

The
DAWN

THE CREATOR AND HIS CREATION
THE ARMOR OF TRUTH
SONGS IN THE NIGHT

SEPTEMBER

1935

VOL. 3 SEPTEMBER, 1935 No. 12
 THE DAWN, entered as second class matter at the
 Brooklyn, N. Y. Post Office, October 17, 1932; Act of
 March 3, 1897. Published monthly—formerly semi-
 monthly—by the Dawn Publishers, Inc.—formerly the
 Associated Bible Students Radio Committee—251
 Washington Street, Brooklyn, N. Y. Subscription price,
 \$1 a year.

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TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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

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

CONVENTION ANNOUNCEMENTS

Bridgeport, Conn., Italian Convention, Sept. 1. This gathering will be held in the 6th District Democratic Hall, 860 Madison Ave. For information, address Agostino Alterio, 95 Taft Ave., Bridgeport, Conn.

Brooklyn Labor Day Week-End Convention, Aug. 31 and Sept 1, 2. All sessions of this gathering will be held in the Lecture Room, Church of the Pilgrims, corner of Henry and Remsen Streets under the auspices of the Associated Bible Students of Greater New York. Class Secretary, Miss Norma Mitchell, 360 Third Avenue, Brooklyn, N.Y.

Minneapolis, Minn., Labor Day Week-End Convention, Sept. 1, 2. This gathering will be held at the regular meeting place of the Minneapolis Ecclesia, which is 2922 Cedar Avenue. The first session will open at 10:15 A. M., Sunday September 1. Class Secretary, Mr. John F. Cedarburg, 4715 Bloomington Avenue, Minneapolis, Minn.

Saginaw, Mich., Labor Day Week-End Convention, Sept. 1, 2. This gathering will be held in the Woman's Club Auditorium, 311 North Jefferson Street. Mr. C. A. Sundbom, Secretary, 3418 Sheridan Rd., R. 4, Saginaw, Mich.

Vancouver, B C., Labor Day Week-End Convention, Aug. 31 and Sept. 1, 2. All sessions of this gathering will be held in Victory Hall, 535 Homer Street. Mr. W. Wainwright, Secretary, 2153 Maple Av., Burnaby, B. C., Canada.

St. Louis, Mo., September 28 and 29. All sessions of this convention will be held in the Architectural Club Building, 514 Culver Way. For information address the Secretary, Mr. J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

Pittsburgh Annual Reunion Convention, October 25-27. The Associated Bible Students of Pittsburgh are now making plans for their Seventh Annual Reunion Convention in October, and suggest that the brethren everywhere keep the date in mind. Further details will be announced in the forthcoming *Bible Students News*.

Cyclone, Ind., September 22. For full information write Mr. C. O. McMains, Kirklin, Ind.

Hartford, Conn., November 3. Children's Convention. Held in Jewell Hall, Y. M. C. A. Building, Pearl and Jewell Streets. Children of Hartford class will present a play, "The Story of Ruth." For further information, address G. Boccaccio, 613 Capitol Ave., Hartford, Conn.

YES! We will be pleased to send sample copies of The Dawn to names you send in. Kindly designate whether or not familiar with the Divine Plan.

If you know of friends not acquainted with The Dawn, have you sent us their names for sample copies, or for a Three Months' Trial Subscription?



News *and* Views

Dark Cloud, But a Silver Lining



CIVILIZATION is adrift. The night is dark, the winds are strong, and the world has no dependable captain on the bridge of its ponderous ship. Driven by the animosities of nations, factions and individuals, the vessel rolls and tumbles about in the inky, foamy billows and seems in imminent danger of going down in mid-ocean before sunrise. As for the nations, each has erected its own barriers, formed its own policies, and thinks its internal troubles are peculiar to itself. A red light burns in the sky and signals, "More danger ahead!" Death-ribbed rocks upon which the crested seas surge in unrestrained fury also cry out their warning of "Danger"! Both passengers and crew in the great ship "Civilization" see little but danger on every hand. Thus the distracted world tosses along through the darkness and frantically hopes for the dawn.

It is nothing new for a nation to face destruction. This indeed has taken place many times in the world's history. That was the experience of Nineveh, Babylon, Persia, Greece, Rome, and other ancient powers. Each of these in turn had its great day, and then passed completely from the stage of action, having been found wanting in the balance of divine justice. But never in all the history of men and nations down to the present generation has *humanity itself* faced destruction, as is now the case. Never before have such tremendous forces allied themselves to wreck the entire structure of civilization. This is not a time for soft words. It is not a time for crying "peace, peace, when there is no peace." This is a time for facing facts—grim, glaring, tremendous facts—and for forming conclusions in accord with truth.

We are not alarmists of the pessimistic or iconoclastic type. We do not believe that it is right or fair to take away a semblance of hope if we can give nothing in its place. But when we declare that the disintegration of the world is taking place, we but say what many

clear-visioned statesmen are proclaiming. Yet there is a manifest difference between their view of the matter and ours. We see a silver lining behind the dark clouds, even while we face the fact that the world now is in the most precarious state of its existence. It will never emerge from its present travail as the same world that men have known it to be in the past, but an infinitely better world and a more glorious civilization.

As we look about us in the world today we see a condition of affairs unparalleled in the history of the human race. While the facilities for production have increased beyond the wildest dreams of men, the paradox remains that because of over-production, as well as for other operating causes, an appallingly large portion of the human family is in dire distress for want of the necessary commodities of life. Furthermore, it is apparent that the efforts put forth to ameliorate this condition have failed to accomplish their purpose to any satisfactory degree, and that the general condition is growing worse.

Is the present distressful state of things a matter of mere chance? Is it due to a fortuitous concurrence of atoms in the industrial cosmos? Or is it the result of a long infraction of the Divine law? Yea, verily. And does it not mean that we are on the verge of a complete disintegration of the old world system and the establishment in its place of a regime of justice, righteousness and truth that shall spread peace, contentment and happiness throughout all the continents of the earth, even as the ancient prophets foretold?

We recall the following words of an eminent writer: "As we consider the prophecy of the times before us, we feel that there is to be the arrest of a sudden and unlooked for visitation laid on the ordinary processes of nature and history, and that the Millennium is to be ushered in in the midst of judgments and frightful convulsions that shall completely shatter the present structure of society and break the framework of its

machinery to pieces. I look for the conclusive establishment of Christianity through a widening passage of desolations of judgments that shall result in the demolition of our present civil and ecclesiastical structure."

A Glance at the Situation

R. G. TUGWELL, Resettlement Administrator, in the New York Times Magazine, says: "On every hand is compelling evidence of the necessity of economic relocation. Great sections of our population, through no fault of their own, have been reduced to disastrously low levels. Look at the relief rolls. It is not alone in the cities and towns that the problem is acute. Millions of our people live in sordid, unhealthy rural slums or are engaged in the hopeless task of scratching out an existence on soil which has lost its fertility. Unless we make a serious, planned effort at conservation, countless other farms, through erosion by wind or water, will become barren and useless."

In a book entitled, "America Faces the Barricades," John L. Spavik refers to the "Blue Heaven" of Charlotte, N. C., where great asbestos mills are situated. The limit of a white man's life here is said to be seven years, and negroes do not last even that long. The author says:

"There was not an area that I visited that did not have a Blue Heaven of its own, where the unskilled worker lives out his days in incredible poverty, eating the crusts given him by government charity, sick, despairing, gaunt and helpless. Whether black or white, native American or foreign born, these untrained and often ignorant men and their families are huddled in the slums of every village, not knowing what to do or where to turn except to stretch anguished hands for a bit of bread."

"We do not know what is going to happen next," said the captain of the German ship Bremen when a crowd of persons in an anti-Hitler demonstration cut down the Nazi flag just as the ship was about to sail out of New York harbor. The excitement caused by this incident did not stop in New York but soon became a matter of international interest, and was taken up by the German newspapers. But the captain voiced the sentiment of millions—"We do not know what is going to happen next."

