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The DAWN

A Herald of Christ's Presence



The DAWN

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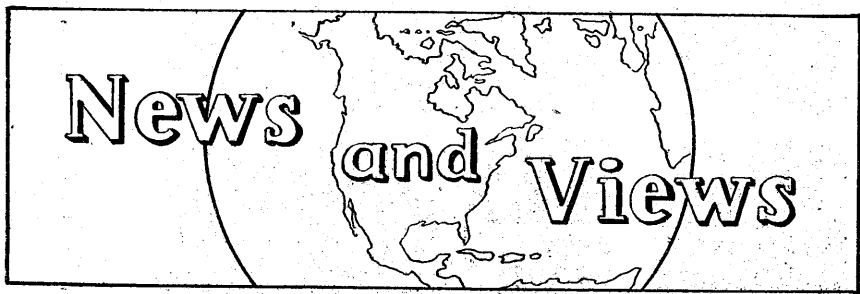
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Armageddon, Then World Peace

SATAN, we have learned from Jesus and the Apostle Paul, is the organizing genius of the world order of things which has existed since the flood of Noah's day. Jesus speaks of Satan as the "prince" of this world. Paul uses the same appellation, describing him as "the prince of the power of the air, the spirit [being] that now worketh in the children of disobedience." Satan's control has been accomplished through deception. He is known as "the father of lies," and is to be "bound" by the new King, Jesus Christ, in order that he may "deceive the nations no more."

In Revelation, the sixteenth chapter, under the symbols of a great battle and an earthquake—the greatest of all time—we have outlined the complete destruction of present institutions and organizations in the great demolition which must take place—the clearing of the ground, so to speak, before the establishment of the successor world government, Christ's kingdom. In the fulfilment of this prophetic picture the new government takes supervisory control of

the great conflict, directing the battle to "Armageddon," meaning the mountain or height of Megiddo or "mount of destruction." The opposing forces in this battle are the various groups and individuals of this world whose interests and claimed "rights" conflict.

According to this forecast of Revelation, the previous preparation for the conflict includes the gathering of "the kings of the earth and the whole world to the battle of the great day of God Almighty." Their interest in the conflict appears to be the determined effort to retain their advantages, their "right" to reign and rule over, and frequently to exploit, their fellow men.

The Scriptures tell us that this conflict is to go against the "kings." This term includes not only royalty, but also religious, financial and other mighty ones, together with their enormous "vested interests" in the world that has been established and governed by them for many centuries under the misleading deceptions and false theories of pride and selfishness, and which has falsely claimed the dis-

inction of being "Christendom," meaning Christ's kingdom.

The destructiveness of this battle to these established institutions is pictured in the latter part of this chapter sixteen as a great earthquake which progressively destroys, (1) the "cities [governments] of the nations," (2) Babylon, the great, but false, system of nominal Christianity, and (3) the mountains and islands, which, in Bible symbolism, we have learned, refer to earthly kingdoms and other political divisions.

When they are brought face to face with a conflict of such serious nature that they are in doubt as to the outcome, and fear its disastrous effects on human welfare and civilization, commentators of all shades of religious thought, and some with little or no understanding of the Book from which they are quoting, frequently refer to it as "the battle of Armageddon."

The great conflict described in Revelation fully deserves the awe and fear which it has aroused in the minds of men. In fact, the only ones who have been able with equanimity to view the approach of that final clash of human interests as we enter into its preliminary skirmishes are those who have placed themselves on the Lord's side, and to whom "the battle of the great day of God Almighty" is but another and a happy assurance that they are living in the most desirable and momentous period in the history of mankind since the fall in Eden; namely, the "great day of God Almighty."

It is that "day" for which God's

people have been waiting and hoping and praying for centuries. It is the day of which the prophets wrote long before the Christian era. It is the period of time to which the Apostle Peter refers when he exhorts the brethren of the early church that they should be "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat . . . the earth also and the works that are therein shall be burned up."—2 Peter 3:12, 10

Fire—Literal and Symbolic

There is much prophetic emphasis upon fire as the agency which would bring about the end of the world, or age. We recognize that primarily this is the symbolic "fire" of human passion. Yet, forty years ago Pastor Russell, considering the discovery of electricity and its great, but little understood power, suggested that electrical energy might also have an important part in the destruction of the "works" of the present imperfect "world" in the "day of God," in the beginning of which, he was convinced he was then living.

It has become a commonplace in recent months to speak of the destruction of human life on a scale which dwarfs our imagination, and strongholds formerly considered invulnerable, a protection from all known weapons, are now comparatively valueless! The destructive power against which no protection can be devised is atomic energy—electric power in the form of radio-

activity, producing blinding light above the brightness of the sun, intense, searing heat, and invisible rays which, painlessly, but certainly, destroy life.

In a recent issue of one of our popular magazines an article appeared claiming to give a resume of a report prepared by officers of the armed forces who had been assigned the task of considering all available data on the offensive use of atomic energy, and the steps this country should take for protection against it, etc. The report offered no hope unless world-wide co-operation could be secured for the control of atomic energy, and the prohibition of its application to purposes of destruction. If agreement along this line cannot be achieved, this writer says, the armed forces visualize a vast installation of underground bases with supplies of all kinds, including quantities of atomic bombs.

The report referred to is said to view as reasonably certain that all principal countries will have the secrets of atomic bomb-making within five to thirty years, and that the potential destructiveness of radio controlled bombs directed in quantity against this country would be so great as to cripple its productive capacity, destroy its cities, leaving millions of dead and other millions requiring hospitalization within the ruins, which could not be entered by survivors until the death-dealing radiations had abated. The writer referred to concludes his article in the following wistful, fearful, and, at the same time, warning tone:

"But one can have enough of any nightmare, no matter how accurately it may foretell a possible future. The foregoing is sufficient to convey the broad outlines of the alternative which we shall have to accept—and accept in our own lifetimes—if political defenses fail. It is hard to credit today, in this rich, easygoing country. Let the reader understand, however, that the security will not last if there is no assurance of world peace and world co-operation. And let the reader understand also that the picture which has been painted is not drawn from science fiction; on the contrary, it is based on the serious, informed and expert thinking of very hard-headed, highly trained men. When these facts are grasped, it is easy to see why the chosen experts of the General Staff, who must have had similar thoughts, reached their conclusion that 'the only sure defense of this country is now the political defense.'

"There is no satisfactory alternative to the political defense. For the military defense would require much more than heavy personal sacrifices by every American; it would require the sacrifice of principles which are the very flesh and blood and sinew of our society. No true democracy can maintain an immense and powerful armament in a state of twenty-four-hour alert for years and decades on end. No true democracy can confide to a single individual, the rocket controller, such responsibilities as would be his. No true democracy, and especially no American democracy, can base its international relations on a ruthless system of

power alliances. No true democracy can enforce military discipline among all its people, or suspend the right of freedom from search and seizure, or condemn by dictate all its great cities and bodily transplant their inhabitants to new homes. And these are only a few of the impossibilities with which the minimum military defense would relentlessly confront us.

"In truth, there is only one way to remove the obstacles to organization of such a military defense. The constant, aching, mounting fear, from which we shall all suffer, if sound political defenses are not constructed, may be expected to act as a sort of chemical solvent, attacking the very foundations of our state. Fear will poison the people, and its inevitable concomitants, mutual hatred and suspicion, will rapidly divide them. And thus, by painful stages, we shall sink into the mood which begets Fascism. That will make all possible. Once we have our own Belsens, our own Gestapo and our own Himmler, we shall be able to console ourselves for our relapse into ultimate barbarism with the happy thought that we are 50 per cent secure. It would be an unbearably bad bargain."

The writer then goes on to say that the only hope for future security lies in the "internationalization of atomic energy" and "making the United Nations a working world organization, capable of settling world problems by peaceful means." Rather a hopeless outlook when viewed in the light of human weakness and current moral decline. The **Manchester Guardian**

(England), in an editorial appearing in its issue of August 3, expresses a similar thought to the above. We quote:

"The only long peace the civilized world has known was imposed by Rome, which fought many wars and finally subjected all nations to itself. There are pessimists who believe we are moving to another situation of this sort and that we shall know peace only when one nation has gained domination over the rest. But as we may believe that seeking such a decision would this time mean the end of civilized living, the ensuing peace being enjoyed only by an impoverished remnant encamped in the ruins of what was, we are driven to look for mankind's need along another road. The alternative is world government, and the way to it is barred by national sovereignty, which at present refuses to limit its pretensions, though always in the past it has ended by seeking to enforce abroad that will which meets no obstacles at home."

Dr. Harold C. Urey, Nobel prize-winning scientist, is quoted in the **Herald Tribune** of August 18 as saying that it may be a "strict necessity" for the United States to wage war to control the world before others have the atomic bomb. He re-emphasized the viewpoint of most scientists that there is no defense against the atomic bomb, saying:

"There is no military defense against the atom bomb, and none is to be expected.

"It is impossible to prevent oth-

ers from discovering our secrets for themselves.

"Atom bombs can be made cheaply and in large numbers.

"If war breaks out again they will be used and they will destroy our civilization.

"Either the United States secures an adequate international control which will prevent all countries of the world from producing atomic weapons, and which may lead on to a complete control of war—or else we begin preparations immediately for the third world war, in which atom bombs will be used.

"There is no solution of this problem except the abolition of war."

God's Promises Give Hope

As an antidote for the hopelessness with which thinking men and women view the future, we turn to the prophecy of the Apostle Peter, which foretold these dark days of disaster to follow the laborious human effort which—working against great handicaps of ignorance, superstition and selfishness—has constructed the measure of order, liberty, and progress in the art of living which we call "the civilized world." There we find a silver lining to this dark cloud of fear and foreboding which is so rapidly obscuring the treasured hope of a world advancing to universal peace and prosperity. But the remedy is not of man's provision, nor of human vision or promise. The antidote for discouragement and fear is in the promises of God, as we read, "Nevertheless, we, according to his [God's] promise, look for new heavens and a new

earth, wherein dwelleth righteousness."—2 Peter 3:13

This is the same assurance voiced by Jesus when, in his great prophecy regarding the end of this age, he implied the development of powers so malevolent and so destructive that, "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:22) Evidently—from this and other prophecies relating to our day—it will be at the time of man's utter inability to ward off the impending destruction of all he holds dear, that the "shortening" of those days will take place.

When the "fire" of human selfishness—using for destructive purposes the great advancement in knowledge which has given to man the power of atomic energy—bids fair to consume the race, as well as the "works" he has constructed, then will that new government for which Christian people have long prayed take control and bring order out of confusion. "Thy kingdom come [the 'new heavens . . . wherein dwelleth righteousness'—the reign of Jesus Christ and his faithful followers]. Thy will be done in earth [the 'new earth,' or new society organized upon the cornerstone of reverence for God and his righteous laws]." "The fear [reverence] of the Lord is the beginning of wisdom!"—Psa. 111:10

But, we ask ourselves, have we any evidence that the development of atomic energy and its use in bombs has caused any considerable increase in reverence for God, any conviction that obedience to his

precepts is the solution for the problem of mutual destruction? That there is present in the world today an intense, paralyzing fear of what the future holds in view of this new means of destruction, there can be no doubt; nor can there be any doubt that this fear is present and magnified in ratio to the intelligence and knowledge of the individual. And, while it would be a grand result, and awaken a joy in which every right-minded person would share, if the demonstrations of nuclear energy given us thus far would convert men, inspire a reverence for God and the Bible, where do we have any such evidence?

On the contrary, there has been little attempt—at least, little if any reported in the press—to connect this momentous discovery with the prophecies of the Scriptures and thereby to impress upon the nations the claims of the Great Author to the allegiance and obedience of all men. Rather, the world seems to be content with the scientific aspects of this discovery, though not now accepting it as an evidence of man's great progress toward perfection, as some a generation ago were inclined to do when contemplating their strides from the simple scenes and aspects of civilization prior to the discovery and utilization of steam and electricity.

Today, instead, this discovery of greater import than any development of science in the history of the human race is prompting to the haunting fear that man is not prepared in his ethics and principles to make proper use of this new

discovery. This new product of scientific achievement instead of evoking any degree of pride and satisfaction, should be the occasion for humiliation and anxiety in recognition of the danger to which the race is even now exposed.

The prophecies of the Bible, in their marvelous advance record of every important detail of our day as well as the events of history, give us peace and understanding. In fact, genuine peace is dependent upon the understanding of these prophecies! There is no other source to which one can turn for rest of mind today, and for a vision of the future assuring a Power able to cope with the present situation in the world—yes, or any which may develop in the future.

Those prophecies have foretold the great increase of knowledge which would take place in the end of this age; the long reign of sin and death; Satan's rule over the human race through misleading them from knowledge of their great Creator, and substituting the principles of self-interest, greed, and fear for those of love, generosity, and confidence resulting from a knowledge of God's Word and an indwelling of his Spirit.

The prophecies have told us that in this end of the age, just prior to the establishment of Christ's kingdom, the world would be filled with violence and that this degeneration of human thought and behavior would be coincident with continued professions of faith in God and reverence for him. Note the Apostle Paul's words to Timothy concerning this evil day of unbelief:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5; Dan. 12:1; Matt. 24:21

With the deepest relief we note the assurance of our Lord in Matthew 24:21 that this greatest of all times of distress among men will never be repeated! Thank God, there is an end in sight! The more convinced we are that the present time of unprecedented trouble is the one foretold in the Scriptures, the more certain we can be, on the basis of the words of Jesus himself, that the climax is at hand! Yes, the Empire of Satan, world-wide, is to give place to the reign of Christ, when "they shall not hurt nor destroy in all my holy kingdom."—Isa. 11:9

And these wonderful prophecies give further details of what we may expect as this trouble progresses to its climax, and how that climax will be met so as to inspire faith in man, and cause him to lift his eyes from the terrifying exhibition of human depravity, and the ineptitude of human rulers in their efforts to bring about an order in which he can have confidence and peace. They tell us that the final exhibition of human depravity and selfishness affecting great masses of men will be in the vicinity of

Jerusalem, that when the Israelites have returned to their ancient land in large numbers and are prospering there and at peace, the cupidity of their fellow men will be aroused and they will seek to subject them again to their rule, to take captive, and to exploit.

Regathering and Trouble

From Ezekiel, chapters 38 and 39, Zechariah 14, and Jeremiah 30, we may gain a fair picture of what the future may hold as this time of trouble develops. In Jeremiah 30 we seem to have a picture of the regathering of Israelites to Palestine in a time of sore distress, such as the present. In Ezekiel we believe we have the divinely provided picture of the final attack on regathered Israel, and their deliverance by the miraculous intervention of God on their behalf.

In Zechariah 14 we have another picture of this final attack on Israel in their own land, and an intimation that the final overthrow of their enemies may involve the turning against themselves of a power which has now been discovered, and which may be referred to in those remarkable words: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the

hand of his neighbor, and his hand shall rise up against the hand of his neighbor."—Zech. 14:12, 13

How comforting is the immediate sequence to the foregoing prophecy, as recorded in verses sixteen to the end of the chapter! Note carefully that it is apparently immediately following this final affliction of Israel, regathered to their own land, that the Lord miraculously delivers them through the destruction of their enemies by means of weapons comparable only in their effects to the atomic bombs now possessed by man. Perhaps God will do this, as in the case of the Midianites, by turning the destructive forces of Israel's enemies against themselves.—Ezek. 38:21-23

Let us take a full measure of comfort and encouragement from the assurance of the Prophet Zechariah regarding all who are left of those who attempted the injury of Israel after they were regathered; and beyond that, his assurance that the conversion then accomplished will include "all the families of the earth"! We read:

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

Let us take courage from these assurances that "the Lord of hosts"

is interested in the Jews today. He has informed us in advance that their return to their own land, "a remnant," would be in a time of terrible distress, but that, notwithstanding all opposition, they would return. And let us thank God that Israel's return, its final persecution there, and miraculous deliverance, will be but the precursor of the extension of God's sway and power, backed by justice and love, over "all the families of the earth."

