instructions of the Lord's Word, and at the same time our ears will be closed to all the vain philosophies of those who would turn us aside from our consecration vows.

In other words, if our consecration is vital and sincere we will not be like those described by the apostle who have "itching ears," which take delight in every new and visionary theory that is presented to them, but will realize that the gospel of Christ alone is the "power of God unto salvation," and will turn a deaf ear to every other gospel, even though it be preached by an angel from heaven. How glorious is the hearing of faith enjoyed by those fully devoted to the Lord. It is through this hearing that the faithful are guided in the ways of righteousness. It does not operate, as many have supposed, by means of "inward voices," or through special revelation, but through the infallible Word of God—the Bible.

The Apostle Paul gives us the definite facts along this line, when, in writing to Timothy, he says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.) There is no mistaking the apostle's meaning in these words. They mean that the instructions of God's Word are all-sufficient for the man of God. This limits the teachers among the Lord's people to that which is contained in the Word. The Word alone must be the infallible guide of the Christian. God's providences, wonderful though they may be, must take second place, and be subservient to the written Word.

True, we can, and should encourage one another by calling attention to the precious things of the Word; and the Christian who really appreciates the beauty of God's written Word will literally revel in its glory; but his revelings, his joy, his mountain-top experiences, must in no way be considered as a guide in the Christian way, but merely the overflowing of a heart made glad by the promises of God. Nor are these happy feelings in themselves necessarily an evidence of walking close to the Lord, and of being obedient to His Word. Neither should our absence of emotional joy be considered an evidence that one is not in harmony with God. Many noble Christians, wholly loyal to God, but who are not of an emotional nature, can be just as fully persuaded, just as happy, and just as pleasing to the Lord, even though they do not experience the effervescence of joy in which the more emotional and warm-hearted rejoice.

Walking by Faith

The blood sprinkled on the great toe of the right foot beautifully illustrates the fact that our consecration effects our "walk in life." It means that the truly

consecrated Christian must walk in the way of the Lord—the narrow way. Once the vows of consecration have been taken, the Christian no longer is permitted to walk in ways of his own choosing; but must "follow the Lamb whithersoever He goeth." To truly follow in the footsteps of Jesus means to "walk in newness of life," to "walk by faith," and to "walk in the spirit."

All of these descriptive expressions concerning the Christian pathway indicate that members of the antitypical priesthood, while carrying out the terms of their consecration, have their walk in life very closely circumscribed. This "narrow way" is not one that is necessarily made known by suffering; for many sincere, but misguided religious persons have suffered much—have even inflicted suffering upon themselves—but have not been true Christians at all. Some suffer as busybodies, some suffer because of foolishness; in fact, there are many reasons why the votaries of various religions have suffered; hence the mere fact that one may suffer much is no evidence that one is a favorite of heaven.

The limitations of the narrow way are the limitations of God's Word. The Bible reveals both the conditions and the purposes of the Christian life; and to the extent that the Scriptures which outline these important points are neglected or misunderstood, to that extent the individual is failing of his full privileges in the narrow way. To the extent that the plain statements of God's Word are ignored, to that same extent the Christian is failing to "walk in the spirit;" because the holy spirit operates through the Word. To the extent that one is filled with the spirit he will understand and appreciate both the conditions and the purpose of his being an antitypical priest and member of the "royal priesthood."

Jesus said that one important function of the holy spirit would be to guide the disciple into "all truth." This means that our understanding and appreciation of the truth—the gospel of Christ—will be in proportion as we are filled with the spirit. In this connection it is well to keep in mind the fact that Satan has ever sought to counterfeit the important features of the divine plan. Hence, as we look over the pages of history we find that thousands, yea, millions, have thought that they were filled with the spirit of the Lord, when in fact they have been filled with a different spirit, irrespective of how genuine it may seem to them. The only safe test, or "witness" of the true spirit of God is that of whether its operation is in full harmony with the written Word.

The importance of loyalty to the written Word cannot be over emphasized. Among the outstanding opponents of the truth of the divine plan today are many who verily claim to be filled with the holy spirit, and who are sure that they are being guided by the "inner voice" of that spirit, but investigation reveals that the "inner voice" testifies that the false and God-dishonoring doctrine of eternal torture, trinity, purgatory and the burning up of the literal earth, etc., are true. The written Word, however, condemns these doctrines as being false; hence, the "inner voice" that teaches them cannot come from God because

God's spirit will not oppose or be contrary to the plain statements of the written Word.

The baneful influences that result from the operation of a spirit that is not God's spirit is not confined to those who name the name of Christ in connection with their religious experiences. Large numbers of the votaries of the various heathen religions are also led by impressions and impulses. It is not within the province of the Christian to condemn those who oppose the way of the Lord, nor to impute insincere motives to such. Indeed the enlightened Christian feels naught but sympathy for those who are under the blinding influences of "the god of this world"—Satan. We mention this point here merely for the purpose of emphasizing the fact that the sacrificing priests who are really "walking" in the footsteps of Jesus must depend wholly upon the written Word in order to be guided in the right way. Even the conscience is not a safe guide except as it is regulated by the Bible.

Our Consecrated Hands

The blood was also put on the thumb of the right hand. Our hands are used to accomplish things. They are the medium of our activities. Hence, this pictures the fact that our consecration involves all of life's efforts, so that whatsoever our hands find to do we do it with our might, as unto the Lord. It reminds us of the fact that as priests in the service of God

"We are not here to dream, to drift;
We have hard work to do, and loads to lift."

And this hard work, and these heavy loads are all included in our consecration. But the work must be that which is outlined in the Bible for the Christian, and the loads must be those that are involved in being a yokefellow with Jesus Christ. It is not enough that the Christian merely keep busy in the "Lord's work." Jesus said, "This is the work of God, that ye might believe on Him whom He hath sent." (John 6:29.) How true! And how much is involved in such a belief! More, yes, much more, than a mere mental assent to the fact that Jesus came into the world to die for sinners!

To really believe is to obey every command of the sacred Word! And to obey means to act. The fully consecrated priest will not hesitate, or hold back, or try to reason around any of the sacred duties and obligations that are laid upon him by the Scriptures. He will "love his enemies," he will "do good unto all men," he will "preach the Word," he will "lay down his life for the brethren," he will "pray without ceasing;" because all of these, as well as other things, are enjoined upon him in the Scriptures, and all are involved in the true works of faith—and "faith without works is dead."

Truly then, the antitypical priest, who has thus come under this three-fold anointing of consecration will be wholly the Lord's. "Holiness unto the Lord" will be the mainspring of his life; and with the poet he will sing, "No real joy in life I know, but in His service sweet."

True Sanctification

"An holy nation": The thought of purity is clearly implied in this statement of our text, but it is not the principle thought. If the word were spelled "Wholly" it would reveal the apostle's thought even more accurately. The Jewish nation was entirely, or wholly, set apart—sanctified—unto God. They were His people, and He was their God. As such, they were expected to obey His laws; and herein enters the thought of purity, because the law of God contains the highest standards of purity and righteousness. In their separateness from other nations, the Jews pictured the sanctification, or set-apart condition, of spiritual Israel. Jesus said, "Sanctify them through Thy truth, Thy Word is truth."

As with typical Israel, so with spiritual Israel—they are pure and righteous in proportion as the commands of the Lord are heeded; and this depends upon their obedience to the sanctifying influences of the truth. To be sanctified, then, means to be wholly devoted to God, and devoted to Him *for a purpose*. The depth of sanctification in the case of each individual, will depend upon each one's fidelity to the plain instructions of the Word. True sanctification cannot be brought about in any other way. It is not something that takes hold of one in some mysterious way, suddenly.

"A peculiar people": This portion of our text does not mean that the Lord's people are odd, or "queer"; but the word "peculiar" is used here in the sense that those to whom it applies are a special treasure unto the Lord. They are His called-out people—those whom He cherishes and covers under the shadow of His wings, and to whom it is His "good pleasure" to give the Kingdom. Oh, what a precious heritage indeed is ours! And what love the Father bestows upon us in that He has made of us His peculiar or special treasure. Shall we not continue to appreciate this, and "fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it"?

"Showing Forth His Praises"

It is not until we reach the last clause in this text that we really reach the important point related by the apostle. To be a part of God's "chosen generation," or "royal priesthood," or "holy nation," or "peculiar people," would be of little value to us unless we appreciated and entered fully into the meaning of the apostle's concluding argument. He says that the purpose for which we are thus set apart is, "That ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Ah yes. There is a *purpose* behind this calling; and God wants us to appreciate that purpose, and so far as possible to order our lives in harmony with it. The work of showing forth God's praises begins *now*, and will continue throughout the period of the Kingdom; yea, throughout eternity.

*Praise the God of our salvation;
Hosts on high, His love proclaim,
Heaven and earth, and all creation,
Laud an magnify His name."*

GOODNESS

ONE of the fruits of the spirit, and consequently one of the harmonies of character, is *goodness*. It is the quality of being good, being just and fair, and being on the right side. We are also prone to say that people are good when they are benevolently inclined, and when they bestow benefits upon others. When we look at the matter from this viewpoint we find that the perfection of goodness exists in God. He is inherently good, He is always benevolently disposed, He is the great Benefactor of the universe. Then, too, He is always just and fair, and is always on the side of righteousness and truth.

The assurance of Divine goodness affords comfort to the mind more than any other boon. To realize that God is working out a great plan for the benefit of mankind, and to know that He is making all things work together for good to those who love Him, "the called according to His purpose," sends a song into the life of the believer surpassing all the melodies of the world. There are those who sincerely seek to find this vision of Divine goodness; and because we have been told by the Master, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," these truth-hungry ones do ask and do receive. They knock at the door; and because in this they are sincere, the glorious treasures of truth are opened unto them.

Years ago a young man sought to know the goodness of God. He had sought to find this revelation in various creeds. Being dissatisfied, he had left one denomination and had joined another. He found that the creed systems were somewhat lurid with the flames of future punishment administered to the wicked. On one occasion he heard and evangelist tell of a bird carrying grains of sand from the Atlantic to the Pacific coast of America, until every grain of sand had been transferred from the one seaboard to the other. There is no telling how many billions of years such a process of transference would occupy, but, eventually, said the evangelist, when such a task would be brought to a completeness, eternity would be but begun, and the eternal torment of the wicked would be but commenced.

The young man wondered if any one really believed such a myth as this; yet the people—some of them, at least—seemed to believe it. And yet, at the same time, he noted that they would say that "God is good." Naturally the young man concluded that they said God was good because they were afraid to say anything else, lest they bring those future flames upon themselves. This was the only logical conclusion that he could reach, the only one that was consistent with the facts of the case. But such a fearful theology did not satisfy his mind. He came to believe that it must be wrong, and that after all, God *must* be good.

The young seeker after truth wandered in the realm of philosophy, where many a person similarly situated had wandered before him. He read Plato, Descartes, Emerson, Bacon, and others. Bright rainbow fancies

of hope danced before his mind. He believed in the immortality of the soul. Metempsychosis was the big word that lured him on. It was a word that abolished death. But it placed the Bible at nought. The Word of God and vain philosophy simply could not agree.

There came the month of June. Bright warm days had taken the place of chilly winter. Fair and beautiful green was in the trees and fields. The honeysuckle was in bloom. So were the lilac, the snowball, and the ground phlox. The myriad faces that appeared in the pansy beds seemed to smile up to the sun with joy. The world around was arraying itself in its most pleasing apparel. Some great Goodness at work somewhere. Some mighty law of beneficence was operating behind the manifestations of beauty that displayed themselves on every hand.

The youth had been trying to wade through a treatise that was a sort of mixture of philosophy and theology. He was trying to find what it all meant. He was trying to find the connection between the book and its presentations, on the one hand; and what was preaching to his heart from the world of nature, on the other. Instead of harmony between the two, he found gross incongruity. After a time he let the book fall down upon his lap. He no longer tried to think, to puzzle things out.

He lapsed into a day-dream, as young and as aged as the hills upon which he gazed. He awoke from the sweet spell that seemed cast upon him by the warm springtime breath. Some one was coming in at the gate, was coming right up to the veranda upon which the young man sat in a great chair. The stranger was smiling. He was holding forth a book.

The one in the easy chair arose to greet the caller. He was interested in books. His library contained many volumes, dealing with many subjects. He liked to know that they were there. Most of them were old friends of his, and he could pick them out at a glance. He took the book that was held forth to him by the caller. Its title was peculiar, amazingly peculiar. It was called "The Divine Plan of the Ages."

So engaging was this title that it riveted the young man's attention, as few things in the past had done. He had never seen a book with that title before. And why not? Of course, after all, it was only a name; and he felt that the divine Plan of the ages was not actually in that book, was never in any book, could not be in any book written on earth—the title was but a fantastic idea, suggestive of a beautiful dream indeed, but only a dream. He knew that nature with a thousand tongues taught the eternal goodness of God, but surely it could not be harmoniously set forth in any book!

With a craving for further knowledge, the young student bought the book—he would at least look into it; it must be worth something if even for the name. Without realizing what he was doing, he began to read the "old, old story," and launched upon a river of wondrous events. The panorama of human

life unfolded before him; dynasties and empires came and went; joy and grief appeared upon the stage; winds wailed with sorrow o'er desolated lands; but all the while one great truth stood forth, and one colossal event that proved that fact, and established for all time the truth that God was good—the Ransom sacrifice of Jesus, and the ransoming work which His Kingdom yet shall accomplish!

The book also carried him back to the divine goodness as it was displayed in Eden; led him through the wilderness of Paradise lost; gave him a view of death in all its hideous forms; but always it held aloft the Divine promise that God would in due time remove death from the earth and raise man up to health, and joy, and life. This was, as the poet Tennyson said, "The one far-off divine event, to which the whole creation moves"—the Divine Kingdom which God has intended to establish from the beginning. It is a consummation such as will forever establish the goodness, mercy, and love of Jehovah God.

Finally the young man's heart instinctively exclaimed: "Eureka! I have found it! From the great ocean of Truth has come this splendid pearl." As he gazed upon it he knew that the Bible is true, for the hand of man never fashioned a pearl like this—whose priceless value enabled him to measure the earth, the universe, and time!

What was thus found by this young man, also has been found by others here and there throughout the world—that line of promise and that sequence of events which assure us of fundamental goodness on the part of the great Architect of the universe. Upon that unshaken foundation everything in the form of goodness ultimately rests. Hence, when a certain man addressed Jesus as "good Master," He replied: "Why callest thou Me good? There is none good but God." The Lord probably wished to call attention to the fact that Jehovah is the great source of all goodness, and anything that we may call goodness reflects but a small degree of the divine perfection. This statement of Jesus is calculated to arrest our attention, and make us think.