In the "Review of Reviews" B. Simkins says:

"Ten million unemployed. Thirty billion in government debt. The building industry paralyzed. Many railroads facing receivership. Banks bulging but few borrowers. Rumbblings of revolt from taxpayers. Widespread strikes threatened by labor, drastic inflation demanded by radicals. An increasing protest against the rising cost of living. A wide assortment of ills caused by crop restriction and destruction. Millions flocking to the leadership of 'share the wealth' advocates. Steel industry operating at half time. Declining profits in many industrials; no profit in others. General business above the panic low but far under normal, and actually at depression levels."

The above has reference to the United States, but similar conditions are worldwide. To suppose that the world can create more wealth by producing less is a monstrous absurdity. This was tried in the South,

where cotton was plowed under the soil while millions go half naked. Momentarily there was a semblance of returning prosperity, a temporary boost; but the foreign markets were lost, exports have decreased, and, says Mr. Simkins: "The South, the world's greatest producer of cotton, is now faced with appalling poverty through permanent loss of its foreign markets. The day of reckoning cannot be postponed much longer. When it comes the collapse will have widespread repercussions. The evidence of the failure of this theory (crop destruction) is all about us. Continued unemployment. Added recruits to the dole. Declining profits in business. Decreased consumption. Greater monopoly. Citizens threatened, penalized, fined and jailed. Class warfare. Continued stagnation in many lines. Stifled initiative. Rising cost of living."

All this can be added to the long list of failures on the part of well-meaning men to adequately adjust human affairs. Crop reduction goes by the board along with the N. R. A. and all other attempts to stabilize an unstable world. It shows to what degree statesmen may lose their heads. Insisting on crop destruction while millions plead for food, seems like doing evil in order that good may result. Surely that is not a part of the divine law for man. In the beginning God said that man was to "be fruitful and multiply, and fill the earth and subdue (cultivate) it." Prophecy says that in due time (in Christ's kingdom) "the earth shall bring forth her increase." Men will have to go back to the soil and live near to nature, recognizing nature as the great storehouse of wealth. Today money is regarded as wealth, but money is not wealth at all; it is merely a medium of exchange for wealth. Men cannot eat money, nor wear it, nor fashion it into homes. The real wealth is in the products of the soil, and in the use that men may make of its products.

The Bible foretells a time such as this in which we live. Says the Psalmist: "They that go down to the sea (of commerce) in ships (business enterprises), in great waters. These see the works of the Lord and his wonders in the deep. For He commandeth and raiseth up the stormy wind (striving elements of human greed and passion), which lifteth up the waves (destructive forces) thereof. They mount up to heaven (with brief periods of hope), they go down again to the depths (depression and despair); their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end."—Psa. 107: 23-27.

Here the prophet gives a most vivid description of our own day. Truly men now are "at their wit's end." But, thank God, He will not leave them there. Their extremity will be His opportunity. The prophet goes on to say: "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven (the divine Kingdom, where the Prince of Peace shall reign in righteousness, justice and love; and 'sorrow and crying shall flee away')."

(Continued on Page 7)



Science and the Bible

THE CREATOR AND HIS CREATION



THE WORLD has produced many notable architects whose work has commanded the admiration and respect of all who have known them, yet perhaps not one of them ever turned a finger in the actual construction of any building that he designed. Each building was the product of his *mind*; and besides planning it he gave directions for every feature of the construction work. He did not expect the materials to gather themselves together, or the workmen to do the work without instruction; anyone suggesting such a thing would be sent to a psychopathic ward for observation. Yet is not this exactly what is claimed for the great work of creation, by some very brilliant scientists? Because they *must*, men admit that a power which they cannot understand "started things" but they hope to yet find this beginning to be a "natural one." They just can't bring themselves to believe in a divine Architect who intelligently planned and executed this great work!

To the coral polyp at the bottom of the ocean, that little mound surrounded by water upon which it lives its brief span of life is its whole world. It cannot comprehend any greater world or other form of life than its own. So with man living upon his little globe. Even his days are measured for him by the turning of the earth upon its axis, yet he ignores the Creator of it all and thinks himself the most important creature in existence. He cannot conceive of a Being as far above him as he is above the coral polyp.

Men have become so self satisfied that they have defied human understanding and enthroned their own finite reasoning as their god. What *it* is not able to grasp or understand is rejected as false. An eminent educator, setting up the wonders of nature as his god while ignoring nature's Architect, declares that he is "abandoning the bafflements of a far-distance speculation," and says that he will lead his pupils "to practice praying to and listening for a 'Person' who is not a million light-years away, but is nearer than hands and feet. We shall acutely localize the numinous," he declares, "in prayers, in Bible words, on altars, by bed-sides, in daily offerings of chivalry and undetected kindness." He declares the basis of religion is "a sense of wonder" and that it is the business of the school "*while yet their minds are tender*" to indoctrinate its pupils for ever with a sense of wonder, the mystery and fascination of this one brief life we have to live." There is nothing new in this theory, it is as old as Krishna.

It is a relief to turn from the crooked and tangled reasoning of men to the simple, clear truth of the

Bible. Its statements are full of heaven-born power to those who receive them. But people have become confused.

Natural Recoil from Superstition

In the eighteenth century recoil from the devilish doctrines, ignorance, superstition and priestcraft of the Dark Ages, the thought of the world swung to the opposite extreme—to the teachings of Voltaire, Paine and Ingersoll—hiding under the pseudonym of "Higher Criticism." The "Great First Cause" was discarded and God was nature—nature-god. "The great ever-present force which is manifest in all the activities of man and all the workings of nature, a god who is in and through and of everything."

There is much ambiguity in that word *nature*. One writer has said that in its *active* sense nature represents "the source or essence of life; creative force; the sum and order of causes and effects in time and space; the powers which produce existing phenomena, whether in the total or in detail; the agencies which carry on the processes of creation; and the source or essence of the life of the universe; what appears and acts as forces, energies, laws." In other words, all the attributes which belong to the Creator are attributed to a purely mechanical force. And this is the GOD of the materialist! Men of (presumably) the highest intelligence, have manufactured a JOSS to fit their ideas, and which they credit with the wisdom that created the universe.

Nature is but the creature of the All-wise God. The divine power arranged all the conditions of nature and fixed her limitations. All the forces of nature are under the control of the Creator; and those phenomena which we call "miracles" are, doubtless, in exact accord with certain laws of nature yet unknown to man. If the human mind or will, itself invisible, can control and direct the physical system, may not the divine mind or will have control over all of His creation? To what extent the divine will controls all the forces of nature it is impossible for us now to understand. Scientists realize there are many laws and operations of nature not yet understood.

What is above range of thought or comprehension is miraculous—supernatural. To the Creator nothing is supernatural; but men, wholly unconscious of the existence of spirit beings, deny the miraculous. The existence of spirit beings involves the existence of spiritual laws; and such laws must produce effects as far above natural law as a spirit being is above man, so that what

appears most miraculous to man is perhaps but a simple matter to a spirit being. Man recognizes that mind, to a certain extent, can control matter; even so a spirit being doubtless possesses a similar power over things within the natural realm.

Truth Is Not Limited to Men's Minds

The greatest minds of all ages have reached the conclusion that to limit one's faith to physical facts which the human mind can comprehend and explain is absolute folly. The great philosopher, Montagne said:

"Tis a very great presumption to slight and condemn all things as false that do not appear to us likely to be true; which is the ordinary vice of such as fancy themselves wiser than their neighbors. Reason has instructed me that resolutely to condemn anything as false and impossible is to circumscribe and limit the will of God and the power of nature within the bounds of my own capacity—than which no folly can be greater. If we give the names of monster and miracle to everything which our reason cannot comprehend, how many such are continually presented before our eyes!

"Let us consider through what clouds, as it were, groping through darkness, our teachers led us to the knowledge of most of the things to which we apply our studies; and we shall find that it is rather *custom* than knowledge that takes away the wonder and renders them easy and familiar to us, and that if those things were now newly presented to us we should take them as strange and incredible. He who had never met a river imagined the first one he met to be a sea; and the greatest things that have fallen within our knowledge, we conclude are the extremes that nature makes of the kind.