It is in that great convulsion in Palestine, following the return of Israel and their prosperous and peaceful establishment, when the Lord assumes his ancient role as the defender of his people and their avenger upon their enemies, that Israel will be re-converted, that God will be recognized in his true character—"sanctified" in the eyes of Israel, and later, in the eyes of understanding of all mankind! Then, we are told, they "shall look upon me whom they have pierced, and they shall mourn for him" as for their only son. (Zech. 12:9-11) Their long-looked-for Messiah, in the person of the Lord Jesus and his faithful church, will be recognized by them as Jehovah's instrumentality for the establishment of the Kingdom for which Christians pray. By accepting Jesus as their Redeemer as well as King, and obeying the laws of the divine kingdom, Israel can return to God's favor, and together with all nations who similarly must accept Christ in order to have God's favor, enjoy peace and life forever.

—Contributed



Tabernacle Shadows

NEW EDITION—CLOTH BOUND

TO those who know this book, its name, Tabernacle Shadows, is all that need be mentioned as a reminder of the beautiful truths it sets forth based upon the typical significance of Israel's tabernacle and its services. It is the ground work, in type, of the divine plan for reconciling a lost world. Your library of truth literature is not complete if it does not contain Tabernacle Shadows.

First published more than fifty years ago, Tabernacle Shadows has gone through edition after edition; but never until now has it appeared in anything except a paper binding. But we felt that the valuable subject matter of Tabernacle Shadows well deserved being graced in cloth binding, gold stamped, and this is what we have done; which, together with an excellent quality of paper, makes this what we believe to be the most attractive and most durable edition of Tabernacle Shadows ever published. We are proud of it, and know you will be. Yes, you will want a copy, for your present one is probably well worn. And anyway, you will want this library edition for your bookcase.

Another feature of this cloth bound edition of Tabernacle Shadows is that a number of blank pages for notes follow each chapter. This is an excellent feature when the book is used in Berean Studies. Fifty cents each, postpaid. Usual discount when ordered in quantities by class secretaries or stockkeepers.

THE DAWN

East Rutherford

NEW JERSEY

Five Minute Programs

BROADCAST SCHEDULE

ATLANTIC TIME

Sydney, N. S.

EASTERN TIME

Brockville, Ont.

Sault Ste. Marie, Ont.

Sherbrooke, Que.

Stratford, Ont.

Wingham, Ont.

STA. KC. A.M.

CJCB 1270 9:55

STA. KC. A.M.

CFJM 1450 9:05

CJIC 1490 9:05

CKTS 1240 9:55

CJCS 1240 9:30

CKNX 920 9:10

MOUNTAIN TIME

Calgary, Alta.

Moose Jaw, Sask.

Prince Albert, Sask.

PACIFIC TIME

Nelson, B. C.

Vancouver, B. C.

STA. KC. A.M.

CJCJ 1230 10:00

CHAB 800 9:25

> > P.M.

CKBI 900 12:15

STA. KC. A.M.

CKLN 1240 10:25

CKMO 1410 9:25

The Bible Answers



Facts Vs. Superstition

¶ Frank, do you think the Bible is difficult to understand?

¶ No, Ernest, not if we study it as we should.

¶ Why is it, then, that so many people say they can't understand the Bible? Is it because they don't try?

¶ One reason is that in our study of the sacred Word we often make the mistake of trying to harmonize it with pre-conceived notions of our own, or of others, many of which are, in reality, nothing more than superstitions that have been handed down to us from the Dark Ages. The accumulated mists of superstition have, in fact, caused many to lose faith in the good old Book. They have realized that the superstitions were not worthy of consideration, and believing them to be taught in the Bible, hence have discarded it as being unworthy of serious consideration.

¶ That being true, it seems to me it is quite important for all of us to separate the facts of the Scriptures from the superstitions of the Dark Ages, if we expect to get the greatest blessing from our study of God's Word. . . . What do you say if we do a little checking along

this line, beginning with the opening chapters of the Bible? Just what IS the Bible story of man when it is stripped of superstition and mere human assumption?

¶ Well Ernest, according to the Bible, God created the first human pair from the dust of the ground. This is scientifically correct, for all of the chemical elements of the human organism are found in the earth.

¶ But, Frank, is it reasonable to suppose that God created only this one pair of human beings? Is this truly a scientific explanation of the origin of man?

¶ Yes, Ernest, it is. The present population of the earth suggests it. Everybody knows that the human race has been steadily increasing in numbers during the entire period of known history. Think of what the population of Europe would be today had not America been discovered five centuries ago! Now it doesn't take any extraordinary intelligence or faith, either, to determine that if we begin with the present ratio of increase in population, and inversely figure the constant decrease back through the centuries, we shall eventually

reach the point where there will be found but a single pair. And this we find to be at just about the time, when according to the Bible, man was created.

¶ That IS a good point, Frank, and besides, there is the fact of recent archaeological discoveries which are revealing that man, at the very dawn of history, had a higher civilization than in later times. This also, it seems to me, constitutes good circumstantial evidence in favor of the Garden of Eden story of Genesis. But Frank, what about the story of the Garden of Eden, and Mother Eve's creation?

¶ Ernest, the Bible account of those details is very reasonable. It tells us that man was first created, but that no helpmate was found for him. Then Eve was created. And the method is not unthinkable. If God had the power to create Adam, surely the detail of removing one of his ribs, and from it producing a woman, would be an easy task for such a Creator, if he chose to adopt such a procedure. And then there was that wonderful garden home that God provided for his perfect human creation. Surely there is nothing unreasonable in supposing that God, after creating man, would provide a suitable home for him! Why should anyone make light of such a story? It is the superstitious ideas that have been added to the Adam and Eve story that have caused so many to lose faith in it.

¶ For example?

¶ Well, the Book of Genesis reveals that God created human be-

ings to live right here on the earth. Their commission was to multiply and fill the earth.

¶ But Frank, isn't that what everybody believes?

¶ To some extent, possibly, but one of the superstitions that has come down to us from the Dark Ages is that the earth is intended merely to be a temporary abiding place for man—that he leaves here after a little while, for unknown destinations such as hell, purgatory, the "happy hunting ground," or what have you? Now if we separate these superstitions from what the Bible really teaches then we discover that the Genesis story of creation is reasonable.

¶ Very well, Frank. Let us suppose, for the time being, that the divine purpose to have the earth filled and developed by man had been accomplished, just as God commanded, how would that have worked out? It would mean that the human family, gradually increasing in number, would soon have found that the Garden of Eden was too small, and that it would be necessary to extend its borders. This happy expansion would continue until the earth would have been filled with perfect human creatures, and the earth itself one vast and beautiful Garden of Eden. Isn't that right?

¶ Yes, Ernest, that's right.

¶ But Frank, we all know that it hasn't worked out that way. Does that mean that after all the biblical viewpoint is NOT true to facts, hence not reliable?

¶ The Bible account of why mat-

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME

St. John's, N. F. (Thurs.) VOCM 1006 9:00

STA. KC. P.M.

VOCM 1006 9:00

Wausau, Wis. (Sat.)

Winnipeg, Man.

WSAU 1400 2:30

CKRC 630 12:15

ATLANTIC TIME

Moncton, N. B.

Windsor, N. S.

STA. KC. A.M.

CKCW 1400 10:30

CFAB 1450 10:30

EASTERN TIME

Akron, Ohio

Augusta, Ga.

Baltimore, Md.

Bay City, Mich.

Binghamton, N. Y.

Columbus, Ohio

High Point, N. C.

Lawrence, Mass.

Ocala, Fla.

Owen Sound, Ont.

Philadelphia, Pa.

Pittsburgh, Pa.

Toronto, Ont.

STA. KC. A.M.

WADC 1350 9:45

WGAC 1240 10:15

WFBR 1300 9:15

WBCM 1440 10:00

WNBF 1290 10:00

WHKC 610 12M

WMFR 1230 9:15

WLAW 680 10:45

WTMC 1490 10:00

CFOS 1470 9:45

WIP 610 9:30

WWSW 1490 9:45

CHUM 1050 9:45

>> P.M.

Dayton, Ohio

Detroit-Windsor (Sat.)

Grand Rapids, (Thurs.)

Jacksonville, Fla.

WHIO 1290 12:30

CKLW 800 5:15

WLAV 1340 10:00

WJHP 1320 12:15

CENTRAL TIME

Anderson, Ind.

Chicago, Ill.

Clinton, Iowa

Dallas, Texas

Fergus Falls, Minn.

Grand Forks, N. D.

Hastings, Nebr.

Knoxville, Tenn.

Laredo, Tex.

Louisville, Ky.

Medford, Wis. (Wed.)

Minneapolis, Minn.

St. Louis, Mo.

San Antonio, Tex.

Shenandoah, Iowa

Wichita Falls, Tex.

STA. KC. A.M.

WHBU 1240 11:45

WAAF 950 9:45

KROS 1340 9:45

KSKY 660 9:30

KGDE 1230 9:45

KILO 1440 9:15

KHAS 1230 11:30

WBIR 1240 8:45

KPAB 1490 9:30

WGRC 1370 8:45

WIGM 1500 9:45

WTCN 1280 9:15

KXOK 630 10:00

KMAC 1240 9:30

KMA 960 9:15

KWFT 620 8:30

>> P.M.

Albany, Georgia

WALB 1590 12:15

MOUNTAIN TIME

Bisbee, Ariz.

Globe, Ariz. (Sat.)

Phoenix, Ariz.

Prescott, Ariz. (Sat.)

Safford, Ariz. (Sat.)

Tucson, Ariz.

Wallace, Idaho

Yuma, Ariz. (Sat.)

STA. KC. A.M.

KSUN 1230 10:00

KWJB 1240 8:45

KPHO 1230 9:45

KYCA 1490 8:45

KGLU 1450 8:45

KVOA 1290 8:45

KWAL 1450 10:15

KYUM 1240 9:00

>> P.M.

Kalispell, Mont.

Mandan, N. D.

Nampa, Idaho (Wed.)

KGEZ 1460 4:45

KGCU 1270 12:45

KFXD 1230 9:30

PACIFIC TIME

Berkeley, Calif.

Brawley, Calif. (Sat.)

Brawley, Calif.

Chilliwack, B. C.

Indio, Calif. (Sat.)

Indio, Calif.

Kelowna, B. C.

Long Beach, Calif.

Riverside, Calif. (Sat.)

San Diego, Calif.

Seattle, Wash.

Stockton, Calif.

The Dalles, Ore.

Vancouver, B. C.

Vancouver, Wash.

Victoria, B. C.

Wenatchee, Wash.

STA. KC. A.M.

KRE 1400 9:05

KROP 1300 12:45

KROP 1300 9:15

CHWK 1340 10:15

KREO 1400 12:45

KREO 1400 9:15

CKOV 630 9:00

KGER 1390 8:45

KPRO 1440 12:45

KFMB 1450 9:45

KJR 1000 8:00

KGDM 1140 9:30

KODL 1230 9:15

CKMO 1410 10:30

KVAN 910 9:15

CJVI 900 10:00

KPQ 560 8:45

>> P.M.

Albany, Ore.

Riverside, Calif.

Seattle, Wash. (Mon.)

KWIL 1240 5:15

KPRO 1440 10:15

KJR 1000 11:45

POLISH BROADCASTS

Ashtabula, Ohio

Boston, Mass.

Chicago, Ill.

Niagara Falls, N. Y.

Springfield, Mass.

Stevens Point, Wis.

WICA 8:45 a.m.

WORL 10:30 a.m.

WGES 8:45 a.m.

WHLD 9:45 a.m.

WSPR 10:00 a.m.

WFHR 10:30 a.m.

ters did not turn out that way is indeed very reasonable, Ernest. The Bible reveals, in fact, that God's original purpose in the creation of man, which is that he shall live happily upon the earth forever, is yet to be realized, through the divine program of redemption and restoration. Can you imagine anything illogical or wrong with a program of this kind?

¶ Of course not, Frank! But it is difficult to visualize the grandeur of it all. To do so, it is necessary to rid our minds of all the terrible pictures of suffering and want that now loom up before us.

¶ Ernest, suffering would have been unknown had man remained in harmony with his Creator.

¶ And what about death? Did not that also come into the world as a result of sin?

¶ That's right, Ernest. Death would have been an unknown experience to the human race, but for disobedience to divine law. And this viewpoint is scientific. Modern science admits even now that living cells might be able to reproduce themselves indefinitely if given a perfect environment. The human race would have had a perfect environment, and perfect food also, had the Garden of Eden conditions continued. And more important than this, man would have enjoyed the favor of God which would have perpetuated his life forever.

¶ That, of course, would suit everybody, but why waste time thinking about something which, if it ever were a possibility has been lost forever?

¶ Ernest, that possibility is not lost forever! As I have already said, the divine program of redemption and restoration through Christ guarantees that that which might have been is yet to be. This is the melodious theme song of the Scriptures. The full restoration of the human race to a state of perfect health, happiness and everlasting life, in a world-wide Edenic home, is the scripturally declared purpose of God.

¶ Well, Frank, that IS reasonable! If God created the earth for man, and man for the earth, it would be illogical to suppose that he would permit opposing forces of deception and rebellion to thwart forever his loving designs; or that He would be forced to adopt some alternative arrangement in order to salvage a few of his human subjects by transferring them to another state of life. Just the same, though, is it not true that the Scriptures hold out the hope of a heavenly reward for Christians? Surely that is not just a superstitious notion, is it?

¶ No, Ernest, that is not superstition. But what we have overlooked in the past is the fact that the spiritual, or heavenly, promises of the Bible, are not given to all mankind.

¶ In other words, God's heavenly promises do not represent a substitute arrangement whereby he hopes to save a few of the sinful race.

¶ You have the thought, Ernest. God's plan is to restore the fallen race to its lost condition of perfection upon the earth. This restora-

tion program is to be accomplished during, and as a result of, the establishment of Christ's Kingdom upon the earth. In order to accomplish this great project of restoration, both Jesus and his church are exalted to a very high position of both nature and glory. The work of true Christianity thus far has been merely that of calling and preparing the followers of Jesus to be joint-heirs with him in this great future work of restoration. From this standpoint we can see, as the Scriptures clearly reveal that the call and development of the church of Christ during this age is not the sole objective of God's plan, but merely a preparatory step toward the accomplishment of the divine purpose to restore the human race to live happily and contentedly upon the earth.

¶ Frank, when will God's reconstruction program be inaugurated?

¶ According to the Scriptures, that is the work which is to follow the second coming of Christ. The Apostle Peter describes that divine program as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

¶ Frank, that certainly is an all-comprehensive promise, isn't it?—the "restitution of all things." That certainly doesn't leave any doubt as to the world-wide blessings

which will come to the human race as a result of Christ's second advent. But what a different sequel that is to the second coming of Christ than the traditional "crack-of-doom" that was supposed to follow his return.

¶ Quite different, indeed, Ernest! Here again is the necessity of separating the facts of the Scriptures from the superstitions of the Dark Ages, if we are to understand and appreciate the wonderful promises of God.

¶ But Frank, getting back to the thought of superstitions versus the Bible—what about the account in the Book of Genesis concerning the serpent which deceived Mother Eve?