When Moses said to God, "I beseech Thee, show me Thy glory," the Lord replied, "I will make all My goodness pass before thee, and will proclaim the name of the Lord before, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." And the Lord passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." In the concluding sentence of the Shepherd Psalm, David wrote: "Surely goodness and mercy shall follow me all the days of life; and I shall dwell in the house of the Lord for ever." The whole of this matchless Psalm is a glowing word-picture of divine goodness. It exemplifies the loving-kindness of God all along the way of the Christian's life.

Then for a personification of goodness we turn to the life of Jesus Himself, the One who is given as our perfect pattern. Jesus was no mere altruistical theorist, but was One who turned all His goodness to very practical account. From Him true goodness

radiated forth as from the sun. The goodness of the Master meant sight to the blind, hearing to the deaf, locomotion to the maimed, health to the leper, comfort to the broken-hearted, hope to the despairing ones, joy and gladness to the humble of heart, and the bread of life to those who hunger and thirst for truth and righteousness. The goodness of Jesus is the greatest practical entity that the world has ever known. Down through the dark dreary centuries of the world it shines forth as a glorious star of beauty and a harbinger of peace—ever set before us as a perfect standard of life.

Real goodness is a thing that does not cause the giver to examine too critically the object of his benefactions. The great thing for him to know is that another is in need. That means a call upon his supplies of help. This is finely illustrated by the parable of the good Samaritan. The man who had fallen among thieves was in dire straits. That good Samaritan did not wait to find out what kind of person the wayfarer was, before ministering unto him. Thus does God send rain and cause His sun to shine upon both the just and the unjust. "While we were yet sinners Christ died for us." He gave all He had to give, without waiting for anything on our part. Well should this stimulate us to appreciation, and to the exercise of all kindly qualities in our dealings with others. On this point we take the following from

The New Creation:

"There is a sense in which we are to 'love not the world, neither the things that are in the world'; but there is a sense in which we are to love and 'do good unto all men as we have opportunity, especially unto them who are of the household of faith' (Gal. 6:10)—a love which includes even our enemies. This love does not annul or diminish our love for the Father and the principles of His character, nor our love for the brethren, but it intensifies these; and in that intensification it enables us to include in the love of benevolence and sympathy all the poor groaning creation, travailing in pain and 'waiting for the manifestation of the sons of God.' 'Love your enemies, do good to them that persecute you and hate you,' is the Master's command; and not until we have attained to this degree of love—love even for our enemies—are we to think for a moment that we have reached this position and are copies of God's dear Son."

Never was there more call for the exercise of goodness than at the present time. Never since human life began on this planet have so many lives been without God and without hope in the world. We are living in an age of materialism. The swift pace set by our civilization calls attention to the present moment. People are absorbed in the minute fleeting entities of life. When trouble comes they do not understand its meaning. Many cannot see why there should be trouble in the world at all. Others take it as inevitable, and are hopeless. They grope about as in a fog, and no gladdening prospect lies before them that they know about. Truly "darkness covers the earth, and gross darkness the people."

But today, in a darksome world, some really are

doing the work of the Lord. They are practising the goodness that they have learned of God. Rejoicing in the light of truth themselves, they are causing it to shine forth. They can speak the words of eternal hope and cheer. They behold the winged days hurrying by. They know that the present life will soon be gone, and so they quickly grasp their opportunities, knowing that "the night cometh when no man can work." When there are good deeds to be done, they are on the job. Truly God "has led them into the banqueting house, and His banner over them is love."

And so we think of goodness as one of the harmonies of character, as something in which we learn lessons even in the present life, but which will send forth its grand major strain in the life to come. In the great plan and purpose of God it is only goodness

that shall finally exist. Every defilement and stain of evil must be effaced from the universe. When the mighty program of the ages is completed, every being in heaven and on earth will be praising the Lord for His goodness, crying, "blessing, and honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever!"

Goodness then will shine out as the sun; earth's long night-time of sorrow will be gone; and kindness, and peace, and love, will be established to remain for ever. As we behold this vision of divine goodness, well may we lift up our heads in hope and rejoice, and well may we with all our hearts pray the prayer of prayers: "Our Father, who art in heaven; hallowed be Thy name! Thy Kingdom come! Thy will be done in earth as it is in heaven!"

"LORD, TEACH US TO PRAY"

"Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. 6:6.

THIS sixth chapter of Matthew, verses 1 to 13 inclusive, contains instruction which, had it been followed, would have prevented Christians from organizing themselves into false systems and forms of worship such as we see on every hand today, and would also have saved much needless trouble in the ecclesias. When we view the grand church edifices, the magnificent altars, the embroidered robes and mitres, the candles, the beads, and the prayerbooks, which have played such a prominent part in nominal church worship for so many centuries, we cannot help but be struck with the sharp contrast between all this and the simplicity of worship which Jesus Himself instituted amongst His disciples at His first advent.

Never was the Master given to doing anything for ostentation and display. Satan sought to have Him cast Himself down from the pinnacle of the temple for just such a purpose, but Jesus spurned the suggestion and said, "It is written, Thou shalt not tempt the Lord thy God." But it was not long after His death and resurrection when many of those who had become His disciples, yielded to a similar temptation; they began to devise ceremonials of worship calculated to awe the public—designed to be seen and heard of men rather than of God.

Some of Jesus' most scathing denunciations of the Pharisees concerned this very sin. He denounced them for making broad their phylacteries and uttering long prayers on the street corners for the purpose of impressing the populace with their piety. He cautioned His disciples against yielding to such a temptation, saying, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." (Matt. 6:5.) Then follows the

words of our text, and then His model prayer, which is the very essence of simplicity.

Secret and Public Prayer

But it is needless for us to dwell upon the hypocritical or ostentatious forms of lip worship which have prevailed in Christendom throughout the age until now. What we as Christians are interested in is not so much what mistakes and misconceptions others may be guilty of; but rather, what we can do to conform to the Master's instructions. When He tells us to pray in secret, does He mean that we should never join together in public prayer to God? Surely not, for that would be contrary to the opening words of His model prayer which He proceeded to outline for them.

That prayer begins with these words, "Our Father, which art in heaven," and also asks, "give us this day our daily bread," etc. This shows that the prayer is appropriate as a public or joint petition, and is by no means limited to a secret or individual use. If it were to be thus limited, then Jesus doubtless would have said, "After this manner therefore pray ye, My Father. . . give me this day my daily bread," etc.

It is clear that the Master was not condemning public or unison prayer of His people when, in our text, He admonished them to pray "in secret." Rather this text means that when one does offer an individual prayer to God he should not go out and try to get an audience to watch his devotions, but simply pray secretly wherever he is, and whenever he wishes to do so; for God is well able to see and hear him in secret. But if he prays merely to be seen and heard of men, then God will not hear him—such a one already has the reward he was looking for—the display of his piety before others.

The model prayer which Jesus here outlined for His disciples is indeed remarkable, not only for its simplicity but also for its comprehensiveness and depth of meaning. Almost each time we repeat it thoughtfully, it is capable of opening up to the Christian entirely new lines or avenues of thought for

spiritual meditation. We are not to understand that Jesus meant for us to repeat this prayer verbatim each time we go to the throne of grace, nor that these identical words and clauses should be included in each petition which we offer to the Father. He did not say, "Repeat My words"; but rather, "After this manner pray ye."

Manner of Prayer the Important Thing

Evidently therefore, Jesus intended for us to use His outline merely as a general model or guide. It is the *manner* of prayer, rather than the exact words, on which Jesus seems to lay the emphasis. Hence, when He says, "After this manner pray ye, Our Father which art in heaven, hallowed be Thy name; Thy Kingdom come." etc., we may understand Him to mean, Begin your prayers with reverence for God; pray for things which are in harmony with the divine plan; keep the coming Kingdom vividly in your thoughts; and above all, make your petitions clear, simple and sincere.

It also is instructive to observe that this model prayer has three main objectives: (1) Reverence for God; (2) interest in our fellowmen; and (3) a desire for blessings for ourselves. Note the logical order: In everything God should be put first. After Him, the heart of the unselfish Christian instinctively turns to others rather than himself. Then, after that, it is proper enough that he should think of himself. Thus does the Lord give us a lesson in reverence and unselfishness, in this remarkable model prayer:

(1) "Our Father. . . hallowed be Thy name; (2) Thy kingdom come, Thy will be done *on earth*"—for the blessing of all mankind, who are in such great need of Thy coming rule of peace and righteousness; and also (3) give *us* this day our daily bread, forgive us our trespasses, abandon us not in temptation, and deliver us from the evil one. Jesus teaches us that true prayer is reverent, unselfish, and full of humility. How clearly does each of these qualities stand out in this simple petition which the Master outlined for us!

Change of Dispensation Recognized

It will be noted that our Lord's prayer takes full cognizance of the divine plan of the ages, and of the dispensational steps in its development. The words, "Our Father," present Jehovah to our minds from the standpoint of the Gospel Age rather than of the Jewish dispensation. The Gospel Age was just then dawning, and Jesus wished His disciples to discern that they now were being called to be *sons* rather than mere *servants* of God; that whereas Jehovah had been the Creator, Lord and Judge to natural Israel, He now was to be specially looked upon by the church as their *Father*—for they constitute "the house of sons," and therefore can cry, "Abba, Father."—Rom. 8:15.

This prayer of our Lord was not intended for worldlings, nor for any who are not fully consecrated to God. Indeed, none other than a **child of God** really has the privilege of prayer, with assurance that he will be heard. Jehovah is not the Father of selfish humanity. Adam, of course, was a son of God when

created perfect; but from the moment he transgressed and came under divine condemnation he was no longer a son but a disinherited outcast; the family relationship being completely severed. "Now are we the sons of God," says the apostle to the church—but this was not true of anyone on earth after Adam's fall and prior to the advent of Jesus and the opening up of the Gospel Age.

After telling us to approach God in prayer as "Our Father," Jesus next shows us, however, that this blessed familiarity must be accompanied with the utmost *reverence* and respect; for He is the great King of the universe, as well as our Father; therefore His name is hallowed—"hallowed be Thy name." Amongst imperfect humanity, the ideal family relationship seldom if ever exists—hence few people understand that familiarity and reverence are not inconsistent terms; they think that if we exhibit the one quality we must drop the other. But within the hearts of true Christians these two elements co-exist, in respect to our feelings for our Heavenly Father. And that is the lesson Jesus sought to teach us, in the very opening words of His model prayer.

Unselfish Solicitation for Others

Next, as we approach God in prayer, we should have in mind the present sinful condition of this world and a longing that it should be changed; also implicit confidence in His promises that it will be changed when His Kingdom is eventually established. If we love this present worldly arrangement, and do not want this selfish order of things changed, then the love of God and of righteousness is not in us. Hence the petition, "Thy Kingdom come," is very meaningful—not only does it manifest faith in God and in His promises to eventually abolish sin and establish righteousness in the earth; but it also signifies that those who are in the proper attitude of prayer are in heart-sympathy with God and righteousness, and out of sympathy with the reign of sin that now prevails.

This model prayer is grandly simple, yet brim full of meaning in every phrase and word; and throughout, it is devoid of selfishness. Instead of "I" and "me" and my son John, it comprehends all who are truly the Lord's people; yea, even the world, including our enemies—all who may benefit by the Kingdom to come. Even when asking for personal blessings, the second person plural is used—"we," "us," "our."

It is an unselfish prayer, too, in that it is not a petition for earthly blessings. Only one phase—"give us this day our daily bread"—may be construed to apply even to the simplest of earthly needs; and even this evidently includes spiritual nourishment, in view of the fact that we "shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In any event, this request for "daily bread" is no more than a recognition of the important, humble fact that all our sustenance, even our temporal bread, is from God—He has created the things which make life possible, and to Him we owe our all.

Worldly people often think they themselves make,

or win their own daily bread; but the Christian is to recognize that everything he receives is by divine providence—God is the ultimate Provider of us all. The form of this expression, “give us this day our daily bread,” also suggests to us that the proper attitude for the Lord’s people is that of daily constant *dependence* upon our heavenly Father and Provider. We do not pray for temporal prosperity or accumulated abundance. We do not pray for *future* temporal provisions for ourselves and our families. Rather, we ask, ‘Give us just for *today* our day’s portion;’ for the promise is, “As thy days, so shall thy strength be.”

Forgive Us as We Forgive

The next clause in our Lord’s model prayer is worthy of special consideration. It reads: “Forgive us our debts (trespasses), as we forgive our debtors (those who have trespassed against us).” For, as the Lord proceeds to explain, “if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matt. 6:15.) The word “trespasses” here seems to refer to wrongs which are chargeable to imperfection by reason of Adam’s fall, and against which all the followers of Jesus are striving daily in order to be “overcomers, yea, more than overcomers.”

The reference certainly is not to original sin; we need not ask daily forgiveness for Adamic condemnation, for we were freed from that when we were accepted into Christ and were “freely justified from all things.” But we do need forgiveness for daily unintentional transgressions which are due to the imperfect flesh which we have inherited by nature, and which the new creature often fails to keep in subjection.

But let us particularly notice that the Lord’s forgiveness of us is based on *conditions*. He never forgives sin unconditionally; it is contrary to His very nature to condone sin or look upon it with allowance. This model prayer clearly shows that we should not expect Him to forgive us our trespasses, unless we are willing to forgive, and *have* forgiven in our hearts, those who have trespassed against us. ‘Forgive us our trespasses, even as we forgive those who have trespassed against us.’

If when we kneel before the Lord tonight and ask Him for forgiveness for all our trespasses, of thought, word and deed, yet we ourselves are not in a forgiving attitude toward any and every brother or sister who may have trespassed against us, then our own petition to the Lord for forgiveness is nothing but hollow words, mere “sounding brass and tinkling cymbals”—empty, meaningless—unheard and unheeded by Him; and we may just as well have saved our breath. “When ye pray, be not like hypocrites.” We have no right to selfishly ask forgiveness for ourselves, when we are unwilling to extend it to others.

Indeed, dear brethren, we should be very glad that the Lord did impose this limitation upon us, and also called it so vividly to our attention in this model prayer. It is a constant reminder of our grave responsibility, which we assumed when we undertook to

become co-workers with God. It shows us how imperative it is for us to keep ourselves in a pliable heart-attitude, in which the Lord may “work in us to will and to do His good pleasure.” “What doth the Lord require of thee, but to deal *justly*, and to *love mercy*, and to walk *humbly* with thy God?” “Blessed are the *merciful*, for they shall obtain mercy”—but the unmerciful shall not. “If we forgive men their trespasses, your heavenly Father will also forgive you.” All these Scriptures teach precisely the same thing as does the Lord’s prayer, concerning divine forgiveness.