"The novelty, rather than the greatness of things, tempts us to inquire into their causes. But we are to judge with more reverence—and with greater acknowledgement of our own ignorance and infirmity—of the infinite power of nature." He then adds that to condemn as impossible that which we cannot comprehend "*is by presumption to pretend to know the utmost bounds of possibility.*"

Must truth depend upon the operations of the human intellect? No! Truth exists whether men comprehend it or not, and it may not be measured by man's ability to grasp or appreciate it. Skepticism is the result of the deification of the human intellect by superficial thinkers who fail to realize that in comparison with the Infinite, the most brilliant mind is no better than the mediocre.

Reasoning Without God Is Folly

It is the enthronement of this God—Reason—that has brought the world to its present impasse. We see the result in the jumble of ideas that are clamoring for acceptance. It is clear that reason is not a safe guide, for it lacks the quality of constancy. With the same data to reason on, different men arrive at different conclusions; and the same man may reason differently at different times.

It is claimed that the enlightenment of the age—the increase of knowledge, involving as it did the decrease of superstition, automatically destroyed faith in the Bible. But superstition has no foundation in the Bible—it was, and is a product of man's imagination.

Superstition bears no more relation to true faith than alchemy does to chemistry. We do not cast away the science of chemistry because it was once mixed with the false doctrines of alchemy. True wisdom will always seek to separate the true from the false.

The greatest and most logical minds of all time have been believers in a personal Creator. Edison, although claimed by atheists as one of them, believed in a Supreme Being as the Creator and Ruler of the universe, saying:

"I would be prostituting my intelligence if I denied the existence of a Supreme Power. A power that created out of the intangible the tangible things of the universe was surely master of matter and of man. Great results indicate great planning; and such perfect systems as our senses reveal to us had to have an all-intelligent and non-erring designer. We must admit our total ignorance compared to that of an intelligence so infinitely greater and more powerful than our own."

Said Gladstone: "With actual exultation, men of unimpeachable character and great talent scoff at the conception of God as an active and ruling Creator; so infatuated are they with the evolution theory that 'natural selection' and the 'survival of the fittest' exhibit the great *arcamum* of creation."

Said Jeremy Taylor: "Both in the vastness and the riches of the visible universe, the invisible God is adumbrated."

Cicero declared that: "He who thinks that the admirable order of the celestial orbs, and their constancy and regularity, on which the conversation and good of all things depend, to be void of a mind that governs them; he himself deserves to be accounted void of a mind. There is no nation so barbarous and ignorant as not to acknowledge a powerful and supreme Divinity."

Nature Bespeaks an Intelligent Creator

The inspired writings, when properly understood, are uniformly consistent with the discoveries of science and the facts of nature, which is strong presumptive evidence that the revelations of Scripture and the phenomena of the material universe were produced by the same All-Wise and Omnipotent Author.

Said Thomas Dick: "It is impossible that such an amazing universe arranged with such exquisite order, and all the bodies it contains moving with such regular and rapid motions, could have formed itself or been produced by the fortuitous concurrence of atoms. The very surmise that such a thing was possible is one of the wildest hallucinations that ever entered the human mind.

If man could fully realize that the Omnipotent Creator is an Infinite Personality as far above the comprehension of man as man is above that of the tiny ant—said to be the most intelligent creature of earth next to man; if he could realize that the Creator had brought myriads of intelligence beings into existence long before man came upon the scene; if he could realize that these intelligent *spirit* beings are the servants and messengers of the Creator, who "sleep not" and are ever ready to do His bidding; he might begin to comprehend something of the mystery of creation.

The things we value most in history are not the ab-

stract records of the events, the geographical setting, etc., but what the accounts reveal of the men and women who took part in them. It is not mere scenery nor climate that makes a country great—many of the fairest scenes of earth are desolate and seldom visited. It is people that make a nation great—men and women. What do nations cherish most in their annals? Their *heroes*—men of courage and accomplishment. And even in our private lives, do we not cherish our friends more than material wealth or possessions? What means riches, if the possessor is devoid of personal friends? Yes, PERSONALITY is the dearest and most precious thing in the world. And shall we deny this quality to the great CREATOR of worlds?

With what reverence should the thoughts of that Almighty Being inspire us! He who sits on the throne of the universe; who directs all of its movements for the accomplishment of His own righteous purposes which, He declares, eventually will result in the universal, eternal happiness of all His intelligent creatures, both which are on earth and which are in heaven; this Self-existent One, whose power is boundless in its operation; who is the personification of Love, and the foundation of whose throne is justice; is worthy of the deepest reverence and supreme faith of His creatures.

"In the heights of heaven He doeth great things past finding out; yea, and wonders without number. By His spirit He hath garnished the heavens. The pillars of heaven tremble and are astonished at His reproof." Thus spake the inspired prophet of old. And reflecting thereon another writer has inquired:

"Can you conceive of a Being possessed of infinite intuition, wisdom and power; of omniscient discernment of results, and with the most absolute power over them; which no opposition can disturb, calmly carrying out His own designs for His wayward, perverse and disobedient creatures; turning every arm raised to defeat His purpose into an instrument of His will? Can you conceive of intelligence so wonderfully endowed that the entire keyboard of nature, and also of the human heart lies under His hand; giving forth under His mystic fingers the most perfect harmony? One possessing love so intense that the deepest degradation in the objects of His interest has no chilling effect upon His love for the sinner, although hating the sin with infinite hatred?

"Can you conceive of memory that never fails, of judgment that never errs, of wisdom that can plan for eternity without the possibility of failure, and which times that plan with absolute precision for the ages to come; of the power and skill that can harness every opposing element, animate or inanimate, and cause them all to cooperate for the accomplishment of His designs; of tireless vigilance which never ceases nor seeks relief from the pressing cares of Universal dominion; of the eye that never sleeps; of the ear that is ever open; of the intellect that is ever cognizant of all the necessities of His illimitable domain, with never-ceasing activity therein?"

To the extent that we can comprehend this INFINITE PERSONALITY—to that extent we have *seen God*.

NEWS and VIEWS

(Continued from Page 4)

War Clouds.

WILL there be another world war? Will the Italo-Ethiopian situation provoke it? F. C. Hangher, in *The Forum*, says:

"Italy and Germany simply want more cannon fodder. Meanwhile they are increasing the cannon. In other words, they are preparing for another war. More war—that is the tragic reply which European leaders give to the challenge of race suicide. It is written in all the cable dispatches. The world is arming at a terrific rate, and all experienced observers agree that war is inevitable, at least within the next decade. Furthermore, it will be a new and possibly deadlier sort of war, with gas, airplanes, tanks and other improved weapons of killing playing a larger part than in the last war. These are the dreadful, unmistakable omens."

Aerochemical warfare will play a large part in any future cataclysm of beligerent destruction to sweep the earth. Through fear of bombs and gas the helpless people will leave the cities and flee to the country. Water supplies will become contaminated, and bacteriological destruction of millions will result. We know how terribly the "flu" swept the world during the last war. Its toll alone was estimated at fifteen million persons.

Long indeed has the world been sowing the seeds of strife; and we know that "they who sow the wind must reap the whirlwind." The final great struggle of men and nations is pictured as a "whirlwind" in the book of Revelation (Ch. 7). There we find the symbolism of seven angels holding the "four winds" of the earth for a time—"till we have sealed the servants of our God in their foreheads." When these four winds are finally allowed to blow they will create a whirlwind of destruction that will blow the present order of things out of existence, to make room for the Messianic administration of earth's affairs. Through His prophet (Haggai 2:7) the Lord has said, "I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house (the earth) with glory, saith the Lord of Hosts."

This hope of a coming universal Kingdom of righteousness, held out in the Bible, is the only hope for man. And it is a real and certain hope, not a desert mirage. It is actually the "silver lining" behind the present dark cloud of the world's tangled affairs. God has had this Messianic Kingdom in mind for thousands of years. He has known His great plan and purpose from the beginning. He knew that man would make a complete failure in his attempts to govern himself, yet He allowed him to try. He knew that the Jews would make a failure of keeping the Law which He gave them at the hands of Moses, yet He permitted them to try that out too. Experience always proves a good teacher to those who will profit by its instructions.