¶ Sorry, Ernest, our time is up now. But if you really want to learn the difference between superstition and the Bible, I would suggest that you read the booklet entitled, GOD AND REASON. That booklet follows through from creation to paradise restored. It shows at every step of the way how reasonable the Bible is when viewed in harmony with the plan of God which it reveals. Anyone who wishes to know the difference between superstition and the truth of the Bible should read the booklet, God and Reason.

¶ Frank! I have a copy.

GOD AND REASON—A vest-pocket booklet of 128 pages is an up-to-date treatise of many outstanding doctrines of the Bible, and also of the prophecies relating to our times. Paper bound, 5 cents.

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—In the epistle to the Hebrews we are given the definition of Christian "faith." Can you quote it?

2—Is faith important in a Christian's life? Quote a Scripture text to support answer.

3—Can you differentiate between "faith" and "credulity."

4—1 Thessalonians 5:21 reads, "Prove all things; hold fast that which is good." To whom does this apply?

5—Is it possible for one to be a victorious Christian without the quality of faith? Substantiate by scriptural citation.

6—In the Gospel account of Jesus calming the storm on the Sea of Galilee, we are told that the disciples in great fear awoke the Master and said, "Lord save us: we perish." (a) What was our Lord's reply? (b) What lesson can we learn from this experience?

7—The majority of the children of Israel were not benefited when the Gospel was preached to them at the first advent. (a) Why did the gospel not profit them? (b) What lesson can we learn from this?

8—Jesus said (Matthew 8:10), "Verily I say unto you, I have not found so great faith, no, not in Is-

rael." To whom was he referring?

9—Complete this text, "So then faith cometh by hearing, . . ."

10—Name two heathen women of the Old Testament whom God blessed because of their faith?

11—In Ephesians 6:10-18, the Apostle Paul exhorts his Christian brethren to "put on the whole armor of God." In this figurative expression, what part of the armor was used to represent our faith?

12—Is faith alone all that is necessary to be a victorious Christian? If not, what else is necessary? Quote scriptural proof.

13—The Bible clearly states that belief in Christ is necessary to our salvation.—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) What then is the hope of salvation to the faithful men and women who lived before Christ died for them? What scriptural proof can you give?

14—"Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10) What is this "crown of life" promised to the faithful Christian of the Gospel age?



(Answers on page 60)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

The Christian Life

The Song of Moses and the Lamb

REVELATION, chapter fifteen, has for many years been recognized as containing a prophecy regarding the true church under the symbol of God's temple in heaven. For many years present truth journals have carried an epitome of Christian doctrine, under the caption, "To Us the Scriptures Clearly Teach." It is now carried on the outside back cover of *The Dawn*. The second paragraph, supported by the reference, Revelation 15:5-8, describes the development of faithful followers of Jesus into his character likeness, their participation in the "first resurrection," and their exaltation as the antitypical temple, to be "the meeting place between God and men throughout the millennium."

The setting of this chapter is indicated by the events of chapter fourteen. The fourteenth chapter evidently marks the beginning of a new section in the Revelation narrative of the history of the church of Christ. It has been interpreted as the out-

line, in symbols, of the events of the end period of the age—the period Jesus referred to when he said, "The harvest is the end of the world [age]."—Matt. 13:39

Chapter fourteen relates to events which many of us have witnessed namely, (1) recognition of the fact that the true church of Christ is a distinct and separate company, and consists of a definite number, 144,000; (2) a world-wide proclamation of "the everlasting Gospel"; (3) recognition that the hour of God's judgment has come; that it begins at the professing, but apostate church, whose rise and misdeeds the previous chapter has portrayed; and (4) the call to come out of Babylon, and that now—since "the hour of His judgment is come"—any who associate themselves with, and support this false religious system, will share in her judgment and plagues.

Chapters fifteen to nineteen may be considered detailed pictures of these same events de-

scribed in the general picture of chapter fourteen. Outstanding in the chapter under consideration—the fifteenth—are two remarkable points: (1) the temple is opened in heaven, and the ark may be seen (see also Revelation 11:19); but the temple is not yet open for men to enter until (2) seven vials, containing the seven last plagues, are poured out.

This separation into two general lines of thought is also illustrated in the statement of the principal activities of the seven angels and the singing of those who have overcome the beast and his image. First, a song of praise; and second, the seven angels receive, and pour out, the contents of seven golden vials upon various elements of Christendom.—The seventh of these plagues ushers in the greatest earthquake of all time, the sixth having poured his vial upon the great river Euphrates, resulting in the “battle of Armageddon.”—Chapter 16

Many of the symbols of Revelation find their counterpart, or type, in the records of the Old Testament; and this is undoubtedly true with respect to the events pictured in this chapter. Turning to the record of the construction of Solomon’s temple and its dedication, in II Chronicles, chapters 2 to 7, we find that

it throws a flood of light upon the symbols of this chapter.

DEAD IN CHRIST RAISED

An interesting thought suggested by a study of the construction of Solomon’s temple is that the faithful saints who are to constitute the members of the true “temple” class (I Peter 2:4-6), are raised in their new spiritual bodies at the beginning of the “harvest” period—at the beginning of the time in which the saints in the flesh have been given an understanding of the period in which they are living.

Those members still in the flesh have been informed that the “hour of His judgment is come,” and have received such thorough knowledge of the divine plan of the ages that they can declare the “everlasting Gospel” of God’s gracious purpose to “bless all the families of the earth” in the “times of restitution” to follow this Gospel age.—Rev. 14:6-11; Gen. 12:3; Gal. 3:8, 16, 29; Acts 3:19-21

How perfectly the dedication of Solomon’s temple about a month before it was completed pictures the resurrection of the saints—the antitypical “temple” class—while some of their number remain in the flesh. (I Kings 6:38; II Chron. 7:10) These, we have learned, will, as their in-

dividual course is finished, be "changed in a moment," "be caught up together with them [the risen saints] in the clouds [of trouble], to meet the Lord in the air," as the Apostle Paul foresaw.—I Cor. 15:51, 52; I Thess. 4:15-17

The Revelator also mentions the saints still in the flesh at this time. They are referred to in "a voice from heaven, saying, . . . Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their [sacrificing] labors; and their works [of serving God and his cause and his people] do follow them."—Rev. 14:13

In the dedication of Solomon's temple we find a number of details corresponding to the description of its antitype in Revelation, chapter 15. The account is found in II Chronicles, chapter five. When the time arrived, the priests brought in the ark, which had previously been housed in the tabernacle, and carried about in the forty-year wilderness journey, during the period of the Judges, and in the development of the kingdom of Israel to the zenith of its glory under King Solomon.

The ark evidently represents The Christ in glory. See Colossians 2:2,3. It was brought into the most holy of the temple—a

room in all its dimensions twice the size of the most holy of the tabernacle of the wilderness. Its place was before the two enormous cherubim, whose outstretched wings reached entirely across the thirty-foot-wide end of the most holy. The staves by which it had been carried by the priests from place to place in their journeys were "drawn out" so that they couldn't be seen from a distance. This implied that there would be no more need for them as a means of transporting the ark, for it had now reached its final abode and resting place.

In the antitype, those saints yet in the flesh—in the "court" where sacrifice is offered, and in the "holy" where incense is offered—can "see" by faith the antitypical ark, the risen saints, in their glorious abode. From their vantage point they cannot see the "staves," yet they know about them and that there will be no further need for them, the long journey of the true church of Christ having come to an end, the "end," or harvest, of the age having been reached, and the vast majority of the temple class having been raised "in glory."

THE SONG OF MOSES

After the priests had placed the ark in position, overshadowed, "covered" by the out-

spread wings of the two cherubim, they came out of the most holy apartment. They gathered at the south end of the court, beside the altar of sacrifice. In that immediate vicinity was the great laver at which the priests washed. There they were joined by Levites, singers. The one hundred and twenty priests with trumpets, and the singers, "were as one." They sang a song, a hymn, to God—the song of Moses—saying, "For he is good; for his mercy endureth forever."
—II Chron. 5:11-13

The account in Chronicles does not speak of this hymn as the song of Moses. But it is a portion of the declaration which God made to Moses, and in various forms and portions is repeated by the prophets and psalmists so frequently that it has been aptly called "The Refrain of the Bible." We recall the circumstances, recorded in Exodus 33:18 to 34:8. Moses had been given a marvelous demonstration of God's power in the plagues upon the Egyptians; the deliverance of Israel through the Red Sea; the miraculous provision of food and drink for the people; and, finally, the mighty convulsion of nature at Mt. Sinai.

GOD'S GLORY

But Moses felt that notwithstanding all of these many and

diversified illustrations of God's infinite power, he had yet to behold Jehovah's "glory." And so he presented his bold and urgent request, saying, "I beseech thee, shew me thy glory." To this request of his faithful servant God partly acceded. He could not for Moses' own sake, open his servant's eyes to see the divine spiritual body, and so he explained to Moses, "For there shall no man see me, and live." We are told by Paul that God dwells "in the light which no man can approach unto." So God merely enabled Moses to discern, in a measure, his glorious presence.
—I Tim. 6:16

But in that marvelous moment when God "passed by before him," he proclaimed his "glory"—the glory of the perfect character and principles of the almighty Creator of heaven and earth and all things. Many important proclamations have been issued by earth's rulers, but never such a proclamation as this; never one of such grandeur, such far-reaching import; never one affecting the welfare and destiny of every member of the human family! Let us repeat the proclamation:

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and

abundant in goodness and truth, keeping mercy for thousands [of generations—'His mercy endureth forever'], forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation [instead of exacting the full penalty from the sinner himself, which might have extinguished the race. God has permitted sin to find its penalty and retribution in progressive generations]."—Exodus 34:6, 7

Properly awed by the majestic Presence, and the proclamation revealing the "name," the "glory," the character of God, Moses "made haste, and bowed his head toward the earth, and worshiped." (Exodus 34:8) Well may every intelligent creature do likewise in contemplation of that scene and message.

But Moses was not slow to make use of this new revelation of God's character, which he had so earnestly sought. In Numbers, chapter 14, we find him interceding for the faithless and rebellious nation, which had refused to proceed to the occupation of the land of promise. There, probably as a test and demonstration of the grandeur of Moses' character God proposed

to destroy the rebellious nation; and "make of thee [Moses] a greater nation and mightier than they." (verse 12) Note how well Moses had apprehended the truth of God's character, and how fully in accord with it his own disposition and character had been reconciled. His reply is given in verses 13-19, and the Lord's response in verse 20.

We are particularly interested in Moses' reference to that wonderful proclamation: "And now, I beseech thee, let the power of my Lord be great, *according as thou hast spoken*, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy."

It is this same theme; namely, that God is good, merciful, just, abundant in mercy and truth, that runs through the Old Testament. Portions of that famous proclamation to Moses can be found in many places. For example, Psalm 103:8, 17; Joel 2:13; II Chronicles 30:9; Nehemiah 9:17, 31; Jonah 4:2. And it is this that we find to be the theme of those priests and Levites in their song at the dedication of Solomon's temple as mentioned foregoing—"For he is good; for his mercy endureth forever."

The acceptance of the temple

was indicated by the "cloud" with which it was filled when this anthem of praise was being sung: "For the glory of the Lord had filled the house of God." This representation of Jehovah was a darkness so intense that the priests could not enter and engage in their ministry therein until the cloud lifted. Note Solomon's explanation; his joyous recollection that God had "said that he would dwell in the thick darkness." He now had the assurance that God was willing to accept and use this temple as a place for dispensing his blessings to Israel, and so "the king turned his face, and blessed the whole congregation of Israel."—II Chron. 5:13, 14; 6:1-3

PRAYER OF DEDICATION

Immediately following, in chapter six, we have the prayer of dedication in which Solomon recounts his expectations and longings that this temple will be recognized and used by Israel as a constant reminder of their allegiance to Jehovah; and that, whatever their problem, or error, or distress they will turn toward this house where God has placed his name and instituted a means of reconciliation and mercy.

The typical nature of this entire arrangement, to be fulfilled on a far grander scale when the

true temple is complete and functioning for the eternal reconciliation of all mankind, gives special significance to the details of Solomon's prayer. In it he contemplates trial and test of the sincerity and truthfulness of witnesses; and requests that God will judge "by requiring the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness." (II Chron. 6:23) He anticipates that Israel will sin, and that God will use other nations as his agents for their chastisement; that for the same cause they may be taken captive, they may suffer from droughts, pestilence, mildew, locusts, caterpillars, etc.

Solomon summarizes his entreaty for Israel, saying that when they turn toward this temple and repent, "Then hear thou from heaven thy dwelling place [the temple, Solomon recognized, was only a place where God had agreed to 'put his name' (II Chron. 6:18-20)], and forgive, and render unto every man according unto all his ways, whose heart thou knowest. . . . that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers."—II Chron. 6:30, 31

Nor were the blessings of this

typical arrangement intended only for the natural children of Israel, as this further quotation from Solomon's prayer clearly indicates: "Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth on thee for; that *all the people of the earth* may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name."—II Chron. 6:32, 33

FIRE FROM HEAVEN

The final events of the dedication included a further miraculous demonstration of God's acceptance. At the conclusion of Solomon's prayer, we are told that "the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. . . . And when *all the children of Israel* saw how the fire came down, and the glory of the Lord upon the house, *they* bowed themselves with their faces to the ground upon the pavement, and worshiped, and

praised the Lord, saying, For he is good; for his mercy endureth forever."—II Chron. 7:1-3

The glory of the Lord still filled the house. The priests could not yet enter to minister there; but now, when the divine acceptance of the burnt offering and sacrifices is manifest to them, the people of Israel join in the same hymn of praise previously sung by the priests and Levites—the "Song of Moses"; the "Refrain of the Bible."

Turning now to Revelation, chapter fifteen, we perceive a marvelous correspondence to these details in connection with the dedication of Solomon's typical temple—so remarkable a correspondence that the conclusion seems fully justified that we are living in the period of time and witnessing the events connected with the dedication of the true temple. We have long believed, on the basis of many prophecies, that the temple class is nearly complete, just as Solomon's temple was nearly, but not quite, complete when it was dedicated with those ceremonies and demonstrations of God's acceptance.

We see, too, that the saints who "remain [in the flesh] unto the coming of the Lord," have been in the court of sacrifice, close by the altar; they have been standing by the antitypical

"sea," the contents now mingled with the "fire" of God's judgments in the "day of wrath." And they, too, have been singing a song. Their song has been the same as that of the typical priests and Levites—the "Song of Moses"—but now with an added theme, "The Song of the Lamb."

THE "SONG" TODAY

Have we heard that song, and participated in it? Yes, it is what we speak of as "the divine plan of the ages"—"present truth." This great enlightenment upon God's character and plan, the essence of the Law of Moses, and the Gospel of Jesus Christ, has "put a new song in our mouth, even praise unto our God."—Psalm 40:3

And, as in the type, so in the antitype today, these saintly singers anticipate a great addition to the number who will join in this "Song of Moses, . . . and the Song of the Lamb"—not immediately, but as soon as the meaning of these dark days of trouble through which the world is passing, is recognized. And so they sing, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for *all nations* shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:4

Another picture of the glori-

ous outcome of God's plan for the blessing of all his creatures is given us in the fourth and fifth chapters of Revelation. It presents a spectacle far more magnificent than the dedication of Solomon's temple. It includes the exaltation of the church, the true temple, and following that, the reconciliation of the world of mankind. But it also contains details not directly related to these, and presents in a glorious drama the full accomplishment of what Paul speaks of as "the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:9, 10

The scene is the glorious presence of Jehovah. The period of time is a span of 3,000 years, or more. The Lamb, recently "slain," now also, "the Lion of the tribe of Judah," has taken the sealed scroll. He has become the Executor of God's program for human reconciliation and recovery. A hymn of praise is heard, called a "new song": "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us [*Sinaitic MS. them*] to God by thy blood out

of every kindred, and tongue, and people, and nation; and hast made us [*Sinaitic MS*, them] unto our God kings and priests: and we [*Sinaitic MS*, they] shall reign on the earth."