Forgiveness Should be Sought

But there is another side to this matter of extending forgiveness that should not be overlooked. We must not impulsively jump to a rash conclusion as to the Master’s meaning in a single utterance, until we have followed the sane injunction of “comparing scripture with scripture” and thus have arrived at a balanced understanding of the whole truth on the subject. We cannot have too much forgiveness in our hearts, for anyone, at any time; but we may err by verbally offering that forgiveness before it is sought.

It does not seem credible that the Lord meant that if someone has done you an unjustifiable injury, that you should rush to him and say, “I forgive you,” before the trespasser has indicated that your forgiveness is desired. That does not seem to be the course that the Lord Himself pursues. We know of no scripture that indicates that the Lord ever forgives trespasses until forgiveness has been sought. That is why, in this prayer, Jesus tells us to *ask* God for forgiveness.

Nor do we know of any text that implies that any Christian should tender forgiveness to any brother before it is asked or desired. But we should be ready, yea, yearning, to give it the moment it is sought; and not demand an apology as a prerequisite. That is the policy the Lord invariably follows. In Psalm 86:5 we read: “For Thou, Lord, art good, and *ready* to forgive; and plenteous in mercy unto all them that *call* upon Thee.” This text reveals God’s attitude, the proper attitude—readiness to extend forgiveness, the moment the offender’s heart is ready to receive it. Again, in 1 John 1:9 the apostle says, “If we confess our sins, He is faithful and just to forgive us.” But he does not say that the Lord will forgive us if we do not confess.

But may it not be that these scriptures merely outline *God’s* attitude toward sinners, and are not intended to suggest the course that we Christians should pursue toward those who trespass against *us*? Would it not be better that we go to the trespassing one even *before* he has repented, and say, “Brother, I know you didn’t mean it, and I forgive you?” Well let us see what the Master said for us to do. In Luke 17:3, 4, He says: “If thy brother trespass against thee, rebuke him; and *if he repent* forgive him.” And in the following verse He adds: “And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, *saying, I repent*, thou shalt forgive him.” These are explicit instructions from the Lord’s own lips, and should not be ignored.

Should Not Err on Either Side

It may be argued, however, that of the two evils it would be far better to err on the side of being premature in extending forgiveness, rather than being slow in granting it when asked. Doubtless that is true, at least so far as we ourselves are concerned. But premature forgiveness may do much harm to the *trespasser*. Hence we should not err on either side, but follow the Lord's instructions—being ready at all times to forgive; but, for the offender's sake, wait until he wants forgiveness before expressing it to him. Meanwhile we should not be unkind; we should do good unto *all* men, even to those who have trespassed against us and before they ask forgiveness; but we are not called upon to fawn over the trespasser and thus give him the impression that he has done nothing wrong or worthy of forgiveness.

The latter course is sometimes resorted to; especially if the offender is someone in authority, or in a position where he can do us a favor or a future injury. And by ignoring his wrong and being extra kind to him, we may think we are exhibiting an exceptional quality of Christian character; when, as a matter of fact, our real underlying motive may be far from Christlike—we may fear to lose his further favor because that may cost us something in the way of temporal advantage; yet if he were some ordinary person, or one in no position to help or harm us, our attitude to him might be quite different. It often requires more real Christian character to let an offending brother tactfully know that you do not approve of the trespass (without being unjust or unkind to him), than it does to gush over him and pretend that his course is all right.

But the foregoing discussion regarding the forgiveness of trespasses relates to those who have "trespassed against us," not to those who have trespassed against someone else. Of course the Bible elsewhere does give instructions whereby the entire ecclesia may take cognizance of a trespassing brother; but they should not do so until various steps have been taken prior to bringing it to the attention of the ecclesia, as outlined by the Master. Until that has been done, we are not called upon to either forgive or to hold anything against a brother merely because it has been reported to us that he has trespassed against someone else. Most of the trouble in the classes is due to a violation of this Scriptural rule—brethren mixing into other people's troubles on "hear-say evidence," when there is no Scriptural reason for them to do so.

The Trespasser's Duty

Now let us look on still another side of this important question—the trespasser's side—and see what the Lord has said for him to do. In Matt. 5:23, 24, He gave this instruction: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought *against thee*, leave there thy gift before the altar, and first go and be reconciled to thy brother; and then come and offer thy gift." Notice, the Master did not say, 'If *you* have ought against your brother, go to him before you pray.' No, He puts it

the other way around; He addresses the offender rather than the one who has been offended. The latter can pray, and be heard, *if* he has forgiveness in his heart; but the former cannot expect his prayer to be heard until he goes to the brother whom he knows he has wronged, and has asked his forgiveness.

This Scriptural course calls for humility. Sometimes the offending brother deliberately postpones going and being reconciled to his brother; reasoning that time will heal the wound, and that the case will thus simply go by default and he will be spared a humbling experience. But that is not what the Lord tells us to do. If we resolve thus to put off the day of confession to void humiliating ourselves, it is certain that the Lord meanwhile is not hearing our petitions before the throne of heavenly grace. There is no way to dodge the responsibility He lays upon us; we must go and be reconciled to our brother, or at least do our full part toward effecting such reconciliation, before we can offer anything acceptable at God's altar.

Temptation and Deliverance

The next clause in our Lord's model prayer, according to the Common Version, reads "lead us not into temptation." Weymouth's, and other translations reads, "bring us not into temptation." The Diaglott interlinear also reads, "bring us not into temptation." Though the free rendering of the translator reads, "abandon us not to trial." Perhaps the latter is very nearly the correct thought. In any event James says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth He any man." (Jas. 1:13) Though we are surrounded by the powers of evil, we have confidence that the Lord will not abandon or forsake us therein but will in every temptation provide a way of escape—so long as we put our trust in Him.

The closing petition of our Lord's prayer is, "and deliver us from evil;" or, as Weymouth's and other renderings put it, "rescue us from the Evil One." Satan, the Evil One, is the source of all evil, the real tempter of the church and of all mankind. This clause of the prayer is in recognition of Satan's wiles, and of our own inability to cope with him without God's help. We realize that we wrestle not merely with flesh and blood, but also with wicked spirits.

Never was such a petition more important than right now, in this "evil day." Never were the unseen hosts of darkness more active in their pernicious work of ensnaring God's people and causing distraction of mind and a slackening of Christian effort. This is because Satan sees that he has but a short time. Let us rejoice, dear brethren, in this latter fact; but continue to pray to our Father "who seeth in secret," along the lines of this simple yet wonderful prayer which was outlined for us by Jesus Himself. No specially constructed edifice or altar, no embroidery or beads, no candles or prayerbooks, are necessary to reach the divine ear—only a contrite heart that is devoted to doing the Heavenly Father's blessed and perfect will. Such prayers will be heard at all times and duly answered.

• THE EVERLASTING GOSPEL •

GOD'S GIFT TO THE WORLD

AT CHRISTMAS time one outstanding thought in the minds of nearly all people is that of selecting gifts for their friends. At this season memory invariably carries us back to those care free days of early childhood and to the annual big, family Christmas tree, with its candles and tinsel, its suggestion of mystery, and its joyful load of loving gifts for every member of the household. When we grew older we realized that all this was but pictorial of the fact that God Himself had given us many valuable gifts, the most precious of which was His dear Son whose birth the Christmas festival is intended to commemorate.

Life itself is a gift of God; hence are also the bodily senses of sight, hearing, taste, smell and touch; and in fact, all things that we possess. The apostle says that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." When we acknowledge that Jehovah is the ultimate Giver of all our favors and blessings, we but justly and properly give credit where credit is everlastingly due.

Although it seems clear from the Scriptures, as well as from secular records, that December 25 does not coincide with the true date of Jesus birth, nevertheless we see nothing inappropriate in commemorating this important event at any time; and custom has made it convenient to join in such celebration at this season. Over nineteen hundred years ago God gave to the world the greatest Gift of all time. It was the most costly and precious of

all that Jehovah possessed. It was none other than His first creation. (Rev. 3:14.) This great Gift to men was the One whom God had used as His special Agent in making the heavens and earth.—Jno. 1:3.

For many centuries the coming of this Gift had been foretold by the holy prophets of Israel. Isaiah had written: "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel." (Isa. 7:14.) And Matthew only quoted from the Prophet Micah when he declared: "And thou, Bethlehem in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor that shall rule my people Israel."—Matt. 2:6; Mi. 5:2.

Suppose for a few moments that we drop a curtain over the present cares and toils of life, and let imagination carry us back to those wonderful scenes enacted in Judea nearly two thousand years ago: There the still and solemn oriental night studied with sparkling crystals throughout its splendorously blue dome, hangs a moon-silvered mantle of peace over the sleeping eastern world; as the little lambs nestle with their mothers, dreaming, perhaps of rills and vales and

sweet grasses and quite waters; and the faithful shepherds, true to their accustomed trust, maintain the usual vigilant watchcare over the pasturing flocks committed to their loyal charge. They are simple, humble men, these herdsmen; and out in nature's vast cathedral they have made use of their ample time and opportunity to meditate on

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people", and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20; 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 "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 kings and priests in 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; Isa. 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos—spokesman), "the beginning of the creation of God," "the first born of every creature," the active agent of the Heavenly Father, Jehovah, in all the work of creation. Without Him was not anything made that was made.—Rev. 3:14; Col. 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Heb. 7:26; Phil. 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:13; 1 Pet. 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Pet. 3:18; 2 Cor. 3:17; 1 Cor. 15:8; Acts 26:13-15.

Him who made the heavens, who "Callesh the stars all by name," and who laid the foundation of the earth also; and just such lofty thoughts may have been filling their minds on this occasion.

Anyhow, suddenly, in the silent watch of that solemn pastoral night, a mysterious light begins to glow all around these watchful shepherds. This they cannot understand, for it is not from the sun, or moon or stars. As it increases to a fuller effulgence it stills in them the very power of speech. They all turn and look in abject wonderment. Doubtless they want to cry out, but dare not. So hallowed, yet so strange, and filled with unknown portents seems this phenomenon! Amazed, and expecting they know not what, they stand there in breathless silence, as if awaiting the usual message they are about to receive from an angel on this the most majestic and wonderful of all Judean nights.

Suddenly a visitant from the invisible world reveals his resplendent presence to these startled shepherds. He tells them to fear not, for God is good, and that tidings of the greatest joy have now come to mankind. While men slept, the finger of God's love had touched the world and brought it a portent of eternal peace. At that moment in a manger in the City of David smiled an infant amid the straw—a child that was to become the Saviour of men and the everlasting light of the entire world.

Then a heavenly choir fills the night with the rapture of a new-born song: "Glory to God in the highest; and on earth peace, good will toward men." Gradually the startled shepherds regain their composure, after which they rapturously wend their way to Bethlehem, where they find the young child, with Mary his mother, in the humble stable of an inn. Then they hasten to their respective homes, to spread the tidings to others of all the strange things which they have heard and seen.

Tell Out the Glad Tidings

It is true that nearly two thousand years have elapsed since the angel said to those shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Almost twenty centuries have come and gone since that heavenly choir sang the refrain: "Glory to God in the highest; and on earth peace, good will toward men!" But though sung long ago, the song is by no means silenced, nor is it meaningless, nor has God forgotten the promise which it contained. On wings of peace and blessing this song has found its way throughout the world and all down the centuries, and has entered and gladdened many a Christian heart. It has cheered heavy-hearted prisoners in their dungeon cell. It has brought comfort to weary voyagers on the tossing sea of life. It has soothed the dying pilgrim when the gaunt and grasping hand of death was about to sever the slender cord

and break the tender ties that bound him to loved ones here. It has shone as a glittering star of promise to light the Christian's course through earth's long gloom, and has pointed with a silver shaft to a coming day of deliverance for the sin-sick world. Sweet words! thrice blessed refrain! the angel's anthem! the future song of all mankind, when all the earth shall be finally clothed in endless heavenly peace!

Nor can we do better than sing this glad song now, and make known its significance. If ever humanity needed something to comfort them it is today. God's Word contains the only lasting comfort that can be given to anyone. All persons of intelligence must see that the world cannot go along indefinitely in the condition it now is in. Daily the strain becomes greater, as the impoverishment of unemployed millions become more distressingly manifest. What means the pathetic cry for help that now goes up on every hand?

All along the industrial line the clouds of trouble are gathering. Ere long the great crisis will come; and in the "time of trouble" mentioned in the Scriptures, this old world-system will pass away and the new and better dynasty of justice, prosperity and love will be ushered in. That will be the time when the angels' anthem will be fulfilled. World-wide peace and prosperity will be established, on the dead ruins of the present selfish order; and Christ will be King over all the earth in that day, which is even now approaching.

Better Times Ahead

It is a blessing to know that "man's extremity is God's opportunity," and that God can and will do for the world what the world cannot do for itself. Poor world! Long has it groaned in bondage to sin and selfishness. Its night has been a dark one, and it has been repeatedly swept by the storms of disaster—famine, pestilence, panics, war and revolution. It has tried many forms of administration. It has set a premium on education and on competition for wealth. It has invented a million machines to do its work, so as to do away with employment of men. It has taxed its resources to the utmost. And now it is faced with the most dire need it has ever known.

Poor world, indeed! Though it is not yet aware of the fact, it is even on the verge of that great chasm of trouble that divides this present evil age from that righteous age which is to come, the age of Christ. Then we shall see a universal regime of righteousness, the eternal Kingdom of God which has been long awaited, and which shall make "all things new," according to the Divine promise.

When Jesus came to earth the first time He saw the sorrow that was around Him on every hand, and "He went about doing good." He brought forth three persons from the sleep of death, He gave sight to the blind, restored hearing to the deaf, gave the power to walk to the lame, brought healing to the lepers. He also empowered His disciples to do similar miracles. Then He went away and left the world just as it was when He came.

Why didn't He heal all the people, in Israel and in every land? Why did He not disclose the great secret of life, so that all men might live without pain or physical distress of any kind? The answer is that God's time had not come for this great transforming process. The Lord has His own seasons for doing things, and the prophets had foretold that there would be a special age for the world's uplift from the power of sin and death.

