

The
DAWN

*A TRUE SOLDIER OF THE CROSS
THE KNOWLEDGE OF CHRIST
EVERY EYE SHALL SEE HIM*

AUGUST

1938

COMING CONVENTIONS

LINCOLN UNIVERSITY, PA., August 21. An outdoor gathering of the friends at the farm home of Brother Ritchie is being planned again this year. Bring a basket lunch and stay all day. Coffee provided. For directions to reach the farm write Mr. M. L. Ritchie, Lincoln University, Pa.

BROOKLYN, N. Y., September 3, 4, 5. This convention will be held at 109 Remsen Street as usual, but this time the large cool auditorium of the main church building has been secured, assuring ample room for a large attendance. An immersion service will be provided for any wishing to symbolize their consecration. Those wishing to be immersed will please communicate with the secretary promptly. Lunch will be provided Sunday noon. Class Secretary, Mr. W. Josiah, 117-34 123rd Street, S. Ozone Park, L. I.

DETROIT, MICHIGAN Young Bible Students, Sept. 3, 4, 5. We are told that an excellent program has been arranged for this convention. All sessions are to be held in the auditorium of the down town Y. W. C. A., 2230 Witherell Street. All are cordially invited,—young people in particular. Those wishing to symbolize their consecration, please notify, as soon as possible, the class secretary, Mr. Frank Niemezak, 5807 N. Lawn-dale Avenue, Detroit, Mich.

MINNEAPOLIS, MINN., Sept. 4, 5. The first session of this convention will be held at 7 P. M., September 3rd. The location and other details may be obtained by writing to the class secretary, Mr. J. F. Cedarberg, 4715 Bloomington Ave., Minneapolis, Minn.

PHOENIX, ARIZ., Sept. 3, 4, 5. The class in Phoenix anticipate a happy occasion over the Labor Day week-end. Out of town friends desiring entertainment please write the class secretary, Mr. E. H. Klepper, 830½ N Eighth Avenue, Phoenix, Arizona.

SAGINAW, MICHIGAN, Sept. 3, 4, 5. Full information may be obtained by addressing the class secretary, Mr. C. A. Sundbom, R. F. D. No. 1, Saginaw, Mich.

VANCOUVER, B. C., Canada, Sept., 3, 4, 5. The following announcement has been received: "We extend a cordial invitation to all the Lord's people to attend our Labor Day Convention, all sessions of which will be held in Victory Hall, 535 Homer Street. An interesting program has been arranged and we anticipate a very blessed season of joys in the Lord. Any friends desiring to be immersed at this convention are requested to advise us in advance in order that arrangements for a baptismal service may be made. Light meals will be served. Any information regarding accommodations may be had by writing class secretary, Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C. Canada."

DENTON, Md., Sept. 18. Plans are being made for a convention at Firemen's Hall, corner of Third and Gav Streets, Denton, Md. The location is easily accessible, a nice, light, roomy hall; and an interesting program is expected. A goodly attendance from nearby classes is anticipated.

ST. LOUIS, MO., October 8, 9. Details later. Secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

PITTSBURGH, PA., October 21, 22, 23. The Tenth Annual Reunion Convention will be held this year at the usual place, the O. of J. A. Temple, 610 Arch Street, North Side, Pittsburgh. Special features will be a baptismal service, the usual Memorial Service at Prother Russell's grave and a public meeting to be held in Carnegie Hall N. S. Information on hand indicates a large attendance. For further information write the class secretary, J. T. Van Horne, The Bible Students Ecclesia of Pittsburgh, 610 Arch St., N. S., Pittsburgh, Pa.

CHICAGO, ILL., December 31, January 1, 2. The Chicago friends announce that instead of their regular fall gathering, they are planning to have a New Year convention. This change has been made in the interest of other fall conventions.

THE DIVINE PLAN of the AGES

The Divine Plan of the Ages will ever remain the standard present-truth text book. Though published originally more than half a century ago, it is still up to date, and vibrant with the living message of the Messianic gospel. Whatever other literature may be used to introduce the truth, whether tracts, or booklets, those who become interested will ultimately need The Divine Plan of the Ages in order to obtain a clear, detailed knowledge of the divine purpose.

We have a new, standard edition of The Divine Plan of the Ages, bound in blue cloth, stamped in gold. These are priced at 50 cents the single copy, postpaid; in lots of ten, 30 cents each, postage extra.

THREE MONTHS TRIAL SUBSCRIPTION

We are glad to be able to continue our offer to send The Dawn for three months free to all who request it, either for themselves, or for those whose names and addresses they wish to forward to us. This offer applies particularly to Bible Students. When sending in names of interested persons who are not Bible Students, please so state. Do not hesitate to avail yourself of this offer, as these trial subscriptions are all paid for from a special fund provided for the purpose.

VEST-POCKET MANNAS

We wish to announce that our stock of cloth-bound, pocket-size Heavenly Mannas is temporarily exhausted. However, we do have a limited quantity on hand of the leather-bound pocket-size edition. These are

The DAWN

A Herald of Christ's Presence

Vol. 6, No. 11

AUGUST 1938

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

The Three Fold Testimony—A brief review of world developments of special significance to students of prophecy—increasing tension and fear of war, decreasing influence of the churches, and continuing persecution of members of the Hebrew race. 2

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THE CHRISTIAN LIFE

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A True Soldier of the Cross—Describing the Christian soldier's loyalty and obedience to his Captain, his armor and weapons, his adversaries, and his glorious future work. 12

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OF RESTITUTION

This will be the final article in the general series dealing with the object, time, and manner of Christ's second coming. It will discuss the prophecy of Acts 3: 19-21, and its important relationship to the doctrine of the Second Coming; pointing out its final result to be the full restoration of paradise conditions, worldwide—"times of restitution of all things."

STARS OF LIGHT

The "stars" discussed in this article are God's great men of the Old Testament. Helpful and important lessons are drawn from the lives of Noah, Moses, Daniel and others. Noah's position at the end of the first world is compared with our position at the end of this present evil world. Also, Daniel's prophecies relating to the experiences of the church at the end of the age, are treated. A helpful article.

KNOWING THE TIMES

A heart-searching article dealing with the responsibilities of the Christian during the peculiarly trying times through which the church is now passing. It is an article that deals with many phases of the Christian life, showing them all to be vitally important, if we are to hold fast our confidence and rejoicing firm unto the end.

WHAT IS THAT IN THINE HAND?

Promised for this month, but delayed.

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NEWS and VIEWS

THE THREE FOLD TESTIMONY

VIEWING present world events and trends from the standpoint of Biblical prophecies, they are found to fall into three general classifications. (1) Nationally and politically the world order is rapidly succumbing to the influences of fear, hatred, jealousies, and distrust; and is being weakened by mounting debts and general dissatisfaction among the masses. (2) Religiously, momentous changes are taking place. While Catholicism and Protestantism alike are trying to stem the fast-rising tide of atheism, yet on every hand there is evidence of the dwindling influence of religion in the affairs of both individuals and groups. (3) The Jews, that people who have been a problem to nations since their dispersion from Palestine more than eighteen centuries ago, are now, as never before, looking for a way out of their difficulties—difficulties which daily become more acute, and which, if no solution is found for them, threaten the continued existence of this ancient and chosen people of God.

Only from the vantage point of divine prophecy can one see the destiny that is being worked out by the momentary successes and the disheartening reverses of this, that or the other army, or parliament, or dictator, or king, or president. Only through the prophecies can one realize that through all the chaotic and contradictory events of our day, a divine hand is making its presence felt, seeing to it that the way is prepared for the "God of heaven [to] set up a Kingdom." (Dan. 2:44.) Through the prophecies, we can see written on the walls of this "present evil world" order those fatal words that long centuries ago signalled the downfall of a great nation, "Thou art weighed in the balances, and art found wanting."—Dan. 5:25-28.

In preparation for the great clash of elements which ultimately will wreck what is still remaining of a rapidly "melting earth," large portions of national resources in every country are being diverted from their normal, productive channels, to be used to further prepare for destruction. Irrespective of the extent to which the munitions of war now being made are actually used for destructive purposes, the mere use of such enormous sums of money for their preparation is certain to still further throw the world "out of balance." After all, one of the greatest costs of war is the preparation therefor. Whether armies are fighting, or merely waiting for a chance to fight, they must be fed; and certainly it costs more to make a bomb than it does to explode it.

And fear of what may result from the use of armaments now being prepared is also affecting disastrously the normal course of trade. On this point, note the enlightening words of an editorial which appeared in *The New York Times* of July 2:

"The building slump in England, according to the president of Building Trades, is aggravated by the mounting fear of aerial bombardment. Insurance companies in London refuse to cover the risk of damage by enemy aircraft. People refuse to build houses to be bombed. Even when they rent living quarters nowadays the choice of building and location, and consequently, the rental value, are influenced by the nearness of dwellings to bomb shelters and their relative exposure or safety in respect to the newest and most dreaded of dangers.

"This unconsidered effect of the alarmist campaigns that accompany the armament drives in Europe emphasizes how profoundly the civilized world, or what's left of it, is shaken by the spectacle of air raids on crowded cities. The bomber is the sinister symbol of a conception of war which obliterates all distinctions between combatants and civilians... The truth is that the world shudders before a kind of war to which the old rules do not apply. In the words of Mr. Chamberlain, unhappily replying to the critics demanding reprisals for the raids on British merchantmen, the problem created by the bomber is 'without precedent in previous experience.' The bomber is the latest version of the Scriptural wild beast, 'the raging lion seeking whom it may devour.' Of all the instruments of war, it is the most indiscriminating, the most pitiless, the least subject to traffic laws and the conventions governing the use of other weapons. We may as well face the dreadful fact that in the next war the utmost possible use will be made of these monstrous engines of destruction, which every nation is now mass-producing."

So disaster-conscious is the world today that even the big news features that apparently are in no way connected with war or international hatreds, are frequently interpreted in the light of the fear mania that now grips the people. An illustration in point is that relating to the unprecedented round-the-world flight of Howard Hughes and his companions. Right in the midst of the enthusiastic celebrations which accompanied the return of these intrepid fliers to New York, one of the city's large daily papers, in an editorial, came out with the joy-killing reminder that if these men could fly around the world in four days on an errand of peace, bombing planes, on errands of destruction, could do likewise; which meant that not even America, though separated from the Euro-

pean storm center by three thousand miles of ocean, is safe from the peril that now threatens all nations. Truly, men's hearts are failing them for fear, as Jesus declared they would be in these "days of the Son of man."

Religious Influence Waning

Heretofore, when a great national or international crisis arose, the churches were looked to as something to provide a more or less stabilizing influence; but, today, the churches are looking around for something to stabilize them. And the growing loss of respect for religion and for religious institutions is one of the factors contributing to the growing alarm on the part of many of those who are still hopeful that a way will be found to "save civilization." From many sources comes the cry that only by returning to the churches will the world find peace and security. No less an authority than Roger W. Babson, in addressing the General Council of the Congregational and Christian Churches, held in Beloit, Wisc., in June said that, "America must choose between Christ and chaos."

The decline of religious influence is, in a general way, reflected in the anti-religious policy of Russia, the paganizing of Germany, the dissolution of church and state in Austria, the destruction of church property and the murder of priests and nuns in Spain, Mussolini's increasing defiance of the pope in Italy, and the growth of materialism and dwindling of church attendance almost everywhere throughout the earth. Mgr. Michael A. Reilly, pastor of St. Barnabas Roman Catholic Church, in a Sunday sermon, is reported as saying:

"On all sides we behold the effective work of the holy spirit in its appalling conviction of the world's apostacy from Christ. We see it in the multiplicity of contradictory creeds, in the tremendous army of the unchurched, in the empty pews and silent pulpits; in the wrecks of religion cast up on the shores of life in the broken homes, the blighted lives, the abandoned children, the debauchery of womanhood—all the by-products of divorce.

"We see conviction of the world's sin in the fact that the progress of word civilization, culture and refinement has been arrested and destroyed. We see it in the ruin of truth, morality, justice and honor in the paganism of Germany; in the debauchery of decency, in the savagery of Russia; in the anarchy of Spain; in the ruthless debauchery of children, in the atheism of Mexico.

"It is unfortunate that so many of the colleges and universities of our own country have become hotbeds of materialism, paganism, atheism and immorality. There are so many professors of biology, psychology, cosmology and alleged theology who love to ridicule the story of creation by advocating a theory of evolution that rejects God and leaves Him out of the process. They would make matter eternal, self-existing, forgetting that a self-existing being must be infinite.

"Every other force in life has abdicated to the world. Recognition of His divinity, acceptance of His gospel, surrender to His will and conformity to His teaching, these are the only forces that will revolutionize the world, which stands now convicted by the holy spirit, fulfilling the mission ordained for it by Jesus Christ."

Another New York clergyman, the Rev. John H. McComb, in a recent Sunday sermon, decried the laxity of doctrinal requirements for those who are being initiated into the ministry. He said:

"Candidates for the ministry no longer are asked whether they believe that Christ died for their sins. Examining committees seem to view such questions as too theological. A candidate who denies the inerrancy of the Bible and all other cardinal doctrines of the faith is looked upon by most Protestant groups as peculiarly fitted to preach the Gospel. We Presbyterians are among the worst offenders. The examination of candidates for the ministry is usually entrusted to modernistic committees who would pass Voltaire himself were he to seek ordination. If the church is to regain lost ground she must have a believing ministry. To have a believing ministry, Bible-believing Christians must awake to their danger and refuse to receive into pulpits those who disbelieve, or who are ignorant of the basic facts of the Gospel."

These spirited and damaging denunciations of the alleged lamentable conditions of the churches, and of religion in general, are voiced, of course, in the hope of arousing the public to a renewed sense of their religious obligations; but there is no indication that the warnings will be heeded. Indeed, the enlightened public today has no desire to return to the support of, and put themselves under the influence of institutions which they clearly see to be built upon superstition, fear, and oppression. When Mgr. Reilly pleads for a re-acceptance of the Gospel, he means the Gospel of purgatory and hell, which, through fear, extorts from the people of the Catholic Church a yearly toll of millions of dollars in the vain hope of lessening for their dead relatives the number of years to be spent in torment. When he exhorts the world to obey the church he is pleading for a return of that middle-age church-state union which resulted in the torture of millions of victims by means of the "holy(?) inquisition" and otherwise. Few, if any, of those who have felt the freedom of release from the effects of these false religious practices will want to return thereto.

Nor can it be expected that any of the false church systems of the world will be saved for the New Age now fast approaching. Like the various national and political institutions of earth, they are not in harmony with the true God, and will not be used in the time when the Lord will "turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent." (Zeph. 3:9.) Every vestige of influence of false religion must be

destroyed from the earth before the hearts of the people will be prepared to say, "Come ye, and let us go up to the mountain of the Lord... and He will teach us of His ways."—Isa. 2:3; Micah 4:2.

God's Favor To Israel

As we keep our eyes on the various events transpiring in the world arena, and seek to interpret them in the light of the Scriptures, we can't very well ignore the present prominence of the Jew, as he is being "driven from pillar to post" by the autocratic nations. It is not by accident that since 1914 Palestine has been opened up to God's chosen people and hundreds of thousands of them have returned there and built up large portions of the land so that it has virtually become like the garden of Eden. It is not by accident that this took place coincidental with the headlong rush of Gentile nations toward Armageddon, prophetically described by the Lord as their gathering into the valley of Jehoshaphat. God's hand has been in it all, even is He foretold. Note what the prophet says on this point:

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat." (Joel 3:1, 2.) Note the details of this gathering of all nations, and what the result is finally to be, as outlined in Joel 3:9-16. How marvelously the gigantic rearmament programs of all nations at the present time are fulfilling the words, "Prepare war, . . . beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

And this, as the prophet shows, was to take place in "those days and in that time, when I shall bring again the captivity of Judah and Jerusalem." How wonderful is the fulfilment of this combined prophetic testimony in the world developments of today. True, the Jews are just now enduring bitter persecutions in many lands, and, at the same time, doors to Palestine seem to be closing in their faces, yet even these conditions are seen to be a fulfilment of prophecies relative to the manner in which God will eventually fight for them in order to save them in that great and final crisis of "Jacob's trouble."—Jer. 30:7.

We may not clearly understand the significance of all the details in connection with present Jewish problems throughout the world; but it is not difficult to see the rapid development of a condition which will call for divine intervention on behalf of the chosen people. The refugee conference at Evian, Switzerland, indicates the seriousness of the situation: yet the conference fails at any real solution to the problem.

The tide of anti-Semitism is rising in many parts of the world; yet there apparently is no place for the Jews being expelled from the various countries to find a new home. England, by the authority of the League of Nations, promised Palestine to them for a home land; but England also made promises to

the Arabs concerning that land. One noted writer, in referring to this complex situation, said that the ancient land of promise had now become a "too-much promised land." Evidently through all of this, the Lord is gradually bringing the Jew to the place where he will realize that only Jehovah is able to actually fulfil promises. Thus, when divine intervention turns over the land to its rightful owners, and the enemies of Israel are put to rout, then the whole world will know that Jehovah is God.