And then "the voice of many angels" was heard and the anthem swells to a resounding, full chorus. "And every creature

which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him [God] that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:13

—Contributed



Weekly Prayer Meeting Texts

OCTOBER 3—"Great peace have they which love Thy law, and nothing shall offend them."—Psalm 119:165 (Z. '04-24. Hymn 99)

OCTOBER 10—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him."—Colossians 3:9, 10 (Z. '04-25. Hymn 82)

OCTOBER 17—"He shall cover thee with His feathers, and under His wings shalt thou trust."—Psalm 91:4 (Z. '04-75. Hymn 120)

OCTOBER 24—"And as they led Him away, they laid hold upon one Simon, and on him they laid the cross, that he might bear it after Jesus."—Luke 23:26 (Z. '04-155. Hymn 168)

OCTOBER 31—"Because Thy lovingkindness [favor] is better than life, my lips shall praise Thee."—Psalm 63:3 (Z. '01-246. Hymn 129)

*Leaning on Him, make with reverent meekness
His own thy will,
And with strength from Him shall thy utter weakness
Life's task fulfill.*

Courageous Dealing

"Deal courageously, and the Lord will be with the good."

—2 CHRONICLES 19:11



HERE is a divine oversight of the affairs of those who serve God recognized here, and a divine blessing may be expected eventually upon all who deal justly. All heathen religions, as well as the Christian religion—the religion of the Bible—incline to lead the devotee to expect divine blessings. But no other religion sets forth, as does the Bible, a just God. No other religions are founded on the principle of justice. This is one reason why the Bible has had potent influence for liberty. Wherever it has gone, it has been "liberty enlightening the world."

There is no partiality with the Creator—no class distinction with him—neither high nor low, rich nor poor, noble nor peasant. It is for this reason that when the teachings of the Lord were before the Israelites they were a liberty-loving people. In proportion as they fell into idolatry, they lost this spirit.

Bible Brings Liberty

With the spirit of liberty, of course, will go the spirit of heroism. Therefore the Bible is the source of the valiant qualities of the early church in their withstanding persecution. Later on, when human traditions and heathen philosophies were heeded in-

stead of the writings of Jesus and the apostles and prophets, the spirit of subjection, the spirit of slavery, the spirit of fear, the spirit of ignorance, proportionately prevailed, and brought on the Dark Ages. With the blessed influence which comes from the Word of God, we see, since the time of the Reformation, the spirit of liberty more manifest. Wherever the Bible has gone, the spirit of liberty has gone. Wherever the Bible has not gone, the spirit of liberty has not prevailed.

Witness, too, the so-called Christian countries where the Bible has been ignored—Russia, Spain, Portugal, and large districts of France, Poland, etc. Wherever the Bible is, liberty is more and more manifest. Even where the people do not recognize the Bible, the spirit of its teachings has had its effect. There is something of a realization that all are of one flesh and blood, one common brotherhood. God created of one blood all people that dwell upon the face of the whole earth. (Acts 17:26) There are, of course, advantages in the way of birth, education, etc. Various circumstances affect conditions. But all mankind are responsible to the Creator, who is the great Judge over all. He is to be looked to as the One who will give rewards and punishments.

Dealings Under Law Covenant

Our text gives the words of the great king of Judah who became a reformer. He found that various degrees of injustice had crept into the customs of the people under the previous kings. In appointing officers and judges, King Jehoshaphat exhorted them to give their opinion according to the principles of justice. He said, "Deal courageously, and the Lord will be with the good." The Lord would bless those who would be faithful. The Lord would be with the good work that they would do, if they would do it faithfully.

We are to remember that there was a special arrangement existing between God and the people of Israel. Under that arrangement the Lord was to bless them in proportion as they were loyal to him and to the principles of his government. We are not, therefore, to apply these words indiscriminately to other nations, if some in other nations had attempted some kind of reform. God was not undertaking to deal with other nations at that time. He was letting them get a general lesson under their own supervision.

Text Not Applicable to Nations Today

God intervened only where it would be injurious to allow certain peoples to carry their evil course any further; as, for instance, in the case of the Ninevites, the Sodomites, and the Amalekites. We could not say that we could apply this text today; and that if some good people were in public office

and should deal courageously and put down all the wrong and uplift the right, God would give them success in the work. God is not dealing with the nations at all.

His whole dealing at this time is with the church. The world today is still doing as it has always done, seeing what it can do for itself. In all probability these reformers today who would deal courageously would bring upon themselves great persecution if they should attempt to interfere with many of the entrenched vices. Entrenched vice is hard to handle. Occasionally the world produces men who handle such things in a noble way. There are noble men inside and outside the church. But we cannot say that the Lord would be with all of them.

It is a mistake to say that the present governments are under the grace of God. The Bible says that the governments of this time are under the influence of the prince of this world, and that he has the upper hand at the present time. But when Messiah takes his great power and reigns, then Satan will be bound. Then all the evil influences will be brought under the control of the messianic kingdom. From that time onward, the saints will deal courageously in Messiah's millennial kingdom, and shall reign for the purpose of putting down sin, until eventually Christ shall have accomplished the work of causing God's will to be done on earth, even as it is done in heaven.

Church to Judge In Next Age

The point we notice, then, is that our text was applicable to the Jews,

because they were a typical people of God. The king of Israel made use of these words to certain ones whom he appointed judges in his day. The church is now being prepared for the work of judging in the kingdom. The Lord distinctly tells us that we are not to judge before the time. In the kingdom we shall judge. Then it will be our business to judge. Then we shall be required to render righteous and courageous judgment, in full accord with the Lord's instructions.

As the Apostle Paul says, "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2) We do know it. Our experiences now are fitting us to judge the world later, that we may do it successfully, courageously, lifting up all mankind who will to the glorious standard of perfection. All the evildoers shall be cut off. Then every knee will bow and every tongue will confess, to the glory of the Father and of the Son.

Church Now Judges Along Certain Lines

The Scriptures instruct us that now the church should judge its members along certain lines. We are not to judge one another's hearts. On the contrary, we are to take one another's word for their heart condition. But we are to judge one another's conduct. If one should live immorally, it would

be the duty of the church to deal with him according to the immorality of his conduct. The apostle asks, Why should you go to law with the brethren before unbelievers? If you are unprepared to judge yourselves in small matters, how would you ever be prepared to judge in great matters?

In our judging, we are to remember the lines along which the Lord would have us judge. The Lord will be with the good, we may be sure of that fact. But we are to deal kindly, affectionately. "Be kindly affectioned one toward another, with brotherly love." In dealing with one another, in proportion as we lay down hard, inflexible lines of judgment, in that proportion we would be fixing the gauge of the Lord's judgment with us. "For with what judgment ye judge, ye shall be judged." With what allowance we mete out to others, the Lord will judge us. We are to be sympathetic with others, and to remember that all need mercy and forgiveness, even as we hope for these for ourselves.

Whoever has a duty to perform, let him not fear but be courageous; and in doing unpleasant tasks which are necessary, let us perform them in a kindly manner, both justly and lovingly. Let us not fear man, but rather fear the Lord, and be intent on pleasing him.

—Reprints, *March 1, 1914*



Helpful Hints for Bible Study

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

—2 TIMOTHY 2:15

THE Bible is God's specification book in which he outlines his arrangement for the recovery of the human race from sin and death. As the great Architect of the divine plan of salvation, he has caused his specification book to be written, not to reveal his plan to the casual reader, but as a guide to those who enter his service as co-workers with him in its execution. (1 Cor. 3:9) And it is necessary to be careful students of the Word if we are to be acceptable co-workers, or, as our text states, workmen "that needeth not to be ashamed."

It is for this reason that our motive for studying the Bible should be a correct one. The Bible is such a vast storehouse of knowledge along so many lines that almost anyone who peers into its pages at all, irrespective of the motive, is quite sure to find something of value. But the richness of its treasures is available only for those who study it with the true motive, which is the desire to learn and do God's will, or, as Paul puts it, to show one's self "approved unto God."

If we study the Bible to "prove some pre-adopted creed," it is certain that we will "understand but little what we read." The same

is true if we read the Bible merely to see how long it will take to read it through. Just as the Bible was written specifically and only to direct God's people in their doing of his will, so its knowledge concerning his plan can be appreciated only by those who study it with this pure motive of knowing the divine will and being strengthened and encouraged to do it.

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding," writes Solomon. And again: "He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly." (Prov. 2:6, 7) There are millions who read the Bible more or less, and a smaller number who study it with a considerable degree of regularity. All of these derive some benefit, but few of them see in the precious Word the outline of God's plan to destroy sin and death. The vast majority of those who read the Bible do not so much as know that God has a plan.

Why is this? Undoubtedly the chief reason is that of not having the proper motive. Jesus explained that those who will to do the Father's will shall know the doctrine. (John 7:17) This simply means that if we have devoted ourselves to the knowing and doing of God's will, the divine plan—and particularly

that part of the plan which applies to us—will be revealed to us as we earnestly study the Bible with this desire and determination in mind.

We think it is safe to carry this principle still further and say that to a great extent our differences of understanding of any particular point of doctrine or text of Scripture reflect varying degrees of devotion to the one idea of discerning God's will with the view of doing it regardless of the cost. Even the slightest desire on our part to interpret a text, or understand a doctrine in keeping with our own preference, is sure to distort our judgment to some degree.

The will of God for his people in this age is that they sacrifice all they have and are in his service, becoming co-sacrificers with Jesus in laying down their lives for the brethren and the world. If our consecration is not complete and we are not wholly willing to walk in the way of sacrifice, we will tend to interpret the Scriptures in such a manner as to justify our unwillingness to carry out the terms of our covenant of sacrifice with the Lord.

Even a slight measure of pride, or ambition, or vainglory, will distort our understanding of the Scriptures. A desire to please friends or relatives, rather than the Lord, will likewise cause us to place erroneous interpretations upon texts of Scripture which may have a bearing on what we want to do. Any measure of self-will, even though it be ever so slight, will hinder us from enjoying that clear vision of truth which otherwise

could be ours if our motive in Bible study were purely and only that of showing ourselves approved unto God.

Rightly Dividing the Word

Another essential rule for successful Bible study is that suggested by the apostle in his second epistle to his beloved spiritual son Timothy of "rightly dividing the Word of truth." The division of the Word referred to by the apostle would include the consideration of time; that is, a recognition of the fact that in the plan of God there are various ages during which God's purposes develop toward completion, and that any given detail of the plan that is true of one age may not necessarily be true of another.

The apostle gives us a good example of how necessary it is thus to rightly divide the Word of truth by telling of some in his day who were teaching that the resurrection of the dead had already occurred. He brands this an error of doctrine. The great doctrine of the resurrection is firmly established in the Word. It is one of the great fundamentals of the divine plan, so essential to the success of the plan of God that without it the whole human race would perish, remaining asleep in death forever.

No, it could not be wrong to preach the doctrine of the resurrection, but by failing to "rightly divide the Word of truth" those mentioned by Paul had reached the conclusion, and were so teaching, that the resurrection of the dead was already an accomplished fact. Had these studied the Word more

carefully, and with the desire only to know and to do God's will, they would have known that the resurrection feature of the divine plan follows the **second coming** of Christ, hence was not due at the beginning of the Gospel age.

There is a "due time" for every phase of the divine plan. In due time Jesus came, on the occasion of his first advent. In due time he died for the sins of the people. In due time he was raised from the dead by the power of the Father. In due time the fact of his death as a "ransom for all" will be testified to all. (1 Tim. 2:4-6) So also there is a due time for the resurrection. Jesus, of course, was raised from the dead at the beginning of the Gospel age. He was the first of the "firstfruits of them that slept."—1 Cor. 15:20

But not until the end of the age, when our Lord returns to gather his saints unto himself and establish his kingdom for the blessing of all mankind, does the resurrection feature of the divine plan continue. Paul explains the sequence of the resurrection, saying, "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming," or during his presence.—1 Cor. 15:23

The "order" of the resurrection, therefore, is that first Jesus and his church are resurrected, and then, throughout the thousand years of the kingdom, the remainder of mankind will be awakened from the sleep of death. Paul writes again that when Christ descends from heaven, the dead in Christ shall rise "first." (1 Thess. 4:16) This makes the order of the

resurrection as between the church and the world very definite, and the only reason any in the early church could conclude that the resurrection was already past is that they failed to "rightly divide the Word of truth."

Three Worlds—Four Ages

Enlarging upon the thought of rightly dividing the Word of truth, we note that in the divine plan there are three worlds and four ages. The first world, or order of things, existed before the flood. The second began after the flood, and is now being destroyed by the foretold "time of trouble, such as never was since there was a nation." (Dan. 12:1) And since we are living at the end of the second world, it is also a transition period in which the early evidences of the third world are faintly seen. The apostle speaks of this third order of things as the "world to come."—Heb. 2:5; 2 Peter 3:13

The period of time during which the "present evil world"—which is now coming to an end—has existed, is divided into ages, and these divisions of time are clearly indicated in the Scriptures by the changing methods God has employed in dealing with his people. (Gal. 1:4) The first 659 years of the second world we might properly speak of as the patriarchal age, because during that time God worked exclusively through individual patriarchs, such as Abraham, Isaac, and Jacob. To and through these he made his promises—promises which, when completely fulfilled, will result in the blessing of all the families of the earth.

At the death of Jacob God worked through his twelve sons, who formed the nucleus of the nation of Israel. God continued to use this nation throughout the entire period of time from then until the first advent of Christ. It would be proper, therefore, to speak of that period as the Jewish age. But with the coming of Jesus it was due time for the beginning of another age. This might properly be called the Gospel age, for the work of God during this period is accomplished through the proclamation of the Gospel. No longer is he dealing with a nation as such, but with individuals who respond to the call of the Gospel and present themselves in consecration to do his will, entering thus into his service. When all such have been called, chosen and found faithful unto death, they, glorified with their living head, Christ Jesus, will constitute the "holy nation" mentioned by Peter.—Rev. 17:14; 1 Pet. 2:9

The Gospel age ends during the transitional period between the second and third worlds, and the first thousand years in the third world we speak of as the millennial age. It will be during this time that the promises of God pertaining to the restoration of the lost paradise will be fulfilled, and through their fulfilment all the families of the earth will be given an opportunity to accept Christ as their Redeemer, obey the laws of his kingdom, and thereby obtain everlasting life as human beings here upon the earth.

Now, to rightly divide the Word

of truth is to discern what portions of the Bible apply to these various worlds and ages. For example, the promises of God to those who respond to the call of the Gospel during this present age assure such of life in the heavenly phase of the kingdom with Jesus. They are spiritual promises, offering glory, honor, and immortality to the faithful. (Rom. 2:7) On the other hand, God's promises to those who are enlightened and accept the provisions of divine grace during the millennial age are earthly; that is, they assure believers then of restoration to human perfection and life. It is necessary, therefore, to rightly divide the Word of truth with respect to these ages if we are to understand the will and plan of God for us.

Not only with respect to the promises of God, but also concerning the nature of service to be rendered, God's plan varies from age to age. It is essential to keep this clearly in mind, else we will not understand what God wants us to do, hence will not be approved servants of his, but workmen, rather, who ultimately will be ashamed.