It has taken nearly twenty centuries for Jesus to select His "bride," the members of His church, from among men. He will use these to administer His new system for the world. Christ, who is now and always will be their Head, will personally conduct the new administration. Meanwhile the members of the human family are getting an experience with evil, and this will constitute a safeguard for them throughout all future time.

God's Gift Promised Long Ago

From the very beginning of things God knew what the world needed. He had given man a free will, and did not prevent him from falling into sin, as He might have done. Then He said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." Here, indeed, was the first intimation that at some time in the future God's great Gift would be sent to the world. The Lord also spoke to Abraham, Isaac and Jacob of the future blessing, and confirmed His promise to Israel for an "everlasting covenant." For centuries the Jews looked for its fulfillment.

When Jesus was born, many Jews believed the advent of their Messiah was at hand. No doubt they knew something of Daniel's prophecy concerning the Messiah and the foretold time of His arrival. (Dan. 9:25-27.) Truly they had computed the time correctly, though they misunderstood the character of other important events in connection with the life of Jesus. It was allotted to Jesus to fulfil certain other prophecies: He must be "despised and rejected of men," and die on the cross for the sins of the world. Thus doing, He became God's great gift to mankind; and as a result of His sacrifice He shall soon lift the human race out of the thralldom of sin and death, and give everlasting life to whosoever will receive it on His righteous terms.

Today Christian people rejoice in the fact that God gave to us such a wonderful Gift, that met the requirements of the situation in full, that He went into death on man's behalf, and that therefore the entire human family will be called forth from the grave and be given a chance to gain everlasting life on the earth in the great age that is soon to open up for all. Let us indeed thank God for His wonderful Gift, and for the hope we have in His glorious Word. We rejoice that He will give to all men gifts of healing and blessing and life—in the world's eternal holiday from oppression and

death to be introduced by the Festival of Christ, which will last for a thousand years; and then gladness will continue on through the endless ages of eternity, with not a sin or sorrow to mar the world again. "And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Sing the Glad Song

Now that we know about God's Gift to the world, can we do better than sing the angel's glad song? Surely not! "Hope springs eternal in the human breast," says the poet; and what is better than hope that is founded on truth? Such hope now bids us sing the song, God's Word bids us sing the song, and our own hearts tell us to sing the song—that all may hear who have the ear to hear, that all may rejoice in the message of the angels, the "good tidings of great joy," which gives assurance that God will rid the world of woe, that He will break the mighty power of death, that He will deliver the millions of captives from the tomb, that He yet will cause the gospel message to be sounded throughout the continents of earth, that He will open up the glorious highway of holiness, righteousness and truth.

Sing now the song, ye people who know its blessed import! Sing it in the homes of penury and want! Sing it to the toilers at the great looms of life! Sing to those who mourn because of oppression, and darkness and wrong! Sing it to all who love righteousness and long to know the way of God! Tell them that "sorrow may endure for a night, but joy cometh in the morning!" Tell them that all the signs of the times indicate that the breaking of day is at hand! Tell them that the cross of Christ is efficacious for all! Tell them that God's love soon shall pour out such benefactions on the earth as shall cause the hearts of mankind to leap for joy!

Yes, great song of love; the song of hope that has survived long ages until now; how we rejoice to find you still with us, amid all the worry and turmoil of these dark days! May our hearts keep in tune with your message; may we sing you understandingly and rejoicingly as we go along our way as witnesses of Jesus and of God. Song of Divine harmony, song of Divine assurance, song of God's eternal Gift to mankind; the song of the angels to the shepherds of Bethlehem: "Glory to God in the highest; and on earth, peace, good will toward men!"

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THE COMING WORLD DICTATOR

(Public Discourse Delivered at the Recent Pittsburgh Convention.)

We are in the midst of a world-wide depression which the best statesmen of earth seem unable to alleviate. We are not here to offer you another political panacea; we have tried them all, and they have failed. Our government officials are doing all that humanly can be done to assist; but this depression is greater in scope than this or any other country—it is worldwide. And it calls for a Ruler with worldwide power—a World Dictator—to successfully cope with the situation.

It is this coming World Dictator that I wish to tell you about this evening. He is not another Mussolini, or a Kemel Pasha, or a Stalin, or a Dolfuss, or a Hitler. Some of the things which these dictators have done seem commendable to their subjects, and some things are not so praiseworthy. But taking them at their best, they would not be satisfactory to all nations and peoples; neither would any other imperfect man who has ever lived. But the World Dictator whom we look for, is one whom we all can trust—for He will “lay justice to the line, and righteousness to the plummet;” and to Him “every knee shall bow, and every tongue confess,” for He is none other than the world’s coming Messiah.

You may call me a visionary, and old-fashion in my religion; but I am in good company. I am no more visionary than were all the holy prophets, and no more old-fashioned in my beliefs than were Jesus and the apostles. I really believe in “the Lord’s prayer,” and feel convinced that some day it will be answered. Do you? I trust that every Christian man and woman in this audience believes in it, and I doubt not that you would readily acknowledge that you do. And if you do believe in it, then you must believe the same as I do—that God’s Kingdom is coming; and that when it arrives, God’s will shall “be done on earth as it is done in heaven.” But we know that it is not that way now.

Certainly we all can agree also that such a Kingdom is greatly needed on this earth. Indeed, never was it more true than it is today that “the whole creation groaneth and travaileth in pain together, waiting for the manifestation of the Kingdom of God.” Man has tried every conceivable human scheme of government, from Adam’s day until now; only to find that each successive attempt has been unsatisfactory. He has tried patriarchy, monarchy, oligarchy, feudalism, democracy, republics, bolshevism and fascism. The modern trend to fascism or dictatorship is but an admission that democratic and representative forms of government have proven inadequate in the face of emergencies—and today the world faces such an emergency as has never been known since there was a nation.

Never before has there been such a situation as now confronts the people of earth. Statesmen and economic writers are at their wits’ end as they comment on the appalling existence of want and misery in the midst of plenty; of millions out of employment in the midst of billions of hoarded wealth and frozen credits; of mills and factories deteriorating for lack of use while the people want work and certainly need the goods which these factories could produce; of widespread hunger in all lands while farmers are forced to burn their grain for fuel and let their crops rot on the ground because it doesn’t pay to gather them and haul them to market.

And then economists are further aghast as they observe—in the face of this worldwide suffering for lack

of adequate food, with babies starving or undernourished for lack of milk essential to their growth, and millions of people going into another cold winter with not enough clothing to cover their backs or keep them warm—yet the best remedy the experts can suggest is to encourage the farmers to raise less food for the hungry, and to send less milk to the cities for the starving babies, and to grow less cotton with which to replace the tattered garments of the millions who already are half naked! What a travesty! What an indictment upon a civilization that has permitted such a condition to come about!

We mention this, not by way of criticism of the noble efforts of many statesmen to prevent and alleviate this suffering. No doubt they are doing their best. But the fact is that imperfect man is unable to properly govern himself in this complex, fast-moving age—or in any age, for that matter. Perfect government calls for perfect leadership—and where shall we find it among this imperfect, fallen human race? We shall not. That is why we now need a Ruler from on high, such as the prophets tells us will be provided. But when, and how? That is the question which we desire to discuss at this time.

When Will the World be Converted?

You as Christians may believe in the Lord’s prayer. You may be able to say, with utmost faith: “Thy Kingdom come, Thy will be done on earth as in heaven.” Yet you may feel that such a Kingdom, if it is to be established on earth some day, must be a long way off—that it couldn’t possibly be near at hand. But why do you say that? Why do you think of it as being in the illimitable future? Do you have any reason for thus putting it afar off? “Well”, you may say, “I can’t believe the Lord’s Kingdom is near, because the world is not yet converted to Him.”

But what does the conversion of the world have to do with this matter? There are no scriptures which say that the world would be converted before Christ comes to establish His dictatorship or universal rule. The world is to be converted and sin abolished during His rule, not before it begins. “For He must reign till He hath put all enemies under His feet.” (1 Cor. 15: 25.) Jesus, then united with His bride (the glorified Church), shall say, “Come. . . and whosoever will, let him take the water of life freely.” (Rev. 22:17.) The apostle also explained that the Lord, during this age, would first select His bride; and then He says: “It is written, After this I will return. . . that the residue of men might seek after the Lord.” (Acts 15:14-17.) That will be the time when He will “turn to the people a pure message, that they may all call upon the name of the Lord to serve Him with one consent.” (Zeph. 3:9.) And then, saith the Lord, “they shall all know Me, from the least unto the greatest.” (Jer. 31:33.) These promises have not yet been fulfilled, but the time is nearing when they will be.

Jesus said that the world would not be converted before He came. He explained that in the days of His second presence the people would be faithless and unbelieving, just as they were in the days of Noah. (Matt. 24:39.) The Apostle Paul also said that “in the last days. . . men shall be lovers of their own selves. . . lovers of pleasure more than lovers of God.” (2 Tim. 3:1-4.) That doesn’t sound much like the people would

be in a converted condition in the "last days" when Christ comes. These scriptures dispose of the absurd argument that we cannot now be in the last days 'because the world is not yet converted.'

But do we have affirmative proof that we are now in the "last days"? Yes, plenty of it. We shall mention some of these proofs in brief, and will be glad to supply free literature which will give you more extensive information if you leave your name and address at the door. Jesus, in Matthew 24, answered the question of His disciples, "What shall be the signs of Thy coming, and of the end of the world (age)?" (Matt. 24:3) He did not dodge the question, but proceeded to give His disciples a number of signs. Among other things He cited the prophecy of Daniel, and especially the great "time of trouble" that the prophet had mentioned.

"Signs of the Son of Man"

Turning now to Daniel's prophecy, which has the Master's own stamp of approval, we find him saying that in "the time of the end (1) many shall run to and fro, and (2) knowledge shall be increased. . . (3) and there shall be a time of trouble, such as never was since there was a nation." (Dan. 12:4, 1.) Each of these three things mentioned by the prophet is now in evidence. Some have tried to interpret this prophecy so as to destroy its meaning; but to real Bible students the meaning is clear as day. Much is here said in few words.

The running "to and fro" is amply fulfilled in our modern inventions of travel, all of which are peculiar to these "last days." Up to 50 or 75 years ago there was little travelling done by the masses; for they had no ready means of quick conveyance. But in this day of automobiles, railways, ocean liners, and airplanes, everybody travels as a matter of course. Is not this ample proof that we have come to the time predicted by the prophet—"the time of the end"?

"Knowledge shall be increased" in the last days, says the prophet. Do we not now see this also amply fulfilled on every hand? Up to 50 or 75 years ago there was no phenomenal increase in knowledge; many could not even read and write. But today, with our marvelous free school systems, compulsory education laws, free libraries, daily papers, magazines, telephones, telegraphs, cables and radio, everybody keeps informed. This remarkable increase in knowledge is peculiar to our day. It is "the time of the end."

The third thing mentioned by the prophet is equally convincing. In 1914 there began "a time of trouble such as never was since there was a nation," and we are still in it. True, the war ended; but that did not end this great "time of trouble" that had been foretold. The war was but the first spasm, merely "the beginning of sorrows." The Apostle Paul had foretold that "the day of the Lord" would be "as travail upon a woman with child." (1 Thess. 5:2, 3.) That means that the worldwide trouble of this day would come in successive, sudden spasms, with periods of easement in between.

The war came suddenly and was worldwide; and it was followed by an "easement" of temporary prosperity, when stocks mounted sky high. Then, came the crash—the second "spasm" or birthpang—just as suddenly as the first, and on the same worldwide scale. This depression affects all nations, even as did the world war. I am no prophet, but I believe we are now nearing the end of this present spasm, and that soon we shall see a little period of easement, only to be followed by another spasm that will be worse than the

one we are now in. Let us hope that it will be the last one, if that be the Lord's will.

The Birth of the New Order

Beyond the final spasm will come the "birth" of the new order. Then all shall hear "the still small voice" speaking Peace. Then "they shall beat their swords into plowshares, and their spears into pruninghooks; and nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4:3.) The new World Dictator then will be at the helm, and He will enforce His righteous edicts. It will not be necessary for Him to appear on earth as a man, in order to rule the world. Satan now rules the world (2 Cor. 4:4), and he is invisible. So the Lord can remain invisible when the time comes for Him to take unto Himself His great power and reign.

But His reign will be none the less effective by reason of that fact. He will do what no Mussolini could possibly do for the people. He will end war, remove selfishness and hardness from the human heart, eradicate disease, cause death to cease, beautify the earth, resurrect the dead, and return all men to the plane of perfection from which they fell in the Garden of Eden,—except the incorrigibly wicked, who, after a full, fair trial, will be cut off in the second death; not preserved and roasted alive, but punished with "everlasting destruction." Then He shall wipe away all tears from human eyes, "and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain;" for the former unsatisfactory conditions, such as now prevail, will have passed away under that wonderful, righteous, World Dictator for whom we pray, each time we offer the Lord's prayer.—Rev. 21:4.

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International Sunday School Lessons

PAUL IN CAESAREA

December 10: Acts 24:10-23.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

Neither can they prove the things whereof they now accuse me.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Now after many years I came to bring alms to my nation, and offerings.

Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

Who ought to have been here before thee, and object, if they had ought against me.

Or else let these same here say, if they have found any evil doing in me, while I stood before the council.

Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or to come unto him.—Acts 24:10-23.

GOLDEN TEXT: And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16

IN OUR last lesson we found Paul at Ephesus, where he had been preaching the gospel for upwards of two years. He then took his leave of the brethren there, after delivering a memorable address to the elders of that ecclesia, warning them of pitfalls which were ahead, and reminding them that while amongst them he had not shunned to declare the whole counsel of God. He also said, "I know that ye shall see my face no more."

He then left them for a return journey to Jerusalem. On the way he was warned that bonds and afflictions awaited him there. His work among the Gentiles, at Ephesus and elsewhere, was now well

known everywhere; and it was misinterpreted by the unbelieving Jews. The Jewish Christians at Jerusalem understood, but they urged Paul to enter into the temple and go through the ceremony of purification in the sight of the people, that all might know that he was a keeper of the law of Moses, and not, as had been reported, a renegade who was teaching Jews and Gentiles alike to disregard the law.

Paul took their advice; but when the Jews saw him in the temple they started a clamor. They siezed him and beat him, and would have killed him had not the Roman guards rescued him from them. As he was being led away, the chief guard permitted him to stand upon the stairs and deliver an eloquent address to the people, ostensibly in his own defense, but actually in defense of the gospel itself. Paul thus was ever on the alert for opportunities to witness to the truth.