Ere long the world will have a thousand years in which to profit by all that has gone through. During the coming millennial reign men will not need to talk about the "silver lining" of the cloud, for there will be no cloud.



The Christian Life

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your deliverance draweth nigh—
Luke 21: 25-28, 31

THE ARMOR OF TRUTH



CHRISTIAN will be finally victorious and gain the prize of the high calling of God in Christ Jesus, unless he possesses the fighting qualities of a good soldier. The *Christian* "warfare", however, is not prompted by selfishness, nor greed, nor lust—neither for earthly riches nor for human power and glory. The Christian is urged on to the battle by *love*—love for God, and for His brethren, and for all mankind. Instead of injuring others the Christian seeks to bless them, to "do good unto all men"; and he knows that the greatest good he can do for anyone is to impart to him a knowledge of God and of His truth.

The enemies of the Christian are both wily and powerful, and selfishness is the moving force back of all their efforts against him. Satan is the chief enemy of the Christian, and allied with him is a host of fallen angels; and these exercise their influence both through the "world" and through the "flesh"—the fleshly weaknesses of the Christian—thus ever seeking to destroy him as a "new creature in Christ Jesus."

The Christian warfare is not a physical combat; at least, not so far as the Christian is concerned; although at times, for purposes of discouragement, Satan may endeavor to inflict bodily injury upon a follower of the Master. The chief battle is in the mind and heart. It is a battle in which Satan, the general of the opposing forces, is ever seeking, with all his devilish cunning and deceitfulness, to draw the Christian away from God and out from under the protection of His love.

But in spite of all the formidable enemies that are arrayed against the Christian; and regardless of the fact that Satan, the arch-enemy of God and of the Christian, is commanding these forces of unrighteousness, no true follower of the Master need fear, because God made every necessary provision for his protection; and by God's grace he may ultimately gain the victory. The only question that need concern the Christian is, "Am I using all the provisions for victory which the Lord has graciously given me?" God has provided His people with a wonderful Commander or Captain, but we must obey this Captain's commands if we would gain the victory. We have been provided

with the "whole armor of God," but we must put that armor on, and wear it continuously, if we are to realize the Heavenly Father's full protection over us. Yes, our God has even provided a "fortress" behind which we may safely dwell, and where we may be assured that no evil shall befall us. The Psalmist says:

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He will deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."—Psalm 91: 1-4.

The Truth God's Provision

The great armor which the Lord has provided for the use of His people in the Christian warfare is the *truth*. We do not mean by this that a mere theoretical knowledge of the divine plan will suffice to carry us successfully through the struggle to victory. We must have both the theory and the spirit of the truth. We must have the truth in our hearts as well as in our heads; and the spirit of the truth—which is God's holy spirit—must be the ruling factor in our lives.

The Apostle Paul says: "For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations (margin, *reasonings*), and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 3-5.) From this text we get the thought that the great struggle of the Christian is to "cast down", destroy, or bring into subjection, those thoughts which exalt themselves "against the knowledge of God."

The apostle refers to "reasonings" which may have a tendency to draw us away from the Lord, and declares that these must be "cast down" through the use of the mighty weapons which the Lord has provided. This does not mean that the Christian soldier is to refrain from using his reasoning faculties; for God has invited us to reason—to reason with Him: "Come, let us reason together, saith the Lord." (Isa.

1:18.) The only proper way for the Christian to reason is with the Lord. He talks to us through His written Word, and we are to accept those divine messages and seek to understand them and resolve to obey them.

The reasoning which the apostle exhorts us to "cast down" is the kind of reasoning that "exalts itself against the knowledge of God." We cannot afford to enter into a debate with the Lord, pitting our knowledge against His expressed will. He has revealed His plan to us, and has pointed out the part He wants us to have in that plan. He has told us that in order to cooperate with Him we must make a sacrifice—the sacrifice of all that we have and all that we are, or hope to be. Now the flesh seeks to reason around this clearly revealed will of God. And Satan is ever on the alert to suggest easier and more pleasant ways of fulfilling our covenant with the most High. Hence the importance of having on the "whole armor" and using it to ward off these "fiery darts of the wicked one."

The Importance of the Truth

One of Satan's chief methods of attack against the Christian is to induce him to take off the armor which the Lord has provided. This may be done either by an attempt to discount the importance of the truth in the Christian life, or else by a subtle effort to substitute something in place of the truth—something that seems "just as good," or equally plausible, or allegedly superior to the simple truth of the Gospel. Satan knows that if he can swerve us away from the truth, or induce us to take off even part of the "armor", he then may get us entirely away from God and out from under the protection of His love.

Paul said, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38, 39.) Note that among the forces here mentioned by the apostle as contributing to the effort to separate us from the love of God, he names "angels," "principalities" and "powers." What does he mean by this? Surely the holy angels would not want to separate us from the love of God. But there are many angels that are not holy, and these are struggling desperately under the leadership of Satan, to destroy us as new creatures, by separating us from the love of God.

Note what the apostle gives as the principal reason why we need the armor of truth for our protection: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor 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 in this world, against *spiritual wickedness in high places*." This undoubtedly is a reference to the fact that *fallen* angels are allied with Satan in an effort to thwart the progress of the Christian in the narrow way. No wonder Paul said that we should not permit "angels" to separate us from the love of God!

How the Angelic Ministers of Error Operate

But just how does Satan and the fallen angels connive or conspire to separate us from God's love? In considering this question let us keep in mind the fact that God's provision to keep us in His love is the armor of *truth*. It is through the truth that we come to know Him, and by it we are sanctified to His service. It is through the precious promises of the truth that He encourages us to faithfulness and sets before us the example of His own boundless love toward us. Paul puts all this in concrete form for us when he says, "I am not ashamed of the gospel of Christ, for it is the *power of God* unto salvation."—Rom. 1:16.

The "gospel of Christ" is the *truth*—the great Messianic truth—the truth that God began to reveal in the wonderful promises of the Old Testament, and which are since being fulfilled through Christ. It is through the provisions of this gospel that we come "into Christ", being "baptized into His body." It is through this truth that we have the hope of future joint-heirship with Christ in the glorious Messianic Kingdom. If the apostle was right, and surely he was, then it is through this gospel—this truth of the divine plan—that God is now exercising His power on behalf of His people. This being true, it is not surprising that Satan and the fallen angels would be ever active in their endeavor to take the truth away from us.

Hence, in answering the question as to how these evil forces operate to separate us from the love of God, we may say that it is done by causing Christians for one reason or another, *to become dissatisfied with the Truth*. This is usually accomplished by offering substitutes, which may seem to a restless mind to be as good or better than the simple gospel message. These substitutes of Satan may offer opportunities for a more profound or more intellectual study of the Bible, by means of which the unwary Christian is led to believe that he has progressed in knowledge far beyond his erstwhile brethren. But a careful analysis of these "deep things" thus discovered usually reveals the fact that they have not really contributed to a better understanding of God, nor have they brought the student any closer within the circle of His love.

Satan's substitutes for the simple gospel, instead of bringing one nearer to the Lord, and more fully under the control of His spirit, usually have the very opposite effect; and this is just what Satan wishes to accomplish. Spiritual pride, headiness, a superior attitude toward other brethren, and other evidences of a lack of true Christian growth, is the inevitable result of an inoculation by any of Satan's substitutes for the Gospel of Christ.

Satan's Substitute for the Holy Spirit

Satan does not always appeal to the intellect. Frequently his method of attack is through the emotions. As a matter of fact Satan has made a speciality of working through the emotions all down through the ages. He has carried his nefarious deceptions to such a length in this respect that he has even offered a counterfeit operation of the holy spirit. This particular deception is looming up as one of the greatest dangers confronting the Christian today. Through his understanding of the nervous system of the human organ-

ism and how to overstimulate certain nerve centers Satan has enabled false religionists to imagine that they have within them a secret or hidden power, which ordinarily lies dormant in man, but which, through a special and prolonged method of meditation and prayer, one is able to arouse and to use in the accomplishment of "wonderful" things; and by which he also may be able to commune specially with the deity, as if possessed of some occult power.