Nature of Language

If we are to understand the Bible correctly, another essential rule to remember and apply is that of determining the nature of the language used in any particular passage we may have before us for consideration. Is it a parable? Does it use symbolic or figurative language? Does it have a typical setting? Is it a prophecy of things to come, or is it historical? Or is

"And He said unto them, Come ye!"

Prayer

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—PHILIPPIANS 4:6

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—HEBREWS 4:16

Watch and Pray

Prayer is appointed to convey
The blessings God designs to give.
In every case should Christians pray,
If near the fount of grace they'd live.

If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If want deject, if sin distress,
In every case, still watch and pray.

Depend on him; thou canst not fail;
But ask according to his will;
Then always shall thy prayer prevail,
And nothing shall to thee work ill.

Food for Thought

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

—HEBREWS 13:15

There are different ways of giving expression to appreciation. But the one mentioned in the text is by the lips, which would mean prayer. Prayer might be defined as coming to God through exercise of faith and having a heart interview with him. In this interview or fellowship with God, the full and hearty expression of thanksgiving and praise is to play an im-

portant part. Most Christians have thought of prayer as only the privilege of asking Jehovah for favors and blessings, but by a close study of the Scriptures and a little reasoning on the subject we can see that thanksgiving should form a large part of our prayer life. Paul exhorts the church saying, "Continue steadfast in prayer and watch in the same with thanksgiving."

ourselves apart and rest awhile"

Just for Today

*Lord for tomorrow and its needs I do not pray;
Keep me from any stain of sin just for today.
Let me both diligently work and duly pray;
Let me be kind in word and deed just for today.
Let me be slow to do my will, prompt to obey;
Help me to sacrifice myself just for today.
Let me no wrong nor idle word unthinking say;
Set thou thy seal upon my lips just for today.
So for tomorrow and its needs I do not pray,
But keep me, guide me, hold me, Lord, just for today.*

One Minute Sermon

This attitude of heart is praying without ceasing. Sometimes the thought may only flash through the mind, but, nevertheless, it brings a blessing to us. All of God's dealings with the elect class are for their development; and one feature of this development is to learn to know whence our blessings come and to appreciate the fact that God is the Giver, and that "no good thing will he withhold from those who walk uprightly." Prayer lies at the very foundation of all growth and development in Christian character. Without its use we could not hope to increase in favor with God, nor take on the character likeness of our Head.—C. T. R.

Prayer is a wonderful privilege. It is a great favor to be permitted to approach the supreme Ruler of the universe with our petitions. We should come, therefore, in the spirit of deep appreciation, of earnestness, and humility, and reverence. The greater our earnestness, the more acceptable will be our prayers, and the more abundant blessings shall we receive.

—Reprint

"O thou that hearest prayer,
unto thee shall all flesh come."—
Psalm 65:2

"Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:17, 18

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psa. 50:15

it a literal statement of fact?

In Proverbs 26:7 we read, "The legs of the lame are not equal: so is a parable in the mouth of fools." Thus, by the use of a proverb the wise man shows how foolish it is to misuse a parable by construing it to be a literal statement of fact. A good example of this is the Parable of the Rich Man and Lazarus. (Luke 16:19-31) Thousands have considered it as certain proof that all Christians go immediately to heaven when they die, and that all sinners go at once to a place of eternal torment; but actually, the parable doesn't say anything of the kind.

In this parable the death of two men is mentioned. It does not say whether they were righteous or sinful. The parable says nothing about heaven, and nothing about eternal torment. The statements in this parable which have been used to teach the traditional theory of heaven for the righteous and eternal torture for sinners are that two men died, and the word torment is used in connection with one of them. Every other feature of the parable must be ignored entirely in order to use it to prove what thousands think it proves. On the other hand, by applying the rule of language and noting that in this passage of Scripture parabolic language is employed, every item of the passage becomes beautifully harmonious; and, by this parable, the Master illustrates a very important development in the divine plan.

Symbolic Language

Symbolic language is widely employed in the Scriptures, particularly in the prophecies pertaining to the end of the present age and the establishment of Christ's kingdom. Failure to take this into consideration would lead to great confusion in our study of the Bible. Take, for example, the various prophecies concerning Christ's second advent. They foretold that Jesus would come as a "thief in the night," (Matt. 24:43; 2 Pet. 3:10; 1 Thess. 5:2-4); that "every eye" would see him (Rev. 1:7); that he would come with "a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16); that he would come riding upon a horse, and also upon a white cloud with a sharp sickle in his hand (Rev. 19:11; 14:14); that he would serve "meat" to his household (Matt. 24:45-47; Rev. 3:20); and that he would come with "flaming fire."—2 Thess. 1:7, 8

The first two symbolismisms above mentioned reveal the necessity of realizing that they are figurative language. If they were literal statements of fact they would flatly contradict each other, for one coming as a thief does not put himself on display where everybody can see him. Nor, as a matter of fact, does a thief blow a trumpet, or shout. A thief might ride on a horse, but he would not surround himself with flaming fire. These are all symbolic statements, and used in the prophecies to illustrate important truths pertaining to our

Lord's return. If we are to know the truth on this subject we must recognize this, and humbly, faithfully, and prayerfully endeavor to interpret properly the various symbols and fit them into the general picture of Christ's second advent.*

Figurative Language

Figurative language is much like symbolic language in that literal things and circumstances with which the ordinary person is acquainted are used to illustrate truths concerning God's plan and his dealings with his people, with the world, and with his enemies. From this standpoint parabolic language is also much the same. In the New Testament the word parable is a translation of a Greek word derived from a combined word meaning, "to throw over against," or "alongside." The thought is that a parable is an illustration thrown over against a reality to help us understand it better. This is true of symbolic and figurative language as well as of parables.

A good illustration of figurative language in the Bible is that of the 23rd Psalm. Here the Creator is likened to a Shepherd, and his people to sheep. No student of the Scriptures has ever thought of this beautiful Psalm in any other light than that it is figurative language. The lessons it imparts are so obvious that the consecrated reader rejoices in them without even thinking of the language being figurative. The teaching of this Psalm is of such universal application to God's people, and is so

fully in harmony with what we all want to believe that no attempt is made to interpret it literally.

But this is not true of passages which can be misconstrued to teach theories which have been developed by human wisdom, and for which support is sought in the Bible. In the Parable of the Sheep and Goats, for example, sheep are also used in a figurative manner. This should be obvious to all, and probably is; but many mistakenly interpret other parts of this parable as though they were literal; and the reason is the supposed necessity to find something in the Bible to substantiate the traditional error concerning eternal torture in a fiery hell.[†]—Matt. 25:41, 46

The question may be asked, How can I differentiate between symbolic and literal language and how can I know the meaning of that which is symbolic? Is there any rule to go by in this connection? There is no special rule to go by except to use our reasoning powers as best we can, and through prayer to seek the Lord's guidance. His guidance comes to us through the Scriptures, concerning which the poet has well said that "God is his own interpreter, and he will make it plain."

The meaning of much of the symbolic and figurative language of the Bible is so evident that it is readily grasped. As for example, we are admonished to cast our bread upon the waters, and assured that after many days it shall return. (Eccles. 11:1) No one has ever supposed that this meant that we should go

*See "Christ Has Returned" †See "The Truth About Hell"
Both booklets may be obtained from The Dawn, East Rutherford, N. J.

to the edge of a lake, or a river, or an ocean and throw loaves of bread into the water. All understand this language to mean, rather, that if we are self-sacrificing in scattering blessings of the truth to others, such effort will react to our own blessing. Another scripture, emphasizing the same thought, and also using figurative language, states, "He that watereth shall be watered also himself."—Prov. 11:25

The various figures of speech employed in the Scriptures are always based upon the prominent characteristics of the symbols used. Thus storms and clouds are used to symbolize the ominous and threatening conditions in world society and the general chaos which develops into the foretold "time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus said of this period when the great time of trouble would be upon the world that the "sea and the waves" would be roaring. (Luke 21:25) God interprets these symbols for us through the Prophet Isaiah, who wrote, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of waters."—Isaiah 17:12

The History of the Bible

A considerable portion of the Bible, especially the Old Testament is historical. The history of the Bible is important in connection with its prophecies and promises. Helpful and inspirational lessons may be drawn from many of the stories of the Old Testament. The unfaithfulness of natural

Israel, for example, is used by the apostle as a warning to spiritual Israel, and employed as a basis for admonishing the followers of the Master not to do as they did.

It is a mistake, however, to use the historical parts of the Bible as types, in the sense of trying to attach a definite doctrinal significance to each and every detail. This erroneous method of studying the Bible has led to much confusion among the Lord's people. On the other hand, certain events of the Old Testament are specifically mentioned in the New Testament, and a typical meaning attached to them by the Holy Spirit. In such cases we are justified in accepting them as types.

Isaac is mentioned by Paul as a type—"Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) Moses was a type of Christ—"A prophet shall the Lord your God raise up unto you . . . like unto me," and Peter identifies this Prophet as Christ at his second advent. (Deut. 18:15; Acts 3:19-23) Elijah, in some of his experiences, was a type. (Mal. 4:5, 6; Matt. 11:14; Luke 1:17) See also Rev. 2:20; 11:3; 12:6, 14; 12:14; 13:5. And there are other examples of Old Testament characters specifically referred to in the New Testament as types. However, even this doesn't mean that every detail of the lives of these characters must necessarily have a typical meaning.

Other Old Testament Types

In addition to the various Old Testament characters mentioned in the New Testament as types, we also have Israel's tabernacle and

its services, together with the priesthood and the sacrifices offered by them, identified in the New Testament as being typical. These are types which God supervised in a very particular manner, saying to Moses in connection with the building of the tabernacle and initiating its services, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Heb. 8:5; Exod. 25:40

The Book of Hebrews in the New Testament gives us the most information concerning the typical lessons of the tabernacle and its priesthood, although Peter, and Paul in his other epistles, allude to these types on numerous occasions. Peter wrote, for example, "Ye . . . are . . . an holy priesthood, to offer up sacrifices."—1 Pet. 2:5

By studying these various New Testament explanations of the tab-

ernacle types, we learn that Israel's priesthood pointed forward to Christ and his church as a royal priesthood through whom all nations will be blessed during the millennial age. (1 Pet. 2:9; Rev. 5:10) We learn also that the sacrifice of the bullock on Israel's annual day of atonement pointed forward to the sacrifice of Jesus as man's Redeemer; and that the sacrifice of the Lord's goat on that same day represented the sacrifice of the body members of Christ, his church, who, suffering and dying with him, will live and reign with him in his kingdom. (Rom. 8:17; 2 Tim. 2:12) Thus seen, the history of Israel's tabernacle and its services conducted by the priests are much more than historical records. They are definite illustrations, or "shadows" of good things to come.—Heb. 10:1

(To be concluded in November issue)

OCTOBER READING SCHEDULE

Studies in the Scriptures—Vol. 6

Date	Pages	Date	Pages	Date	Pages	Date	Pages
1	36- 46	9	90- 96	17	145-151	25	201-208
2	46- 52	10	96-104	18	151-157	26	208-216
3	52- 58	11	104-110	19	158-162	27	216-223
4	59- 66	12	110-117	20	163-171	28	223-229
5	66- 73	13	117-124	21	171-179	29	229-234
6	73- 78	14	124-131	22	179-186	30	234-244
7	78- 84	15	131-138	23	186-194	31	244-252
8	85- 90	16	138-145	24	195-201		

"Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—II CORINTHIANS 5:16, 17

Sunday School Lessons



PAUL'S EARLY LIFE

OCTOBER 6—Acts 21:39; 22:3, 27, 28; 26:4, 5; Philippians 3:5, 6

GOLDEN TEXT: "Remember now thy Creator in the days of thy youth."
—Ecclesiastes 12:1

PAUL has left the record that he was born in Tarsus, an important city of Cilicia, a Roman province in Asia Minor. While his education, especially in the Jewish law, was obtained in Jerusalem "at the feet of Gamaliel," his early years were probably spent in Tarsus, his home city. Students of Paul's discourses and epistles have remarked upon the difference between his illustrations and those of our Lord.

Jesus was born in the village of Bethlehem; and brought up in the village of Nazareth. His discourses abound with illustrations drawn from nature. Paul's, on the other hand, reflect the result of his residence in a commercial city, where he had been impressed with the operations of trade, the life of a soldier represented in the Roman army, games, gladiators, slaves, etc.

It is supposed that his parents were natives of Galilee, who, for some unknown reason, removed to the pagan city of Tarsus. We have every reason to believe that they were ardent followers of the Jewish religion, Paul's father being a Pharisee. No doubt it was the

earnest desire to see his son given the very best education in the law that prompted him to send young Paul to Jerusalem for instruction under the great Jewish teacher.

His hopes were realized, for we know that Paul became a Pharisee and at an early age a leader among them. He says of himself in his Epistle to the Galatians, "[I] profited in the Jews' religion above many my equals [in years, margin] in mine own nation, being more exceedingly zealous of the traditions of my fathers."—Gal. 1:14

After Paul's conversion to Christ, which we will consider in our next lesson, this thorough training in the law and the history of Israel was of great value in his ministry; and there can be no doubt that it was under the special providence of God that he received it. It is of interest to note his own assurance that from birth his life had been under God's supervision in preparation for his future mission—"To reveal his Son in me, that I might preach him among the heathen."—Gal. 1:15, 16

The early Christian maturity of

Paul, Stephen, Timothy, and probably others of the early church, impresses two lessons upon us. It impressed the fundamental fact that man is a sinner; that sacrifice for sin is necessary in order to be reconciled to God and receive his favor.

The law also impressed the essential lesson that no matter how earnestly one endeavored to do so, he could not keep it inviolate, could not commend himself to God thereby, could not obtain that freedom from death which had been held out for centuries to any who would develop an ability to "do these things." (Lev. 18:5; Matt. 19:17) Thus to Paul, and doubtless to all of the nation of Israel who became Christians it was, "a schoolmaster to bring them unto Christ."—Gal. 3:24

Another evident advantage to those who had been instructed in the law in their youth is that they had acquired thereby a considerable degree of character: an understanding of right and justice; respect for the rights of others; generous attitude toward the unfortunate; willingness to accept into their community without prejudice strangers who, impressed by the evident care of God for the nation of Israel, or by the grandeur of his law, desired to join themselves to Israel and place themselves under that law and become the servants of God.

The ability of Paul, after the scales of prejudice had been miraculously removed, quickly to become a leader among the Christians

—able to discourse, and write, and thus record for the church of Christ profound treatises on the character of God, his holiness, the details of what divine love means in the life of a believer—seems to indicate that there had been a very substantial foundation gained in his studies of the law. It seems to indicate that his early training had developed elements of understanding and character which were not lost, but became a part of the character of this devoted Christian leader, Paul the apostle.

Our Golden Text summarizes the moral to be gained from the foregoing illustrations—and many others which have come to the attention of all of us. How important for parents to give the best they have in the way of religious instruction and training to their children of tender and formative years. And how important for youth to acknowledge the claims of their Creator upon their allegiance and love, and to recognize that there can be no real success, or even true progress in life, unless it is brought under divine instruction and full fervent obedience thereto.

QUESTIONS:

Where was Paul's early life spent, and what apparent influence resulted?

What influence had Paul's early training in the law upon his later ministry as a Christian?

What similar conclusion seems reasonable as we consider others who became leaders in the church at an early age?