It was as a result of this determined clamor against Paul in Jerusalem that we find him in today's lesson in Caesarea, to be tried before Felix the governor of the province of Judea. At this trial Ananias, the high priest of Jerusalem, was his chief accuser. The charges brought against him were that he was guilty of sedition against Rome, guilty of heresy against the Jewish law, and guilty of profaning the holy temple and thus offering an affront to a religion which Rome had promised to protect.

Paul was permitted to speak in his own defense. He denied the first and last charges, but admitted that the charge of "heresy" was true, according to their interpretation of what constitutes heresy; but he reminded the court that merely their calling it heresy did not actually make it so. Furthermore, though such a charge were really correctly laid against him, even that did not make him worthy of death under the Roman law. The Roman governor saw the logic of Paul's argument and could not help but agree with it. And he also observed that the accusing witnesses had not proved the charges they had made.

But still the high priest and the other Jewish leaders continued to clamor for Paul's death as a "pestilent fellow." Their grievance a-

gainst Paul was the same as their grievance against Jesus—they hated the truth which he taught the people, because darkness always hates the light. In those days, even as now, the truth is generally classed as heresy. The truth never was, and never will be, popular until Satan is bound and the Kingdom of God is actually established in the earth.

The kind of "heresy" of which Paul was guilty is the kind of heresy that all saints should have—the kind that believes in "all things which are written in the law and in the prophets," even though contrary to the commonly accepted "orthodoxy" of the day; the kind that gives courage to tell these truths to others even in the face of intense opposition. Yet, with all this opposition Paul maintained a heart of compassion and love toward all men. In our Golden Text he says, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

Felix, the appointee of Caesar as governor of Judea, was a hardened man of the world. Josephus says that he was one of the most corrupt and oppressive governors ever placed over the province. But Paul did not hesitate to witness even to Felix. When called later before the governor and his wife Drusilla, who was a Jewess, Paul reasoned with him "of righteousness, temperance, and judgment to come;" and "Felix trembled."—Acts 24:24, 25.

But Felix did not release Paul from prison. Even when his term as governor had expired, he left Paul bound, to be dealt with by his successor, Porcius Festus. Festus endeavored to give Paul a fair trial: yet, because of the determined clamor of the Jews, he continued to hold him in prison, though granting him certain liberties. To appease the Jews he had asked Paul, in their presence, if he were willing to be returned to Jerusalem and stand trial there. It was then that Paul said, "I appeal unto Caesar."

The fact of the matter is that Paul had been informed in a dream, that he was to be a witness to the Lord even in Rome; and the apostle took this occasion to assure his being taken to that great city. The Romans, ruthless as they were, prided themselves upon their ad-

ministration of justice. When, therefore, a prisoner like Paul, who was a Roman citizen, was being held in prison though no charge worthy of bonds had been proven against him, he had every right to appeal his case to a higher tribunal; and such an appeal had to be respected, according to Roman law. Thus it was that Paul finally went to Rome, in a prison ship, as a prisoner—but more particularly as an ambassador of Christ and of His coming Kingdom.

QUESTIONS:

What caused Paul's imprisonment at Caesarea? What notable thing did he do a few moments after he was arrested at Jerusalem?

What were the accusations brought against the apostle, and how did he answer the charges?

Who was Felix, and what did he think of Paul's case?

Why did he not turn Paul loose, when the charges against him were not proved?

What was the real reason why Paul appealed unto Caesar?

PAUL IN ROME

December 17: Acts 28:11-23, 30.

And after three months, we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

And landing at Syracuse, we tarried there three days.

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Who, when they had examined me, would have let me go, because there was no cause of death in me.

But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.—Acts 28:11-23, 30, 31.

GOLDEN TEXT: I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

PAUL, having appealed his case unto Caesar's court, was taken from the castle prison at Caesarea, in Palestine, and put aboard ship, along with many other prisoners, and sent under military guard to far-off Rome. That journey, which now can be made in a few days by steamer, or in a few hours by airplane, in those times required many weeks in small ships driven by sails, even when the wind and weather were favorable.

This particular voyage proved to be an eventful one. Treacherous weather overtook them and they were shipwrecked near the small island of Melita. The ship was destroyed on the rocks, but the 276 persons aboard escaped alive. During the storm Paul had received a vision which told him that the vessel would be lost, but that the passengers and crew would not die, and this encouraging fact he had communicated to the persons aboard, when the storm was at its height.

Paul was a favorite with those who were aboard, even with the captain of the guard; and he enjoyed much liberty. He also found favor with the barbarian inhabitants of Melita, where they were obliged to remain for three whole months until the arrival of the "Castor and Pollux" merchant sailing vessel from Alexandria, which was Romeward bound.

The apparent misfortune which had cast the shipwrecked prisoners and crew upon the little island of Melita became but another occasion for the apostle to bear effective witness for Christ. He performed some miracles of healing in this island, which had a marked effect upon his captors and upon the simple islanders, also. And now, after departing from this isle enroute to Rome, Paul looked for further opportunities to witness and bless others, at each point where the vessel touched during the remainder of the voyage.

At Puteoli he found a little group of Christians, whom he encouraged; and they entreated him to remain with them during the week the vessel was in port there. Evidently Paul, though a prisoner, was now being trusted to go and come at will; his captors knew by now that he would not try to escape. Indeed, he was just as anxious to get to Rome as

they were to take him there—in fact, more so.

There were overland mail couriers in those days, which made far better time than did sailing vessels. Perhaps the brethren of Puteoli, or elsewhere, had thus sent word ahead, to brethren in Rome, that Paul was aboard the "Castor and Pollux" which would dock in the harbor near Rome in a few days. Anyway, the Roman brethren had heard the news in advance of his arrival, and a delegation of them came to meet the ship when it touched at Appii Forum and at The Three Taverns.

When they arrived in Rome Paul was not delivered to the captain of the guard there, to be thrown into the common prison. In the Lord's providence he was permitted to stay in a private house, under guard but with a great amount of freedom. Manifestly this arrangement was by the Lord's overruling, in order that Paul might have opportunity to witness for the truth and for His Kingdom, even while waiting until his case could be heard by the great Caesar—which period of waiting was extended for two whole years.

Paul lost no time launching his campaign as a Christian ambassador. The first thing he did was to send a message to the rulers of the Jewish synagogue at Rome, asking them if they would not call to see him at the house where he was under guard. They responded to his invitation, and he explained to them about the clamor in Jerusalem that had led to his imprisonment; and why he had appealed unto Caesar. He assured them that he had not come to lay any charges against the Jewish nation, nor against those Jews who had caused his imprisonment, but to contend for his rights as a Roman citizen.

Then he won the hearts of many of them by saying, "for the hope of Israel I am bound with this chain." These Jews who heard him seemed quite sympathetic on this occasion. They had not yet been prejudiced by adverse reports against him, as had the Jews in Judea. In fact, they had not heard a word about his case, until Paul told them about it; which fact was fortunate, for it enabled him to present the truth to minds that were somewhat open.

But at this first interview with the Jewish leaders, the apostle merely prepared the way for a more effective witness at a later date; he said only enough to awaken in them

a desire to hear more about what he believed. They, in fact, told him that they had a "desire to hear of thee what thou thinkest." They were willing to listen, even though they were aware that the "sect" to which Paul belonged was "everywhere spoken against."

A date was set for Paul to expound to them his understanding of the law and the prophets; and at the appointed time they came and sat at his feet from morning until evening. He was careful to present the truth in a way that was least calculated to stir up their Jewish prejudices—an example well worthy of emulation by Christians at all times. His reasoning was close, Scriptural, and cumulative in its power, as he "expounded and testified of the Kingdom of God." Nor did he hesitate to "persuade them concerning Jesus, both out of the law of Moses and out of the prophets."

"And some believed the things which were spoken, and some believed not." Those who believed not the truth, Paul rebuked, by calling their attention to the words of Isaiah, who said of them, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." But all that Paul said and did at Rome and elsewhere, was with an eye single to the Lord's glory and to the making of his calling and election sure; even as he stated in our Golden Text: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

QUESTIONS:

How was Paul taken to Rome, and what happened on the way?

How long were they at Melita, and what did Paul do there?

What occurred when the rescuing ship stopped at various ports on its way toward Rome?

Were the brethren at Rome apprised of his coming, and how did they receive him?

What did Paul do as soon as he arrived in Rome?

A VISION OF WORLD PEACE

December 24: Isaiah 11:1-9

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

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 fating together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:1-9.

GOLDEN TEXT: They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:9.

ISAIAH'S prophecies repeatedly mingle the events or his own day with the events of that future day when the Kingdom of Messiah will be established, or in course of establishment. An illustration of this intruding of the Messianic Kingdom into the prophecies which relate primarily to natural Israel and to conditions existing in the prophet's own day, is afforded in today's lesson.

In the prophecy under consideration, natural Israel is pictured as entirely cut off, leaving nothing but the root of divine promise. Then the prophet shows that out of this root shall ultimately come all the blessings originally promised to Abraham and confirmed unto Isaac, unto Jacob, and also unto David. It was the latter who said, "Jehovah has sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." (Psalm 132:11.) The Apostle Peter, on the day of Pentecost, spake under inspiration and definitely applied this prophecy to our Lord Jesus.—Acts 2:30.

Jesus, from the time of His baptism and anointing of the holy spirit, became a new spiritual shoot out of the Abrahamic promise, and out of the root of Jesse, the father of David. Our Lord is not spoken of as the root out of David, but as the root out of Jesse. The reason for this is that David himself is a type of Christ—his name signifying "beloved." Jesus, as the antitypical David, of the tribe of Judah, dispenses "the sure mercies of David." He will "build again the tabernacle of David, which is fallen down," that the residue of men might seek after the Lord, and all the Gentiles" (Acts 15:16, 17), even as the Abrahamic promise implied.

It is this future Kingdom of Messiah that is alluded to by the prophet in this remarkable "vision of world peace" portrayed in today's lesson. This coming Kingdom is the "holy mountain" mentioned in our

Golden Text, in which nothing shall hurt or destroy, and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Certainly such conditions do not prevail now upon the earth. On the contrary, "darkness covers the earth, and gross darkness the people;" and there is harm and destruction on every hand. But ere . . . when His kingdom comes, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4.

The prophet assures us that this coming Ruler who will bring "peace on earth" will possess superhuman wisdom and power; so that He will not need to rely upon the common channels of information in His administration of human affairs, but will be able to read the heart—He will not need to judge by the hearing of the ear, nor by the sight of the eye, as human rulers and judges now have to do; but He will be able to know the innermost intents of the mind, even before they are put into action or expressed in words.

"And with righteousness shall He judge the poor." In this present evil world the poor have been ruthlessly treated. Only the wealthy have been able to press their claims successfully, as a rule; while the poor usually have to put up with conditions as they find them. But it will be different in the new Messianic Kingdom, which is now near at hand. Earth's new King will administer His office with equity toward all alike; and the poor, the meek, the modest, the backward, those not accustomed to pressing their claims nor asserting their rights, shall have His special care and protection.

The prophet then shows the means by which the righteous reign of the Messiah shall be inaugurated. It will not be set up peaceably, though it is a Kingdom of Peace which ultimately will establish peace throughout the earth. But it will begin amidst a great "time of trouble," even as foretold by Daniel and other prophets, as well as by our Lord Himself, and His apostles. Isaiah, in today's lesson, says, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked."

"And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." The girdle figuratively represents service. In all that He shall do for the people over whom He shall rule, His ef-

THE LIFE OF PAUL

December 31: Phil. 3:1-14

forts shall be in righteousness and in faithfulness to God the Father. He has proved His faithfulness, even unto death; and all may have perfect confidence in His righteousness and loyalty throughout all future time.

The "times of restitution" which shall begin when the Kingdom begins, will not only restore mankind to the lost Edenic state, but even the disposition of the animal kingdom, apparently, will revert to that condition which must have prevailed in Eden before Adam sinned. There is no record of viciousness or violence on the part of any animals in that Garden of the Lord, when the first man was placed over them. So it will be when the Kingdom of Christ has completed its work on earth—"they shall not hurt nor destroy in all My holy mountain."

Even some men today, in their fallen state, seem to possess a remnant of the power which the perfect man Adam must have exercised over the brute creation in Eden. There are those who now can exercise a marked mental power over wild animals, even the ferocious beasts of the jungles—taming lions and charming serpents. Adam must have possessed this power in its perfection; but he lost it when he sinned and was banished from Eden. That power will be restored when man returns to his perfect estate; and even the disposition of the animals themselves will undoubtedly change, due to the exercise of divine power in the earth.

If, however, we look upon the "beasts" here mentioned as symbolic of kingdoms, or organized peoples, the words of the prophet apply with equal force to them. When the kingdoms of this world become the Kingdom of our Lord and His Christ, their anger will be made to subside, and they will all become tamed. Those who now are lion-like, will then take on the lamb-like disposition. Wars will be made to cease, and peace will become universal. Then will be fulfilled the anthem which the angels sang at the birth of Jesus. "On earth peace; good will toward men!"

QUESTIONS:

What is meant by the Branch that shall grow out of the stem of Jesse?

How will this One judge the people when His time comes to reign?

What will be the "girdle" of his loins and reins?

What will happen to ferocious animals when the time comes that nothing shall hurt nor destroy?

What connection has this prophecy of Isaiah with the anthem of the angels when Christ was born?

Beware of dogs, beware of evil workers, beware of the concision.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus. —Phil. 3:1-14.

GOLDEN TEXT: I have fought a good fight, I have finished my course, I have kept the faith.— 2 Tim. 4:7.

ALL the epistles of the great Apostle Paul seem to breathe forth the very spirit of the writer; and that is especially true of his epistle to the Philippians. The church at Philippi was the first established group of Christians in Europe; and Paul, who was instrumental in starting that little ecclesia, evidently felt very near and dear to the brethren there, and they to him. His letter to them reflects that intimacy of spirit which is not always so noticeable in some of his other epistles to churches elsewhere. But in none of his writings is there anything superficial or artificial; he invariably wrote from the heart and out of a depth of experience.

Paul was a prisoner at Rome when he penned this epistle to the church at Philippi; and the letter is unique, not only because of its special solicitations for their welfare and the particularly tender fellowship with them which it reveals, but especially because in the entire epistle there is not one word of

censure or criticism as to their Christian development and behavior; and he writes as though he regards them as being well advanced in the truth and in spiritual attainment.

But we can especially appreciate this particular epistle in that it gives us such an intimate view of the life of the great apostle himself. Paul was a man of great personal attainment. He had much whereof to boast from the standpoint of the flesh. He could have taken his position alongside the high and mighty of his day; and had he not become a Christian, that no doubt is what he would have done—he would have been a leader, and, as a free citizen of Rome, may have become a high government official.