This teaching is prevalent throughout the Orient. The Hindus, the Persians, and the sect of the Essenes of Jesus' day all had it; and it has come on down through the centuries to our own day. Now, in addition to its still being held by Oriental mystics, it is also spreading, both openly and covertly throughout the so-called Christian world. In the middle ages this Satanic deception of mysticism was introduced into the nominal church; and many, in their misguided religious fervor, were made to believe that their feeling of "exaltation" were due to the operation of God's holy spirit. Thousands in Christendom today believe that the holy spirit is thus working in them in a miraculous manner, giving them a strange power to accomplish great things. Some say it enables them to completely overcome sin; others insist it helps them to be successful even in business, and say that a lack of temporal benefits is proof that one is not enjoying the full favor of God.

"But surely," the reader may exclaim, "no Bible Student who has enjoyed the light of present truth could possibly be deceived by anything like that!" So we all may have said a few years ago, before these subtle temptations became so widespread; but the facts are that some brethren are falling before Satan's onslaught. We speak plainly. The "Unity" movement is one place where this mystic theory flourishes, and more than one earnest Bible Student has actually left the truth and joined with the Unity people. And why? Because they had become dissatisfied with the simple Gospel of Christ! The divine plan of the ages had become commonplace to them.

Itching to Improve the Divine Plan

The great purpose that God has been working out in the earth for the past six thousand years, and which is so soon to reach a grand and glorious consummation, now seems unimportant to some who formerly rejoiced in such knowledge. Now it isn't spiritual enough. Its power no longer seems real to them. They think they can get nearer to God than they were able to do through the Gospel which He had provided, and which the apostle says "is the power of God unto salvation." Of course, Satan and his cohorts were ready to accommodate by preaching "some other gospel" than the Gospel of Christ for their "itching ears."

Is it any wonder that Paul admonished us to be on guard against anyone—even "an angel from heaven"—who may attempt to preach some other gospel than the Kingdom gospel of Jesus Christ?

The "Unity" gospel is very appealing in many ways. In addition to furnishing the Oriental formula for "drawing nigh" to God (or to "Nirvana", as the Hindus say), it also offers ease and comfort and earthly

prosperity to the faithful. But the Christian who is thoroughly schooled in the Gospel of Christ, and who has not wearied of that gospel, will recognize at once that God has not offered any present material rewards for those who walk in the narrow way. He will remember that the Lord's Word says that he must be baptized into the death of Christ, presenting his body a living sacrifice, if he would reign with Him by and by.

Nor is the appeal of Satan's emotional gospel limited to the Unity movement. This mystical "fiery dart" of the adversary is now being shot out from many sources. Some who still claim loyalty to the true gospel, but who seem not to be wholly satisfied with the glorious doctrine of the divine plan, are attempting to use this "other gospel" as a supplement to the truth. "We can believe *both*," some say. "This advanced light gives us a better understanding of God than we could get through what we have called 'present truth.' When we experience this power within, we are lifted up onto a much higher spiritual plane than we were ever able to attain through our study of the divine plan." How subtle are the wiles of Satan who thus transforms himself into an angel of light for God's people!

How Truth Protects

Sometimes the value of the truth is minimized because of a failure to recognize its real purpose in the Christian life, and how it may actually serve us as a sure protection against Satan's efforts to take us out of the narrow way. A creed, or "confession of faith," to most religionists is merely something to be memorized and recited on certain stated occasions; but the doctrines of the truth are not given to the Christian for any such superficial purpose.

The truth of the Bible—the Gospel of Christ—is but another name for God's plan; and that plan is revealed to the Christian in order that he may be able to cooperate intelligently with God in its accomplishment. This is what Jesus meant when He said, "*Sanctify them through Thy truth, Thy Word is truth.*" (John 17:17.) To be sanctified unto God is to be set apart unto Him. To be set apart unto God means to be a co-worker with Him in the carrying out of His holy purpose in the earth. God is holy, and all of His works are holy; and if the Christian is wholly set apart to the doing of His holy will, he will be holy himself—truly sanctified.

Now in order to maintain our holiness before the Lord, and thus remain within the circle of His love, it is necessary that we continue to seek the guidance of His truth. To the extent that we permit some other gospel to have an influence in our consecrated life, to that extent we will be doing and saying things that are not in harmony with the great purpose that God is carrying out in the earth. There is a saying in certain nominal church circles that "It doesn't make any difference what one *believes*, so long as he *lives* right." This is a perverted viewpoint; it is not possible to live right unless one believes right, because the things that we believe are the things that influence our mode of living.

If we erroneously believe—as thousands of religionists do—that there is some miraculous power working secretly within us, guiding us and teaching us apart from the Scriptures, then we will be sure to follow the impressions and inclinations that are communicated to us from within. In following such leadings or “feelings” we will soon be led away from our keen appreciation of the truth and made to believe that, after all, probably the nominal churches are about as near right as we are. But let us remember, it is this same mystical “inner power,” mistakenly supposed to be God’s holy spirit, that continues until this day convincing thousands of devout souls that God intends to torment nine-tenths of His human creatures; that the holy spirit is a third part of a trinity of Gods; that man has an inherent immortal soul which even God Himself cannot destroy; and that those who have accepted “present truth” and are rejoicing in it are the worst kind of heretics!

The foregoing is but one example of how Satan leads us away from God through the influence of error—some who once rejoiced in present truth have been led away so far as to even re-accept the immortal soul theory. Perhaps it wouldn’t make so very much difference to God just what theories we believe as truth, were it not for the fact that our beliefs have such a potent influence in what we do. If it were merely a matter of memorizing a creed, probably one creed would be about as good as another, and our choice would depend largely upon the human associations in which we find ourselves—as is so often the case in the nominal church. But it is through the truth that we learn how to serve God, how to love Him and trust Him. It is through the truth that He reveals Himself to us and we become acquainted with Him. Hence the importance of *doctrinal* purity, as well as moral purity, in the Christian life.

Do Eternal Torture Advocates Know God?

Through the prophet the Lord says, “Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.” (Jer. 9:23.) Only through the truth can we understand God in the manner here described. None of the counterfeit leadings of the supposed holy spirit, from the death of the apostles down to the present time, have resulted in a single individual ever learning to “know God” as anything else than a God of fiendish torment. It is only through the pure doctrines of the gospel of Christ that we have learned to know Him as a God that delights in exercising “lovingkindness” in the earth.

Yes, it is through the truth that God has invited us to cooperate with Him in the outworking of His kind designs for the blessing of “all the families of the earth.” Through the truth we have learned that He is now calling out and preparing a people whom He will later use as a channel through which He will dispense His promised blessings. Through the truth we have been given the privilege of accepting the responsibilities of that high calling. Through the truth we

know that the present work of these called ones is not to convert the world, not to harangue the crowd with a message of fire and brimstone, not to reform the governments of the world; but to cooperate with God in making ourselves ready for the Kingdom and to assist and encourage others in this same preparatory work. Since we do not know just where all our brethren may be, we realize that God wants us to publicly proclaim the glorious gospel as we have opportunity, so that all of His own may have the opportunity of coming in contact with it; and also in order that we ourselves may learn to love it more and more, and thus come more fully under its influence.