But meanwhile the Jews continue to suffer, and to wait. Describing their pitiable plight in Austria, a recent editorial in *The New York Times* says:

"They are subject to arrest without charge and their houses are searched without warrants. Their jewelry and money is confiscated as a matter of course. They are forced to sign papers 'voluntarily' presenting their property to the state or local municipalities and 'voluntarily' offering to leave the country. Their property is taken away from them and their businesses are 'administered' by inexperienced Nazi commissars. Thousands are saved from starvation by soup kitchens maintained out of the dwindling resources of Jews not yet completely despoiled.

"These are the people who wait in suspense on the decisions of the refugee conference at Evian. They are in the same position as 400 Burgenland Jews afloat in a barge on the Danube who are not permitted to land anywhere. If a door of escape is not opened to them, only one alternative remains."

In the *London Daily Herald* of July 5, appeared an article concerning the Jews by A. L. Easterman, entitled "Whither?" To the world, the answer to the problem as to whither the Jews shall go, or what is to be their destiny in this changing world, is a very difficult one. But this is only one of the problems facing the worldly-wise doctors of society. From the standpoint of worldly wisdom, there is no solution for any of the perplexing problems of our time, either as they relate to national, political and religious affairs or the solution of the Jewish question. Only in the Bible is the final outcome clearly shown; and this is an outcome that is assured by the promises of Almighty God—it is the establishment of the long-promised Kingdom of God. And the breakdown of human efforts along all lines is convincing testimony that the day of that divine Kingdom is near.

"THE HOPE OF UNIVERSAL PEACE"

is a free tract showing from the Bible the one dependable hope of universal peace for mankind. This tract will be sent in any quantity to anyone requesting it.

The Dawn Publishers Inc.,
136 Fulton Street, Brooklyn, N. Y.

THE EVERLASTING GOSPEL

16 And the angel of the Lord called unto Abraham out of heaven the second time.

10 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea's shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:7-8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

20 And he shall send Jesus Christ, which before was preached unto you.

21 When the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

20 For ye are all the children of God by faith in Christ Jesus.

20 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

10 For he looked for a city, which hath foundations, whose builder and maker is God.

Heb. 11:8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5.

Every Eye Shall See Him

“Behold He cometh with clouds; and every eye shall see Him.”—
Revelation 1:7.

HAVING NOTED in a previous study that the heavens, the clouds, the sun, the moon, and the stars, associated in prophecy with the second coming of Christ, are all symbolic, picturing political, national and religious conditions that exist at the time of His presence, it seems reasonable to conclude that it is also symbolic sight that is referred to in our text. Indeed, it would seem most difficult to understand how one literally could see Jesus in symbolic clouds. If, then, we find that the Scriptures use the literal sense of vision to symbolize mental perception or discernment, it will clarify still further the much misunderstood subject of the second advent of Christ.

Some, in the past, have tried to uphold the thought of a literal seeing of Jesus in human form by insisting that the Greek words translated “see” in the prophecies relating to the second advent, mean literal sight of the eye. Emphasis has also been given to this literal interpretation of sight by calling attention to the fact that every “eye” shall see Him; the claim being that if it were mental perception, that is meant the Lord would not have referred thus to the organ of literal sight.

We will not here, however, attempt to refute the arguments of the literalists as to the meaning of the Greek words used in the prophecies relating to how the world will see Jesus during the time of His second presence; although these words are frequently used to signify discernment rather than literal sight of the eye. What we do wish to emphasize is

that just as the literal moon, sun, stars, heavens, clouds, etc., are used symbolically in the second advent prophecies, so literal sight is also used to symbolize discernment.

Not alone in the second advent prophecies do the Scriptures use the sense of sight to illustrate or symbolize mental perception; but in connection with other subjects as well. Note, for example, the statement of the Prophet Job in connection with the manner in which God dealt with him. When near unto death with a loathsome disease of the skin, this faithful prophet said: “And though, after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”—Job 19:26, 27.

Those holding to the dark-age theory that Job and all other good people have gone direct to heaven at death, would probably argue that the prophet is here stating that while his body would be consumed after his death, yet it would be raised from the dead and restored to him in heaven, so that in his flesh he would see God. Such an explanation of the prophet’s words doesn’t stand up very well against the Apostle Paul’s argument concerning the resurrection, to the effect that the body sown in death is not the body to be raised from the dead—“Thou sowest not that body that shall be.”—1 Cor. 15:37.

Later in his experience, Job reveals to us what he really meant by seeing God in his flesh; namely, that while at the time he was very, very sick, and it appeared as though he would surely die, yet he had faith to believe that God would deliver him from his sickness, and that in

this deliverance he would have a still further evidence of the goodness and love of the one whom he had so faithfully endeavored to serve. He says: “I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.” (Job 42:5.) Thus it was that in his flesh, that flesh that at one time was so well nigh destroyed, Job saw the Lord, even as he had prophesied he would. And then, too, from his mention of the Redeemer in chapter 19, verse 25, it is evident that Job also spoke prophetically of his restoration to life upon the earth, when he will see God in even a fuller though similar sense.

But how did Job see God? Surely not with his literal eye; although he does say, “now mine eye seeth Thee.” The Scriptures declare that no man can look upon God, literally, and live. (Ex. 33:20; Jno. 1:18.) Evidently, then, Job is here employing the organ of sight, and the sense of seeing in a symbolical way. Nor is it difficult to understand why the prophet thus speaks so emphatically of his new vision of God. He had known and loved God previous to the great test that came upon him; but through the trials, and through his subsequent deliverance from them, he had learned to know and appreciate God in a much deeper sense than he had ever experienced before. Prior to his great trial, Job’s knowledge of God was more or less theoretical—“I have heard of Thee by the hearing of the ear,” he says, “but now mine eye seeth Thee.” Ah yes; now Job had a real vision of God; something that was much more precious to him than merely that which he had been told.

Here then is a Scriptural example which shows that the eye, and eye-sight, are used by the Lord to sym-

bolize mental perception. And it seems very fitting that Job should be the one to furnish us with this very enlightening usage of language, because in many respects his experiences seem to well illustrate the experiences of the entire human race. For more than six thousand years, the world has been going through a time of severe trial; but, like Job, will finally be restored to divine favor and, like him, will have restored to them all that was lost. And, like Job also, the world of mankind will then learn to really know the great God and Creator whom previously they had merely heard about with the "hearing of the ear." Yes, even as Job with symbolic eyes, saw the true God, so the world also will "see" Him, because He will be revealed to them through Christ, whom every eye will symbolically see, or recognize, as earth's new King.

"We See Jesus"

An appropriate New Testament illustration of the symbolic use of sight is that of Hebrews 2:9. Here the apostle calls our attention to the prophecy in the 8th Psalm to the effect that God would visit the human family, and would restore it to its original position of honor and glory as enjoyed by our first parents before the fall. All things of the earth had been put under man, but he lost that dominion. This dominion is to be restored, Paul points out; but this work of restoration is not yet a reality, as he says—"We see not yet all things put under Him." "But," he adds, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."

How did Paul and the Hebrew Christians "see" Jesus? Surely not with their literal, physical eyesight. No, the obvious thought here is that they discerned in Jesus, the One whom the Heavenly Father had sent into the world to be the Redeemer and Restorer of the human race. Through the prophecies, and through the manner in which Jesus fulfilled the prophecies, they could see that He was the promised Messiah, that in sending Him into the world, Jehovah had visited man, and would ultimately restore to him all that was lost because of sin.

But only a few, comparatively speaking, have been privileged as yet to "see" Jesus. Concerning these few the Master Himself said, "Bless-

ed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16.) To see Jesus now requires a great deal of faith, as well as a willingness to pay the very high price of spiritual vision; because, during this Gospel age, true spiritual vision is very costly. The time will come, however, when the present handicaps of seeing Jesus will be removed, and then, all the blind eyes will be opened, and all will see.

The Prophet Isaiah likens mental perception, or discernment of things pertaining to God and to His Messianic Kingdom in which Christ is to be the "King of kings," to seeing and hearing. He says that the vision of all is like unto a book that is sealed. The unlearned are not able to understand the book, because they are not properly trained, the prophet states. The learned offer the excuse for their spiritual blindness that the book is "sealed." Thus has the world gone on through the ages. Very few, indeed, have really perceived God, or seen Jesus, because few have understood the glorious plan of salvation that is revealed in His precious Word.

But the prophet shows that the time will come when this condition of things will be changed. He says that "in that day," the day of Christ, when He is present as King over the whole earth, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:11, 12, 18.) Continuing, the prophet says of that day, "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off."—Isa. 29:19, 20. See also verse 24.

The "terrible one" that is "brought to naught," is evidently Satan, the great deceiver and oppressor of the people. Speaking of him, the apostle says, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.) While we "see Jesus" through the glorious gospel and the eyes of our understanding and faith, it is impossible for the world to "see" Him thus now, because Satan has blinded their eyes. But early in the new day—"that day"—Satan, the great deceiver of the people, will be bound; "the terrible one" shall be "brought

to naught," and then the "books" will be open, as both Isaiah and John testify. Then every eye will see Him, even as the church sees Him now.—Rev. 20:2, 3, 12.

Holy Arm Made Bare

In Isaiah 52:10 and 53:1, Jesus is referred to as Jehovah's "holy arm." The prophecy declares that God will make "bare His holy arm in the eyes [sight] of all the nations." But this has not been done as yet. In chapter 53:1, the prophet indicates that very few indeed, to begin with would be able to see, or to recognize Jesus as the Holy One whom God had sent into the world to be Redeemer and King; but rather, the prophet says, "Who hath believed our report? and to whom is the arm of the Lord revealed?" The implied answer, as shown by the remainder of this chapter, is that Jesus was not revealed to very many at His first advent, but rather, was taken and crucified—"brought as a lamb to the slaughter." But at His second advent it is different. Before the full end of His second presence it will become true that, "The Lord hath made bare [caused every eye to see] His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. 52:10.

Another blessed promise, very much akin to the one just quoted, is that of Isaiah 40:5, which reads: "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Mankind, as yet, knows very little of the glory of the Lord. In fact, the true God has been hidden from view by the many theological misconceptions of the creeds. About the only gods that the world knows are the torment diety, the god of war and of hate, the God of greed and avarice, and the money-god. But with the establishment of the Messianic Kingdom, all this will be changed. The eyes of their understanding will be opened, and they will see the true God as He will be revealed to them through Christ.

Blind Eyes Opened

While the faithful followers of Jesus have the eyes of their understanding opened even now to behold the glory of the Heavenly Father and of the resurrected Jesus (Eph. 1:18-20.), yet the time for the opening of all eyes is yet future; it being a further work to be accomplished during the presence of Christ. Concerning that time, we read, "Then

the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—Isa. 35:5.

True, this includes, doubtless, the restoring of sight to those who are literally blind, but that it includes the clarifying of mental vision, so that the people of that Kingdom period may know and serve the true God intelligently, is shown by verse 18 where we are told that the way will then be made so plain, that "the wayfaring men, though fools, shall not err therein." Just as there have been those who have been literally blind, deaf, dumb, and lame, so these characteristics have been true of the world with respect to their mental perception, knowledge and service of God.

And it is interesting to note that these blessings are shown as coming to the world immediately following the day of the Lord's vengeance. In Isaiah 35:4, those who are now able by faith, to see in advance of the world, the presence of the Lord, and who are able to recognize that present conditions of world distress are the undeniable signs of His presence, are commissioned to say to those whose hearts are now failing them for fear, "fear not, behold your God will come with vengeance, even with a recompense, He will come and save you."

Yes, we have been commissioned by the holy spirit to proclaim the facts of the day of vengeance, and to point out to the distraught world, that while what we see going on is evidence that the day of vengeance is upon us, yet, that just beyond these troublous times God will apply His remedy for a world gone mad, which will be the establishment of His long-promised Kingdom, and which will bring salvation. Yes, "all the ends of the earth shall then see the salvation of our God."—Isa. 52:10. See also, for comparison, Zeph. 3:8, 9.

Revealed in the Clouds

Our text (Rev. 1:7) states that the Lord comes in the clouds and "every eye shall see Him." Luke's account of Jesus' prophecy of His second parousia, or presence, states that, "then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27.) Both these passages indicate that it will be as a result of the symbolic clouds of trouble (discussed previously herein) that the world of mankind will gradually recognize the presence of earth's new King. Not only will it be the clouds that will

reveal His presence, but the manifestation of His Kingdom power and glory will also play an important part in opening the eyes of mankind to discern the presence of their King.

Narrow conceptions of God's plans frequently cause the student of the Bible to place a very restricted interpretation upon certain passages of the Word. Did not the prophecies so clearly show that Christ's presence embraces the entire period of His Millennial reign, we might think of our text as describing a sudden, precipitous event that would be all over within a few hours. But in reality, when we think of the clouds and all the manifestation of Kingdom power and glory, we realize that this brief passage describes a work that will require the entire thousand years of the Kingdom to complete. Not until the full end of that period, when the dead shall have been raised and the knowledge of God's glory caused to fill the whole earth, will it be true that every eye has fully seen Him.

No doubt, however, the increasing severity of the great time of trouble now developing all over the world, will have much to do with arousing the living generation to the fact that a power beyond that of man is taking a hand in earth's affairs. Just how this will come about the Scriptures did not clearly show, except to indicate that it will be in the symbolic clouds of trouble that they shall see Him, or discern His presence. This shows clearly that clouds as well as the seeing are symbolic, because literal clouds obscure literal vision.

God created man in His own image, and endowed him with the desire and the ability to worship the Creator. And while the world today is endeavoring to cast aside the very thought of God, and often openly ridicule the thought that a higher power is taking any interest in the affairs of men; yet frequently in the depth of trouble, the most calloused sinner will think of God. What is true in the case of individuals will doubtless become true with respect to the world in general. As one after another of the pet schemes of men that are now being tried to deliver the world from its trouble, fail, and, instead, year after year the distress becomes more and more acute, it is reasonable to suppose that the nations will, indeed, begin to wonder if, after all, there may not be a God in heaven that is speaking to them in the ways and means employed. No doubt, in due

time, God will use His earthly spokesmen and representatives to literally broadcast the divine message. But until then, His message is obscured to those not now divinely instructed in symbolic language—parables and dark sayings.

God's Silence

The reason why the world in general has little or no faith in God is because heretofore He has not interfered in their affairs. "Now we call the proud happy;" says the prophet, "yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15.) Because this has been true in the past men imagine that it will always be so, and therefore have concluded that if there is a God, He surely is not interested in the affairs of men. Thus men have resorted to their own wisdom, their own selfish devices, and, therefore, by their wisdom know not God.

But when they discover that all their supposedly wise plans have come to naught, and their boasted civilization comes tumbling down upon their heads in spite of all their best efforts to bolster it up, then no doubt, that inherent quality within them which was once the image of God, will assert itself, and in their distress, they will cry unto their Maker for help.

In Isaiah 42:13, 14, the Lord explains that He has held—for a very long time and particularly since the time of the flood, when He last spoke to the world as a whole—His peace, or restrained Himself from interfering in the affairs of men. No wonder the world has come to think there is no God. But through the returned Christ, He finally speaks; He cries like a travailing woman. (Isa. 42:14.) That is, the successive spasms of travail that come upon the old order, as described by Paul in 1 Thessalonians 5:1-4, will gradually arouse the world to the fact that there is a higher power than man, and that now their only safety will be found in looking to Him and to the provision He has made for their salvation, which provision is the Messianic Kingdom—the "Mountain of the Lord."

Concerning this final and happy outcome of the present time of trouble, symbolized by the clouds in which Messiah's presence is manifested, the prophet declares: "But in the last days it shall come to pass that the mountain of the house of

(Concluded on page 33)

The Christian Life

The Knowledge of Christ

The development of Christian knowledge, its profit and its cost. The value of spiritual food, exercise, rest, sunshine and fresh air. "Risen with Christ." The "things which are above."

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lords for Whom I have suffered the loss of all things, and do count them but dung that I may win Christ; . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:8, 10, 11.



UMAN knowledge is a somewhat uncertain quantity and is subject to many changes. For the most part, what was regarded as scientific knowledge fifty years ago is not considered to be such today, and what is looked upon as science today may be discarded fifty years from now. The world's branches of knowledge, indeed, have their limitations, and so, likewise, do their living exponents. Suppose that, in imagination, we interrogate a few of the world's savants for the purpose of noticing just where they stand. And so, first on the list, let us introduce Mr. Archeologist.

"Well, Mr. A. will you kindly tell us just what you have studied during your lifetime, and just what is its value to the world?"

Mr. A: "I have studied that which is of great interest to the world. Indeed, I have studied the world itself as represented in its ancient civilizations. Great cities of the past have come under my observation, as they have been unearthed in modern times. I know about the manners and customs of the people who lived in Pompeii and Herculaneum, in Alexandria and other cities of Egypt, and in the Mesopotamian Valley. It is fascinating, indeed, to compare the civilizations of ancient times with those of more recent times and that of today. You must surely agree to this."

"Well, Mr. A., do you know about the greatest city of all time?"