Yet all of these prospects Paul gave up, from the moment he was converted. The record of his conversion reveals a heart that was humble, teachable, and devoted to what he believed to be right. And when he saw that the One whom he had despised and persecuted was none other than the true Messiah, he instantly repented and forthwith took his stand on the side of revealed truth and righteousness. And never, from that moment until his dying day, did he swerve from that loyalty and devotion that is so admirably expressed in today's lesson.

He tells us that the things which once he looked upon as marks of distinction in the world, he now had come to look upon as nothing, yea as vile refuse, in contrast to the "excellency of the knowledge of Christ Jesus my Lord." He was not being moved by mere sentiment or emotion, but by knowledge, which he prized most highly. Indeed throughout all his epistles he feeds the church on doctrinal "strong meat," never suggesting that they may make their way into the kingdom by meditation and prayer alone; but ever urging them to search the Scriptures, and as he wrote to Timothy, to "study to show thyself approved unto God."

The apostle in this lesson reminds the beloved brethren of Philippi concerning the things which he had given up for the cause of truth; not for the purpose of glorifying in his acts, but as an encouragement to the brethren who similarly may be suffering various losses for Christ's sake. He wanted them to know that the things which are given up in order to be true Christians, are as nothing when compared to our spiritual gain. He did not waste time and energy repining over his losses, so absorbed had he

become in the joys which were his in Christ Jesus.

The privilege of winning Christ, and of being found in Him at the final installation of the Christ into office in the Kingdom, surpassed all things else. To be made meet for the inheritance of the saints in light is a goal for the attainment of which no personal sacrifice can be too great. Elsewhere (Rom. 8:18) this same apostle writes: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The apostle also mentions that the formalistic righteousness which he, as a Jew, might possess by virtue of conformity to the demands of the law of Moses, did not help him to gain eternal life—that life may be gained only through Christ's ransom sacrifice and conformity to the divine will and plan. The typical arrangement of the law, which seemed to hold a promise of

life, he had found to be unto death; for it brought added condemnation to those who were under it and were unable to keep it inviolate. Then, later, in his epistle to the Hebrews, he shows the real purpose of the law—that it was designed to be a schoolmaster to point to the realities in Christ—from type to antitype.

The apostle was willing to undergo deprivations of any physical or temporal character, if only he could know Christ better, and experience His wondrous resurrection unto glory, honor and immortality. He did not expect to get this reward at the moment of death, but "at that day." It was near the end of his course when he wrote to Timothy, the words of our Golden Text: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day:

and not to me only, but unto all them also that love His appearing." —2 Tim. 4:7, 8.

This was the prospect constantly before the mind of the Apostle Paul, the leading stimulus in life of sacrifice. Although he had had visions of the future, he disclaimed that he had already attained to the joys that await the faithful beyond the veil. But this one thing he did: he forgot the past and kept his eyes upon the future, and pressed toward the mark for the prize of the high calling. Let us, dear brethren, follow Paul, as he followed Christ.

QUESTIONS:

Mention something singular about Paul's epistle to the Philippians.

Why were the brethren there so precious to the apostle's heart?

When was this epistle written, and from where?

Why does Paul discuss the things which he has given up for Christ?

In comparison to what did he say that earthly attainments were as nothing?

When did Paul expect to attain to the prize of the high calling?

Evolution vs. The Divine Plan

(Continued from page 4)

"signs" that would mark the time of the Lord's second coming. In 2 Peter 3:3, 4, we find this significant statement: "there shall come in the last days scoffers, walking after their own desires, and saying, Where is the promise of His coming. . . all things continue as they were (i. e., according to natural law) from the beginning of creation."

It will be noted that these latter-day scoffers would not merely contend that all things continue as they were from the creation of man. No, their argument ignores the Genesis account of Adam and Eve, and their creation and fall in Eden; and goes back to "the beginning of creation," that is, to the earliest protoplasm; and contends that all things continue according to law that was in effect in the very beginning of creation. It seems apparent that the modern theory of human evolution, which is now believed in by leading ecclesiastics of our day, amply fulfills the aforesaid prediction of Peter.

All who accept the doctrine of Darwin must of necessity become "scoffers" at the Bible story of man's creation "in God's image;" of Adam's "fall" into sin and death; of Jesus' ransom and redemption of "that which was lost"; and of "the re-tribution of all things" during Christ's coming kingdom. No evolutionist can appreciate "the promise of His coming" nor see the light of present truth, until he becomes ready to discard Darwinism as an unproven theory, and is willing to accept God's Word at its face value. When he does this, he will come to find that the Bible, when properly understood, is thoroughly in accord with scientific discovery; but quite at variance with the irrational guesses and hasty conjectures of those who "scoff" at the divine testimony.

BIBLES

- C047C Black Leather; flexible divinity circuit, round corners, red under gold edge, with marginal references, maps and concordance, minion type, size 5x7 1-8. An excellent Bible for the price.....\$2.50
- 55X Red, green or maroon fabrikoid with harmonizing colors under gold edge, india paper, without references, maps in back, brevier type, size 5 1-2x7 1-4. A book beautiful in appearance.....\$1.75
- P47 Black leather, flexible, divinity circuit, round corners red under gold edge, without references or margin, bold minion type, size 4 1-2 X 6.....\$1.60
- P43 Black, blue or red stiff cloth cover, strong opaque paper, without references or margin, bold minion type, size 4 3-8x6 1-8 (specify color).....35c
- P35 Black cloth over stiff boards, square corners, stained red edges, good quality English finish paper, clear bold brevier type, size 6x8 3/8.....75c
- B235 Karatol New Testament, divinity circuit, red edge, bold nonpariel type, size 2 5-8x4 1-8.....25c
- 236 Black leather, flexible, round corners, red under gold edge, nonpariel type, size 3 1-4x5.....\$1.00
- 251D Entire Bible in 31 small, plain, red-covered booklets for vest pocket or hand bag, size 2 3-4x4 3-4.....\$1.75. Leather case for carrying separate volumes....25c

BIBLE HELPS

- A-K The Divine Plan of the Ages—Karatol binding, thin paper, dark blue cover.....30c
- A-P The Divine Plan of the Ages—paper binding....25c
- A-D The Divine Plan of the Ages—magazine form...15c. Inquire about prices in quantity for the above.
- M-P Daily Manna for the Church, blue paper cover, a text for each day in the year.....25c

MISCELLANEOUS BOOKS

- SS Minute Bible Stories for children.....\$1.00
- ABC—A Bible ABC Book—A 16-page booklet with colored pictures and comments of Bible stories for small children. Comments in verse form.....15c

THE DAWN

251 Washington Street, Brooklyn, N. Y.



Children's Hour



THE WILDERNESS JOURNEY

"**N**OW then," said Uncle Eb, after we all got seated and waiting for his Bible story to begin, "I suppose you want to hear more about the Israelites and their Exodus journey out of Egypt. You remember I told you about the last plague that God visited on Pharaoh: Who remembers what it was?"

"I do," said Eva, "the firstborn of all the Egyptians died; and that scared Pharaoh, and he told Moses to take the Israelites and get out of the country."

"Yes, Eva, that's just exactly what happened," said Uncle Eb, smiling. "You're going to be a real Bible student, I predict. And Moses didn't lose any time, but got the Israelites on the move just as quickly as he could. After three day's march they came to a shallow, narrow neck of the Red Sea where they could cross over, evidently on sand bars. But Pharaoh, in the meantime, got hard-hearted again, and sent his soldiers after them; and they overtook the Israelites at nightfall on that third day. But God caused a wind to hold back the tide so that the Jews could cross over into Sinai, and a cloud or fog kept them hidden from view of Pharaoh's hosts."

"When Pharaoh's soldiers finally found that the Hebrews had all crossed over, they started after them. But by that time the wind had subsided, and the tide was coming in, so the soldiers and their horses and chariots got stuck in the soft sand and couldn't get out. Meanwhile the water rose higher and higher; and there they were, in the midst of the Red Sea, while the Israelites were safe on the other side. Now, can any of you tell me what became of these soldiers of Pharaoh?"

"Why, they were drowned. The sea came back and swallowed them up," said Peter.

"Right enough," returned Uncle Eb, "but where did they go after they were drowned? That is what I mean."

"They just stayed in the sea and never came out of it," said Esther.

"I think I know what you mean. Uncle Eb," ventured Ruth. "What you want us to say is that after the Egyptians were drowned they didn't go anywhere, but just remained dead and are yet, and will be dead till the resurrection. Is that it?"

"That's the point," said Uncle. "Some people will tell you that the Egyptians had souls which continued to live after their bodies died. But you and I know that the Bible doesn't teach that."

"But, Uncle Eb, why should God have a resurrection for wicked people like the Egyptians? Wouldn't it be better for them to stay dead forever?" asked John.

"A good question, John," replied Uncle Eb. "You see, all men are wicked to some degree. The soldiers of Pharaoh had to obey his commands; and they were no more wicked than millions of other persons in the world. We must remember that Jesus died for them as well as for every human being that ever lived. Therefore, some day all these people will come back from death and have a chance to obey God's laws and win everlasting life. If they fail to make a success when God gives them the chance under the proper conditions, they will be cut off from life in the second death, from which there will be no resurrection. I want to keep these facts before your minds as we go long with our stories, so that you will not forget what the Bible teaches on these important points."

"And now let us follow the further wanderings and adventures of the Israelites. Now that God had brought them out of Egypt, what further plan did He have for them? Was it His purpose to simply leave them in the wilderness with nothing further to do? No. God had a very definite plan for them. Long before this He had made a promise to their forefather, Abraham, that He would give to his seed the land of Canaan. And now, He wished the Israelites to go up and possess that promised land."

"Had the Israelites possessed strong faith in God, they might immediately have gone up and taken possession of Canaan; but, in spite of all that God had done for them, their faith in Him seems to have been very weak. But Moses had faith."

"In the second month after the Israelites left Egypt they came to a wild region called the wilderness of Sin. Here they became very hungry, for they had nothing to eat. So they murmured against Moses and Aaron for bringing them to such a terrible place. They said, 'We at least had plenty to eat in Egypt, and we would better have died at the hand of Pharaoh than come away out here to die by starvation.'

"Moses was not pleased to hear the people murmur against God. He wondered what would happen. But the Lord, after leading them out of Egypt, had no intention of allowing the people to starve. So the Lord sent them a kind of food that came with the dew each evening. It lay outside all about the camp, and the people went and gathered it up and ground it in mills, and made cakes of it. They called it Manna—the word manna means, 'What is it?'

"But the people were not satisfied with the manna. They remembered the various good things

they had enjoyed in Egypt. They said, 'Over there in the land of Pharaoh we had cucumbers and melons and leeks and onions and garlic, and now there is nothing at all save this manna to look upon.'

"The Lord again heard the cry of the people, and He raised up a wind which brought a great flock of birds, called quail, from over the sea. These birds were probably tired out after their long flight, and they flew low to the earth; hence the people were able to capture many thousands of them. Thus they had flesh to eat, along with their manna.

"While traveling through the wilderness the Israelites had a tabernacle which they carried about with them. It was a kind of tent, surrounded by a yard called a court. It contained a very sacred piece of furniture called the Ark of the Covenant. The Ark was a gold covered box, in which were certain things that God wanted thus preserved. And now I seem to see a question written all over Peter's face. Am I right, Peter?"

"Uncle Eb," said Peter, "was God actually leading the people to the promised land, or were they just trying to find their way there by themselves?"

"God was surely leading the people," said Uncle Eb. "He was leading them now, just as He led them when Pharaoh was pursuing them in order to destroy them. And who remembers the thing that God used for leading them at this time?"

"I do," said John, "it was a pillar of cloud."

"Yes," said Uncle Eb, "a pillar of cloud by day, and a pillar of fire by night. The cloudy pillar came down and covered the tabernacle, and so long as it remained there the people stayed in camp; but when it rose up, the people resumed their journey and followed God's cloudy pillar: which became illuminated, like a pillar of fire, by night. And when the Lord thought the people had gone far enough, the cloud stood still; which was a signal for all hands to go into camp once more.

"Many experiences did the Israelites have in the wilderness. At one time they had no water to drink, and the Lord told Moses to speak to a large rock that rose up before the camp, so that it might give forth water. Then Moses called the people 'rebels,' and ask them if he should bring forth water for them. Then he smote the rock twice with his rod, and water gushed forth; and there was an abundance for all the people to drink, and for their cattle as well.

"But the Lord was not pleased with the manner in which Moses had obtained the water, for he had taken too much honor to himself and had not sufficiently glorified God. Therefore the Lord did not allow Moses, or his brother Aaron, to pass over Jordan and enter into the Land of Promise—both died before the journey ended.

"When the Israelites came to a place called Paran, the Lord told Moses to choose twelve men to go forth and spy out the Land of Canaan. Among these men were Caleb and Joshua. Forty days were occupied by the scouts in this expedition. When they returned they bore a great cluster

of grapes which two of the men carried on a pole between them. I guess you never saw a bunch of grapes as large as that. It showed that the land was very fertile. In fact, the spies described the country of Canaan as a land 'flowing with milk and honey.'

"And now suppose we read something about this from the Bible. We'll look at Numbers 13, beginning with the 27th verse. It seems to me that John has a new Bible today. Let me see it, John. Why, its the American Revised Edition. That's quite a Bible."

"I borrowed it from father," said John, "because I couldn't find my own."

"All right, John, now that you have it, then suppose you make use of it; read this passage for us, and see what the spies said."

So John read: "And they told him and said, 'We came unto the land whither thou sendest us; and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fortified and very great, and moreover we saw the children of Anak there. Amalek dwelleth in the land of the south, and the Hittite and the Jebusite and the Amorite dwell in the hill country, and the Canaanite dwelleth by the sea, and along by the side of the Jordan.'

"And Caleb stilled the people before Moses and said, 'Let us go up at once and possess it, for we are well able to overcome it.' But the men that went up with him said, 'We are not able to go up against the people, for they are stronger than we.' And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, 'The land through which we have gone to spy it out is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the Nephilim, the sons of Anak, who came of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.'

"All right, John," said Uncle Eb. "So the people were afraid of the giants and refused to go up and take the land, although faithful Caleb and Joshua desired to conquer it at once. Had they marched right into Canaan at this time God would have given them the victory, and it would have saved them forty long years of wandering in the wilderness. Now of all the mighty host that left Egypt, only Caleb and Joshua finally entered Canaan, for the others died during the long journey, leaving their children to enter the Promised Land.