Thus to be cooperating with God, and to have the truth and its spirit continually dominating and directing our lives, means that we are in the love of God. If Satan through his erroneous teachings, no matter how harmless they may appear to be on the surface, can induce us to lose interest in what God is doing, and to become interested in other schemes and purposes, then he has succeeded to that extent in separating us from the love of God. It is not within the province of the Christian to judge as to the ultimate end of those who are now being led away from the truth, for the reason that we are unable to know the heart condition of our fellow brethren; but it is certain that God now is lavishing His love only upon those who are keenly alive to the importance of His great plan of the ages and of the incoming Messianic Kingdom. Fanciful theories and interpretations, emotional ecstasies, inner powers, and mountain-top exhilarations of nerve centres may suffice for a time and be accepted as sure evidence of God’s love; but in the end it will be found that God has been dealing only with those who were being guided by the spirit of His truth, with those in whom the gospel of Christ continues to be the real power of inspiration and strength. This does not mean that the Christian will not at times be on the mountain-top of joy; in fact, he should be there much of the time; but he must not permit his feelings to be his guide.

The Good Fight of Faith

Not only is the truth and its spirit the great armor of protection for every Christian, but it will be necessary for every Christian to wage a constantly active warfare in order to maintain that armor. Near the close of his career Paul wrote, “I have fought the good fight, I have finished my course, I have kept the faith.” (2 Tim. 4:7.) Yes, Paul found it necessary to put up a real fight in order to maintain his love for the truth—“the faith, once delivered to the saints.” In his day, even as now, there was vain philosophy and science falsely so-called, against which it was necessary for him to hold up the armor of truth.

But more today than at any other time is it necessary for the Christian to exercise himself diligently in fighting for the truth and with the truth. But if we are to fight a “good fight,” it must be a kindly fight; a fight in which the spirit of the Lord and His truth will be the only weapons used. And these must be used unselfishly, for the protection of ourselves and others against the insidious attacks of our wily adver-

sary, who continues to appear "as an angel of light," to lead us away from God and away from His love.

After the apostle tells us about the various parts of the armor of God, he adds: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18.) Let us not forget the importance of prayer in our Christian warfare. Let us come often and boldly to the throne of grace to obtain help for every time of need. Let us come to God with the prayer of thanksgiving also, telling Him of our

love for Him and of our appreciation of His glorious truth. Let us pray for one another. Yes, let us continue "instant in prayer," in order that we may maintain our "rejoicing in hope" firm unto the end.—Rom. 12:12.

"Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

(To be continued)

SONGS IN THE NIGHT



ALTHOUGH the nightingale sings during the nighttime, darkness is the time when most birds are silent and hidden away in their cosy nests. But we know that they will sing again in the morning, and we look forward to it. We know that at their convenience they will entertain us throughout the day, when not too busy with their domestic affairs. Speaking of an evening in Paradise, the poet Milton wrote:

"Now came still evening on, and twilight grey
Had in her sober livery all things clad.
Silence accompanied, for beast and bird,
They to their grassy couch, these to their nests
Were slunk—all but the wakeful nightingale."

The world's morning time now dawns, but it is not yet fully here. When it comes, there will be songs of joy and gladness throughout the world. Regarding that period David wrote, "Sorrow may endure for a night, but joy cometh in the morning." (Psa. 30:5). Again he said, "My soul waiteth for the Lord more than they that watch for the morning." (Psa. 130:6). Also the prophet Hosea said, "Then shall we know, if we follow on to know the Lord; His going forth is as the morning." Solomon observes that the morning is the "time for the singing of birds."—Cant. 2:12.

Early Singers

The world's nighttime has been long and dreary, yet it has not been without its songs. Very early in the history of the human family the Lord found some to sing His praises. So beautiful and so acceptable was that early song of faith which Abel raised to God, that his sacrifice was approved and he received immediate evidence of the blessing of the Most High. Enoch also was one of the sweet singers of that early age. While the darkness of sin and death lay upon the land, back there over five thousand years before the breaking forth of the present morning light of the blessed Messianic age, he sang of the coming of the Lord with all His saints, to execute the works of righteousness and justice in the earth and to convince all the wicked of their ungodly deeds.

Evidently there always has been some of the divine plan and purpose revealed, sufficient to give assurance to all those who possessed that rare element of faith in God. When Jehovah pronounced the sentence of death on our first parents, He nevertheless gave a ray of hope in the prophecy that 'the seed of the woman shall bruise the serpent's head.' That star of hope has

shone throughout the darkest ages for those who have looked for it, impelling songs of joy. It is only when all hope is removed that one loses the power of song. God alone has held the world's hope in His own keeping, and has revealed it to His servants so that they might have courage and zeal to witness for Him, and that the power of their faith might give them joy and songs, even in this nighttime of sin and death.

As we follow the course of God's dealing with His prophets, with the Jewish people, and with all His witnesses before the first coming of Christ, we find that song after song arose from true and loyal hearts. All these songs were based on the divine promises. David was a prophet, and he made reference to "an instrument of ten strings." This wonderful harp of harmony manifestly pictures the great divine plan of the ages. Just how much of that plan David knew, we are not fully informed; but when he wrote such remarkable songs as Psalms 2, 37 and 72, he must have believed that a great Kingdom of righteousness would be inaugurated in God's due time, and that under that divine regime all corruption, injustice, oppression, and wickedness of every kind would be destroyed throughout the earth. In his mind's eye David must have seen the Lord in His coming great glory, when He takes unto Himself His mighty power and establishes His universal reign on this planet.

David's Songs Were Prophetic

It is interesting to note to what extent the Psalmist's "songs in the night," as David so beautifully sang them, deal with the experiences of God's faithful people throughout the intervening centuries until now. For example, in Psalm 116 he says: "I love the Lord because He hath heard my voice and my supplication. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell (sheol) gat hold upon me: I found trouble and sorrow . . . The Lord preserveth the simple: I was brought low, and He helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. I will walk before the Lord in the land of the living . . . I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints."

Who is there among the Lord's people today who cannot appreciate the sentiments of this beautiful song of praise? Yet it is but one of the many "songs in the night" that God has had sung for our encouragement. And we too can join with the prophet in singing it from the heart. We all can realize that the Lord heard our voice and our supplication when we cried unto Him, and that He still harkens unto us in every time of need. The sorrows of death and the pains of sheol follow the course of humanity, for all men are condemned in Adam. But God has delivered *us* from a state of condemnation, and has placed our feet on salvation's mighty rock—Christ Jesus. Daily now we can say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Verily, our rest is in Him; and we know that outside of Him there is no certainty, no assurance, no peace, no comfort, no rest.

That 116th Psalm is a consecration song. The Christian knows that to be consecrated in heart and life, and to maintain that condition during each hour of the day, means to be in alignment with the great spiritual laws and forces of the Almighty. Such consecration means pureness of motive and intention. It means love of truth, because truth reveals the character of God. It means courage to stand for principle and to defend it with "the sword of the spirit, which is the Word of God." It means a discernment of the causes of gratitude, which are clearly manifest to us when we look for them. It means a constant searching of ways whereby to prove our love. It means holiness unto the Lord. It is a practical thing, a mighty thing, a thing that if established and maintained is bound to win for us the eternal blessing of God.

The Song of Sanctification

When we speak of *consecration* we call attention more especially to our own side of the proposition of being a Christian. There is another term that suggests to our minds the part that God plays, and that is the word *sanctification*. In this connection Jesus prayed to His Father regarding His followers, and said, "Sanctify them through thy Truth. Thy Word is truth." The Apostle Paul said to his fellow Christians, "The very God of peace sanctify you wholly." (1 Thes. 5:23). And again he said, "That He (God) might sanctify and cleanse it (the church), with the washing of water (truth) by the Word; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:26, 27.) Of course, the apostle says, "Sanctify the Lord God in your hearts." (1 Pet. 3:15). But we must remember we cannot sanctify God in the sense of making Him holy, for He already is holy; but only in the sense of fully *recognizing* His holiness, and keeping it ever to the fore in our own thoughts.

Thus during this nighttime of humanity the Christian can sing the song of sanctification. That is, he sings of the part that God plays in the deliverance and salvation of His people. All things are of God. In the first place, He provided the plan of salvation, and He also has furnished the means whereby we can make progress in the straight and narrow way. The

means He has provided cannot fail if faithfully used, for God is at the back of it and working through it. Sanctification means a full dependence on God as the source of all grace and blessing. It keeps us in closest touch with Him who is engaged in "bringing many sons to glory." "Lead me in Thy truth and teach me," cries the earnest, devoted heart; "for Thou art the God of my salvation."