"Oh, well, now, I suppose you refer to New York, or to London, England. They are the two greatest cities today, although in the distant past, no doubt Babylon was considered the greatest city of its time."

"No, Mr. A. the city referred to is called in the Scriptures, the New Jerusalem, which is said to come



down from God out of heaven, 'having the glory of God, and her light . . . like unto a stone most precious, even like a jasper stone, clear as crystal.'

Mr. A: "Why of course I don't know anything about that. You see, that doesn't belong to archaeology, but to theology. If you wish to talk about such things, go to a preacher, and, perhaps, he will be glad to discuss them with you, for that belongs to his department of knowledge."

"Oh, I see, Mr. A., you know all about ancient cities; but about the future greatest city of all time you do not know, nor, seemingly, do you care to know or to learn anything about it; so then, on this point we shall have to part company. Good day! sir."

Now here comes another gentleman. Your name please?

"I am called Mr. Ethnologist."

"Well, Mr. E., will you kindly tell us something about your branch of human knowledge?"

"Gladly! I know about the different races of mankind; first of all, the great general divisions of the human family, the Hamitic, Semitic and Aryan races. Then, I know about the Greeks, Latins, Teutons, Celts, Slavonians, Iranians and Hindoos; also, about the ten Teutonic tribes, the progenitors of the European nations of today. I can trace nations back to a common stock and find the points in common between them. Oh, it would take more than a volume to set forth all that I know about such things."

"Quite interesting, indeed! Now, can you tell us about the greatest race or nation of all time?"

"Evidently, you mean the Anglo-Saxon race. Yes, I can tell you much about that."

"But I don't mean that. I mean what the Apostle Peter calls 'an holy nation, a peculiar [or ransomed] people,' selected from the world for a great purpose. Do you know about that?"

"No, indeed, I do not! The Apostle Peter was not an Ethnologist, so I am not in a position to discuss his views."

"Then we have no common ground for further discussion. So here we shall have to part company. And whom do we now have before us?"

"My name, sir, is Mr. Philologist."

"Sounds like a very good name. Just what do you specialize in, Mr. P.?"

"In linguistics, languages. I study languages from their root beginnings. I know just how many Latin and Greek words have been introduced into the English language, and how many words of Anglo-Saxon origin it contains. I know about the Romance languages—Italian, French, Spanish and Portuguese—and about the first phonetic alphabet believed to have been invented in Phoenicia. It would surprise you to know how much knowledge I have acquired about such things."

"No doubt it would; Now, can you give me any information about the greatest of all the sign languages?"

"Meaning, no doubt, the hieroglyphics on the tombs of the ancient Egyptians?"

"No; I mean the language of types and shadows that God furnished in the Old Testament Scriptures?"

"Why, I didn't even know there was such a language. Where, in the Bible, is it to be found? I never even heard of it."

"The Apostle Paul refers to it in the book of Hebrews, and elsewhere he says that it comes down to us today from the distant past for our instruction 'upon whom the ends of the world [ages] are come.' I am sorry you don't know about it, for you have missed the very greatest of all sign languages. Well, so long for now, Mr. P."

And now we have before us Mr. Astronomer. "No doubt, Mr. A., you have a vast store of knowledge about the stars, don't you? Now, do you know that God will make the seed of Abraham as the stars of heaven and as the sand upon the seashore, and through that seed bless all the families of the earth?"

"No, sir, I don't know a thing about that. It sounds like a fairy story to me."

"Well, Mr. A., I am sorry, with all your exact knowledge about the physical universe, you are so unfamiliar with so vital and important a subject."

And here is Mr. Geologist. He knows a great deal about the earth. "But, Mr. G., do you know that very often when you read the word, 'earth' in the Bible it is used symbolically and denotes 'society,' and that, when you read about the 'new earth' God intends to create that it means He will form a 'new system' of things on this planet, and that under that divine system all will be harmony and peace?"

"I am not conversant with such matters. Your theory sounds to me like one of speculation and fancy."

"Call it speculation and fancy, if you like, but you will have to admit that it is something very essential to the life and well-being of humanity, especially so now in these days of stress and difficulty."

The Highest Knowledge

So, then, after all, all these great men do not know about the greatest, the most desirable and best things. They are esteemed as great in worldly knowledge, but not in that wisdom that cometh from above. The Apostle Paul was not like them. He had an eye for the future, as well as for the present. He was on a great journey, and he wanted a kind of knowledge that would be good for him every step of the way; in fact, something good both for time and for eternity. Paul wanted a knowledge of practical value—"in sickness, in health, in poverty's vale or abounding in wealth." And he could say to the great Author of such knowledge,

"Be with me when my life is low,
When the blood, creeps and the nerves prick
And tingle, and the heart is sick,
And all the wheels of being, slow.

"Be with me when I fade away,
To point the term of human strife,
And on the low, dark verge of life,
The twilight of eternal day."

So, the Apostle did not think that the "pearls of knowledge" of this world amounted to very much. They were scarcely worth the price they cost of devotion of one's life to their acquirement. As to whatever knowledge he had gained of such things, Paul could say, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.) Life had now a new setting and meaning for him. There were *new* "pearls of knowledge" to be acquired all along the line toward which he was now pressing with all the vim and vigor at his command.

"That I may know Him," said the apostle, "and the power of His resurrection." (Phil. 3:10.) It was not enough for Paul to know ABOUT Christ, but he must actually know CHRIST, not only the Christ that was, but the RISEN CHRIST. It is not enough for an engineer to know something *about* his engine, he feels that he must know his engine—how it works, and what it should do. A machinist must know his machine. An artist must know his picture. A musician must know his music. Knowing about things, and actually knowing the things, often means the difference between success and failure. One may hear a lot about Christ, and yet never come to KNOW the real, living Christ. In order to know Him, we must walk with Him and let Him be our Leader and Guide. We must see His gracious smile and hear His words of love. We must meet Him in the valley where it would be very dark without the brightness of His presence. And then, we must find Him up in the Delectable Mountains directing our yearning gaze toward the "promised land"—our future inheritance.

"I want to know Him," said Paul. "I want to know Him," said an old lady. "I have known other

things, but can now see that they are all vanity. But He becomes more and more to me as the days go by. He is a friend 'that sticketh closer than a brother,' and I know that He will never 'leave' me nor 'forsake' me. 'The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom [then] shall I be afraid?'—Prov. 18:24; Psa. 27:1.

"I want to know Him," said a young man. "I can see that the truth represents Him, and the truth is grand and wonderful. I want to devote my life to its service."

"I want to know Him," said a man. "Death has taken my wife. I want to meet her again. He gives a blessed hope for the future, and since Christ has the keys of the tomb, I want to know Him in this life so that I may be with Him in the next. And I want to fit in with the great divine scheme of things so that my life may be a success."

"I want to know Him," says each member of the true church today. "Although I have known Him in the past, I want to know Him more intimately and more fully in the future. I want my life to harmonize more completely with His divine will, and I want to be more and more used in His service in this world so that I may help to bless humanity in the age to come."

"The Power of His Resurrection"

And Paul wanted to know the power of His resurrection. And what power is this? It is, indeed, the greatest of all powers. We hear of natural forces around us, but they are as nothing when compared to this. We behold the great power of the ocean, but it is a small thing when compared to that to which Paul is referring. The earthquake, too, seems mighty, but when compared to God's power manifested in the resurrection, it is as nothing. For "His resurrection" is the Church's resurrection, and so great will be this resurrection that it will break the power of death over humanity and free it forever from the twin taskmasters—sin and death. In a figurative sense, "His resurrection" begins in this world in the present age, as its power operates in His people.

Referring thereto, the Apostle says, "If ye then be risen with Christ, seek those things that are above where Christ sitteth on the right hand of God. Set your affection [mind, margin] on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another . . . and let the peace of God rule in your hearts . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:1-3, 12-16.

Paul intimates that the doing of such things will indicate that we are "risen with Christ" even now in

the present life. We have experienced a spiritual resurrection above the things of time and sense that meant so much to the old life. In a sense, we are dead with Him even now, and, in a sense, we live with Him. "Buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.) And this "newness of life" is the resurrection that the people of God experience now in this world. And in order to KNOW it, we must enter into it and become a part of it, for we could never know it by simply looking at it and merely observing its operation in others. If we know it by participating in it in this life, we shall know it in greater and more abundant fullness in that life which is to come.

Developing Spiritual Strength

In order to "fight the good fight of faith and lay hold on eternal life," the Christian needs to develop a great deal of strength. (1 Tim. 6:12.) In our natural bodies, strength is developed by the employment of nature's means given by God for that purpose. We live in an ocean of air, and from that air we derive the element of oxygen which is absolutely necessary to our existence. We could not live without air for more than a few minutes, and fresh air is good at all times. Then there is the sunshine, which is also highly essential. Today, sun baths are recommended for certain diseases; and we all know that exhilarated feeling that comes from being in the sunshine when it is not too hot. Then, the other necessary things are food, exercise and rest. All of these are needed if, naturally, we are to maintain a degree of physical health, strength and efficiency.

It is recognized that certain kinds of food are more nourishing than others, but even if we have the most nourishing kinds of food available, we cannot eat all the time. After a good meal, we need some exercise. If we work for a while in the garden, or split wood, or do something else, either manually or mentally, ere long we shall find ourselves becoming hungry again; for nature has used up the energy generated by the food we previously have eaten. Therefore, our bodies need exercise just as they do food and air.

Suppose a person retires from active life when comparatively young. Let us call this man John Smith. He does not need to work any more, or at least, thinks he does not. He buys a nice little cottage in the country not too far from town, and fits it out quite comfortably. They have no children, but decide to adopt one, which they do. They have a nice garden and employ a man to look after it. All goes very well for a spell. John lies in a hammock and reads a book. Then he goes down by the river, makes a seat there, and reads another book. He explores the country, but gets tired of that. Then he just sits around doing nothing. And this sort of life finally becomes monotonous to him.

One day John comes in and doesn't want any dinner. He is not hungry; in fact, hasn't been feeling well for days. He tells his wife he thinks he'll call in Dr. Jones. But his wife looks at him and smiles and shakes her head.

"What's the matter?" says he. "Don't you think I'm sick?"

Again she smiles and shakes her head. "I think I can prescribe for you," she says, "if you'll let me. Has it ever occurred to you that you are breaking one of the fundamental rules and laws of life? I refer to the law of work. You imagine that you don't have to work, but EVERY ONE has to work in order to be well. Even the birds work in building their nests, and the squirrels work, and mostly everything in nature finds something to do. Now the doctors I would recommend for you are Doctors Pickaxe, Shovel, Spade and Hoe, and I feel sure that they would do all that is necessary for you.

"Now, John, you have money. Suppose you buy up some of the land around here and put it to good use. Plant vegetables, such as potatoes, cabbage, turnips, beets, spinach, yes, and some alfalfa and grain, and keep a horse or two, and a few good milk cows, and some hens, and by producing something, add to the world's wealth. I think we could both be happy doing those things, and they would mean greater contentment for us, and better health."

It begins to dawn on John that, after all, his wife may be right. So, soon he starts in to invest some of his money in land, cattle, a barn, etc. Then he finds he has to get up early in the morning to feed the cows, horses and hens. It is work of course, but there is a lot of pleasure about it, and John comes into the house at 7 A. M. exceedingly hungry and eats up everything in sight of an edible character. He works till noon and is hungry again. Supper time finds him the same. His wife says, "It seems that my doctors are pretty good fellows and know their business. You look fine, John, and you're becoming strong as an ox." And she is right, for John is contented, happy and well.

But John's wife takes sick, and he sits up with her three nights in succession, and works in the daytime. And now he does not feel so well, for he is not getting the necessary amount of rest. But just as soon as his patient recovers and he gets a good, refreshing sleep, he is all right again.

John is now getting food, exercise, sunshine and fresh air, and is in excellent physical condition, because he is obeying the laws of nature, a very important one of which is work.

Now it is evident that a similar law applies in the spiritual realm in regard to spiritual things. The Christian must have food, and this he gets from the Word of God through the understanding of the truth which that Word contains. There is little real food in the man-made creeds of the nominal church systems around us. But there is the most nourishing

kind of food in the "*Divine Plan of the Ages*," which shows the glorious harmony of the Scriptures and delineates the great program that God has been carrying out through the centuries. (Eph. 3:11, *Diaglott*.) After a meal of such viands, one feels satisfied. But he can't keep just eating all the time and doing nothing else. If he tries such a thing, he will develop fatty degeneration of the heart, or some other spiritual malady, and will become weak. So he must find exercise in the Master's vineyard, for "the harvest truly is plenteous, but the laborers are few."—Matt. 9:37.

So the Christian goes out to find some work in the vineyard. He realizes that the law will permit him to hand out a few tracts, and he does this. He participates in getting up public meetings; he tries to encourage the brethren; he writes letters to the sick ones who cannot get out to meetings; and he is surprised to find how many things there are to do, if he will but seek for the opportunity to do them. And the more he does, the greater will be his appetite for the truth, and the greater will be his desire to attend the meetings. Thus all things will work together for his spiritual good and benefit and he will have the joy and peace that comes from a *well-ordered* spiritual life in Christ.

Then, too, he gets his rest, which is a rest of faith in God. "We which have believed do enter into rest," said the Apostle. (Heb. 4:3.) It is a rest of assurance that "all things work together for good to them that love God," (Rom. 8:28.) and that "no good thing will He withhold from them that walk uprightly." (Psa. 84:11.) And he can sing,

"Under His wings I am safely abiding,
Though the night deepens and tempests are wild,
Still I can trust Him, I know He will keep me;
He hath redeemed me, and I am His child."

Then, the Christian enjoys the fresh, sweet air of companionship with God's people, and he keeps himself in the sunshine of divine love.

Suffering with Christ

The Apostle wanted to know "the fellowship of His sufferings." And this is a wonderful fellowship. Indeed, there is nothing that cements fellowship as closely as sharing the sufferings of others. We may go out and have a good time with people and that may promote a certain amount of good-fellowship, but when we sympathize with them and mentally share their pains and sorrows, that promotes the strongest kind of union. It was in this latter sense that Paul wanted to know the fellowship of the sufferings of Christ, not by observation merely, but by himself participating in those sufferings and thus maintaining his relationship as a fellow-member of the Christ body.

There were not many who truly entered into the sufferings of Jesus through a full-hearted sympathy with Him when He was on earth. There were not many who helped Him carry His cross. There were

not many who entertained Him in their homes and ministered to His wants. In the home of Lazarus, Mary and Martha, Jesus found a little haven of rest. But how few there were of such homes. But, perhaps, we think that we would have been among the real friends of the Master, that we would have done many things for Him, that we would have stood near His cross and whispered endearing words to Him right to the end of His life. We like to think that we would have been among the most faithful, loyal ones. And it is hoped that such would have been the case. But we need not speculate or guess about this matter, for we can know for a certainty just what we would have done. And that is determined by what we are doing NOW. Exactly what we would have done for the Lord Jesus when He was on earth, we are doing today, both for the truth, which is His cause, and for His people. The love that we bestow upon His little ones, He reckons as bestowed upon Him. The cup of cold water we give to them, we give to Him. The mercy we show them, we show to Him. Every service we render to them, we render to Him. So, then, the fellow-members of the body of Christ are here to give us the needed development in righteousness. In dealing with them, we can bring into practice the various principles of the truth, and can show just what we would have done for Jesus had we lived on earth when He was here. So we say once more, we need not guess, for we can KNOW.

Conformable unto His Death

Then Paul wanted to become "conformable unto His death." And that is the death of the cross. We

cannot suppose that the Apostle meant a literal cross, for he himself did not die on a literal cross. He evidently alluded to a figurative cross. As a matter of fact, every Christian dies on such a cross if he carries out his consecration vows. There is something that runs vertically, and there is something that runs horizontally, or at cross-purposes. The former is the spirit, the intention and purpose to do the divine will, while the latter is the flesh with its inherited propensities to evil. These "are contrary the one to the other." (Gal. 5:17.) The one pulls upward, the other, downward. And the one crossing the other forms the cross, and upon that cross our sacrifice must be consummated and we must die. And in so doing, we are "made conformable unto His death."

Here then, we have the whole matter—"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Ah, yes, that resurrection would repay him a thousand fold for all that he had undergone for His sake. And it will repay us equally as well. For "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things God hath prepared for them that love Him. But God HATH REVEALED them UNTO US by His spirit." (1 Cor. 2:9, 10.) And they are real things, they are ineffably glorious things, and we shall gain them "if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6, 14.

A True Soldier of the Cross

"Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—2 Tim. 2:3, 4.

WHILE a Christian should be a peacemaker, and, so far as possible, should seek to live peaceably with all men, yet in many respects the Christian life may be compared to the life of a soldier; and the Scriptures employ this simile to teach us important lessons of obedience to the divine will. St. Paul, for example, evidently had in mind the Christian's "good fight of faith," when he penned the words of our text. The basic lesson of the soldier illustration, as applied to the Christian life, is that of loyalty and devotion to the Lord. Obedience, courage, faith, sacrifice, suffering and death, all enter into the matter of being a soldier. Moffat's translation seems to emphasize some of these points even better than does the Common Version. We quote: "Join the ranks of those who bear sufferings, like loyal soldiers of Christ Jesus. No soldier gets entangled in civil pursuits; his aim is to satisfy his commander."