PAUL MAKES A NEW START

OCTOBER 13—Acts 26:9-18; 1 Corinthians 15:8-10

GOLDEN TEXT: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 Timothy 1:15

IN THE Acts there are three accounts of the conversion of Paul on his way to Damascus—the 9th, 22nd, and 26th chapters. They are not identical in their details, but all agree in substance with respect to that miraculous demonstration in which the Lord appeared to Paul in such blinding glory that his sight was restored only by a subsequent miracle in connection with the visit of the fellow disciple, Ananias.—Acts 9:17, 18

The first part of our lesson consists of Paul's account of his experience before King Agrippa. In it he acknowledges his error, and declares that his persecution of the followers of Jesus before his conversion, was done conscientiously. "I verily thought with myself," he said, "that I ought to do many things contrary to the name of Jesus of Nazareth."—Verse 9

It is difficult for us to understand how Paul could have believed that God would have him persecute such noble characters as Stephen. And it seems that there must have been a measure of fault to be found with him, even though he was conscientious, for the Lord chidingly asks, "Why persecutest thou me?" (verse 4) He implies, too, that Paul had been given some measure of information as to the

quality of the persons whom he was injuring, and had failed to respond to the suggestion—perhaps only of his own conscience—that he should discontinue his persecution of them. This suggestion of a previous reproof that was not recognized, or a qualm of conscience that was smothered, is indicated in our Lord's words, "It is hard for thee to kick against the pricks."—Acts 9:5

We gain the same impression from Paul's subsequent references to his injurious course against the early church. In his first Epistle to Timothy he expresses the thought that God's willingness to overlook his previous conduct and appoint him to the ministry of an apostle, notwithstanding he had been "a blasphemer, and a persecutor, and injurious," was because he acted "ignorantly in unbelief."

In this same letter, Paul claims the distinction of being the "chief" of sinners; but happily connects this evaluation of his own past reprehensible conduct, with the abounding mercy of God, saying, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim. 1:13, 15, 16

The deep humiliation of having been a persecutor of the church remained with Paul. In the second section of today's lesson he claims to be the "least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." In this letter to the Ephesians, this self-abasement goes even further, in the statement that he is "less than the least of all saints."—Eph. 3:8

No doubt the recollection of his measurably conscientious, but wholly wrong course, had much to do with his preparation for the great ministry he was to undertake in accordance with the Lord's instructions. It made him more ready to extend mercy, and to recommend it to others. Of this disposition we are given an illustration in his two letters to the Corinthian church. In the first, he exhorts them to judge severely, one of their number living in gross sin. In his second epistle, after learning that the church at Corinth had taken his advice and rebuked the erring member effectively, and evidently to his reformation, Paul urges, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."—1 Cor. 5:1-7; 2 Cor. 2:4-8

Several important lessons are illustrated in the conversion of Paul, which we have briefly reviewed. One is the danger of even a conscientious person, but insufficiently

alert to the instructions and spirit of the Lord's Word, being misled into a course opposed to the One he desires to serve. It seems not unlikely that Paul was influenced by those opposers of the early church with whom he was associated at Jerusalem. Few of them probably were as conscientious as he. Paul may have had too much respect for the organization of which he was a member—the Pharisees, perhaps also the Sanhedrin. They were not influenced by the character and words of those early witnesses, such as Stephen. Possibly that is one of the lessons our Lord had in mind when he reproved him on the way to Damascus. Paul should not have been influenced by others, but primarily and personally, and regardless of others, his conscience should have been tender and open to the "pricks" which the Lord had previously given. Such tests of independent relationship to the Lord and his Word have often been the experience of consecrated Christians: the same principles always apply. We have but the one Head, and in him we find a perfect example of adherence to the Word and Spirit of God.

QUESTIONS:

How did Paul refer to his persecution of the early church?

What effects on his after life and ministry can be reasonably traced to his great error?

What special lessons can we draw from his wrong course, and how may his conscientious misconception of God's will be explained?



PAUL TRAINS FOR HIS WORK

OCTOBER 20—Acts 9:19-22; 11:25, 26; Galatians 1:17-24

GOLDEN TEXT: "Straightway he preached Christ in the synagogues; that he is the Son of God."—Acts 9:20

AS IN the accounts of our Lord's life and ministry in the four Gospels it is impossible to trace with certainty the sequence of the various incidents, so also in the record of Paul's conversion there is a difference of opinion among students as to whether he began his ministry in Damascus immediately, or whether his three-year sojourn in Arabia intervened. If the former view is correct, we see evidence of the miraculous enlightenment of Saul, the former persecutor, as well as the completeness of Paul's consecration and his remarkable zeal—the same which he had previously exhibited in his pursuit and injury of Christians, now turned to the service of the One whom he had been ignorantly persecuting.

If, as many believe, Paul spent three years in Arabia before he began the ministry in Damascus described in Acts 9:20, it was no doubt a period in which the law and the prophets were again closely studied and their harmony with and foreview of the Gospel established. Probably there, too, he received some of the visions and revelations of which he speaks in 2 Corinthians 12:1, 7, and gained that assurance with respect to his message which enabled him later

to accomplish such grand results in the face and at the cost of such great and diversified hardships.

If the latter view be correct the visit to Jerusalem described in Acts 9:26 would doubtless be the same of which Paul speaks in Galatians 1:18, when he spent fifteen days with Peter. The account of his first effort to associate with the church at Jerusalem is given in Acts 9:26-30. We are told that the brethren there were fearful, remembering his previous hatred of them.

How refreshing the statement that Barnabas befriended him, had confidence in him, sponsored him; and as a result he was accepted as a brother by the apostles and the church. His stay there was short, apparently. He was outspoken and zealous—"He spake boldly in the name of the Lord Jesus, and disputed against the Grecians [Jews who had resided abroad]:—but they went about to slay him." And, when the brethren learned that his life was in danger, they "brought him down to Caesarea, and sent him forth to Tarsus," his home.

One of the bright experiences of Paul's stay in Jerusalem was his fifteen days with Peter, after Barnabas had "brought him to the

apostles." (Gal. 1:18; Acts 9:27) What a precious season of study and fellowship they must have enjoyed! Paul's studies of the prophecies were augmented by "visions and revelations," and now he learned of the personal experiences with the great Master which Peter had enjoyed, and of which he would tell Paul in great detail! It would help to offset the sorrow of parting from the brethren and disappointment that he could not remain longer with them.

Paul's return to Tarsus is supposed to be the same occasion the apostle describes in Galatians 1:21. Here he says that after his first visit to Jerusalem, when he met the Apostle James, and spent fifteen days with Peter, "I came into the regions of Syria and Cilicia." Tarsus, Paul's native city, was in Cilicia. How long Paul remained in Tarsus, Syria and Cilicia, we do not know. Doubtless he was diligent in his service of the Lord and his message during his stay there.

Meanwhile the message had been proclaimed in Antioch, and "a great number believed, and turned unto the Lord." (Acts 11:21) When the brethren at Jerusalem learned of this new interest "they sent forth Barnabas, that he should go as far as Antioch." But Barnabas had not forgotten Paul. After his meeting with the brethren at Antioch and exhorting them all "that with purpose of heart they would cleave unto the Lord," and "much people" had been "added unto the Lord" as a result of his preaching, he departed to Tarsus to find Paul.

This account sounds very much like the experiences of Bible students during the Harvest period of the age. When Barnabas found Paul, they both came back to Antioch. And there they remained, assembling with the brethren for a whole year. What a precious season of fellowship, and study, and service they must have enjoyed! Yes, and they "taught much people" too!

We have reviewed briefly the early years of Paul after his conversion. All of the Lord's providences for him during that early period were, no doubt, exactly what he needed in preparation for the great missionary tours which he would later undertake, and in which he gained the title of "the Apostle of the Gentiles." His experience corresponds to the best which we, in our own day, have enjoyed—study, fellowship, service; yes, and some persecution no doubt, if we have been living "godly in Christ Jesus." (2 Tim. 3:12) Training for his later service was necessary for Paul. It is no less true with us. He who would be increasingly useful in the Lord's service must diligently use his present opportunities for study, fellowship, service, as did Paul.

QUESTIONS:

What resulted from Paul's earliest efforts to preach the Gospel at Damascus and Jerusalem?

How did the brethren receive him at Jerusalem, and whom did he meet there?

How did Paul happen to visit the church at Antioch?



A WIDENING FIELD OF SERVICE

OCTOBER 27—Acts 13:1-5, 13, 14, 44-46, 48, 49; 14:26, 27

GOLDEN TEXT: "It pleased God . . . to reveal his Son in me, that I might preach him among the heathen."—Galatians 1:15, 16

TODAY'S lesson covers incidents in the first of Paul's three great missionary journeys, of which we have the record in The Acts. In our previous lesson we have noted Barnabas and Paul meeting with the brethren at Antioch for some time, in the worship of God and the study of his Word. The result of these studies was to develop the church, and to bring it to the point of considering and praying about means for the service of the truth—the spread of the Gospel.

There were a number of prophets (public orators) and teachers in the church, and evidently they began to think how they might be used to the glory of God and the blessing of others, as they themselves had been blessed with the truth. This is always the case with those who receive the truth into good and honest hearts. Properly enough, they desire to feed thereon themselves and to grow strong in the Lord; but just so surely as the truth is received, with its spirit, it gives strength and a desire to use that strength and knowledge of the truth for the blessing and benefit of others.

The church at Antioch was evidently liberally supplied with teachers. Evidently, too, they had

no disposition to hold down or curtail the endeavors of any who manifested ability in the Lord's service. On the contrary, they began to look about them for larger fields of usefulness. We are told that they "ministered to the Lord, and fasted"—and we may be sure that they prayed. We are told that the Holy Spirit directed them to set apart "Barnabas and Saul for the work whereunto I have called them."

It is worthy of note that the Holy Spirit sought out the best in the church at Antioch for this missionary service, thus letting the spirit of self-sacrifice prevail. Probably none of the teachers remaining were the equals in ability of Barnabas and Paul. This does not mean that we are to be careless of the interests of the home congregation in serving others, so as to leave ourselves unprovided for in spiritual matters; but in making our sacrifices to the Lord and his service we are to seek to give the best we have. In all probability the other members of the Antioch church were all the more energized, stimulated, and became the more useful.

Then we read that, "When they had fasted and prayed, and laid their hands on them, they sent

them away." In our haste some of us may pay too little heed to incidentals of this kind; there might be today a disposition to take a vote on what we believe to be the Lord's will, to shake hands and bid the brethren farewell, without the fasting, and praying, and "laying on of hands."

We may be inclined to ask, What good would these things do? Undoubtedly they would do good: they would serve to impress upon all—the missionaries going forth and the brethren who remained—the importance of the Lord's service, and the fact that those who remained were having a share with those who went.

The laying on of hands by the congregation, or perhaps through their representatives or the elders, would not, of course, constitute an ordination to preach. These two brethren had been for some time among the recognized teachers and prophets of the Antioch church. It evidently meant a recognition by all concerned that Barnabas and Paul were going forth as representatives of the church on their missionary tour, as well as, primarily, the representatives of the Lord.

It probably indicated that the brethren of the church accepted responsibility for their financial needs, and would thus be co-laborers with them—sharing as well, through sympathy and prayers, in their hardship, necessities, persecutions, and also in their joys. Accordingly, we find that after this missionary tour the two brethren returned to Antioch and made their report to the church.

This first missionary tour of Paul may have occupied about one year. The record is given in Acts, chapters thirteen and fourteen. It was a comparatively short journey, and did not include any cities of Europe. As those pilgrims started their tour they could little imagine what it would hold for them: how much joy as they found the Lord had "opened the door of faith unto the Gentiles"; how much of hatred their message would arouse among the professed followers of God; how much suffering they would be called upon to endure.

On their return journey Paul and Barnabas visited the places where they had recently proclaimed the Gospel, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." (Acts 14:21, 22) Evangelists on their outward journey, they were also pastors. They had faithfully proclaimed the message and had no expectation of converting all the people at those cities. God was adding "to the church daily such as should be saved," and now they contented themselves on the return journey with the work of up-building the believers, encouraging them to make their calling and election sure.—Acts 2:47

QUESTIONS:

Under what circumstances did Paul undertake his first missionary journey, and who accompanied him?

What were the results of the trip, to himself and in the cities he visited?

What kind of ministry received special attention on the return journey?

Looking from Mount Pisgah

BEFORE Moses' death God permitted him to go up into Mt. Pisgah and from there view the Land of Promise. Similarly God's people of today are permitted to ascend the mountain of faith and behold things which others cannot appreciate, things which God has prepared for them that love him. These things are revealed to them through the Word of God, illuminated by his Spirit. They see God's promises that the reign of sin and death, which has continued for over six thousand years, is to be broken; that Satan shall be bound for a thousand years that he may deceive mankind no more; that during that period Christ will reign as the King of Glory over the whole earth.—Revelation 20:1-3

They see that Jesus will not reign alone, but that according to the Father's plan the church will be joint-heirs in his kingdom—figuratively styled his bride. They see that in becoming Jesus' disciples by a full consecration of their lives to God's will, and by the begetting of the Holy Spirit, they become sons of God. They see that then they must grow in grace, knowledge, and love, as a new creation, and that they shall finally experience a wonderful resurrection change, to make them spirit beings like their Redeemer, and sharers of his glory. The Apostle Paul describes this great change in his matchless resurrection discourse, in 1 Corinthians 15:43, 44.

From the Pisgah of faith God's faithful can see their future glory, honor, and immortality with their Lord; that they will be kings to rule the world, under their chief King, Jesus; priests to teach and to heal, under their great High Priest, Jesus; judges, under him as chief Judge, to reward, punish, and instruct the world.

Looking through the telescope of God's Word, they see the glorious restitution to come to all mankind, lifting them up from meanness, ignorance, superstition, sin, and death back to God's image and likeness, as Adam first enjoyed this, plus the knowledge gained through the fall and the rising again.

They see that ultimately the whole earth shall be filled with the glory of God, that the curse will be no more. They see from the promises of the Bible that ultimately those who refuse to become perfect will be destroyed in the second death, and that thus there will be a clean universe. They see that then the messianic kingdom will end and the dominion be delivered up to the Father (1 Cor. 15:24), and that other ages will open up, in which God will show forth the exceeding riches of his grace toward his faithful elect class, Jesus and the church. (Eph. 2:7) What a wonderful view from this Pisgah of faith!



Epistles of Christ

"Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—2 CORINTHIANS 3:3

AN EPISTLE is a letter, a communication, a document for conveying information. Epistles of Christ, therefore, are instruments for transmitting knowledge concerning Christ and his part in the divine plan of human redemption from sin and death. In chapter 5 of this same letter of Paul to the Corinthians the apostle speaks of themselves in their ministry of the brethren as "ambassadors for Christ." Hence for all who would become actively engaged in the ministry of reconciliation the expression "epistle of Christ" conveys essentially the same thought, for an ambassador is one who officially speaks and acts as an agent for another.

To be an epistle of Christ, one must recognize the Master's position in God's plan. Paul explains this position, saying, "God was in Christ, reconciling the world unto himself." (2 Cor. 5:19) This is the reason the "Logos was made flesh, and dwelt among us." (John 1:14) There would be no Jesus to follow, no Christ after which to pattern, except that he came to earth to carry out the Heavenly Father's purpose of love in the redemption and reconciliation of a lost world. And it is for the purpose of co-operating

in this divine program as Paul explains, that the followers of the Master have been given the "word of reconciliation," and that in the use of this word they are ambassadors for Christ in carrying out the commission given to him by God to reconcile the world.

Jesus did not write a personal epistle concerning himself and his part in the plan of God. God's plan for him had already been written in his Father's Word, and he explained to his disciples that he had given them this Word, and promised that he would send the Holy Spirit to enable them to understand that Word in order that through obedience to it they might be sanctified, or set apart, as his representatives in the divine service. In Moses' prophecy of Jesus he explained that this One who would be greater than he, would speak only those things which were given to him by God to speak. (Deut. 18:17, 18) Thus Jesus sanctified himself by giving earnest heed to the things which had been written to guide him in the divine service; and the same instructions are used by God to guide the ambassadors of Christ in what they should say, and do, and be, for they represent Christ—they are his epistles.