The Song of Faith

One of the sweetest theme songs in any age is the song of *faith*. And this song has its sweetest note when the dark clouds of sorrow gather about us, and when earthly sources of comfort and help seem far away. A poor widow, arrested for vagrancy, was asked by the judge if she had means of income. She replied, "Yes, I have my two hands, my health, and above all, I have my God." The poorest Christian, rich in faith, is never down and out.

This attitude of faith, that can say, "I have God," no matter what the circumstances may be, is in itself one of the mightiest of sermons and finest of songs. Christians of strong faith give far more than they ever receive from the world, and, living on a higher plane than the rest of mankind, they can appraise the events of life with an eye to the prophecies which show them the eventuation of all earthly affairs. Furthermore a life daily lived in the power of faith is an uplifting force, even when it meets with opposition from workers of iniquity.

To assist us in cultivating faith the Apostle Paul wrote the 11th chapter of Hebrews, wherein he recounts the valiant deeds wrought by many of God's ancient worthy ones fighting "the good fight of faith" through the long centuries of the past. He says that these all died in faith, not having received the promises; but were persuaded of them, and embraced them by faith, and confessed that they were strangers and pilgrims in the world." Because of their faith they will obtain a "better resurrection" than the rest of mankind. The assurances of God were everything to them, and by embracing the divine promises of restoration they remained strongly entrenched in their citadel of faith.

The Song of Love

The most comprehensive song, and manifestly the most helpful one that God has given us to sing during this present nighttime, is the song of *love*. This is a song that gathers into itself all the finest qualities of the Christian life. The apostle tells us that such things as faith, hope, meekness, endurance, unselfishness, etc., all belong to the great 'love' family. He says, "Love is not provoked to anger . . . thinketh no evil . . . rejoiceth not in iniquity, but rejoiceth in the truth; . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." To learn to adequately sing the great love song is worthy of one's utmost endeavor, for it is the highest accomplishment to which one can attain while tabernacling in the flesh. A Bible commentator, speaking of love, has aptly said:

"Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its character: it is pitiful; it is sympathetic, in the sense of kin-

ship of soul—affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the impersonation of all that is truly worthy of admiration and reverence; and will love our fellowmen in proportion as they bear His likeness. The divine law commands love, both to God and to man."

How perfectly Jesus knew the great song of love! How fully He had known it up in the heavenly state before He ever came to earth! Of Him it was said that "having loved His own that were with Him in the world, He loved them unto the end." He Himself said, "The Son of man is not come to destroy men's lives, but to save them." We are told that He "had compassion on the multitude." He wept at the grave of Lazarus. He felt sadness for the poor groaning creation. There was no place for bitterness or unkindness in His great and generous heart. His life moved on in tune with the harmonies of heaven. He knew the divine lovesong from beginning to end. In singing that song He made no discords. And He has set forth the music of that song as no one else has ever rendered it from the creation of the world.

A Song That Few Can Sing

And how wonderfully well John the Apostle learned this same song of love! He also suggests that our singing of this song is the criterion of our standing with God, saying that "we know that we have passed from death unto life, because we love the brethren." He also says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Beloved, let us love one another, for love is of God; and everyone that loveth is begotten of God, and knoweth God." "God is love; and he that dwelleth in love dwelleth in God, and God in him." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John 3: 14; 4: 20; 4: 7; 2: 10.

Ah, yes, here is the grandest of all the songs of the night—the song of *love*. As the realization of divine love becomes sweeter as the days go by, so this love song assumes a fuller and richer tone. In the 14th chapter of Revelation the church class is pictured as standing on Mount Zion singing the song of divine love, to the accompaniment of the harps of God. "And no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth." How strange that so few could learn a song like this!

In the fable of the nightingale it is said that he did not wish to be equalled by the other birds, so he determined to sing at night time when the rest of the feathered choir would be in their nests and would not be able to get near him to learn his song. The Christian learns the song of love more perfectly as he keeps close to God, in the spirit of prayer and praise, and

by daily contact with His Word. And how wonderful it is to realize that an important part of the great plan of the eternal God of the universe is being accomplished in us. We should pray that there be no short-circuiting of the spirit of divine grace and truth, but that under every circumstance God's will may be done in our hearts and minds without any mental resistance on our part. Then we shall be able to sing as do all those who have caught higher visions than the things of this world. Our whole life then will be a song, even as the life of Jesus was a song, and as also the lives of all the faithful disciples of the Master have been songs for the past nineteen hundred years.

The Divine Plan as an Oratorio

An oratorio is a musical composition of many parts, all blended together into the main theme chosen by the composer. Handel's "Messiah" is a composition of this kind. Such a masterpiece invariably reminds us of the Divine Plan of the Ages. Here indeed are various parts—creation, the divine promise of restoration, the birth of Jesus, the ransom, the resurrection of Christ, the call of the church, the future exaltation of the church, and the ultimate blessing of all mankind. Was there ever anything so wonderful as this? Can we sing it?

Where are those harps of ours? If for any reason we have laid them aside, let us get them out and tune them up. They were not intended for disuse. As we endeavor to give to others some benefit from the lay of love and faith and hope which we sing, our own hearts will rejoice with exceeding great joy, and we'll have assurance that God is using us for some great purpose of His own.

"What though my joy and comfort die,
The Lord my Saviour liveth;
What though the darkness gather round,
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?"

How, indeed? We have assurance that our King will soon declare Himself, and that ere long to Him "every knee shall bow and every tongue confess." We behold the old order dissolving before our eyes, and men are at their wits' end to know what to do to solve the momentous problems that now face the world. We know that we now have but a brief witness to give, and then we'll hear the call to "come up higher." Truly the great song of redemption and divine love and grace was never so sweet and precious to us as at the present time.

Who wants to sing the songs of God, especially the song of His great plan of salvation and deliverance? Let us get closer together in the relationship of love. Let us blend our hearts and voices in the music that God has so carefully written for us. Let us keep singing on and on into the Kingdom. And when we get there we'll still keep on singing, "in a nobler, sweeter strain," through the ages of the ages, this great love-song of gratitude and praise to the beneficent Father of all mercies, the Author of all truth and the Dispenser of all love.

THE SHEPHERD AND HIS SHEEP

("Oneness of the Seed"—Part 7)

"I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."—JOHN 10:11.

IN THE symbolism of the shepherd and the sheep we have a beautiful lesson of Jesus' loving watchcare over His followers and also of the Christian's dependence upon Christ for food and for protection. While the 'Captain and soldier' picture illustrates the necessity of strength and courage on the part of every Christian, the 'shepherd and sheep' picture emphasizes more particularly the thought of meekness and a willingness to be led, on the part of the consecrated believer. Both of these qualities are necessary in the Christian life; and Jesus is our Captain in the Christian warfare, and also the Shepherd and caretaker of us as "sheep."

In many of the other pictures of Christ and the church the followers of the Master are shown as taking an *active* part in cooperating with Him. The Christian soldier, for example, must "fight the good fight of faith"; the prospective bride of Christ must "make herself ready" to meet and be united with her Bridegroom; but as sheep the Christian church is shown almost altogether in a passive role of dependency, with their activity limited to that of meekly listening to the voice of the Good Shepherd and humbly following where He leads; meanwhile thankfully feeding in the "green pastures" which His love ever provides.

The loving watchcare of Jesus over His followers is beautifully illustrated in the customs of the Eastern shepherd and his flock. Jesus said: "But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow; but will flee from him: for they know not the voice of strangers."—John 10:2-5.

Jesus became the Deliverer and Caretaker of the sheep in God's appointed way; namely, through the keeping of the law and the sacrifice of His life as their Redeemer. He is the Good Shepherd that gave His life for the sheep. He did not "climb up some other way," as many in the past had done, and as many still continue to do. In His use of the shepherd symbolism Jesus refers to the "porter" who openeth the door of the sheepfold when the true shepherd appears. As Jesus was speaking directly to Jewish converts, the "porter" evidently has reference to the law under which they were held in bondage, or "shut up" until the true shepherd appeared. But Jesus' faithfulness in laying down His life for the sheep meant that He was the rightful Shepherd, and was fully qualified to lead the sheep out into freedom and into the green pastures which His Heavenly Father had provided.