Obedience

An essential quality of a good soldier is that of obedience; so the Christian must learn to obey. The success of any army in battle depends in no small measure upon the obedience of each soldier to the directions of the commanding officer; so the Christian army is made up of those who are willing to obey, to the letter, the commands of the "Captain of their salvation." (Heb. 2:10.) Christ is our Commanding Officer, commissioned by the Heavenly Father to be the Leader over this company of warriors, who, through trial and hardship, are forging ahead to victory and to glory. The victory of this army is certain; but our victory as a unit in it depends upon our obedience to orders—divine orders.

There is much more to the matter of obedience than one might at first suppose. In the case of the Christian, it reaches down even into the secret recesses of the heart. The divine commands by which we are to be guided are stated very explicitly in the Bible, yet the slightest degree of insincerity or disobedience on the part of the Christian soldier will result in a *misinterpretation* of those commands.

Only the spirit of full surrender to the Lord will safeguard one against the hazard of disobedience. Certain disciplinary measures may be employed for a time to remind the Christian soldier of the terms of his enlistment; yet God's army is not a conscript army, so if one chooses to disobey, he is finally dropped from the ranks—but at great personal loss.

A soldier has both pleasant and unpleasant duties to perform; so it is with the Christian. It is the doing of things which by nature we would rather not do, that tests our obedience to the divine commands. This sometimes results in an attitude of partial obedience. The human heart is very deceitful, and if our allegiance to the will of God is not complete, we are quite liable to reason ourselves into believing that we are obedient to all the divine commands governing our warfare, when as a matter of fact we are obeying only a part of them—those that appeal to us the most.

Where the spirit of full consecration is lacking, the commands that are ignored or obeyed on the part of various individual Christians depends largely upon their personal likes and dislikes. An ideal soldier, however, is not guided by his personal likes and dislikes, but only by the commands of the Captain. In the army there are times for rest, exercise, training, study, and for fighting; and the faithful soldier will participate in all these activities as directed, and without question. But how easy it is for the Christian soldier to pick and choose with respect to the particular phase of soldiery he undertakes.

If one is of the active, progressive type, he will delight in carrying out those orders which have to do with being busy in the Lord's work, but may overlook the fact that there are other things as well that the Lord expects. Another, of a more studious nature, will find it much to his liking to spend a great deal of time in "rightly dividing the Word of Truth," but may not fully realize that one of the objects of his study is in order that he might be properly equipped for the ministry, or service of the truth. (2 Tim. 2:15.) Someone else may be of a combative disposition, and take great delight in exposing popular error and in this way to "battle for the Lord and for the truth," but overlook the fact that he should also use his combativeness against his own stubborn and rebellious self. The meditative Christian may spend long hours in prayer because this phase of the divine will is specially to his liking, yet fail to realize that one of the objects of prayer is to keep the Christian armour bright that he might the better do battle in the cause of truth. We repeat, that the only safeguard against this possible miscarriage of divine commands, is the spirit of absolute abandonment of our own will, and a studied determination to obey "every word that proceedeth out of the mouth of God."—Matt. 4:4.

Loyalty

Loyalty is very much akin to obedience; but is a term that is used more particularly to describe one's

allegiance to another or to his country, in contrast to an attitude of partial sympathy with or friendliness to the enemy. A Christian soldier cannot fraternize with God's enemies, and remain pleasing to the Captain of his salvation. He must be out-and-out for the Lord and for all the principles of righteousness involved in the Christian warfare. He must know of what country he is a citizen, and for what government he is fighting, and give no place to the influence of other issues in his life.

Christ Jesus our Captain said, "My Kingdom is not of this world." (John 18:36.) This means that as Christian soldiers we cannot have any sympathy for this "present evil world." (Gal. 1:4.) And we need ever to be on the alert against the subtle efforts of the "prince of this world" to entice us into joining his ranks; if not openly, at least to fraternize with his soldiers. The captain of the forces that oppose the army of the Lord frequently appears as "an angel of light," to deceive. (2 Cor. 11:14.) If not on guard he may entice us, by displaying a flag of truce, to lay down our arms and come over to his side. But if, as faithful students, we keep ourselves well informed concerning the enemy's tactics, we will not be "ignorant of his devices."—2 Cor. 2:11.

Our citizenship is in heaven, and it is to assure an abundant entrance into the heavenly Kingdom that we are fighting; and nothing can be gained by a compromising attitude toward any of the allurements of the great adversary. We are to seek first, and always, the Kingdom of heaven. Doing this we will avoid entangling alliances with any of those things which belong to the passing empire of Satan. Loyalty to our King, the King of kings, will need to be voluntary and complete. Voluntary, because we have learned to know Him, and upon the basis of this knowledge we have full confidence in the integrity of His cause. Complete, because we love our King and our Captain, and are pained at the thought of displeasing Him and our Father in heaven.

Courage

Courage is also a very essential quality of a soldier; and there is no room in the Lord's army for the faint-hearted. But true Christian courage should not be the sort that is born of self-confidence. No, "When I think of self I tremble," should be the attitude of a good soldier of Jesus Christ; and such will be courageous because he puts his trust in God, looking to Him for grace and strength to help in time of need. Yes, when the Christian looks to God, and to Christ, his Captain, and realizes that in his own weakness he is made strong by their strength, then he can be courageous indeed.

Faith—Confidence—Devotion

To be a good soldier one must have faith and confidence in the cause for which he is fighting; and upon the basis of this confidence be wholly devoted to it. So with the Christian soldier. His faith and confidence in the righteousness of the cause which he is serving should be so complete as to call forth all

of his powers and abilities and talents in a free-will, self-sacrificing effort to cooperate with the Captain of his salvation. As Christian soldiers we should have no mental reservations as to the propriety of that which the Captain asks us to do. Our faith in God and in Christ as His Commissioned Officer should be so complete that even though we may not always understand just why we are called upon to do certain things we, nevertheless, will have full confidence in the eternal fact that He is too wise to err. Yes, our faith will *firmly* trust Him, come what may.

And because of our implicit faith and confidence in our Captain, and in the righteousness and final victory of His cause, we will be glad to make any sacrifice that we are called upon to make while fighting under His banner. Not only will we be sure of victory over all enemies; but our hope in a glorious "home-coming" after the war is over, will stimulate us to even greater efforts in pressing forward in the battle. But the "home-coming" of the Christian soldier will not depend upon his escaping death in battle—indeed, if faithful, he will not be able to escape death—for he must continue in the warfare until he has finished his course in death. Yes, every Christian soldier, in order to have his Captain bestow honors upon him at the conclusion of the warfare, must be "faithful unto death." The term of enlistment in the Lord's army is always "unto death."

The Captain Made Perfect

Through Suffering

One of the things that gives the Christian soldier confidence in the commands of his Captain is that he knows that the Captain has Himself given battle even unto death. Yes, Jesus received His commission to be the Captain of this army because of His own faithfulness in suffering. It was through suffering that He was trained and prepared for His present high office. Concerning this the apostle says: "For it became Him, for Whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Hebrews 2:10.

The real objective of the Christian's warfare is not merely the present conquering of enemies; but a glorious future service beyond the present conflict; hence his struggles are in preparation for that service. He is to be a joint-heir with His Captain in that future Kingdom of service and blessing, so like Him, is also made perfect through suffering. Indeed, in all things the Christian soldier is to become like His Captain—conformed to His image. Of this Paul says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us?"—Rom. 8:29-31.

Conditions of Acceptance in Army

In joining an army there are certain conditions of enlistment that must be complied with; and so it is with the Lord's army. Soldiers must be physically and mentally fit. A weak heart will disqualify one. In fact, physical disability of almost any kind disqualifies one for enlistment in an earthly army. But in the Lord's army it is different. To join the Lord's army, all that is required is a perfect "heart"—not a literal heart, but that for which the heart is Scripturally a symbol; namely, the affections, the desire and determination to do God's will. A perfect heart means that one desires and strives to do perfectly—to render all that he has to the Lord. If the spirit of one's consecration is undivided, then the Lord makes up for the unwilling imperfections of his flesh.

But to enlist in the Lord's army, one must recognize that of himself he could not qualify—that his imperfections would stand in the way of acceptance. Hence, recognizing his unworthiness of a position in the King's own army, he must accept the provision which the Lord has made to cover his sins, which is the robe of Christ's righteousness. This he accepts by faith. Thus he is said to be "justified," or made right, "by faith" in the blood of Christ, his Captain.—Rom. 5:1.

But along with his faith in the blood, the prospective Christian soldier must also fully consecrate himself to the Lord; and nothing short of a full dedication of heart, mind, and being, is acceptable. This complete dedication means full-time service. It is the pledging of all that we are and have to the holy cause of God, to be used by Him as seemeth best. No measurements are taken of anything except of our heart-intention to devote all to the Lord; and if that measure be full and complete, we are accepted, taken into the army, and the warfare begins.

"Forget Also Thine Own People"

Very seldom is a soldier permitted to remain at home during the period of his enlistment; and this too is true of the Christian soldier. Sometimes enlistment in the Lord's army means a literal breaking away from what one calls home in this life. The terms of his enlistment require that he be willing to go anywhere—"I'll go where you want me to go, dear Lord; I'll be what you want me to be." But even though one may not be required by the Captain to leave his present home, yet, in a larger sense, he does have to "leave his own people and his father's house." That is, the Christian soldier must love his Captain more than he does father, or mother, or children, or friends. He must please his Captain, even though it may mean the loss of all his earthly friends and relatives; and frequently it does mean just this.

And then too, he must leave his father's house—father Adam's house. For the world of mankind in general, there is the divine provision of restitution, which means that all will have an opportunity to enjoy the blessings of the restored paradise—that glorious home which the Creator provided for His earthly

creatures. But enlistment in the Lord's army means the leaving of this; with the hope that at the close of the warfare, he will enter into that new home which the Captain went away to prepare. Well did the Psalmist say: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."—Psalm 45:10,11.

Who Are Called?

Those whom the Lord calls into His army would probably not be considered ideal for a worldly army; because He doesn't call those whom men consider noble and wise and strong. The apostle says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence."—1 Cor. 1:26-29.

But while the army of the Lord may present a rather ignoble appearance if looked upon as they really are; yet, in God's sight, they are perfect, because they are all provided with a uniform, which gives each individual a perfect standing before the Lord, and an equal standing with all others in the army. How truly the poet has said of these:

"Ah, they are of a royal line,
All children of a King,
Heirs of eternal life divine,
And lo! for joy they sing!

"Why do they, then, appear so mean?
And why so much despised?
Because, of their rich robes, unseen,
The world is not appraised."

—Hymns of Dawn, 322

"Put On the WHOLE Armour of God"

Like the soldiers of ancient times, the "good soldiers of Jesus Christ" are provided with an armour; and it is because of this provision—a divine provision—that they are able to successfully combat their enemies. And the secret of full victory in the Christian warfare is to put on and keep on the "whole armour of God." There must be no picking and choosing with respect to what part or parts of the armour we shall wear; nor can we substitute an armour, or parts of an armour of our own making. It is the "armour of God," and our implicit confidence in Him is manifested by the enthusiasm with which we take and wear the armour He has provided. The apostle tells us about this armour, as follows:

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles

of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."—Eph. 6:10-17.

The Helmet

Starting from the head down we have what Paul calls the "helmet of salvation." In 1 Thessalonians 5:8, the same writer refers to this as the "helmet, [which is] the hope of salvation." Being that part of the armour which is worn on the head, the helmet would suggest the necessity of knowledge—a knowledge of the terms and conditions of our warfare, methods of fighting, and the objectives of the battle. In other words, a knowledge of the truth of the divine plan; and in and through that knowledge there comes to us "the hope of salvation." Mere desires and longings may be based upon credulity; but true hope springs only from a knowledge of God's plan and of the precious promises by which we are made "partakers of the divine nature." One of the very important things for a Christian soldier to *know* is suggested by the Apostle John: "We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

The Breastplate

The breastplate protects the heart and other vital organs of the body. Paul describes it as the "breastplate of righteousness," and in 1 Thessalonians 5:8, he speaks of it as the "breastplate of faith and love." It seems to suggest our faith in and obedience to the truth, especially the truth that has to do with our justification. But this cannot be a dead faith. It must be a faith that is manifested by our works—"I will show thee my faith by my works," says James.—James 2:18.

And this is why Paul refers to it as the "breastplate of faith and love," that is, it is a vital faith that is translated into the loving, whole-hearted devotion of all that we have and are to the righteous cause of the Captain of our salvation. Without such faith in God and in the truth, there can be no justification; and one's life is in danger—the vital organs, the vulnerable parts, so to speak, are exposed. As the breastplate was fastened securely to the soldier, it represents a personal heart-application of the truth and its principles, which alone can result in a standing of righteousness before God.

The Shield of Faith

The Christian's shield called by Paul the shield of faith, is that which we use to ward off the fiery

darts of the wicked one. It protects, essentially, the same vital parts of the body as does the breastplate; but suggests an outward use of the truth as a defense against error of doctrine and practice, rather than a personal application of the truth, as indicated by the breastplate. These two parts of the Christian armour taken together, teach us that we are to have on the "whole armour of God." We must have the truth in our hearts, and we must also use it outwardly against the adversary. We may not be skilful enough in our use of the truth to always prevent the fiery darts of the enemy from getting by the shield; but if we have made a personal application of the truth, if we are in heart-sympathy with all of its terms and conditions; and if its principles of righteousness and love are worked out in our lives, as suggested by the wearing of the breastplate, then we have a sure protection—"if ye do these things, ye shall never fall."—2 Pet. 1:10.

The Sandals of Peace

The apostle defines the sandals as being a "preparation of the gospel of peace," which suggests an application of the truth to our walk in life. Our steps are to be directed by the truth, in the paths of peace. Wherever the Christian goes, he should seek to promote peace. The "gospel of peace" will be his theme. Above all, he will seek to be a peacemaker in the sense of serving in the "ministry of reconciliation" between God and men.—2 Cor. 5:18, 19.

It may not always be possible to live peaceably with all men; but the true Christian should ever seek to do so; not by compromising the truth, but by endeavoring to present it in the spirit of love and sympathy. But even so, to be loyal to God and to the principles of the truth, one will often find himself in opposition to the selfish spirit of the world; and, frequently, this will arouse the animosity of those who are in bondage to the great adversary, which will result in persecution. But let us see to it, so far as it is possible, that it is the truth itself—not our bungling way of presenting it—that causes the persecution.

"The Sword of the Spirit"

The soldier uses the sword in an aggressive battle against his enemies; and the "sword of the spirit," which is the Word of God, is to be used in this manner by the Christian soldier. So far as other individuals are concerned, the Christian will use the truth to slay them as enemies in order that they may become friends—friends of God and of His people. And he will also need to use the sword against that close, personal enemy which is himself—his fallen self, which is as prone to sin as are the sparks to fly upwards. This, indeed, is a very important use of the sword; because it is through our fallen flesh, that our great adversary, the devil, seeks to destroy us as "good soldiers of Jesus Christ."—2 Tim. 2:3.

This "sword of the Spirit" is very sharp, and two-edged. To be effective for the purpose intended, it must be used skilfully. Both edges must be used—that is, all that the Lord has said in the Word of God

must be taken into consideration and applied in our daily lives and used against the forces of darkness. Here, again, we are reminded that we cannot be hobbyists and be victorious soldiers in the Lord's army.

The Girdle of Truth

The girdle of truth is that part of the armour that suggests the necessity of our service of the truth. No matter how faithful we may be in all other respects, if we do not *serve* the truth, we do not have on the *whole* armour; hence will not be able to stand as soldiers in the Christian warfare. The girdle, suggesting service, shows that we should hold the truth in unselfishness. If we think of the truth merely as something with which we alone are concerned, or through which we only are blessed, we have failed to capture its true spirit, and sooner or later we will lose out if this part of the armour is not included in our equipment.

The *whole* armour of God, then, represents the truth and its various applications in the Christian life. It not only represents the doctrines of the truth, but also the application of those doctrines. First, we must know the doctrines, and then we must apply them. We cannot apply them without knowing them but it is possible, for a time at least, to know them without applying them. Hence the apostle admonishes: "Take heed unto *thyself*, and unto the *doctrine*; continue in them: for in doing this thou shalt both save *thyself*, and them that hear thee."—1 Tim. 4:16.

Our Adversaries

The leader of the entire host of the Christian's enemies, is the devil. He operates through the world and through our fallen flesh; hence we speak of our three-fold enemies as being the world, the flesh and the devil. Allied with Satan in the spirit world are the fallen angels—principalities and powers. And, in the world, there are many agencies of selfishness and superstition through which he is able to strike out against the Christian soldier.—Eph. 6:12.