"As for Moses, he was one of the greatest leaders that the world has ever known. And one day God took him up into a high mountain and shewed him the land of his desires and dreams. But this land he was not to enter, for he died in the land of Moab at the goodly age of a hundred and twenty years. And he maintained his manly strength and vigor right to the end.

"Moses prophesied of the coming of Christ. It was he through whom God gave to the people the law of the ten commandments, "

TALKING THINGS OVER

Every Ecclesia Independent

OUR readers know that it is the invariable policy of THE DAWN to encourage each ecclesia to be free and independent of any and all centralized control, and to recognize no headship but that of Christ and God—it being the desire of THE DAWN to merely act as a servant of the classes, and not as a “headquarters,” or “channel,” or central authority over them. Furthermore, we have wished to see all the classes, including the Greater New York Ecclesia, on exactly the same footing of liberty in this respect; and we are glad to note that this Scriptural attitude is readily being assumed by the friends everywhere. To this end the brethren of THE DAWN, who, for the most part are either elders or deacons of the New York Congregation, are glad indeed to concur in a resolution to this effect recently adopted by the Greater New York Ecclesia, which puts this ecclesia in exactly the same relationship to THE DAWN, as that always enjoyed by all the other ecclesias throughout the world—all joyfully cooperating to the extent able, and in the manner they wish, but each one independent of any outside authority or influence, except that of the Lord’s Holy Spirit and the directions of His blessed Word.

This is exactly as it should be, and in this happy relationship THE DAWN is pleased to serve, merely as a publishing house, supplying literature as the friends may need it, or desire to use it for the spread of the Truth and the service of the brethren in their respective localities. The following letter from the Greater New York Ecclesia, tells of the resolution that was adopted:

To the Brethren of THE DAWN:

Greetings! The Greater New York congregation of Associated Bible Students takes this opportunity to formally advise you of the fact that at a regular business meeting of the congregation, held on Sunday, October 1, a motion was passed to dissolve the Radio Committee, which committee has, until now, been responsible for the policies of the work in which you have been engaged.

The rapid expansion of the work, involving the leasing of a suitable building, and the purchase of equipment, etc., made it advisable for the local congregation to withdraw from the purely business responsibilities of the work more than a year ago, and to appoint the Dawn Publishers to act as its business agents. Now the still further broadening of the work, until it has become a movement of practically worldwide proportions, makes it seem advisable for this local congregation to withdraw entirely its responsibility for the work. We do this reluctantly, and with a deep sense of appreciation of the privilege that has been ours in sponsoring an effort which we believe has been and still is, under Divine providence, productive of wholesome results on behalf of the friends everywhere, as well as in spreading a knowledge of the glad tidings amongst the public.

In taking this action we wish to express our confi-

dence in you, brethren of THE DAWN, and our appreciation of the assistance you have so ably given us in this work. We assure you that the only motive we have in thus dissolving our Committee is a desire to act in full harmony with the policy of local ecclesia-independence set forth in the July *Witness Bulletin*, and in THE DAWN, which this congregation most heartily approved. We therefore deem it advisable henceforth to bear no different relationship to this work of THE DAWN, which we originally established through our Radio Committee, than do other local congregations.

Even though no longer officially connected with this movement, we nevertheless will continue to rejoice in it and cooperate to the extent of our ability—so long as the present policy of loyalty to the truth is maintained. We are glad that THE DAWN is being published in our territory, and that so many of our local elders and deacons and other members of the congregation can continue, as individuals, to be active in this blessed ministry.

As the work of THE DAWN is now conducted, we take pleasure in commending it to our brethren everywhere, and feel sure that you are in full sympathy with our desire to be free as a congregation with respect to service organizations, and that you will continue to sponsor and encourage this spirit of liberty among the classes everywhere.

ASSOCIATED BIBLE STUDENTS
of Greater New York
Norma G. Mitchell
Secretary

In harmony with the desire of the New York Congregation, as expressed in the letter foregoing, the name Radio Committee will be discontinued. Application has been made to the Post Office authorities for permission to make this change in our publishing arrangements, and we expect that the new listing will appear in the January 1st issue of THE DAWN. Letters and communications of all kinds should now be addressed to THE DAWN, 251 Washington St., Brooklyn, N. Y.

This change of arrangements will not affect the standing of the “Advisory Board,” which, as many already know, is made up of individuals appointed for that purpose by their local ecclesias. We shall be glad to keep in touch with these brethren in respect to any contemplated change of policy. We shall be glad to receive communications from all of these, or from any of the brethren, suggesting ways and means whereby the work of the ministry may be extended or made more effective.

The general outline of Truth as expressed through the pages of THE DAWN during the past year, shall continue to be the message we shall endeavor to keep before our readers. Believing that all Truth should be accepted on its merit alone, we refrain from publishing the names of those who prepare the various articles. Individuals, however, who for any reason are specially interested in knowing who the

author of any particular article may be, can obtain this information from us on request.

We desire that as many as possible have a share in the work of THE DAWN, and to this end we repeat our request for contributed articles. We emphasize, however, that the columns of THE DAWN are not open to speculative opinions; and while we rejoice in any progress that may be made in the way of knowing the Lord more perfectly, we insist that any progress, in order to be real, must be based upon the unquestioned doctrines of the divine plan.

Doubtless there are many brethren of ability who will delight to use some of their time and talent in presenting again some one or more of the various features of the glorious but simple gospel of Christ for the general edification of their brethren. We will be glad to hear from all such, and to have their cooperation. Let all of us who are "set for the defense of the gospel," do what we can to make "our" paper a real spiritual blessing to all who read it.

While making the above mentioned change in our publishing arrangements, we are also asking permission of the postal authorities to enclose the 4-page middle-of-the-month edition with the regular magazine, as a supplement, or second section. We believe that this will answer the purpose of this small edition equally well, and will save considerable work in the addressing and wrapping. We will enclose enough of these supplements during the year to supply a wide variety of material for "volunteer" purposes.

The Washington, D. C., Convention

On Saturday, October 7th, about 50 of the friends assembled here; but this was increased to about 125 on Sunday, October 8th, for the Convention arranged by the local Class. The friends came mostly from near-by districts, but some were from considerable distances; and all brought with them that wonderful spirit so profoundly enjoyed by the Lord's watching people. The Convention proved to be a season of fellowship and communion so manifest among those who are filled with the urge of the "blessed hope." The general spirit of unity prevailing was uplifting and encouraging. The attendance also was greater than was anticipated. Speakers on the program came from Baltimore, Md., Richmond, Va., Lynn, Mass., Pittsburgh, Pa., and two from Brooklyn, N. Y.

Discourses were heard on the general evangelistic work, the deeper works of grace in these days of stress, the Christian's present privileges and obligations, the unity of the Lord's people, and the near out-pouring of the Lord's blessing to the poor groaning creation. The impress of a deeply rooted purpose was prevailingly apparent, and the feeling was manifest that we are moving on with speed to the consummation of the age when the "dominion" will be assumed by our Lord God and His Anointed. Kindness, tolerance and love were evident throughout, for which we give praise to Him who provides such "fellowship of saints." We also thank you for your hearty cooperation.

Fitchburg, Mass., Convention

Following is a report of the Fitchburg convention, held on October 22nd:

There were about 60 present at the opening session, the friends coming from various parts of the Commonwealth, and some from Rhode Island—all motivated

with the desire that through their association they might be helped and encouraged to live the consecrated life more faithfully. Brother W. J. Davis of Boston served as chairman; and after the opening songs of praise, and the invoking of the divine blessing, he gave a short address of welcome in which he encouraged the friends to greater diligence in making their calling and election sure, and calling our attention to the glorious opportunity we now have of bearing witness to the Truth. Brother Davis then introduced Brother Sontag of Boston, as the first speaker.

Brother Sontag spoke on the subject, "The Potter and the Clay." He pointed out the fact, that just as the potter shapes the clay, so the Lord shapes our lives—but only to the extent that we yield to the influences of His Word. We must be pliable in the Lord's hands if we are to be molded into the character-likeness of Christ. The breaking up of the hard lumps of clay, suggestive of the hard experiences of life; the moistening of the clay and the revolving of the potter's wheel, representing all of life's experiences as they come and go under divine guidance—all these have much to do with the molding of Christian character under the skilled hand of the divine Potter.

Brother J. W. Reimer was the next speaker. He used the subject, "The Repository of Divine Truth." Using as a Scripture lesson the 17th chapter of John, he called attention to the great interest Jesus had in His apostles, and His special care over them, because to them the gospel message had been committed. In tracing the experiences of the church, both before and after the death of the apostles, the speaker showed how the apostacy gradually developed, and how the unscriptural centralized organization of the church had so much to do with the great falling away from "the faith once delivered to the saints." In connection with this thought the speaker also emphasized how vitally important it is for every local ecclesia to maintain full independence of thought and action. Centralized control over the churches, Brother Reimer pointed out, has been one of the greatest errors of practice that has existed in the nominal church.

In the afternoon Brother Oscar Magnuson spoke on the "Witness of the Holy Spirit." He pointed out that God's spirit operates through His Word, and hence that the "witness" of the spirit must be based upon the infallible Word of God. God's Word emphasizes that the Christian must measure up to certain qualifications of character and conduct; and if we find that we meet those requirements, then we have the witness of the spirit. This witness, Brother Magnuson said, is not based at all upon our emotions—we might be very happy, and yet not be pleasing to the Lord; or, surrounding circumstances might tend to weigh us down with sorrow, and yet we may have the utmost assurance of divine favor. He urged a greater loyalty to God's Word, and more diligence in proving all things, and holding fast only to that which is in harmony with the Word.

The concluding session of the convention was for the public, and this evidenced the fact that those who arranged the convention had a desire to give as well as to receive. And who can deny but that this unselfish fact reveals the secret of much of the overflowing joy that was so manifest at this convention? The divine rule is that "it is more blessed to give than to receive," and it is a healthy sign to note that so many of the friends these days seem to be seeking for the "more blessed" portion. A goodly number of strangers attended the public meeting, and a number of these left their names for additional literature.

North Brookfield, Mass., Convention

This happy gathering of truth friends was held on Nov. 5th, and the cordial reception given to the visiting brethren by the North Brookfield ecclesia constituted no small part of the convention joys. The meetings were held in Grange Hall, and the ladies of the Grange had been engaged by the local brethren to prepare dinner for all who attended the convention. All the friends were invited to partake, "Without money, and without price."

While the natural food was much appreciated, the real feast was that of the spiritual food, and in these good things of the Lord the friends literally reveled. Brother George Kendall was taking a short pilgrim trip East, and was able to serve at this gathering. The report follows:

About 75 friends were in attendance. Brother Kendall was one of the speakers. He spoke twice. His first talk was on the subject "Simple Faith." In this talk he called attention to the importance of holding firm to the great foundation doctrines of the divine Word. It is only upon this foundation, he said, that a successful Christian character can be built. He referred to the examples of faith that are given us in the 11th chapter of Hebrews, and pointed out the fact that in each of these cases the ancients demonstrated their faith by their works. The works of faith, Brother Kendall said, are not works by which we earn our way into the Kingdom, but are the works of obedience by which we demonstrate that we really believe God and are endeavoring to do His will.

Brother Kendall's second talk was on the subject of Prayer. A brief, written report of this talk is wholly inadequate to convey to the minds the inspirational value of the many encouraging and instructive thoughts he presented. Many illustrations of successful prayer, from both the Old and New Testaments, were cited; and the conclusion reached that the extent of our failure to enjoy the rich blessings of the Lord is in proportion to our laxity, and lack of earnestness in prayer.

Brother Boulter, of Plainfield, N. J., was another of the speakers. He gave the opening address, and it was with his usual enthusiasm for the Lord and for His truth. Brother Friese of Springfield, Mass., conducted a short, but very inspiring testimony meeting. Brother Oberg of Worcester served as chairman. Brother Proctor of New Bedford, and Brother Moore of Lynn, also took part in the program. Here also the friends arranged for a public meeting, and the attendance was encouraging. When the convention closed the hearts of all were filled with joy and peace and love in the Lord. The occasion will long be remembered by those who were present.

Philadelphia Pa., Convention

This gathering was unique in many respects; and the Lord poured out His blessing upon it. Brother W. Haenøer of Philadelphia served as chairman, and others taking part on the program included Brothers Kendall, Reimer, Woodworth, Kolliman, Ludwig and Otto. Friends came from many points in Pennsylvania, New Jersey and Delaware, and from the different ecclesias in Philadelphia. One brother testified that it was the first time he had been to a truth meeting in eight years. He seemed filled to overflowing with joy that had returned to his heart through association with others of "like precious faith." The report follows:

About 100 friends came together for this convention, and every feature was an inspiration to all. The opening address was on the text, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." (Rom. 1:27) The thought was brought out that if the gospel of Christ—the Messiah gospel—is the power of God unto salvation, then it is the most important consideration in the Christian's life. The apostle refers to the simplicity of the gospel; and it is simple to those who understand it. But while simple, in it are found the "deep things of God." And these deep things of God are so deep that they can be learned only by the "little flock,"—the hundred and forty and four thousand.

We were reminded that the gospel of Christ is the "song of Moses and the Lamb," and happy are we if now we are able to appreciate and sing it. Millions of sincere persons have supposed that they understood these deep things, but the "mysteries" they have enjoyed have not been those of the gospel of Christ. The divine Word itself limits the number who have understood and who have been able to sing the glorious song of the gospel of Christ. But how glad we are, said the speaker, that those who are not able to understand the truth are not to be forever lost, but that God in His mercy has wonderful blessings in store for all the families of the earth.

The arrangements of this convention were slightly different from some of the others in that the public meeting was announced for the following Sunday. A number of the friends in Philadelphia are making a noble effort to let their light shine out that others might be blessed, and they need the prayers of the friends everywhere to sustain them.

Our modest-sized hall was nearly filled with strangers at the public meeting announced for Sunday, Nov. 19th, and over 60 percent of those present left their names and address for additional literature. The deep interest thus manifested by the strangers who attended, encouraged the friends in the belief that the Lord would have them continue these efforts. Accordingly three additional public meetings on successive Sunday afternoons are being arranged for, with possibility of their continuance beyond that time.