Paul's comparison, in our text, of the epistles of Christ with the tables of stone upon which the Ten Commandments were written, is very enlightening. Exodus 24:12 explains that the tables of stone bearing the law of God were given to Moses in order that he might teach the people. And it is for this purpose that "epistles of Christ" are written, because it is through these epistles that the message of reconciliation made possible by the blood of Jesus is made known to those who become the members of the true church now and to the world in general in the next age. It is a glorious ministry, or service, and those who are honored by the privilege of participating in it are said by the apostle to be "able ministers of the new testament," or covenant. (2 Cor. 3:6) They not only serve in the preparation of the new covenant now as they help to build up their fellow-servants into Christ; but when all the servants are called, and chosen, and faithful, together, under Christ, they will mediate the new covenant through which Israel and the world will then be reconciled to God.

Manifestly, then, it is the engraving of Christ's likeness upon the "fleshy tables of our hearts" which constitutes us epistles of Christ. No one can be a true epistle of Christ who does not become like him. And what is Christlikeness? What is that great quality

which, when so deeply implanted in our lives as to govern our thoughts and words and actions that we become his epistles to enlighten our fellow men concerning him and the glorious Gospel of which he is the foundation? Is it kindness? Is it mercy? Is it patience? It must certainly include all of these elements of character, but it is well to remember that throughout the ages thousands have been models of kindness, mercy, and patience, who have not known Christ, many of them professedly unbelievers in the Gospel of Christ. These have at times, been referred to as "noble unbelievers." These noble traits of character, therefore, do not in themselves make one a Christian, an epistle of Christ.

Is the Christlikeness which constitutes us epistles of Christ his great knowledge and wisdom? Certainly Jesus was very wise! His knowledge of the divine plan was unexcelled, and surely we should endeavor to copy him in these qualities, although admittedly we will always come far short of being as wise and as knowledgeable as Jesus. He had a perfect memory, hence could retain what he learned; but we are "leaky vessels," hence much that we learn slips away from us with the passing days and years. No, knowledge alone, even though so very essential, does not constitute Christlikeness. This thought is clearly stated in a *Reprint* article dated October 1, 1916, from which we quote:

"And what is the message, what is the epistle, that is written in our hearts by the Holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard, theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the church? Is it the understanding and appreciation of the different covenants, past, present, and to come? No, it is none of these!

"All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of his people. But writing the epistle of Christ is different—the writing, the tracing of the character-likeness of the Master in the hearts of his people—his meekness, his gentleness, his patience, his long-suffering, his brotherly-kindness, his love, his joy, his peace."

Here is a very comprehensive statement of truth, yet to grasp its full import it is necessary to examine its every detail. It reminds us somewhat of Paul's lesson on love, and how it is so often misunderstood. (I Cor. 13) Paul makes it plain that faith and

hope and self-sacrifice and knowledge, without love, are valueless; but he does NOT say that we can have true Christian love without faith and hope and self-sacrifice and knowledge. "Without faith it is impossible to please God," the Scriptures tell us, and Paul was too loyal to God and to his Word to teach that faith was of no account in the Christian life.—Heb. 11:6

So it is in the quotation above. The great objective to be accomplished through knowledge along all scriptural lines is emphasized, but not with the thought of discounting the importance of the knowledge. As a matter of fact, Brother Russell states that all the various items of knowledge he mentions are used by God as agencies through which the epistle of Christ IS written in our hearts. And the doctrines are indeed God's agencies, or tools, through the proper use of which this divine objective is wrought in us. Surely, then, we could not expect this epistle to be written if we discard the tools which God provides to do the writing!

True, in our text Paul states that the writing of the epistle of Christ in the fleshy tables of our hearts is done by the Holy Spirit, but it should be remembered that the Holy Spirit, or influence and mind of God, reaches us through his written Word, and not independent of it. Every part of the Old Testament was written either by the direct inspiration, or under the supervision of the Holy Spirit. So was the New Testament. Hence, the moulding influence of Bible doctrines is properly said to be a work of God's Holy Spirit, or power. It is the power of his mind, his thoughts, over our lives, transforming them into the likeness of Christ.

And it was obedience to the Word of God that made Jesus what he was, hence obedience to the same Word of God will make us like Jesus. Seen in this scriptural light the "unraveling of types and shadows" had much to do in moulding the life of Jesus. There was the type of the passover lamb, for example. When, at the time of his consecration, the heavens were opened to Jesus, he was able to see that the sacrifice of this lamb pointed forward to a sacrifice he was to make as the "Lamb of God" who was sent to "take away the sin of the world." (John 1:29) Additionally he saw that the bullock which was slain on Israel's annual day of atonement, likewise pointed forward to a sacrifice he was to make.

Because Jesus "unraveled" these types and understood that they pointed out a course of sacrifice for him, he meekly permitted

himself to be led as a "lamb to the slaughter." (Isa. 53:7) Here, then, we have an illustration of the Master's meekness. It was not merely the matter of being meek for meekness' sake. Such a meekness might well be weakness. But Jesus' meekness—the meekness which we should endeavor to copy—was the quality of meekly submitting to the will of God as that will was revealed through the Old Testament Scriptures by its types and shadows, and otherwise.

It follows, then, that if we are to be meek as Jesus was meek, we too need to know something of the types and shadows which point out our course of sacrifice. Nominal churchianity knows little of the true typical lessons of the tabernacle. Not discerning the mystical body of Christ, nominal church writers fail to see that the sacrifice of the body members of Christ is pointed out in the types. The bullock and also the two goats used in the typical atonement day sacrifices they interpret as all illustrating the sacrifice of Jesus. Failing to "unravel" the types correctly they do not see the privilege of sacrifice, hence the Christian life is not seen by them in its true light as being primarily one of sacrifice unto death. And so, while one may learn meekly to submit to hardship, the important thing is enthusiastically to espouse the truth of Christ, and meekly to submit to whatever persecution may come as a result, even though it may lead to death. Such meekness, and no other, is the meekness of Christ.

The *Reprint* article further inquires concerning the epistle of Christ, "Is it the cracking of hard, theological nuts?" Of course not! However, the ability to do this is ably reflected in Christ. It was his ability to interpret correctly the Scriptures that gave him so much advantage over his enemies, and enabled him so successfully to resist temptation. Call to mind in this connection the Master's refutation of Satan's temptations—temptations which were presented in the guise of scriptural truth. Remember Jesus' quotation in this connection, of words previously uttered by Moses, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Deut. 8:3; Matt. 4:4

Modernism, claiming that doctrines are unimportant, that there is enough in the 5th chapter of Matthew to save any man, that all one needs to do is to believe in Jesus, totally ignores this statement which Jesus approves, and which shows that every part of the Word of God is important to life. Time and again Jesus ex-

emphized in his life his thorough knowledge of the Scriptures, and his ability to use them to refute his enemies. This was an important element of his life which we are to exemplify. We, like Jesus, are to be ready always to give "a reason for the hope that is in us, with meekness and with fear." (1 Pet. 3:15) We are to "study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15

Yes, Christlikeness does imply a working knowledge of the Scriptures. It does mean the ability to handle the Word of God to advantage. Not perfectly, as was the case with Jesus, but to the degree of our knowledge and understanding. There are many respects in which we cannot attain to his perfection, but it should be our constant endeavor to get as close to that divine standard as possible. Concerning Jesus the Heavenly Father had written, "By his knowledge shall my righteous servant justify many." (Isa. 53:11) Yes, it was by obedience to his knowledge of the divine plan that Jesus proved his worthiness to be the world's Redeemer and Savior. And it will be by our obedience to the same knowledge that we now have and will have the privilege of collaborating with Jesus in the work of reconciliation.

Again the *Reprint* article asks concerning the epistle of Christ, "Is it the knowledge of the history of the Jews, the history of the world, the history of the church?" And again the answer is, No! Nevertheless, as Brother Russell states, this knowledge is used as one of the means of writing the epistle. How true! The knowledge of the history of the Jews had a great influence in the life of Jesus, guiding him to take the steps in which we are to walk. So did his knowledge of Gentile history. So also did his prophetic knowledge of the history of the church.

It was because he knew the history of the Jews and its relationship to God's plan that he said to the nation of Israel on the eve of his crucifixion, "Your house is left unto you desolate." (Matt. 23:38) Combining his historical knowledge with his prophetic vision enabled Jesus to set forth that marvelous prophecy which answered the disciples' questions, "What shall be the sign of thy presence, and of the end of the age?" (Matt. 24:3, Greek) And when Jesus said in this prophecy that his people should be watchers, he meant that they, too, in order to discern the signs of the times which would betoken his presence and the end of the age, would

need to acquaint themselves somewhat with the history of the church and the world.

When the Apostles Paul and Peter foretold the great apostasy of the church, they were merely following the example of Jesus. They realized, as Jesus did, that to be able to discern this development of apostasy would mean much to all true Christians. It could—and did in many cases—mean the difference between standing aloof from the “beast” and its “image,” and joining in with it and thus losing the favor of God in this age. Failure today to discern the obnoxious and blasphemous nature of these foretold apostate systems of Christianity is leading some to feel that after all it is not essential to be separate from “Babylon.” Holding this view, they seem willing to accept as teachers those who are more or less contaminated with nominal church teachings.

It was because Jesus knew the course of history as it fulfilled the prophecies of the Bible that he held aloof from the corrupted religious systems of his day claiming to represent God. He knew that it would be useless to put a new patch on an old garment, so he called his people to separate themselves from the world of his day, and to follow him, witnessing to them the Gospel of the new kingdom to be established when he returned. Thus we discern another element of Christlikeness; namely, his conformity to the will of God which separated him from the world and the worldly. And it was his knowledge of history which helped to reveal this portion of the divine will to him. Let us then seek to pattern after him in this also, and thus be true watchers in Zion.

Is Christlikeness the “knowledge of chronology”? the *Reprint* article asks. No, of course not, but Jesus’ knowledge of chronology and of the time prophecies of the plan of God had much to do with the outworking of the divine will in him. And proper consideration of the same time features of the divine plan will help to mould us into his likeness. The time features of the divine plan are very closely associated with its historical aspects. Jesus meekly surrendered himself to be crucified when the “due time” came, but not before; and there were many other occasions when Jesus was influenced in his course of action by the time features of God’s plan.

So, if we are to be truly like Jesus, thus qualified as his epistles, his ambassadors, we too must give heed to “time.” This is very

important now because we are at the overlapping of the ages, and a failure to discern this and to act accordingly might well mean the difference between being children of the light and children of darkness. The time features of the plan involve the period of Christ's presence; the "harvest" which is the end of the age; the call to come out of "Babylon"; and the preaching of the "day of vengeance of our God." As Jesus was guided by the time features of the plan which applied to his day, is it not apparent that true Christlikeness calls for the placing of similar importance upon the dispensational truths now due to be understood and applied?

How can we be like Christ if we do not do as he did? How can we be epistles of Christ, his ambassadors, if we ignore the directives of the Holy Spirit through the written Word which we know occupied so important a place in his own life and ministry? Obedience to the time features of God's plan has separated us from Babylon. If these truths are not important, why should we have heeded the call to come out of Babylon? (Rev. 18:4) We might just as well have remained with her until her end come. If through present truth we have learned that now God is calling his people out of Babylon, and if we have heard and obeyed that call, let us treasure the truth pertaining to this important development in the plan of God, and not by word or conduct discount its importance, either in our own lives, or as one of the qualifications for teachers in the church.

Finally, inquiring further as to what constitutes the epistle of Christ, Brother Russell asks: "Is it the understanding and appreciation of the different covenants, past, present, and to come?" "No, it is none of these," he answers. But how true his further observation that all these various truths are used by God in *writing* the epistle of Christ in our hearts. These truths certainly had much to do in sanctifying Jesus. "I sanctify myself, that they also might be sanctified through the truth," Jesus prayed. (John 17:19) And he did this by obedience to every truth revealed in the Old Testament. It was this that he agreed to do at the time of his baptism.

Jesus knew that the Law Covenant was coming to an end for all who accepted his leadership and came under the provision of his blood. Those who do not know that today, are far afield from the truth as Jesus would have been in his day had he not discerned correctly and acted accordingly. Jesus knew his true relationship

to the covenant God made with Abraham. He knew that he became associated with that covenant by his own covenant of sacrifice with the Father. He knew that his blood was the blood which, after doing its work of purifying the church as servants of the new covenant, would further be used as the basis of reconciliation for all under the new covenant arrangements when the church, together with him, would serve as its mediators. Understanding this, Jesus invited participation in his death by offering his disciples "the fruit of the vine" which, he said, was (represented) the blood of the new covenant.—Matt. 26:27-29

And how wonderfully the Holy Spirit also operates through our knowledge of the covenants to make us like Christ! We, like him, have entered into a covenant with the Father by sacrifice. (Psa. 50:5) We look to Jesus as an example of faithfulness in sacrifice. Knowing that we are called to be servants of the new covenant, and realizing that we are not sufficient of ourselves for such an honored position in the divine plan, we rejoice that Jesus' blood makes us acceptable—"sufficient." (2 Cor. 3:5, 6) And how clear it becomes from this standpoint that the blood which makes acceptable the sacrifices of those being prepared to serve the covenant is indeed the blood of the covenant.

No matter, then, from what angle we view this matter, the doctrines of the divine plan are seen to be essential as mediums through which the Holy Spirit is writing the epistle of Christ in our hearts. How very important it is therefore, that those whom we choose as teachers in the church be clear in their understanding of all the doctrines. We might develop meekness and gentleness without any knowledge at all of the divine plan. But if *Christ's* meekness, *his* gentleness, *his* patience, *his* long-suffering, *his* brotherly-kindness, *his* love, *his* joy, *his* peace, are to abound in our hearts and lives, we must obtain these fruits of the Spirit from the same source; and that is from a knowledge of and faithfulness to "every word that proceedeth out of the mouth of God," and recorded in the Scriptures by the Holy Spirit.

For example, we read that for the "joy that was set before him" Jesus was enabled to endure the cross and despise the shame that was heaped upon him. (Heb. 12:2) How great indeed was his joy, but how was it set before him? It was through his knowledge of the doctrines, and this joy, based upon his knowledge, is what

produced his long-suffering, his patience. If these same qualities are to be written in our hearts it will be done only by the proper use of the same divine provision of the doctrines, the teachings, which outline the plan of God for us and for the world.

It would be strange indeed if God caused all the glorious doctrines of his plan to be recorded in his Word as a revelation of his will to his servants if it is not important for his people to know them and to understand them correctly. But the truth—ALL of the truth—IS important for us to know. May we all cherish the truth in our own hearts as individuals. Let us also use it as a measuring rod for the qualifications of those whom we choose as our servants in the church. Let us make sure also, for ourselves and in deciding who shall be our teachers, that the truth is producing the "peaceable fruit of righteousness" in us, that, under its divine influence, the epistle of Christ, his character-likeness, is being traced in our lives and in theirs. Thus may we be acceptable servants of our Heavenly Father, and his obedient children.



Gems of Thought

We are told that the stoutest timber stands on Norwegian rocks, where tempests rage and long hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so the most vigorous and healthy piety is that which is the busiest, which has its hands full of good works, which has neither time nor room for evil, but aiming at great things both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer, "I have a great work to do, therefore I cannot come down." Have thy tools ready, and God will find thee work.