But while our enemies are formidable and mighty and threatening and wily, yet our victory is sure, if we continue to put our trust in the Lord, and make use of all the means of grace that He has provided for us. The Lord has given us many assurances of help in time of need, such as: "I will never leave thee, nor forsake thee;" "Greater is He that is in you, than he that is in the world;" "If God be for us, who can be against us;" "My grace is sufficient for thee;" "My strength is made perfect in [your] weakness;" and, through the prophet, the Lord has promised: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."—Heb. 13:5; 1 John 4:4; Rom. 8:31; 2 Cor. 12:9; Isa. 57:14.

The Lord's protection over those who are members of His army does not mean that they will be free from suffering and trouble. No, a soldier cannot

expect this. A "good soldier of Jesus Christ" should expect and be prepared to endure much hardship and weariness and suffering; and, finally death. The Christian soldier who does not have these experiences may well question how faithful he has been to the terms of his enlistment. By keeping one's light under a bushel, and falling in line, to some extent, with the ways of the world, it may be possible to get along in a fairly easy way; but the really good and faithful soldier of the cross cannot afford to do this.

If the business of being a Christian soldier is merely a side issue in one's life, to be worked at when convenient, or when one is not too tired, or when there is nothing more interesting to take up one's time, then the chances are such a person will find it possible to lead a fairly quiet, complacent life. But those soldiers who are being consumed with the zeal of

God's house, who are not satisfied unless they are actively engaged in the business of being a Christian soldier, will encounter hardship and suffering, even as did Peter and Paul and the other apostles; yea, even as did the Captain of their salvation.

But all *good soldiers* of Jesus Christ will rejoice in the privilege of suffering in the great cause of their Captain, hence, will endeavor to follow faithfully in His footsteps of loving service in the divine cause of reconciliation between God and men. Yes, they will gladly lay down their lives in this divine cause, and, while doing so, will be cheered by the blessed promise of their Captain which says: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His Throne."—Rev. 3:21; Isa. 53:12.

Effective Use of the Word of God

WITHOUT the Word of God how dark would be our outlook; how mysterious our condition—longing for perfection within and without, but surrounded by imperfection, mental, moral, physical; longing for life, in the midst of universal death! What is the key to this complex riddle? Only in the Word of God can it be found. And so the Psalmist testifies: "The entrance of Thy words giveth light; it giveth understanding unto the simple." And again, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times"—Psa. 119:130; 12:6.

In St. Paul's two epistles to Timothy much emphasis is placed upon the Scriptures, not only as the foundation for faith in God, but as the means whereby harmony with God can be attained and effective service rendered to His people and a witness to the world. Evidently an unusual and a very beautiful relationship existed between these two followers of the Lord. In several of his epistles St. Paul mentions Timothy as a co-worker and addresses him as "my son in the faith." (1 Tim. 1:2.) It must have been a great joy to the apostle to find this young disciple rapidly developing in faith and knowledge and zeal, with a counterpart of his own devotion to the preaching of the Gospel and building up the brethren. This satisfaction is frequently indicated in Paul's epistles and we recall his testimony in writing to the brethren at Philippi: "But I trust in the Lord to send Timotheus shortly unto you... for I have no man like minded [or 'so dear unto me'—margin] who will naturally care for your state... But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel."—Phil. 2:19, 20, 22.

It is with this setting that we consider a few verses from St. Paul's epistle to Timothy (2 Tim. 3:14-17.): "But continue thou in the things which thou hast

learned and has been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

In this text is summed up the sublime purpose of God in giving us the Scriptures—a purpose accomplished to a greater or less degree in all students of the Word: the greater degree in the more diligent and conscientious students, and perfectly in the final overcomers, who faithfully observe the Lord's pointed statement—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

To some of the Lord's people this recognition of the necessity of preoccupation with the Lord's Word, that it must come before everything else, comes only gradually. Seemingly many for years are satisfied with occasional reading or superficial study of the Word; content that they know the plan of God and something of His precepts. It is only when searching experiences—tests of loyalty to God and His ways—come upon them as they did upon Jesus in the wilderness, alone with Satan, that the necessity of feeding on the Word is brought home. Then it is revealed that only those who are "of quick understanding in the fear of the Lord" (Isa. 11:3.) are safe from Satan's deceptions.

On this point it is interesting to notice that our Lord's answer to Satan was a quotation from Moses' recapitulation of Israel's experiences in the wilderness journey—typical, perhaps, of the Christian's experiences in learning to subdue his old nature in his

journey to the Heavenly Caanan. Moses' words are found in Deuteronomy 8:2, 3: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Life Through Obedience

How illuminating the statement that the Hebrews' journey was to teach them that "man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God"! Reasoning on the subject it would seem but normal intelligence to recognize that God's people can enjoy His care and protection and approval, only on condition that they give diligent attention to "every word that proceedeth out of" His mouth. Yet, how true it has been in the life of many, perhaps of all, of God's people that appropriate diligence in study and meditating upon God's Word, have come only as the result of the vicissitudes of their wilderness journey; when one, looking back, can see the errors of conduct and perchance of teaching, he has fallen into *because* not familiar with the portions of the Word of God which would have guided and protected him. If such has been our experience, we are able to appreciate the vast importance of the lesson designed by God in Israel's desert journey—"to humble... to prove... to make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live."

In St. Paul's appraisal of the Scriptures referred to (2 Tim. 3:14-17.), he lists four principal functions: the Scriptures are "profitable" for (1) Doctrine; (2) Reproof (or better, for proof); (3) Correction; (4) Instruction in Righteousness.

Literally the word "doctrine" means teaching; and hence in a general sense covers all the instructions of the Bible. But there is a further thought in the word St. Paul uses, namely, "the substance." Hence we would be correct in understanding his first division to refer to the fundamental or "substance" teachings, which is the thought usually attached to the word doctrines by the Lord's people today. How very "profitable" is the Word of God in discerning these fundamental doctrines, the truths which are the very foundation of all personal character development and all useful service in the things of God. We will not repeat here these fundamental doctrines taught in the Scriptures, but it is a cause of constant gratitude that the Lord has been pleased to cause to be re-discovered many of them in our day and to present them in the Plan of the Ages. Nor should we ever underestimate this marvelous enlightenment.

The fundamental truths were given to the early church in their purity, but, following the death of the apostles, Satan's work in sowing tares rapidly developed and for centuries many of the doctrines of God's Word were entirely lost or greatly distorted. In the Reformation period a few of the doctrines were again brought to light, for example, justification by faith. But that period was particularly notable for its uncovering of fundamental errors such as the claims of the popes and the clergy to the exclusive right to interpret the Word of God, and that recognition of their claimed powers to forgive sin through the sacrifice of the mass—which they alone could offer—was essential to salvation. Many Christians look back on that period with great appreciation of the truths then brought to light. But how much more remarkable and extensive has been the uncovering of truth in our day—the harvest of the age—so that now we can see clearly the entire plan of God and the orderly outworking of it in ages past and present. Yes, how "profitable" are the *Scriptures* for doctrine! And how grateful we are for free access to the Word and the helps to its understanding. Let us heed St. Paul's advice to Timothy and "hold fast the form of sound words" which we, too, have received.—2 Tim. 1:13.

Prove All Things

The apostle's second classification of profitable use of the Scriptures is, "for reproof." While it is true that many Scriptures are properly used for reproof, yet we find that this word really means "conviction," or "proof," and the apostle's thought in this connection seems to be that the Scriptures are profitable for "proof" rather than reproof. How much of error and deception in the Gospel church would have been avoided if the Lord's people had always observed this exhortation and required a "thus saith the Lord"—for every item of their faith. The appeal of the harvest message to earnest Christians has been based upon this very truth, namely, that no doctrine is acceptable, nor should ever be accepted unless it can be proved by the Word of God. True "full assurance of faith" (Heb. 10:22.)—so important to a Christian—must always depend in its every detail upon that authority.

It is important for us to keep this point in mind in our intercourse with others and while acknowledging and deeply appreciative of the assistance we have received in understanding the truth, to invariably make our appeal to the Scriptures alone as authority for any and all doctrines. This will require study of the Word, as well as the helps God has provided for us, and that each of us shall be "a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) The following quotation from Volume I of Scripture Studies, page 12, is much to the point: "Truth-seekers should empty their vessels of the muddy waters of tradition and fill them at the fountain of truth, God's Word. And no religious teaching should have weight except as

it guides the truth-seeker to that fountain." "All Scripture given by inspiration of God is profitable for proof."

The third classification in the effective use of the Scriptures is, "for correction." The word means "setting aright." The implication is that there is great need for the Lord's people to be set aright, and one of the principal functions of the Word is to accomplish that purpose. As we consider the many centuries in which sin has prevailed in the human family it is not at all surprising that there is much need for correction of thoughts and conduct even in those who, having been drawn in loving reverence to the Father, have made a full consecration to do His will.

How thankful we should be that we have such a standard—a perfect guide, a guide to perfection—by which we may be corrected and which, with becoming humility we may use, as opportunity offers, to "wash one another's feet"—as our Lord exhorted His disciples.—John 13:14, 15.

Correction and Cleansing

Diligence and godly sincerity are necessary in order to gain from the Scriptures their intended cleansing and corrective effects. Repeatedly there is brought to our attention the great importance of such use of the Word. Says the Psalmist (119:9.) "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." How interesting to observe the wisdom of this answer—two things to do (1) "take heed thereto" (to his way); and (2) "according to Thy Word." But how often one or the other of these two features is overlooked, and, as a result, the desired cleansing is not effected. It is not enough that we "observe our way," even in an attitude of mind strongly desiring that it shall be clean and pleasing to the Lord. Many have made this mistake, and using their own or another's best judgment, have made compromise with the flesh and their garments have become "spotted." On the other hand much study of the Word will not in itself result in our "correction" or setting aright, and no doubt many have attained proficiency in the knowledge of the Word and failed to use it for the "cleansing of their way" because they failed to "take heed thereunto."

This subject is of paramount importance to all of the Lord's people who would be used of Him for the blessing of others. The old adage, "What you are speaks so loud I cannot hear what you say," is but another way of saying that if we would influence others in the way of the Lord we must be diligent in taking heed to our own life in all its intimate details, and apply the Lord's Word thereto for our own cleansing. Sooner or later great disappointment awaits all who fail thus to use the Word. "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:31, 32.) Yes, and some even of

the Church are so heedless of these exhortations that they must pass into the great time of trouble with the world before they become aroused to their responsibility to judge themselves. Such are represented in The Revelation with soiled robes, who "make them white in the blood of the Lamb," following or during their great tribulation. While losing the opportunity to be of the bride class, these are given a lesser position of service in the Lord's Kingdom.

Another important thought in this connection is that the Lord's people, and especially those who accept responsibility as elders, should be very familiar with the Word in order to make the intended use of it for "correction" of those who are out of the way. The Scriptures alone give us the standard for conduct of our mutual relationships in the church. And a close application of the Word there will find it "correcting" and "setting aright" all matters therein. As St. Peter says, "If any man speak, let him speak as the oracles of God . . . that God in all things may be glorified through Jesus Christ."—1 Pet. 4:11.

Diligence in using the Word for correction in one's own life will alone prepare him to be of service in offering helpful counsel or correction to his brethren in the church. As St. Paul exhorts, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:1, 2.) How beautiful is the relationship thus presented for the followers of Jesus by St. Paul and also by St. Peter in 1 Peter 5:1-5.

"Instruction in Righteousness"

The fourth classification given by the apostle in our text, is that the Scriptures are "profitable . . . for instruction in righteousness." In the day in which we live, special courses and even special schools are available for different lines of education and training. Likewise, in the school of Christ, which all the consecrated have entered, special instruction is being given for a most important service—both present and future. Our service now is imperfect, due to the fact that we have not completed our course and, too, because we have such an imperfect vehicle of expression. But even this works out to our advantage, because our efforts to "keep under my body, and bring it into subjection." (1 Cor. 9:27.) and to "yield your members [powers] as instruments of righteousness," (Rom. 6:13.) give us valuable exercise. St. Paul suggests this thought in the exhortation, "Exercise thyself unto godliness. For . . . godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. 4:7, 8.

In Revelation we read of the saints: "They shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) The usual thought associated with kings is leadership, dominance. And so with us, we must be dominant: not over one another, but rather over self; "denying"

self; humbling ourselves under the mighty hand of God; letting "patience have her perfect[ing] work." The necessary preparation for association with Jesus as a King is indicated in His own course. In Revelation, chapter 5, is recorded St. John's vision of a glorious throne in heaven and Jehovah sitting upon it, holding in His right hand a scroll, sealed with seven seals. The proclamation went forth, "Who is worthy to open the book, and to loose the seals thereof?" And then the announcement was made that one had been found worthy of this great honor, prepared to execute the purposes of God contained in the scroll—"the Lion of the tribe of Judah." But note that when John looked to see who the great One was—he "beheld a Lamb as it had been slain." This vision voices the great lesson that only by humility and devotion to God's will even unto death is one prepared to be one of God's kings and to be entrusted with the execution of His plans.

St. Paul also describes the devotion of our Lord Jesus, and exhorts us to emulate Him, saying: "Let this mind be in you, which was also in Christ Jesus, who . . . made Himself of no reputation, and took upon Him the form of a servant; and was made in the likeness of men: and being found in fashion as a man, He [further] humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him . . . that at the name of Jesus every knee should bow . . . to the glory of God the Father." (Phil. 2:5-11.) What a glorious Kingdom that will be, with the kings all developed into His likeness.—Rom. 8:29.

Spiritual Education

Then, too, our education must fit us to be priests. In Hebrews 4:15; 5:2, we have Paul's inspired description of the qualities of a priest. In approaching our High Priest we are confident that He knows all about the narrow way in which we are walking, and also of our inherent imperfections which cause us so much distress and that He will always be patient and helpful. If it were not for this assurance that He *understands*, how much peace and joy we would be deprived of! So it will doubtless be in the Kingdom: the realization that the under-priests have had imperfections of mind and body with which to contend, will inspire confidence in those to whom they shall be God's representatives when the world of mankind is progressing up the highway of holiness. Then let us not regret the humbling experiences which will certainly be our portion if we are to be with the Lord as His joint-heirs. Our knowledge of sorrow and our acquaintance with grief, acquired in following our Master, will prepare us for our priestly duties. And meanwhile, too, let us exercise these noble qualities of sympathy and compassion in our relations with the brethren and with all men.

Our training must also include preparation to be judges. St. Paul says, in writing to the Corinthian brethren, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.) And then he goes on to ex-

hort the brethren to seek that detached, impartial, unprejudiced attitude of mind which will enable us to form a just judgment of everything that comes within the scope of our relations in the church and with the brethren. Judges of one another's hearts we may not be. We are not prepared nor authorized to exercise such judgment. But judgment of conduct, teaching, qualification of brethren for positions of responsibility in the ecclesia—on such matters the saints should be qualified to render Scriptural judgment.

"Thoroughly Furnished"

When we consider the great responsibilities attaching to the Christian, both present and future, we would feel utterly incapable of ever measuring up to them, were it not for the assurance that the Scriptures are "profitable for instruction in righteousness"—yes, even to the extent that "the man of God may be perfect, thoroughly furnished unto every good work." What a glorious assurance—that the Word of God is all that we need to equip us for every good work, both here and hereafter. Of course this can be true only in those who are students of the Word and who are "living" it. Only such as "give themselves wholly to" the Word will the Scriptures thus sanctify.

This is well illustrated in the camera film used in making photographs. No doubt most of our readers have noticed on the roll of film a statement that it must not be used after a certain date, and we know that it will probably not be sufficiently sensitive after that date to make a good picture. In other words, to transfer an image to the film it must be highly sensitive to light. And just so with the Christian: full devotion, full consecration to the Lord, are essential. Lacking a full consecration to God, a believer is not sufficiently sensitive to the "light," hence his Bible study will fail to transfer the image of God—His character-likeness—to his own heart. But if we are sensitive, through consecration of our all to God, and in that state are diligent students of the Word, thank God for the assurance that the Word will sanctify and that thus "beholding as in a mirror the glory of the Lord," we shall be "transformed into the same image, from glory to glory, even by the spirit of the Lord."—2 Cor. 3:18. See R. V.

Let us then make diligent use of God's provision for us in the Scriptures, studying them—for doctrine, proof, correction, instruction in righteousness; that we, as men of God, "may be perfect, thoroughly furnished unto every good work."

"As once Thou didst Thy Word expound
To those who walked with Thee,
So teach us, Lord, to understand,
And its blest fulness see—

"Thus may Thy Word be dearer still,
And studied more each day;
And as it richly dwells within,
Thyself in it display."

Special Crisis In Christian Life

(Excerpt from *Watch Tower*, Jan. 1, 1915.)



OW earnestly we as children of God should watch and pray that we may indeed be fitted for our great future work—now so near! There is a danger that love will not be sufficiently strong in us; for by reason of the fall, sin and selfishness have come to be preponderating influences in the world. These, operating for six thousand years, have made man very deficient in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater tendency toward anger, malice, hatred, strife, than toward love. Consequently, when God accepts us into His family, He tells us that one of the first requirements is love. Love must grow in our hearts and minds, permeate all our thoughts, words, and actions.