Chicago's Fifth-Sunday Convention

The recently organized class in Chicago held its first "Fifth Sunday Convention" on October 29th, and the following report of their gathering will be of interest to truth friends everywhere. We rejoice with them in the leading of divine providence in their behalf:

It will, no doubt, be of interest to you to know that we had a splendid spiritual banquet at our one-day fifth-Sunday Convention, October 29th. We had slightly over three-hundred friends in attendance at the afternoon meeting, and the joy of the Lord seemed to radiate from every countenance as we drank from the fountain of truth. No public meeting was arranged for at this convention.

The testimonies reflected appreciation of the Lord's goodness in leading His sheep in green pastures and protecting them from the snare of the fowler. The fellowship between the meetings was very precious, and I am sure the happy memory of this day will linger with us for some time.

The speakers gave us some very helpful thoughts, some of which might be considered quite elementary; but it seems that many of us had become careless and had let some of the elementary truths slip away—so we are glad to be brought back to the rock, the sure

foundation, that our house may not be blown over by the winds of adversity but may stand sure and steadfast by faith, on Christ.

We appreciate your co-operation in printing the programs and supplying hymn slips, and pray the Lord's rich blessing upon your efforts.

The Pittsburgh Annual Convention

As the Pittsburgh brethren have published a complete report of this convention (announced on page 19 of this issue of THE DAWN) we will content ourselves with copying from that report an account of the public meeting, as follows:

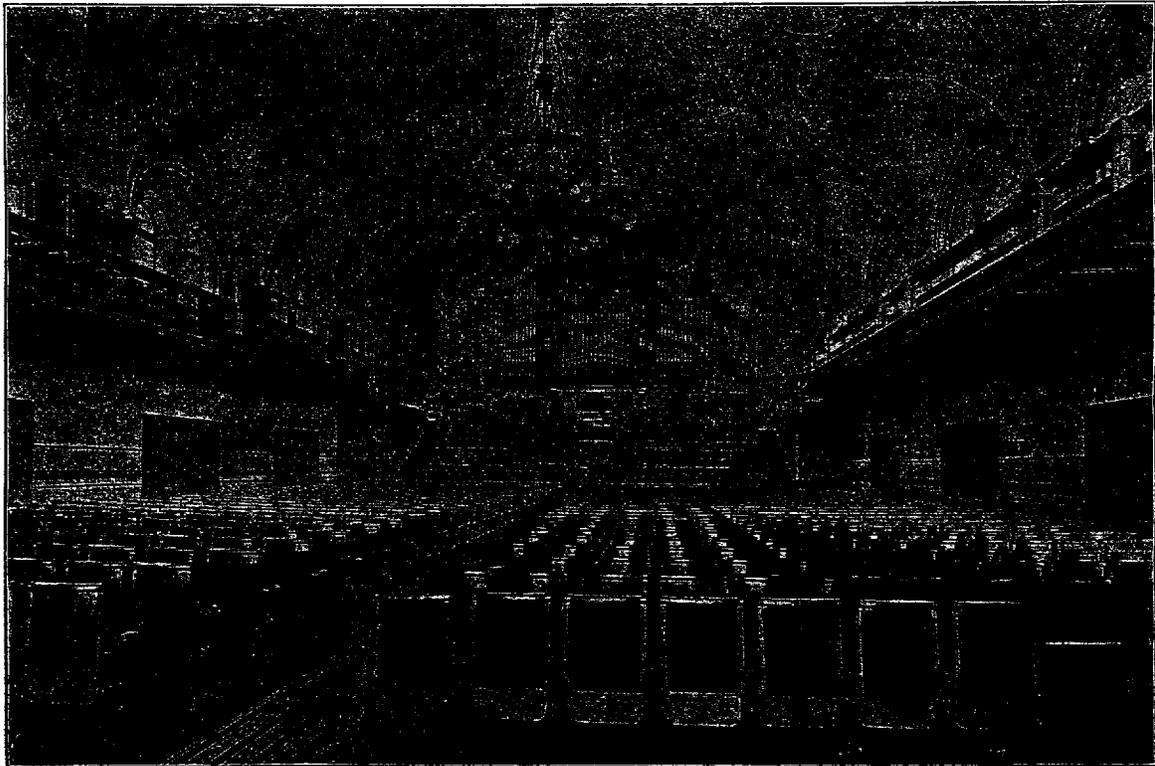
THE large public meeting, held in Carnegie Hall, North Side Pittsburgh, on Sunday evening, October 29, was a fitting climax to the three days convention. Friends will remember that this splendid auditorium was the scene of many memorable meetings in connection with Present Truth back in the pioneer days of Pastor Russell. It was in this same hall that the historic Russell-Eaton debates were held about thirty years ago, the reports of which were carried in many newspapers throughout the civilized world. Here indeed was held the first large public meeting, and many subsequent ones, which marked those busy years when the growing Truth movement was centered in the city of Pittsburgh.

But it has been many a day since the glad tidings of the divine plan have been proclaimed from that Carnegie Hall platform; or, for that matter, from any other large place of assembly. The Pittsburgh brethren realized this, and felt that it is

high time that a real, old time "witness" for the truth should be attempted. Of course, some contended that the day is past when any very effective witness may be given—believing, or conjecturing that "perhaps the door is closed." Others said that it would be impossible to get the people to come now, in sufficient numbers to fill such a large auditorium. Still others felt that since Pittsburgh was in the midst of a local campaign, it would be a most inopportune season for reaching the public ear.

Neyertheless, the brethren had faith; and they engaged the auditorium and courageously went ahead with plans for advertising. They remembered that in times past they usually had to distribute about 60,000 tracts announcing such a meeting, and also carry large advertisements in the newspapers. The Pittsburgh brethren felt unable to afford such expense at this time. But they determined to do what they could, and then leave the results with the Lord. They asked THE DAWN to print 20,000 small announcement folders, which were gladly supplied. Most of these were distributed by the conventioners and the local brethren after the convention began. They also ran some small advertisements in the newspapers, and had announcement made over a local radio station.

Because the amount of advertising done this time was only about one-third of that done in former years for the same auditorium, the brethren felt they would be quite satisfied if they suc-



CARNEGIE HALL, Pittsburgh (North Side), where the Public Meeting was held

ceeded in filling only a third of the hall. But, much to their surprise, the crowd began arriving as early as an hour before time for the meeting to start; and kept coming until the main part of the auditorium was packed. Then the balcony had to be thrown open. Still the people came, and even the balcony was largely filled up before 8 o'clock. A conservative estimate placed the strangers, exclusive of conventioners, at 1000; and it was as intelligent and as interested an audience as was ever seen at any Truth meeting anywhere.

For more than an hour the public sat, eagerly listening to the message of truth which holds such solace and hope for them in this troublous time. When the speaker, at the close of his address, told them of available free literature along the same line which they may have for the asking, nearly half of the householders or families represented gladly left their names and addresses.

Many were the expressions of appreciation from those who here heard the glad tidings for the first time. Brethren also, from many of the classes near and far, were heard to remark, "After such a meeting as this, who can longer say that the day for witnessing is past, and that the Lord would have us further keep His Truth to ourselves?"

Surely the people need the hopeful message which we can give them, and we ourselves need the stimulus and blessing which the telling of "the old, old story" invariably brings into our hearts. How blessed are "the feet of Him" that publish these glad tidings! (Isa. 52:7) How better can we help ourselves, and each other, to grow in faith, hope and love, than by joining together in witnessing to God's great love as exemplified in His marvelous plan of the ages? And who knows but that there may be many vacancies yet to be filled, in the "Bride" class; and that He expects us to find more candidates?

Chairman's Introduction

Brother W. F. Hudgings, of New York City, was the one who addressed this public meeting. His advertised subject was "THE COMING WORLD DICTATOR." He was introduced by the chairman, Brother Geo. M. Wilson, of Pittsburgh, as follows:

This meeting, my Christian friends, is sponsored by the ASSOCIATED BIBLE STUDENTS, who meet regularly every Sunday Afternoon and Evening in the O. of I. A. Temple, 610 Arch St., North Side.

No doubt the question has occurred to you, as it has to many others, "Who are the 'Bible Students'?" In answer I would say that they are a company of Christian people devoted to the cause and interests of Truth and Righteousness. In their studies of the Scriptures they have found that we are today living in the most wonderful time in the World's history, notwithstanding that we are in the midst of the greatest general trouble known to man.

The purpose of this meeting is to bring to the attention of the people of our city a real message of comfort, joy and happiness.

The speaker of the evening, W. F. Hudgings, is well qualified to discuss the subject as advertised and has had a wide range of experience in lecturing on Bible topics, in various parts of the United States.

I feel highly honored in the privilege that is mine in presenting to you on this occasion, the speaker of the evening, Mr. W. F. Hudgings, who will now address you on the topic, "THE COMING WORLD DICTATOR."

(See page 18 for synopsis of this address)

Another Truth-Hungry Heart Made Glad

The following encouraging letter is from a newly interested friend in Maine, who just recently has learned of God's great plan. Such letters as this make us realize all the more that the Lord would have us continue to "sow beside all waters" the precious seeds of truth, and not withhold our hand:

I wish to thank you very much for the free issues of THE DAWN which you have so kindly sent me. I have enjoyed them greatly and feel that I have derived much benefit from them, and am gladly enclosing One Dollar for a year's subscription.

I have also just recently finished reading "The Divine Plan of the Ages" which I consider a remarkable book. I wish to inquire if you can supply me with "Studies in the Scriptures" by Pastor Russell?

Will you also please send me one copy each of the following "free tracts"?

- Where are the Dead?
- Is the Soul Immortal?
- The End of the World Near.
- The Keys of Death and Hell.
- The Coming World Dictator.
- The Day Dawn.

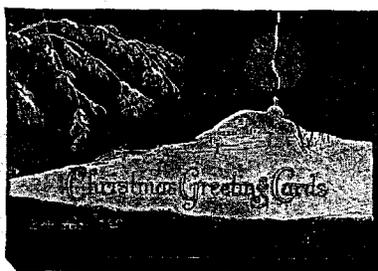
I thank you in advance for the information requested, and for the tracts, and assure you that I am anticipating with pleasure the regular visits of THE DAWN during the coming year.

THIS YEAR—SAVE TIME AND MONEY
You Need Not Search for Religious

Christmas Greeting Cards

Manufactured to sell for \$1.00—
See our reduced prices

This boxed assortment contains 24 cards and folders of various styles and sizes, including lithographed designs, die stamped, and cards with steel die text. Envelopes are supplied for all, some lined and some unlined. All cards and folders have exquisite designs, delightfully done in



colors. Supplied in attractive box with Christmas design in colors. We are happy to have found this assortment for you, as each card carries an appropriate Christian greeting—95 per cent of them bear Scripture text.

- Box of 24 cards, post paid..... 75 cents
- 5 or more boxes to one address, per box, post paid..60 cents
- Unboxed, per dozen, post paid.....30 cents

CARDS, MOTTOES, ETC.

Scripture Text Post Cards—We have secured some very appropriate, beautifully illustrated post cards containing well known precious Bible texts. Packet of 12 cards, post paid..... 25c

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

“BEHEADED FOR THE TESTIMONY OF JESUS”

(Excerpt from July 15, 1901 *Watch Tower*)

“And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God; . . . and they lived and reigned with Christ a thousand years.”—Revelation 20:4.

“ALL constituting the Kingdom class are here referred to as beheaded—every member of the glorified church must, eventually have this experience, whatever it signifies. But we reflect that our Lord was not beheaded and, so far as history shows, but few of the Lord’s saints from Pentecost to the present time, have died by decapitation. We are to remember, however, that this statement is from the symbolical book, and is therefore a figure of speech, a word-picture, and its meaning must be sought for accordingly.

“The apostle gives us the key, saying, ‘The head of every man is Christ; the head of the woman is the man; and the head of Christ is God.’ (1 Cor. 11:3.) As a woman who becomes a wife accepts her husband as the head of the family, so the church accepts Christ as its head, and each member of the church thus comes into relationship with the Lord as a member of His body—not the head; and all of these, to be acceptable as members of the figurative body of Christ, must be will-less, headless: their own wills must be surrendered, so that, like their Lord, they can say, ‘Not my will, but thine be done.’

“They must be headless in the sense of ignoring their own wills, being dead to self and actuated henceforth by the will of the head of the body, Christ Jesus. His will, His mind, His spirit, must dwell in each member of His body, the church. Thus, as the wife loses her own name, and accepts the name of her husband and his headship, so each member of the bride of Christ must lose his or her individuality in order to be accepted as the bride of Christ. It is this self-surrender to Christ on the part of His church that is represented in the symbolism of the text before us.

Complete Beheading Necessary

“One of the prime hindrances to Christian growth is a failure to discern the completeness of the sacrifice requisite in those who would be accounted as members of the elect church, the body of Christ. No one can be of this elect number, to reign with Christ in His Millennial Kingdom, who has not been thus beheaded. . .

“It is required of every one who would be counted in as a member of the true church that he should be not only beheaded (lose his self-will), but that he shall be united to the true Head of the church and recognize himself as a member of the true body of Christ. . .

“And this headless, or will-less condition is not merely a sentiment; it must be a reality so far as the new creature is concerned. All those who are really ‘members of the body of Christ’ must in their hearts reach that condition where they can say with the greatest sincerity of heart, The Lord’s

will be done, Teach me Thy will, O Lord. They must reach that attitude of relationship to Christ that will be continually seeking to know the will of the Head, and seeking to do it. True, the new creature must operate through the human organism; and the latter being imperfect through the fall, the result may frequently be an imperfect apprehension of the will of Christ, as well as an imperfect doing of that will. However, the imperfections of the flesh are not imputed against the new creature if the heart be loyal in seeking to know and seeking to do the will of Christ.

Loyalty to the Word

“‘The testimony of Jesus is the spirit of prophecy’; and the intimation is that it will be fidelity to this 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 to self and alive toward God through Jesus Christ. There is no intimation here of dependence upon sectarian arrangements and institutions; each ‘soul’ (individual) must be beheaded for himself, and must be individually united to Christ, the Head of the Church. There is no intimation of the acceptance of sects and parties. On the contrary, sectarianism, in every sense and degree, is opposed to the Scriptural arrangement of union, direct and complete, between the Lord and the individual alone.

“‘Dearly beloved, the time is short, the great prize we seek is near, the ‘mark’ or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord,—showing us that it means deadness to self. Shall we not each see by the grace of God that every other head and authority is completely cut off and cast aside, and that henceforth, as the apostle expressed it, ‘For me to live is Christ’—as a member of the body of Christ, guided by His will as discerned through His Word and providence and example? This is another picture of full completion of character-likeness to our Lord. Did He not fully give up His own headship, His own will, to the Father’s will? He surely did; and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the Kingdom.”