The rules of the Christian racecourse are somewhat different than those of a regular foot racetrack in at least one respect: if you stop to help lift up a fallen runner in the narrow way, you help yourself.



Everyone wishes to have the truth on his side, but it is not everyone that sincerely wishes to be on the side of truth. There are two things that we should beware of: that we never be ashamed of the Gospel, and that we never be a shame to it.

Christ's Constraining Love

"The love of Christ constraineth us."—2 CORINTHIANS 5:14

THE love of Christ is the love of the Heavenly Father. We could, of course, know something of God's love apart from Christ. His love is manifested in the sunshine and the rain, and in the wondrous provision of all the things we need. Those who think, see in all these things a manifestation of the Creator's love. But, O, the boundlessness of divine love that is revealed to the Christian through the life of Christ.

The disciples said to Jesus, "Show us the Father," and Jesus replied, "He that hath seen me hath seen the Father." (John 14:9) Yes, in the life of Jesus, as recorded in the four Gospels, we have a wondrous close-up view of the Father's love. It is this love that constrains us, that is, draws and holds us within its control. And what is the result of that control? Paul answers, saying that inasmuch as we see Christ's love manifested by the sacrifice of himself for us and for all, we conclude that we do not really belong to ourselves, but belong to him who died for us, hence should live unto him and not unto ourselves.

Christ's love, therefore, if we are truly constrained by it, should hold us within this orbit of selflessness. This means that the moment we find ourselves viewing life and its experiences from the standpoint of how we can benefit most therefrom, we are getting too far away from the drawing power of the Master's love. A daily check-up on our attitude should reveal how close we are living to Christ, how successfully we are walking in his footsteps.

To the extent that any of the Lord's people are constrained by the love of Christ they will endeavor to be guided by his example in all things. There are many wonderful examples of faithfulness given us in the Bible. We think of Enoch, who "walked with God"; of Abraham, who pleased God by his faith; of Moses, the "meekest man in all the earth"; of David, the "man after God's own heart"; and of others who were noted in various commendable ways. We can profit by following their example in some respects—but not altogether—these faithful servants of God did some things we

should not do. With Jesus, however, it is different. His entire life is a pattern for our lives, if we have yielded to the constraining influence of his love.

Jesus knew God's plan far better than we know it, and it is well to keep this in mind in considering the example of his life. He knew that the kingdoms of this world were all a part of Satan's empire, but he did not rail against those kingdoms. He taught, rather, that we should render to Caesar the things that are Caesar's, and to God the things that are his. He knew that the scribes and Pharisees of his day were hypocrites, and when conversing with them, he told them so. He didn't go out of his way publicly to proclaim this fact to the world, but he did tell the Pharisees themselves.

Jesus, furthermore, could read the hearts of people. He could say of Nathaniel, "Behold an Israelite indeed, in whom is no guile!" And when there was guile, such as he detected in the hearts of the Pharisees, he was qualified to tell them about it. If we could read the hearts of individuals today as Jesus did, we could safely follow his example in dealing with hypocrites. But since we can't do this, it would seem unwise to depart from a course of proclaiming the comforting message of the kingdom in order to expose the imperfections of others.

While Jesus was holy, harmless, undefiled, and separate from sinners, being in no way contaminated by his contacts with fallen man, yet this was not because he held himself aloof from the people, or separated himself from their company. The scribes and Pharisees condemned him because he ate with publicans and sinners. There is an example in this for us. We are to keep ourselves unspotted from the world, not by holding aloof from the people, but because the indwelling spirit of God makes us immune to the imperfections with which we are surrounded. Like Jesus, we can't hope to bear witness to the people if we do not come in contact with them. As Jesus was not contaminated by his contact with publicans and sinners whom he wished to help, so we can keep ourselves separate from the world while bearing witness to it.

Jesus knew that the time was not then due for the conversion of the world, not even of the Jewish nation. He knew that the Jewish nation would not be converted as a result of his ministry. Jesus, nevertheless, zealously performed "mighty works" in Chora-

zin, Bethsaida, Tyre, Sidon, and Capernaum, placing a measure of responsibility upon those cities because they did not repent.—Matthew 11:20-24

The Heavenly Father's love, which prompted the gift of his Son to be man's Redeemer, is thus manifested in the Son by his untiring effort to help Israel see the light and repent. His deep concern is revealed near the close of his ministry, when he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matthew 23:37

If we are constrained by the love of Christ, we should have no less interest in our fellowmen than he displayed, especially in our brethren. We, like Jesus, know that this is not the time when the world will be converted. We know that only one here and there, even of those who profess to be Christians, will accept the truth in this age. We know, furthermore, as Jesus knew, that a glorious opportunity is yet to be given to all mankind under the favorable conditions of Christ's kingdom; but if the constraining influence of Christ's love has the same effect upon us as it had upon him, we will work just as hard and sacrifice just as much to let our light shine now as though we believed the world actually would be converted as a result of our efforts.

But we won't do this in the spirit of accomplishing "great and wonderful works." We won't do it to make a name for ourselves, or to convince ourselves or others that we have a right to God's favor because of our works. We won't do it in order to build a big church organization, because Jesus didn't do it for any of these reasons.

We will do as Jesus did because we want to be like Jesus, fully yielding to the constraining power of his love. We'll do it, not at the expense of our own growth in grace and love, but because our increased growth in love impels us to do it. Being constrained by the love of Christ to lay down our lives in the service of the truth, and for our brethren, we will also endeavor to follow his example of kindness, mercy, patience, long-suffering, and brotherly kindness in all that we say and do. Let us all continue to pray for each other, that we may be constrained more and more by the love of Christ, and be more like him in all things.

ANSWERS

To Test Your Knowledge Questions (See Page 15)

1—"Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11:1

2—Yes. Hebrews 11:6 asserts, "But without faith it is impossible to please him [God]."

3—Faith is based upon evidence, while credulity is a blind belief which accepts anything with unquestioning mind.

4—To every Christian. Our responsibilities as Christians should not be shirked by placing them on pastors or by blindly accepting unscriptural creeds. Our faith is based on the divine Word, not on men or the traditions of men.

5—No. 1 John 5:4 affirms, "This is the victory that overcometh the world, even our faith."

6—(a) "Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." (Matthew 8:26) (b) Through faith in his power, love, and providences, the storms of life are accepted without fear, and our hearts are becalmed.

7—(a) Because they lacked "faith" in the message. Hebrews 4:2 reads, "But the word preached did not profit them, not being mixed with faith in them that

heard it." (b) Faith in the Word of God is essential to enjoy the blessings the Gospel affords.

8—The Gentile centurion who desired to have his servant healed.

9—"and hearing by the Word of God."—Romans 10:17

10—Ruth of Moab, and Rahab of Jericho. See the Book of Ruth and Joshua 2 and 6:21-25; Hebrews 11:30, 31

11—The shield—"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Ephesians 6:16

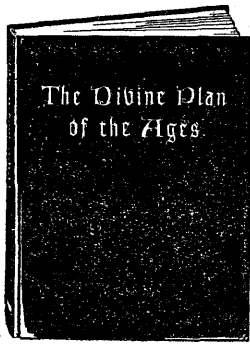
12—No, the shield of faith is only one of the essential parts to the "whole armor of God." (Eph. 6:11) See also 2 Peter 1:4-11 and James 2:26

13—Their hope is in the resurrection from the sleep of death during Christ's kingdom reign. See Hebrews 11:39, 40. For complete scriptural proof read, "God and Reason" published by The Dawn.

14—The "crown of life" or "crown of glory that fadeth not away" is the promised "immortality." The "divine nature" is the crown of life because it is superior to any other form of life.—1 Peter 5:4; Rom. 2:7; 2 Peter 1:4

"But sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear."

—1 PETER 3:15



A Key to the Scriptures

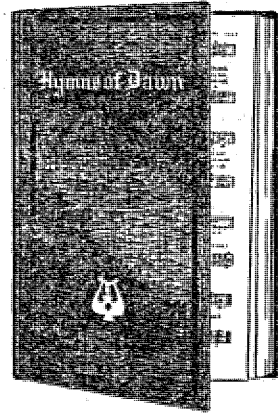
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 Grand Rapids, Mich. 5, 6
 Chicago, Ill. 7, 8
 Milwaukee, Wis. 9
 Minneapolis, Minn. 10
 Spokane, Wash. 12, 13

W. T. BAKER

Urbana, Ill. Sept. 30-Oct. 1
 Indianapolis, Ind. 2, 3
 New Albany, Ind. 5, 6
 Cincinnati, Ohio 7, 8
 Richmond, Ind. 9
 Dayton, Ohio 10
 Columbus, Ohio 11
 Pittsburgh, Pa. 13
 East Liverpool, Ohio 14, 15
 Shadyside, Ohio 16, 17
 Charleroi, Pa. 18
 Connellsville, Pa. 19, 20
 Cumberland, Md. 21
 Washington, D. C. 22-26
 Baltimore, Md. 27
 Philadelphia, Pa. 29
 Reading, Pa. 30, 31

F. A. BRIGHT

Binghamton, N. Y. (Evening) Oct. 5
 Ithaca, N. Y. 6
 Paterson, N. J. 20

N. T. CONSTANT

Wilmington, Del. Oct. 27

JENS COPELAND

Jackson, Mich. Oct. 26, 27
 Ann Arbor, Mich. 28
 Detroit, Mich. 29
 Toledo, Ohio 30
 Elyria, Ohio 31
 Cleveland, Ohio Nov. 1

O. D. DEIFER

Cleveland, Ohio Oct. 4
 Grand Rapids, Mich. 5, 6
 Detroit, Mich. 7

Toledo, Ohio 8
 Pittsburgh, Pa. 9
 Duquesne, Pa. 10
 Lewistown, Pa. 11
 Brooklyn, N. Y. 13

H. E. DEITRICH

Grand Rapids, Mich. Oct. 5, 6

DAVID DINWOODIE

Paterson, N. J. Oct. 27

W. J. HOLLISTER

Philadelphia, Pa. Oct. 20

DR. GEORGE S. KENDALL

St. Petersburg, Fla. Oct. 4-6
 Tampa, Fla. 7
 Orlando, Fla. 8, 9
 Jacksonville, Fla. 11, 13
 Atlanta, Ga. 14, 15
 Chattanooga, Tenn. 16
 Knoxville, Tenn. 17-20
 Cincinnati, Ohio 22
 New Albany, Ind. 23, 24
 St. Louis, Mo. 25
 Mattoon, Ill. 26, 27
 Danville, Ill. 28
 Urbana, Ill. 29
 Chicago, Ill. Oct. 30, Nov. 3
 Roseland, Ill. 31

P. KOLLIMAN

Reading, Pa. Oct. 6
 New Haven, Conn. (Morning) 13
 Waterbury, Conn. (Afternoon) ... 13

R. A. KREBS

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 Vincennes, Ind. 2
 St. Louis, Mo. 3
 Kansas City, Mo. 4
 St. Joseph, Mo. 5, 6
 Topeka, Kans. 7
 Wichita, Kans. 8, 9
 Oklahoma City, Okla. 10, 11
 Shawnee, Okla. 12, 13
 Ada, Okla. 14, 15
 Durant, Okla. 16
 Dallas, Tex. 17
 Ft. Worth, Tex. 18
 Weatherford, Tex. 19, 20
 Dublin, Tex. 21, 22

APPOINTMENTS AND CONVENTIONS

Sunset, Tex.	23, 24
Iowa Park, Tex.	25
Electra, Tex.	26, 27
Bowie, Tex.	28-30
Mineral Wells, Tex. Oct. 31, Nov.	1

L. P. LOOMIS

Hartford, Conn.	Oct. 13
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A. A. LUTZ

Grand Rapids, Mich.	Oct. 5, 6
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Thorndike, Me.	Oct. 11
Hallowell, Me.	12, 13
Springdale, Me.	14, 15
Boston, Mass.	16
Lynn, Mass.	17
New Bedford, Mass.	18
Groton, Conn. (Evening)	19
Groton, Conn. (Morning)	20
New London, Conn. (Afternoon)	20

DR. W. S. MARSHALL

Guilford, Me.	Oct. 6
Portland, Me.	12, 13
Belfast, Me.	20
Orland, Me.	27

EVERETT MURRAY

Grand Rapids, Mich.	Oct. 5, 6
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H. PASSIOS

Duquesne, Pa.	Oct. 6
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M. A. STAMULAS

York, Pa. (Evening)	Oct. 12
York, Pa. (Morning)	13
Lancaster, Pa. (Afternoon)	13

J. I. VAN HORNE

Monessen, Pa.	Oct. 27
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F. S. WASSMANN

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Grand Rapids, Mich.	Oct. 5, 6
Pittsburgh, Pa.	13
Philadelphia, Pa.	20
Allentown, Pa.	27

H. L. YOUNG

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C. W. ZAHNOW

Fergus Falls, Minn.	Oct. 6
Fargo, N. D. territory	13
Grand Forks, N. D. territory	20
Minot, N. D. territory	27

CONVENTIONS

BOSTON, MASS., Sept. 29—Convention opens at 10:15 a. m. Morning meetings at Faelton Hall, 30 Huntington Ave. Afternoon meetings at Parish Hall, Copley Methodist Church, Cor. Exeter and Newbury Streets, (near Copley Square).

GRAND RAPIDS, MICH., Oct. 5, 6—Afternoon and evening services will be held at Association of Commerce Cafe, corner Division and Lyon Streets. Sunday morning and afternoon meetings at Odd Fellows Hall, 240 N. Division Street, with the exception of the public discourse which will be given at 3:30 p. m. at the Civic Auditorium. For details as to reservations, programs, etc., write the secretary, Mrs. Edward De Groot, 924 Ellsmere N. E., Grand Rapids, Mich. Phone 72286.

ITHACA, N. Y., Oct. 6—Home of Miss Mae Holmes, 205 E. Falls Street.

HALLOWELL, ME., Oct. 12, 13—Two day gathering in the City Hall. Write the secretary, Mrs. T. G. Smith, Route 3, Box 142, Gardiner, Me., for reservations.

PITTSBURGH, PA., Oct. 13—O. of I. A. Temple, 610 Arch Street, N. S.

REXFORD, N. Y., Oct. 13—Home of C. F. Plath. Take Saratoga Bus at Schenectady and get off at Blue Barns.

SAGINAW, MICH., Oct. 13—Woman's Club, 311 N. Jefferson Street.

MINNEAPOLIS, MINN., Oct. 20—Regular third Sunday convention. Pioneer Hall, Main Floor, Lumber Exchange

Bldg., 5th and Hennipen Avenues.

PHILADELPHIA, PA., Oct. 20—Y. W. C. A., 18th and Arch Streets.

ALLENTOWN, PA., Oct. 27—For details, write the secretary, Mrs. Allen Moyer, 1917 Greenleaf St., Allentown, Pa.

CHICAGO, ILL., Oct. 27—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., Oct. 27—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

JACKSON, MICH., Oct. 27—One day gathering in Odd Fellows Temple, 111 Cooper Street.

ROSELAND, ILL., Nov. 10. Details later.

NEW LONDON, CONN., Nov. 17—Union Hall, Union Street.

PHOENIX, ARIZ., Dec. 29-Jan. 1—It is requested that reservations be made early. Write the secretary, Mr. E. H. Herrscher, Jr., 407 Heard Bldg., Phoenix, Ariz.

BRITISH APPOINTMENTS

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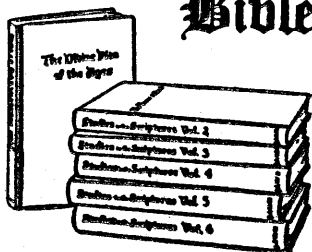
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That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests 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; Isaiah 35