Our fallen flesh, helped on by the unseen "powers of the air," will seek to prevent our attaining this necessary condition; and after we have attained it, strong pressure will at times be brought to bear upon us as new creatures to induce us to withdraw from this position. From time to time the child of God has experiences with others of the brethren that seem to threaten his spiritual health, or even his spiritual life. The powers of darkness assail him, endeavoring to encourage the feelings and sentiments which he is strongly tempted to adopt. He has come to a crisis in his Christian experience. He must go forward or backward. He cannot stand still. The struggle is on. Will this severe trial prove a stepping-stone to lift him nearer God, or will it be a stone of stumbling, to overthrow him?

At such crucial times, the only refuge is prayer. The Lord permits these very trials to test our mettle as children of God. The adversary will endeavor to place the matter before our agitated minds in the most unfavorable light as regards the brother or sister. He will seek to pervert the judgment, and to deceive the mind as to the real facts in the case; and our flesh responds to this view of the matter. The only safe course is to refuse to entertain in the slightest degree the thoughts of bitterness trying to find a lodgment in our mind and heart, and to cry at once to the Lord for strength and help in our time of need, seeking counsel of His Word bearing upon our proper attitude in such an emergency. Let us remember the words of the hymn we have often sung:

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win.
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He'll carry you through."

Forgive and Ye Shall Be Forgiven

Let us, then, be kind and forbearing one with another, brethren, seeking to put the kindest construction upon the words, the actions and the natural tendencies of one another, remembering that each of us is blemished by the fall, and that those of the brethren who try us most may have had hereditary tendencies and environments in earlier life of which we are not aware, and which would make us very pitiful if we knew. Let us remember also that we may be altogether unaware of some of our own weaknesses and mannerisms, which may grate upon others. We should be much more careful to note our own mistakes and faults than those of other brethren of the Lord.

"Let all bitterness, and wrath, and anger [fleshly anger], and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"—and still forgives you. (Eph. 4:31, 32.) "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any man have occasion of complaint against any; even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom." Col. 3:12-16.

After the child of the Lord has gained the victory in a struggle like this, and has through prayer and determined effort brought the Arm of God to his deliverance, he is a stronger Christian than before the trial came. He has taken a stride forward in the narrow way; he has taken a firmer hold on God, and will be the better enabled to conquer in the next testing. But every failure to thus overcome leaves the child of God weaker and less able to resist the onslaught of his flesh and of the adversary and his evil hosts, and the less sure of being a final overcomer.

In speaking of love as respects the church of Christ, the apostle assures us that if we would be pleasing to the Lord we must develop richly this grace. Those who possess this quality in goodly measure will not be easily provoked to anger, will not readily take offense, will not be too watchful lest their rights and dignity be infringed upon. Those who have little love will be easily angered and offended. Let us keep self down, and diligently continue the work of its crucifixion, looking ever to Him from whom cometh our help.



International Sunday School Lessons



HANNAH: GODLY MOTHERHOOD

Aug. 21.—1 Sam. 1:9-18; 2:1-5

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a vow and said, O Lord of hosts, if Thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

1 Sam. 2:1 And Hannah prayed, and said, My heart rejoiceth in the Lord, Mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 There is none holy as the Lord: for there is none beside Thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; let not arrogance come out

of your mouth: for the Lord is a God of knowledge, and by Him actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

GOLDEN TEXT: Her children rise up, and call her blessed.

—Prov. 31:28.



AMUEL'S birth had much to do with his successful career as a servant of the Lord. "We must not forget that Samuel's training was with Eli, and that the sons of the latter turned out to be bribe-takers and generally scandalous in their misrepresentations of the divine law and justice. It was not, therefore, that Samuel was under the best environment and best teachers that would account for his grandeur of character and fidelity to principle. We must look further back, and find it in the fact that his parents consecrated him to the Lord, not only when a child, but before his birth, and that this favorable influence contributed to his being well-born in the reverence of the Lord.

"Undoubtedly the thoughts of parents, especially of the mother, during the period of a child's gestation, have great influence upon its mental character. Every child should be born with a large reverence for God, for justice, for truth, for goodness. To be thus born surely signifies a favorable start in the way of righteousness under present conditions. And we may be sure that the child [Samuel] thus begotten and born was well trained up to the time of his presentation to the Lord's service under Eli. Here we have a fresh testimony to the fact that if a child be trained up in the way he should go he is not likely to depart there-

from. Oh, that Christian parents would realize what a responsibility is in their hands in respect to the training of their children, and especially during their most impressionable years!"—*Tower Reprints*, P. 4193.

In Old Testament times children were considered a great blessing, and the woman who had no child was regarded as most unfortunate. Hannah keenly realized her condition in this respect. Being a wise woman, and one endowed with much reverence, she did just the right thing in taking her trouble to the Lord. If all people did that, what a different world this would be. But the human family has not yet learned to turn to God. The instruction of the Millennial age will develop people in righteousness and in faith in God's wisdom and love.

"Oh what peace we often forfeit,
Oh what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Hannah prayed from the heart, and she was prepared to accept her part of the responsibility that a child would mean. She would not shift this responsibility to another. Nor would she throw it all upon God. Therefore she proved herself very honest and sincere, and these are qualities that the Lord loves to find in His people. When we petition the Lord, therefore, we should look into our hearts and see that they are right before Him.

Questions:

Cite some examples of the good that has arisen from good birth and early training.

Have pre-natal influences anything to do with a person's character?

Was Samuel's early training such as would encourage his development in righteousness?

What qualities did Hannah possess that would especially commend her to the Lord?

How should we prepare ourselves to have our prayers answered?

ELI: RESPONSIBILITY FOR OTHERS

Aug. 28—1 Sam. 3:11-14; 4:12-18.

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

1 Sam. 4:12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

GOLDEN TEXT: Train up a child in the way he should go.—Prov. 22:6.

ELI WAS one of the judges of Israel. In so far as his own character was concerned, he was a good man, being just in all his ways. But his two sons, Hophni and Phinehas,

were very wicked; so that, while the father exercised an influence for good, the young men exercised an influence that was just the opposite. Had the boys belonged to someone else, in all probability Eli would have been more strict with them. As the head of the family, therefore, he was weak.

We remember that God gave a message to Samuel for Eli. God called the child after he had retired for the night, saying, "Samuel, Samuel." And the boy, deeming it a human voice, had arisen and gone to Eli, saying, "Here I am, for you called me." When this had taken place three times, Eli perceived that God had called the child, and he instructed Samuel to say, "Speak, Lord, for thy servant heareth" in case the call should come again. So Samuel lay down once more, and again the Lord called him and told him that Eli's house was to be cut off from the priesthood "because his sons made themselves vile, and he restrained them not."

Eli took the message of the Lord at the mouth of Samuel in a very humble spirit. He did not resent being told such things by a boy. He looked at it that the Lord had a perfect right to execute His judgments according to His divine wisdom. This was a good trait in Eli. He did not become bitter and cry out against the decrees of heaven. He said, "It is the Lord: let Him do what seemeth Him good."

There is a priesthood today that is about to be cast aside. It is not the true priesthood, however, not the Royal Priesthood of God. But it is the priesthood of the nominal systems. In those systems there are some who have made themselves vile and have not been restrained. Indeed, it is a case where the religious element has blended in with the world, and this is so obnoxious in the sight of God that He says, "Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvel-

lous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:13, 14.

It was not an easy thing for Samuel to tell the high priest of Israel of the impending judgments of God; yet, when pressed by Eli to tell him all that the Lord had said, he faithfully performed the appointed task. And God's people today have a similar commission to carry out. To them comes the divine command, "Blow ye the trumpet in Zion, . . . let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." (Joel 2:1.) It is expected of every truth person, therefore, that he call the attention of those who have the hearing ear to the judgments written in the Word of God—judgments to be executed at the closing time of the present dispensation. "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1.

When the terrible news was brought to Eli that the Israelites had been defeated, that his two sons were dead, and that the ark of God had been captured by the enemy, he fell off his seat backward and, being an old man and heavy, his neck was broken, and thus he died. He had judged Israel for forty years. In the Millennial age he will come to life again, to profit by all his experiences of the past.

Questions:

What was the character of Eli?

What was the character of his two sons?

In what respect was Eli weak?

How did God communicate His message to Eli?

How did the message affect Eli?

What was the final outcome of God's dealing with Eli and his house?

What can we learn from the experiences of Samuel and Eli?

SAMUEL: SPIRITUAL REVIVAL

Sept. 4— 1 Sam. 7:3-13

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only: and He will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, And I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered to Mizpeh, the Lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines.

9 And Samuel took a suckling lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Bethear.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

13 So the Philistines were subdued, and they came no more into the coasts of Israel: And the hand of the Lord was against the Philistines all the days of Samuel.

GOLDEN TEXT: Prepare your hearts unto the Lord, and serve Him only.—1 Sam. 7:3.



WHAT the world regards as strength is as nothing in the sight of God. "Not by might, nor by power, but by My spirit, saith the Lord of hosts." (Zech. 4:6.) The world is going down in defeat because it has not been on the side of God. It has disowned God and His ways. The world sets great store on military forces both by land and sea, as well as in the air. It counts its soldiers by the millions, and says, See how strong we are. And yet its vaunted strength is only a sign of its great weakness in the sight of God.

In one of the Psalms we read, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early [margin, 'when the morning appeareth']." (Psa. 46:4, 5.) That is because "she" is on the Lord's side. She is counting on divine strength, not on the strength of men.

The Psalmist goes on to say, "The heathen raged, the kingdoms were moved: He uttered His voice, the earth [society] melted.... Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Psa. 46:6-10.

This shows that the Lord will finally win the victory over all His enemies. Christendom is going down in disaster and ruin chiefly because of idolatry. She has set up the idols of money and worldly position in the place of God. "No man can serve two masters." (Matt. 6:24.) But Christendom is trying to do this very thing. As someone has expressed it, "Miss Church has married Mr. World." But of His

own disciples Jesus said, "They are not of the world, even as I am not of the world. (John 17:16.) Addressing His disciples, Jesus said, "If ye were of the world, the world would love his own."—John 15:19.

Samuel gave the Israelites the proper instruction. He did not tell them how to strengthen their military forces. He did not give them a lecture on warlike strategy. He told them to get over on God's side and put the strange gods out of the land. They could not hope for success while they were breaking the first and greatest of the divine laws. Then Samuel offered sacrifice unto the Lord, and "Samuel cried unto the Lord for Israel; and the Lord heard him."

This great truth of getting on God's side applies with equal force today. Those who desire the divine favor must be wholly for God. If there is any idolatry in their lives—a desire for fame or money or position that is occupying first place in their hearts—they must put it away. They must be able to say, from the heart,

"I love Thy will, O God,
Thy blessed, perfect will,
In which this once rebellious
heart
Lies satisfied and still."

If they can do this, they can be assured of victory over all the hosts of the enemy, and the Lord will bestow upon them the crown of victory in the kingdom above. "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."—2 Cor. 6:17, 18.

Questions:

What counsel did Samuel give the Israelites?

Why is Christendom going down in defeat? What are the wrong elements in that system?

How does God accomplish His purposes?

What forms does idolatry take today?

SAUL: MORAL FAILURE

Sept. 11—1 Sam. 10:21-25; 15:20-23; 31:3-6

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the King.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

1 Sam. 15:20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.

1 Sam. 31:3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour bearer would not; for he was

sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour bearer, and all his men, that same day together.

GOLDEN TEXT: To obey is better than sacrifice.—1 Sam. 15:22.



HE REIGN of Saul, began very auspiciously. To be sure, Samuel had warned the people about having a king, telling them that a monarch would act autocratically, and take away their liberties and make personal use of their possessions and wouldn't consult about any of his acts and desires. Had they listened to this wise counsel, they would have been satisfied with the divinely appointed judges, but they were prompted by national pride to demand the change. Sometimes God gives people what they want so that they can learn that self-will is unprofitable, and He did so in this instance. He picked out for them the most imposing looking man in the whole country; for he towered head and shoulders over all the rest. And when he was brought forth and the people beheld him, they cried, "God save the king."

When Saul began his series of brilliant victories by defeating the Ammonites the people went wild with joy. They then felt sure that they had been right in wanting a sovereign. But we soon find in this head-strong man the small beginnings of sin. On a certain occasion, he openly committed an act of sacrilege by offering sacrifice to God instead of waiting upon the priest to perform this ceremony. Consequently, Samuel strongly rebuked him, warning him in solemn tones as to the consequences of taking the law of God into his own hands. Had Saul taken this warning properly to heart and profited thereby, it would have saved him much trouble in the future. But one departure led to another, as is frequently the case, and it was not long before the king transgressed the divine law again.

God told Saul to kill the Amalekites and spare not one, not even the cattle and the sheep. Saul won the victory but did not fully obey the Lord's command through His prophet, Samuel. Samuel asked him whence came the bleating of the sheep and the lowing of oxen. Saul replied that the people had preserved some of the cattle in order to sacrifice to the Lord. The prophet replied, "Hath the Lord as great delight in burnt offerings as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

Saul seemed to forget that he was on the throne as the representative of the Lord, that he was in covenant relationship to God and under contract to do God's work in God's way. God had given him the honor of kingship and God could take it from him. Through not living up to his agreement, he lost his throne and his life. And what was true of Saul could be true of us. In fact, God's people of the Gospel age are, likewise, under contract to do the divine will in the Lord's appointed way. If they swerve from this through deliberate disobedience, they are in danger of losing their crown. "Hold that fast which thou hast, that no man take thy crown," is a message of warning from the divine Word.—Rev. 3:11.

Questions:

Why did Samuel warn the people of the danger of having a king? Just what was the danger?

Tell of the first wrong step taken by Saul.

Why didn't Saul obey the divine command in regard to the Amalekites? Is there any lesson for us today in this act of Saul?

What great fact did Saul fail to keep in mind?

What further lessons can Christians learn from the life of Saul?

CHILDREN'S HOUR



Samuel



ONCE upon a time there was a woman of Israel who had no children, which was considered to be a great misfortune in those days. Her name was Hannah, and she was the wife of a man named Elkanah. Now once every year this man went to worship and to sacrifice to the Lord in a place called Shiloh. And during one of these visits Elkanah said to Hannah, 'Why are you so sad? Surely I am worth more to you than many sons.' But she would not be comforted.

"One day Hannah was passing by the temple of the Lord, and Eli the High Priest sat on a seat near the sacred edifice. Now Hannah was praying to God, 'If you will be so good as to give me a little boy of my own, then I will give him to you all the days of his life.' So, you see how very much she desired to have this favor granted to her.

"Well, Eli saw the woman's lips moving, and he thought she had been drinking wine, and so he reproved her. But Hannah assured him that she had taken no intoxicating liquor of any kind, but that she was in bitterness of spirit because she had no child. Then the High Priest felt sorry for her, and said to her, 'Go in peace, and the Lord God of Israel grant you the petition that you have asked of Him.'

"So then Hannah felt comforted, and in due time the Lord answered her prayer, and gave her a son, a very beautiful boy, and she called his name Samuel. And this child was dedicated to the Lord by his mother, according to her promise. And, when quite young he became a servant of the High Priest to minister in the temple. He was a fine-looking boy, and, best of all, he was a good boy. He loved the things that were good, and he appreciated being in the wonderful temple and serving the great God of his people.

"Now, Eli had two sons of his own, and they were not good at all. Indeed, they were very wicked, for they were selfish and greedy. They did not respect the rights of other people, but just looked out for themselves. Perhaps you have known boys and girls who were selfish like that. Perhaps they just wanted to play all the time, and when mother was very busy they wouldn't offer to help her, but shirked everything they possibly could. They would let their father weed the garden after his day's work rather

than pull out some of those weeds themselves; and, perhaps, they would have to be asked three or four times to carry in a few sticks of wood before they would put down their story book and do this simple chore.

"It seems a pity that anyone should be mean and selfish like that, but there are such people in the world, and since we can't get rid of them, we just have to put up with them. But since the best thing that can happen to boys or girls of this kind is for their parents to get after them and make them do what they are told to do, it is a great pity when the parents let them have their own way in everything. And this is what Eli did in the case of his sons, Hophni and Phinehas. He let them run wild, although he himself was a very just, good man in his dealings with others.

"Well, God did not like the way Eli was bringing up his sons, for it was a very poor way, indeed. So one night God called Samuel. Yes, God actually called him. The quiet night had settled down over the land, and the great silent stars had come out in the heavens above, and Samuel had peacefully retired to his bed. Then what do you suppose happened? Why he heard a voice which said, 'Samuel.' And, of course, he thought it was the voice of Eli the High Priest. So he got up and went out to Eli and said, 'Here I am, for you called me.' And Eli replied, 'No, I didn't call you, Samuel; go lie down again.'

"No sooner did Samuel get into bed again than the Lord said, 'Samuel,' the second time. And the boy went out to Eli and said, 'Here I am, for you did call me.' But Eli denied having called him, and told him to go back to his couch once more. Well, the call came the third time, and then Eli said to the child, 'If He calls again, say, speak, Lord, for thy servant heareth.' So the boy went back, and the Lord called him once more.

"Samuel said, 'Speak, for thy servant heareth.' Then the Lord told him that He would bring upon Eli all the judgments which He had already told the High Priest would come, and that He would finally cut off Eli from the priesthood. Well, then, Samuel went to sleep, but in the morning he thought about all these things, but he didn't like to tell Eli. However, Eli called him and asked him to tell him everything that the Lord had said; so Samuel told him everything. Then Eli said, 'It is the Lord, let Him do what seemeth Him good.'

"Soon there took place a great battle between Israel and the Philistines, in which the Philistines were victorious. Now the Israelites had brought the sacred Ark of the Covenant from Shiloh thinking that it would enable them to defeat their enemies. And when the ark was brought into the camp, all the people gave a great shout. But the ark did not save them on this occasion, for they were overcome in the battle, and thousands of them were slain, and among these were Hophni and Phinehas, the two sons of Eli.

"Then, from the army of Israel there came a man to Shiloh with the tidings of the battle. And there was great sadness when the people heard what had taken place. And Eli sat upon a seat by the wayside watching. He was a very old man, being ninety-eight years of age. And he said to the messenger, 'How fared the engagement with the Philistines?' And the man replied, 'All Israel is fled before the Philistines, and there has also been a great slaughter among the people, and thy two sons, Hophni and Phinehas, are dead, and the ark of God is taken.'

"And when Eli heard the dreadful news, he fell off his seat backward and his neck was broken in the fall. Thus it was that he came to his end. And he had judged Israel forty years.

"And what do you suppose became of the sacred ark of God? Well, the Philistines took it to a certain place and set it up in the idol temple of a false God called Dagon. And next morning Dagon was fallen with his face to the earth before the ark. And the head of Dagon and his hands were cut off. So he was a sorry looking god, I can tell you. And the people in the city of Ashdod, where the ark had been taken, were smitten with a plague and many of them died. And they did not know what to do with the ark, for they were afraid of it. And they said, 'What shall we do with it?' And they decided to have it taken to the city of Gath. And when it came to Gath, the plague broke out upon the people there. Then they took it to another place called Ekron, and the same thing happened in that city. So there was a great cry everywhere because of the ark.

"And the Philistines called for their priests and diviners and said, 'What shall we do with the ark of God?' And they were advised to send it away to the Israelites and to send a treasure of gold with it. So they made a new cart and on it they placed the ark. And they hitched to it two cows, and let them go, and the cows took the ark back to the Israelites, and ere long it found its place in the temple of the Lord again.

"Then Samuel told the people that they had committed great wickedness in having idols in the land, and that for this reason God was not pleased with them. And he said, 'If you will return unto the Lord with all your hearts, and put the strange gods from among you, and prepare your hearts unto the Lord, and serve Him only, He will deliver you out of the hands of the Philistines.'

"So, you see, Samuel got right down to the root of the matter. He did not tell the people how to

marshal their armies to better advantage, or how to improve themselves in the art of war. He told them to get over completely to God's side, and be through with idolatry, and then God would fight for them and give them the victories they desired. And that was excellent advice. And today, many persons might take a lesson from it, for there is much idolatry in the land. Now which one of you can tell me just what idolatry is. Can you, Paul?"

"I think it is making images and worshipping them," said Paul.

"That would be one form of idolatry, certainly," replied Uncle Eb. "In fact, idolatry is putting anything whatever in the place of God. That is to say, if a man thinks more of his house than he does of God, he is an idolater. Perhaps he has a bank account, and he puts that first in his life; well, then he is guilty of idolatry. Today perhaps more people worship money than anything else. Any kind of idolatry is bad. The only safe way is to worship God and put Him first in everything. If we do that, He will stand by us and give us the victory over sin and Satan. It is because there is so much idolatry in Christendom that the great 'time of trouble' is coming that is mentioned in the Scriptures. When the Millennial age is ushered in, God will destroy all the idols from out of the land, and then the whole world will be filled with a knowledge of Himself. O that will be a wonderful time in which to live!

"Well, Samuel offered sacrifice to the Lord, and then he prayed for the people, and the Philistines drew near to battle. Then the Lord fought for Israel, and the enemy was defeated and driven away. And the Philistines came no more into the land of Israel; for the Lord was against them all the days of Samuel.

"Judges were God's appointment for Israel, and Samuel had been a judge for many years. In pursuing his duties, he traveled over the country to different places. He was very wise, for his wisdom came from the Lord. He possessed a fine sense of justice, and tried to administer the law in a manner that was fair to all. The people came to have great faith in him, for he had been fearless as a prophet, and he was always on God's side.

"Uncle Eb," said Peter, "does God ever call people today like He called Samuel?"

"Well, I haven't heard of such a case," replied Uncle Eb. "God calls people in a different way today. He calls them through His Word. But, you see, they didn't have the written Word of God in Samuel's time as we have it today. Therefore, the Lord used a more direct means. Then, sometimes, He spoke to people in dreams, as He did to Daniel. Today, we have the Bible, and if we understand it, it tells us what God wants us to do.

"Our next story will be about Saul, king of Israel, a man who disobeyed the Lord and got himself and his kingdom into a whole lot of trouble. He was a very different type of man from Samuel, for the latter was beloved of the Lord."

Talking Things Over



"BLEST BE THE TIE THAT BINDS"



HE following reports of conventions held recently in various parts of the country remind us afresh of the blest tie of Christian love and fellowship that, despite distance and circumstances, unite the Lord's people everywhere in a hallowed and precious interest in and for each other. It is this blest tie of Christian love that draws the brethren together in convention. It is a force so impelling in the hearts of the truly consecrated, that it causes them to make great sacrifices of time, strength, and means, in order that they may conform to the apostle's injunction of "not forsaking the assembling of our selves together." (Heb. 10:25.) And, even where it is not possible to meet with those of like precious faith, this "love divine, all love excelling," induces the isolated ones to lift up their hearts to the Lord in prayer on behalf of their brethren everywhere; and thus these, too, enjoy fellowship in the divine family.

The Los Angeles Ecclesia has arranged with the brethren of *The Dawn* to publish a report of their convention in a special issue of *Bible Students News*. This report has been prepared for mailing early in August, and is being sent out free to all Bible Students whose names and addresses are available to us. If you fail to receive a copy we will appreciate it if you will so advise us. Brother Ernest Wylam, chairman of the Waupaca, Wisc., program committee, has sent us the following report of that convention:

WAUPACA JULY CONVENTION

"This Convention afforded, as do all occasions of fellowship with those of like precious faith, a season of spiritual refreshment, stimulus and encouragement for all who attended. The setting of the Convention provided more than the average for a recreational change from the human standpoint, particularly for the brethren living in cities or towns. Situated near the center of Wisconsin, five miles from Waupaca, the Convention was held at Columbia Lake, one of a chain of twelve lakes, a summer resort, but affording as well, facilities for a convention, with an auditorium having a seating capacity of 600 or 700, a dining hall that would take care of 250 per sitting, private cottages for lodging, as well as dormitory which was occupied exclusively by about sixty of the friends. There was comparatively little disturbance from outsiders, even on the July 4th holiday.

"To go into details regarding any or all of the discourses would require too much space, but its harmony was that described in the 133rd Psalm. We recall that the convention was quite void of any dissension, all the speakers giving expression to thoughts in harmony with the Six volumes of *Scripture Studies* and *Tabernacle Shadows*. The opening talk, on the subject, 'Is the Door Closed?', largely taken from the 3rd volume, was referred to frequently by subsequent speakers, as well as in testimonies. And, speaking of testimonies, the Testimony Meetings were, perhaps, the most refreshing and stimulating meetings of the Convention. It is difficult to select any outstanding experiences of the friends as citations, but they echoed and re-echoed praise and thanksgiving to the Lord for the way in which He has led, bringing them back into full faith and renewed determination to keep their sacrifice bound with cords to the altar. Individual experiences varied somewhat as to details, some being so isolated that association with others was not possible, others where the desire for fellowship had been so quenched that they had forsaken the assembly of themselves with others. Some had fallen into complete lethargy, others compromising some in bearing the standard of truth, but now with the veil of partial blindness removed, they were seeing clearly their privileges of rejoicing in the liberty wherewith Christ makes free.

"We rejoiced to hear the old, old story in a public talk, for which some 2,000 announcement invitations were distributed in Waupaca and surrounding towns as well as to many of the farm homes. Another public opportunity was afforded as a sort of post-script to the Convention, at the Veterans Home, some two miles from the Convention grounds, in the evening, after the regular Convention had closed. The friends were invited to come back to the Veterans Home, and another talk is scheduled for the near future.

"An unusual session was the relating by Brother Deming of Ohio of his early experiences in receiving the Truth back in 1881, going down to Allegheny to see Brother Russell, and subsequent experiences in the colporteur work in the east as well as in Ohio, Chicago and Pullman, Illinois, about the time of the 1893 World's Fair, later in Wisconsin, etc.; some of the experiences touching and dovetailing with others more generally known among the older Truth friends, such as Brother Swinge, Brother Olezinski, the first general Convention in Chicago in 1893, etc.

"Another outstanding session was that of the sunrise baptism service held on the shores of beautiful Columbia Lake. Although water immersion is only a symbol, it has a solemnizing effect upon the heart of all the consecrated, and as we witness other friends observing this symbol, we all are reminded of our covenant and prompted to diligence in carrying it out faithfully unto death. Can we not each remember when we symbolized our consecration? How our hearts burned within us as we realized the vital association this marked with our Lord and Head! Being 'buried with Him by baptism into death, that like as Christ was raised up from the dead . . . we also should walk in newness of life.'—Rom. 6:4.

"We thank our Heavenly Father for so many opportunities of feasting with our present Lord in communion with others of like precious faith, and for the Harvest Truths which have been so graciously assembled for us through the faithful service of His servant, wherein we see a fulfillment of our Lord's words concerning our feasting while in His presence. (Matt. 9:15; Luke 12:37; Rev. 3:20.) Our spiritual appetites have been whetted for further opportunities of fellowshiping with the brethren in convention as the Lord provides. We were also reminded of the apostle's words in 2 Timothy 2:12, 13, to be faithful, for, 'if we suffer, we shall also reign with Him; if we deny Him, He also will deny us.' As He was faithful, let us be faithful also."

THE DETROIT CONVENTION

Brother Malcolm Hogg, Secretary of the Detroit Ecclesia, wrote us as follows concerning the happy time the brethren enjoyed in convention there July 2, 3, 4:

"Dear Brethren: Our convention is now a very pleasant memory. Truly, we can say: The Lord opened the windows of heaven and poured us out a blessing and there was not room enough to receive it. So we would like, on this occasion, to thank you dear brethren for all your labor of love on our behalf and your hearty cooperation in our plans. We also wish to thank the brethren who so kindly sent their good wishes by letter and by telegram, and to assure them that the Lord did, indeed, answer their prayers on our behalf.

"Each speaker had a message of comfort and encouragement for us, and the burden of their message was to the end that we press on along the narrow way ever mindful of the fact that the end is almost in sight and that the adversary is even more active now to turn us aside, if possible, than ever before.

"It was with much joy that we witnessed six dear ones symbolize their consecration by water immersion and, as we gave them the right hand of fellowship, our wish for them was that the Lord would keep them in His love and care to the end of their earthly pilgrimage; and we earnestly pray that the Lord will give them needed strength at all times to carry out their covenant by sacrifice.—Psa. 50:5.

"The public meeting was well attended and Brother Kendall gave a powerful and heart-warming message. Quite a few, after the meeting, expressed the desire to know more about the solution of the perplexing problems discussed by the dear brother, and also intimated their wish to attend our regular meetings. The testimony meetings were helpful, enabling us to draw closer to those from both near and far. Our hearts are overflowing with love and gratitude to our dear Heavenly Father for the many manifestations of His love for us, and we trust that the words spoken will remain with us throughout the coming months and that the Lord will keep us faithful until we meet in that grand convention beyond the veil."

THE CONVENTION IN SEATTLE

WHILE somewhat belated, we believe that the following report of the Seattle, Washington, Convention, held during the latter part of May, will be of interest to many. It was submitted to us by Brother August Swanson of the Seattle Ecclesia of Associated Bible Students:

"On Saturday May 28th, the assembled friends were welcomed by the chairman for that day, Brother A. Swanson. In a few brief remarks we were reminded that it was by the favor of God that we were meeting together; that God had been pleased to reveal His Son to us; and that beyond such favor the Heavenly Father had also revealed His own character and plan inviting us to participate therein with His beloved Son.

"The first discourse of the convention was given by Brother Theodore A. Smith, his subject being—'What Is and What Is Not Evil Speaking?' This was a vital and practical subject indeed. Numerous scriptural rules, as well as examples and illustrations, were given. Close attention was paid throughout.

"After luncheon which had been provided in the dining room of our convention hall, we assembled again at two o'clock to hear Brother John Moore. He spoke on what our Heavenly Father is now doing—namely, preparing the church for the future work of blessing the world. From various standpoints The Christ (Jesus and the church) was shown to be the true vine and branches, the temple, the future Highway of holiness now in course of preparation, and the City which hath foundations, whose builder is God.

"The testimony meeting following was ably led by Brother M. V. Manning, using the Manna text for the day. By their promptness the brethren proved that they were rejoicing in the Lord and His grace. After the next intermission we were addressed by Brother C. J. Leroy who showed by lessons from the experiences of Saul and David, and by various Scriptures, the great importance of continuing faithfully in all the doctrines of Present Truth. Among the doctrines particularly mentioned were 'the sin-offering,' and the 'second Presence of Christ.' A

praise service of song led by brother Henry Burdett opened the evening meeting. Brother C. W. McCoy spoke on the importance of fulfilling our covenant of consecration (Psa. 50:5.), and of continuing in the truth.

"On Sunday, May 29th, Brother F. W. Schultz acted as chairman. The Bethel Service at 10:45 A. M. was conducted by Brother M. V. Manning. Following this came a discourse by brother A. J. Terrell. He used Jeremiah 2:11-13 for his text. In his own interesting way he showed with pointed illustrations, the difference between the man-made 'cracked cisterns' (which can hold no water) and the true 'Fountain of the water of life'—our G^od—and also the blessed results of our drinking from that Fountain. At two o'clock Sunday afternoon Brother C. J. Leroy again spoke to us, this time on HOLINESS. This scholarly address set forth the Scriptural teaching upon this subject, showing the present work of grace while we as 'new creatures' are still tabernacled in these imperfect human bodies. The necessity for developing the various fruits of the holy spirit in this life was emphasized as was also the importance of mortifying, deadening and putting away the 'works of the flesh.' Following Brother Leroy's talk a Personal Testimony meeting was led by Brother H. J. Brown. The keynote of this meeting was, 'Like Christ.'

"At five o'clock Brother A. J. Terrel again addressed the convention. His text was Revelation 11:1. He showed that it is necessary that we use God's measuring-rod and not our own or another's measurements. Again we enjoyed some word-pictures from the Scriptures, and tersely given illustrations which leave lasting impressions. The Sunday evening praise service was followed by Brother C. W. McCoy's public address upon the subject 'Worldwide Distress to End in Permanent Prosperity.' Because we are a small class, and our means limited, the advertising for this meeting was not very extensive. For this reason the public attendance was not large. Nevertheless, this meeting too proved to be a blessing to the brethren. The truth is always refreshing.

"On Monday, May 30th, Brother Henry Burdett was chairman. The first speaker was Brother John Moore, who used for his text, Ezekiel 12: 21-28. His talk helped toward a better understanding concerning the 'door' to the High Calling, its closing, etc. Brother Moore pointed out proofs that the conditions upon which God accepted consecrations in 1916 still obtain; citing the *Watch Tower* article which Brother Russell published September 1, 1916, entitled, 'The Harvest is not Ended.' These facts should encourage those who have recently consecrated. Several such were present at this convention.

"Next we heard again from Brother Theodore A. Smith, his topic was, 'God's Will Concerning Me.' He used many pointed and practical illustrations, examples and texts of Scripture. 'Whatever happens,' said he, 'we should always look for God's will

in the matter.' The closing talk of the convention was given by Brother F. W. Schultz. He summarized many of the thoughts expressed by the preceding speakers, impressing upon our minds the solemn truth that the object of God's dealings with us and of all our meetings and activities is that we might be transformed into the character likeness of our Lord Jesus Christ.

"What joy there will be for all who are accepted and 'counted worthy' of finally gathering in that Heavenly Convention—the Assembly of the Church of the Firstborn! All truly such will be like the Lord in that they will have a heartfelt desire for the blessing of others. Meanwhile it is our privilege even now to experience by faith a foretaste of the coming blessings."

A MESSAGE FROM SWEDEN

A LETTER from Brother Fritiof Lindkvist, at one time manager of the work in Norway during the time of Brother Russell's ministry, was recently published in the *Swedish Dawn* (*Dagnigen*). Excerpts from his letter have been translated into English and are herewith presented:

"My interest in your journal began in this way: A sister sent me a copy of it in the summer of 1937. All though having been overrun with no end of printed matter pertaining to the 'truth,' I read it and soon asked for the loan of more copies. Not knowing who the publisher was as I saw no familiar name in it, I was wary until I had read through several issues without finding a single sentence which I could not wholeheartedly endorse. To my indescribable joy, I saw that, at last, I had found a periodical which, in these times of turmoil, continued to follow all the great fundamental doctrinal lines clearly outlined for us in Pastor Russell's writings.

"Those who have been privileged, year after year, to take part in meetings with those of kindred minds can hardly realize what I, after being isolated spiritually for so many years, felt at this discovery! For over twenty years, I have been looking for just such a solution of the problems which have arisen since 1914 and which have perplexed thousands of the Lord's humble sheep and lambs.

"Not until recently have I learned of the existence of **The Dawn** in the U. S. A. . . . I wish I had much sooner learned of its existence and spirit. However, I am glad to now find it and, through it, learn that some of the old faithful veterans in the U. S. A. whose names, work and character I learned to know decades ago, are still living and active in promulgating the Kingdom message. For about twenty years, I had not heard anything of these brethren and it made me very glad to see their intineraries in **The Dawn**. And then, at last, to find a few of the 'older' brethren in Sweden who are standing steadfast in the truth and have not fallen before the winds of false doctrine of our day. Do you wonder, brother, that I rejoice?"

"Dear Brother, I desire to express to you my interest and joy for the course your periodical has taken. May your work prosper in the name of the Lord! I wish that all the scattered sheep in this country could know of the existence of your journal. For myself, I wish I had known of it from its start. I pray the Lord to bless you and all His loyal servants and messengers who love the **Parousia** of our Lord Jesus, and who rejoice to be on His side in the final battle between the beast and the Lamb—"The King of kings and Lord of lords."—Your brother, Fritiof Lindkvist."

KINGDOM CARD WORK ENCOURAGING

The use of Kingdom Cards (brief messages of truth in post card form) for bearing witness to the truth is continuing to prove encouraging to many who are participating in it. We wish to remind the friends that these cards are furnished free in any quantity to individuals or classes who desire to use them. We were very glad to receive the following interesting account of the experiences of the brethren in the Vancouver, B. C., district in connection with their use of this method of witnessing:

"Dear Brethren:—Christian love in the precious name of Jesus! We are sending these lines re the Kingdom Cards and the rich joys and blessings we have received in connection therewith with the thought that possibly you might like to publish same in order that some perhaps who have not yet taken up this work, might be helped and encouraged to do so.

"The system we are using is as follows: Any one desiring to participate in the work, is given a page from the telephone book and a card is mailed to each subscriber other than business firms. Each may have as many pages as desired. When we complete the telephone book, we then make use of the City directory. Also, some cards are delivered from door to door; others are placed in the street cars. All told, we have received 191 responses out of 10,000 disposed of. Of this number (191) received, we have the names of five ministers. After allowing two weeks for the perusal of 'God and Reason,' we mail a letter to each, offering to lend Volume I. Up-to-date, 14 have requested same,

including two ministers (one having purchased it); two 4th volumes, also, have been loaned and one complete set. One recipient of the Kingdom Card has come into the Truth. To date, five personal calls have been made, but we plan to take up this feature of the work on a larger scale.

"Various interesting experiences have been encountered in connection with the cards. One lady, 73 years of age, stated she had bought books many years ago—in fact, she said she had heard Pastor Russell speak when a young man and she was living in England. She said Volume I was the finest book she had ever read, and she is now again desirous of reading the complete set. Another lady of 86, after reading 'God and Reason,' now has Volume I and this morning's mail brought a letter from her, in which she asked questions. Still further, we placed an Italian Volume with a lady who said she enjoyed 'God and Reason' very much and that several members and relatives of the family had, likewise, enjoyed it. She said they all would read Volume I. Another lady said 'God and Reason' was a wonderful book, and as she, too, was very desirous of 'The Divine Plan,' same was loaned her. She had read it many years ago, but wanted to read it again.

"And so the Lord's work still progresses. We very much appreciate the privilege of participating in this method of proclaiming the Glad Tidings. We believe there are still many hungry hearts and we rejoice to be able to tell them of the 'food that satisfieth.' We desire to work ere the dark night comes on. We find considerable interest in these days of trouble and uncertainty, and so the brethren of our Eeclesia are experiencing wonderful joys and blessings in sending out the Kingdom Cards. We desire to continue faithful in 'preaching the Word,' that others might be blessed.

"We pray God's blessing upon you dear brethren, whom we believe the Lord is using mightily in His service in these last days, to give forth the message to those who 'have ears to hear,' and, also, to assist the brethren to stand faithful to the Truth.

"We also remember at the Throne of Grace the brethren everywhere. Your brethren in the Master's service, Vancouver Eeclesia, Sr. Henry Burdett, Sec'y."

5 CENT VEST-POCKET BOOKLETS

"God and Reason"—A brief outline of God's plan as it relates to present world conditions, showing the remarkable fulfillment of prophecy since the expiration of the Gentile Times in 1914. This little booklet has been very effective in stimulating interest in the truth.

"Hope Beyond the Grave"—A comprehensive treatise of the entire subject of life, death and the hereafter. The soul, immortality, hell, heaven, paradise, spiritism, and related points, are discussed. So far as we are aware, there is no other single piece of truth literature which deals with all these various phases of the subject of hope beyond the grave.

TABERNACLE SHADOWS NOW READY

THE NEW edition of Tabernacle Shadows is now ready for shipment. This new booklet is an exact reprint of the original Tabernacle Shadows except the illustrations which were made new and even these are essentially the same as the originals. The Berean Questions on Tabernacle Shadows, formerly bound in a separate booklet, have been reprinted and bound under the same cover. Price 25 cents. All orders will be filled immediately.

The Dawn Publishers Inc.,
136 Fulton Street,
Brooklyn, N. Y.

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER A. W. ABRAHAMSEN

Santa Ana, Calif., 1342 Cypress Ave. Aug. 21

BROTHER T. E. BARKER

Boston, Mass., 30 Huntington Ave. Aug. 14

New Bedford, Mass. 21

Worcester, Mass. 28

Brooklyn, N. Y. (Convention*) Sept. 3-5.

BROTHER C. P. BRIDGES

Boston, Mass., 30 Huntington Ave. Aug. 14

Brooklyn, N. Y. (Convention*) Sept. 3-5

BROTHER FRED BRIGHT

Hartford, Conn. Aug. 21

BROTHER N. CONSTANT

Philadelphia, Pa., Y. W. C. A., 18 & Arch Sts. . Aug. 28

BROTHER DAVID DINWOODIE

Brooklyn, N. Y., 109 Remsen St., 3 P. M. Aug. 28

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER EDWARD FAY

Baltimore, Md., 4 W. Eager St., 3 P. M. Aug. 14

Brooklyn, N. Y., 109 Remsen St., 3 P. M. 21

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER A. C. FREY

Lincoln University, Pa. (Convention*) Aug. 21

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER CLARENCE GEORGE

East Liverpool, Ohio. Aug. 28

BROTHER WILLIAM HOLLISTER

Paterson, N. J., 169 Van Houten St., 3 P. M. . . . Aug. 28

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER G. E. KEMP

Brooklyn, N. Y. (Convention*) Sept. 3 4, 5.

BROTHER GEORGE S. KENDALL

Pittsburgh, Pa., 610 Arch St., N. S., 3 P. M. . . . Aug. 7

BROTHER O. MAGNUSON

Paterson N. J., 169 Van Houten St., 3 P. M. . . Aug. 14

Baltimore, Md., 4 W. Eager St., 3 P. M. 28

BROTHER MARTIN C. MITCHELL

Philadelphia, Pa., Y. W. C. A., 3 P. M. Aug. 14

Arch and 18th Streets

Paterson, N. J., 169 Van Houten St., 3 P. M. 21

Brooklyn, N. Y. (Convention*) Sept. 3-5

BROTHER A. L. MUIR

Boise, Idaho Aug. 2-4

Calgary, Alberta, Canada 7-8

Edmonton, Alta. 9-11

Calgary, Alta. 12

Spokane, Wash. 14-15

Ellensburg, Wash. 16

Tacoma, Wash. 17-19

Montesano, Wash. 20

Manitou, Wash. 21

Seattle, Wash. 22

Everett, Wash. 23

Seattle, Wash. 24

Lynden, Wash. 25

Langley, B. C. 26

Victoria, B. C. 27-29

Vancouver, B. C. 30

Mission, B. C. 31

Vancouver, B. C. Sept. 3-5

BROTHER F. H. MUNDELL

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER ROBERT E. NASH

Hawthorne, Calif., 13110 Doty St. Aug. 21

BROTHER C. C. PEOPLES

West Frankfort, Ill. Aug. 2

Jonesboro, Ark. 3

Monette, Ark. 4

Monroe, Ark. 5

Blackton, Ark. 6-7

Conway, Ark. 8

Opal, Ark. 9

Horatio, Ark. 10

Hatfield, Ark. 11

BROTHER J. M. PATTERSON

Denver, Colo. Aug. 14

Colorado, Springs, Colo. 17

Pueblo, Colo. 18

BROTHER EDWIN PROCTER

Galveston, Texas Aug. 3

Dallas, Texas 4

Fort Worth, Texas 5

Oklahoma City, Okla. 7

Wichita, Kansas 8

Hutchinson, Kans. 9

Halstead, Kans. 10

Newton, Kans. 11

Topeka, Kans. 12

Neodesha, Kans. 13, 14

Kansas City, Kans. 15

St. Louis, Mo. 16, 17

Granite City, Ill. 18

Canton, Ill. 20, 21

Aurora, Ill. 22

Chicago, Ill. 24

Rockford, Ill. 25

Beloit, Wise. 26

Waukesha, Wisc. 27
 Milwaukee, Wisc. 28
 Minneapolis, Minn. (Convention*) Sept. 4, 5

BROTHER W. SARGEANT

Rochester, N. Y. Aug. 5
 Buffalo, N. Y. 7
 Syracuse, N. Y. 8
 North Brookfield, Mass. 9
 Somersworth, N. H. 10
 Lewiston, Maine 11
 Mechanics Falls, Me. 12
 Wilton, Me. 14, 15
 Hartland, Me. 16, 17
 Ellsworth Falls, Me. 19
 Guilford, Me. 21
 Belfast, Me. 22
 Eddington, Me. 23
 Bangor, Me. 24
 Beverly, Mass. 25
 Lynn, Mass. 26
 Boston, Mass. 28
 Brockton, Mass. 29
 New Bedford, Mass. 30
 Providence, R. I. 31
 Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER J. H. SONNTAG

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER W. S. STEVENS

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER C. A. SUNDBOM

Toledo, Ohio Aug. 19
 Piqua, Ohio 20
 Cleveland, Ohio 21

BROTHER J. H. L. TRAUTFELTER

Brooklyn, N. Y. (Convention*) Sept. 3, 4, 5.

BROTHER J. I. VAN HORNE

East Liverpool, Ohio Aug. 14

BROTHER H. V. WARREN

Montone, Calif. Aug. 14

BROTHER G. M. WILSON
 Youngstown, Ohio Aug. 21
 Brooklyn, N. Y. (Convention*) Sept. 3-5

BROTHER W. N. WOODWORTH

London, England (Convention*) July 31, August 1
 Welling 3, 4
 Warrington 5-7
 Lyonn 8
 Blackpool 9
 Accrington 10
 Leeds 11
 Dewsbury 12
 Darlington 13-15
 Doncaster 16
 Mansfield 17
 Sheffield 18
 Melton Mowbray 19
 Kettering 20-22
 Faling (London) 24
 Brentwood 25
 Leigh-on-Sea 26
 Guildford 27-28
 Putney 30
 Maidstone 31
 Tunbridge Wells Sept. 1
 Bexhill-on-Sea 2
 Gosport and Portsmouth 3-5
 Bournemouth 6
 Exeter 7, 8
 Cardiff 10, 11

BROTHER E. G. WYLAM

Topeka, Kans. Aug. 1
 Denver, Colo. 7
 Lincoln, Nebr. 12

BROTHER C. W. ZAHNOW

Colby, Wisc. Aug. 1
 Withee, Wisc. 2, 3
 Euclaire, Wisc. 4
 St. Paul, Minn. 5-14
 Saginaw, Mich. Sept. 3-4
 Detroit, Mich. 5

(*Convention announcements begin on front cover page)

EVERY EYE SHALL SEE HIM

(Continued from page 7)

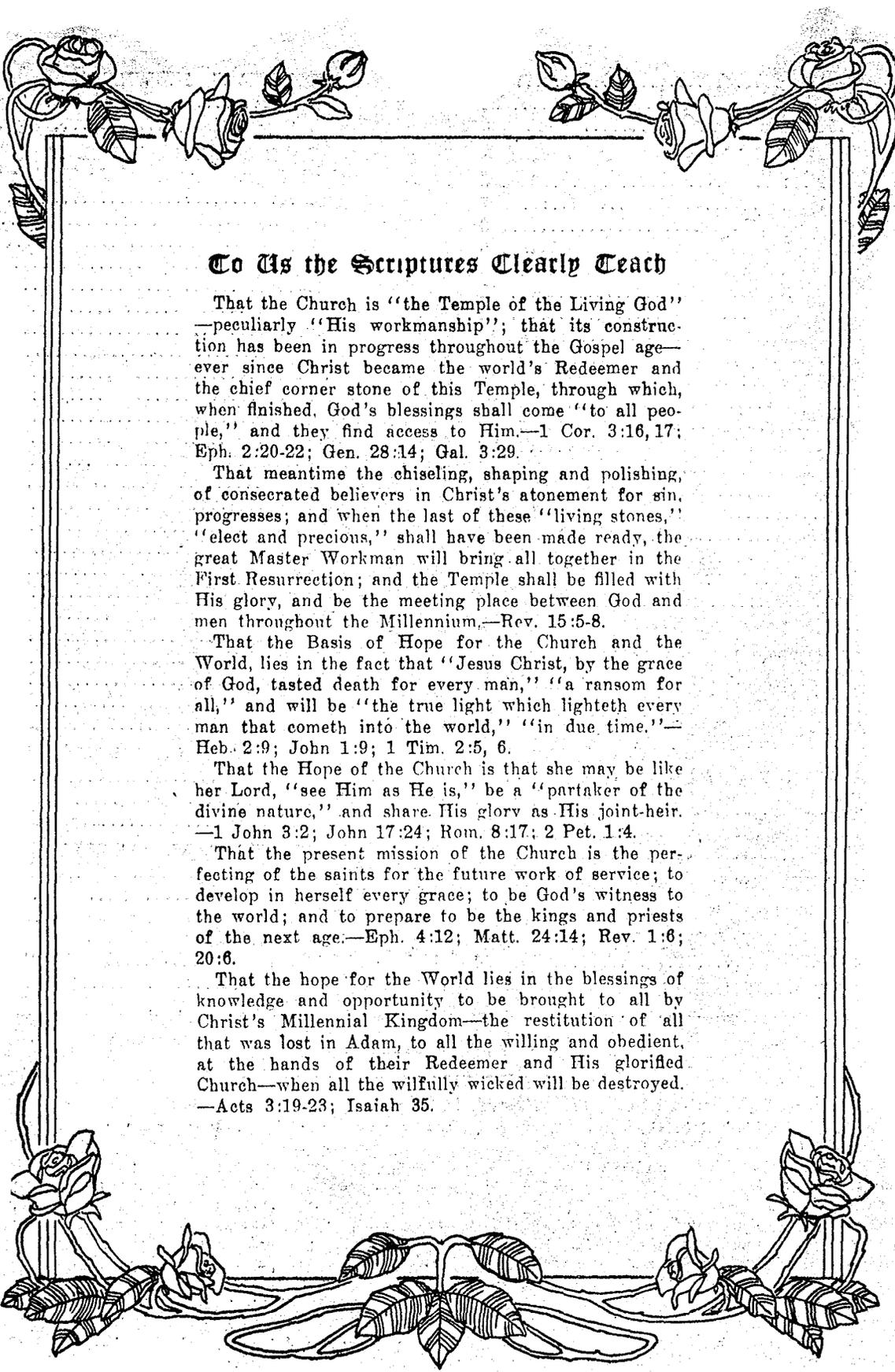
the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off! and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a

sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk, every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever."—Micah 4:1-5.

And then the true God will be the God of all the nations; because, after the fire of His jealousy shall have devoured the symbolic earth, He will "turn to the people a pure language, that they may all call upon the

name of the Lord, to serve Him with one consent." (Zeph. 3:9.) When the Kingdom, the symbolic "mountain of the Lord," is established and recognized by the people; and when its blessing shall flow out to the poor distraught world, then they will see, or recognize the source of their blessings, and they will say, "Lo, this is our God; we have waited for Him, ... we will be glad and rejoice in His salvation."—Isa. 25:6-9.

"Until the Times of Restitution," will be the title of the concluding article in this series dealing with the general subject of the second presence of Christ.



To Us the Scriptures Clearly Teach

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

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

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

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

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

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