"He putteth forth His own sheep, He goeth before them." The Good Shepherd does not "put forth" His sheep by driving and coercing them; but rather He "goeth before them" and leads them, "for they know His voice." And what a wonderful voice is that of the Good Shepherd! It is a blending of all the beautiful

tones of the divine plan, and in a manner in which they could be blended by no other voice. His voice sounds forth the chord of justice commingled with the chord of love, and the whole is intoned with divine wisdom and power. Other schemes, theories and plans of men and of devils have no such harmony of sound as has the glorious message that comes to us through the voice of the Good Shepherd. When the true sheep hear the voice of the Good Shepherd, it satisfies their longings as nothing else can do. No longer will they be attracted by other sounds or voices, theories or schemes, but will reply to all: "Jesus has satisfied, Jesus is mine."

"He Calleth His Sheep by Name"

The shepherds of the East give a name to each member of their flocks, which the sheep soon learn, and to which they instantly respond. In the dry season many shepherds with their flocks meet at regular times around the wells, and all the flocks mingle at the troughs, drinking. Then when all are satisfied, the various shepherds move off in different directions, each calling his own sheep; and immediately they follow, every one its own shepherd, with scarcely a possibility of mistake. In this intimacy of relationship between the shepherd and the sheep we not only have a wonderful picture of Jesus' tender and affectionate care for His sheep, but also of their humble and instant obedience to Him as their Shepherd.

Sheep are remarkable for their mutual affection. They love to feed with their heads close together, two or three of them frequently keeping their heads so close as to seem like the parts of one animal. The sudden start of a single member of a flock affects the whole, as if they were connected by nerves or chords of mutual affection. When one is accidentally separated from its companions, the cries of such a sheep or lamb, as it runs anxiously about, are piteous. What a wonderful illustration this is of that "tie that binds our hearts in Christian love." Do we today have that same mutual affection toward all the sheep of the Lord's pasture? Do we feel the same keen sense of loss when denied the fellowship of the Lord's saints?

But there is another remarkable thing about sheep that is well to consider. While they have great affection for each other, yet their affection for their *shepherd* is stronger than their mutual attachment. Him they will follow, even though he lead them away from their friends, yea, even from their young. How important it is for us to have this same strong love for the Good Shepherd! "Where He leads me I shall follow." should be the attitude of every true sheep; even though such faithful obedience might lead us out into a wilderness for the time, away from others of like precious faith, away from everything but Him and our dear Heavenly Father.

Such willingness to follow our Shepherd whithersoever He may lead, irrespective of the wishes or pref-

erences of others, or even of our own, is a necessary element of true Christian character. We do not always know, in fact we seldom can know in advance, what is best for us. Perhaps not all of those with whom we may be associated at any particular time are the Lord's true sheep. Although we may have learned to love certain associations and are loath to leave them, yet the superior wisdom and love of the Shepherd may cause Him to lead us forth measurably alone for a time. Even though those within the circle of our fellowship are truly the Lord's, yet His wisdom may see that it would be well for us to step out alone for awhile in order that we might learn to trust Him more implicitly, rather than to lean too trustfully upon our brethren.

In short, the love of the true sheep for the Good Shepherd supercedes all other considerations. They are willing to leave all that properly belongs to them, even though such things may seem pleasant to them, if and when they hear Him call. And even though He calls them into places and conditions where the difficulties seem great, or apparently insurmountable, yet they are trustfully happy in Him, content through every trial to feel His care protecting them, fearful only that they may not have His continual presence—"Content whatever lot I see, since 'tis my Lord that leadeth me."

Under Shepherds—True and False

When sheep are without the care of a shepherd, as is generally the case in this country where they are confined by fences, they form the habit of attaching themselves to one of their own number. This one acts as their leader, whom they follow as trustfully as they would their master. But if they have neither a shepherd nor one of their own number to lead, they become easily distracted, and may scatter in every direction at any alarming sound. In this respect also we find the true, sheep-like characteristic manifested among the true followers of the Master. While Jesus is the Chief Shepherd, in the Heavenly Father's plan He has arranged for some among the sheep to act in the capacity of under-shepherds. Herein, however, lies one of the greatest dangers confronting the true sheep.

The Apostle Paul, in his day, admonished the brethren to follow him as he followed the Lord. To be wholly humble and faithful in following the Chief Shepherd is the most important qualification of an under-shepherd. Such an under-shepherd will have the same interest in all the sheep as has the Chief Shepherd. He will be glad to serve the sheep, rather than expect the sheep to serve him. Like the Chief Shepherd, he will gladly lay down his life for the sheep. As a rule the true sheep of the Lord's pasture are quick to note these qualifications, or the lack of them, in those with whom they are associated; but to be able to have this keen spiritual discernment requires a close and intimate acquaintance with the Chief Shepherd—to know His ways and His spirit.

A lack of true spiritual discernment on the part of the Lord's sheep, especially with respect to those who would serve them as under-shepherds, oftentimes leads to temporary disaster, and the sheep find themselves scattered and for a time bewildered. Ravenous wolves

in sheep's clothing are always seeking an opportunity to "draw away followers" after them. The natural tendency of the sheep to attach themselves to one of their own number makes the ever-present wolf-menace an exceedingly serious one. It is a matter that calls for painstaking watchfulness on the part of every one of the Lord's true sheep.

When any ambitious and hungry wolves get in among the flock we may be quite sure there will be some trouble ahead. But if the sheep are wholly faithful in following the leadership of the Chief Shepherd, and are a unit in their loyalty to Him, cooperating with those of their own number only insofar as they are faithfully copying the example of the Chief Shepherd in displaying unselfish interest in the flock, then the wolves are not able to do much if any harm; because the Shepherd not only leads His flock, but He also cares for and protects those who are faithfully following Him.

It is when the sheep, either as groups or as individuals, permit themselves to wander away from the Chief Shepherd, and to measurably forget or ignore the kind and loving spirit of His leadership, that they fall prey to the hungry wolves that destroy and devour them. These wolves do not always make their appearance from outside sources. "Of your own selves shall men arise," declares the apostle, "not sparing the flock." Masquerading as sheep, and dwelling among them for some time, these wolves learn some of the sheep's way and mannerisms. For a time they may even feign a shepherd-like interest in the sheep. But the wolves are too selfish to long conceal their real character. Soon they begin to bite and devour the sheep. They reveal themselves as drivers, instead of humble leaders who follow the Chief Shepherd. Instead of caring for the sheep, they use the sheep to their own selfish advantage.

Our Protection Amid Danger

When these wolves are discovered to be operating among the flock the proper thing for the sheep to do is to listen the more intently for the voice of the Good Shepherd, and seek to follow more closely to Him, for herein lies their real protection. Often, however, the sheep fail to do this. Instead, on account of the distress and excitement that has been caused by the attack of the wolves, they fail for a time to discern the Shepherd's voice and become bewildered and scattered. But even here the loving, tender care of the Shepherd is over them. Patiently He continues to call until the scattered sheep are able to recognize His own sweet voice above the din of confusing noises that continues to distract and confuse; and when they recognize that voice again, and return to His unselfish leadership, He graciously and lovingly receives them and cares tenderly for them in the luxuriant, green pastures of His grace. Oh what compassion, what forgiving and tender love, has the Good Shepherd for His sheep!

While selfish, ravenous wolves in sheep's clothing have always endeavored to feed upon the Lord's true sheep while feigning to represent the Good Shepherd in their midst, yet the Lord has never failed to provide true under-shepherds, even as He has always provided

every other need of the sheep; although at times the Good Shepherd permits trials and difficulties to come to His sheep in connection with false shepherds, in order that they might learn to exercise a keener spiritual discernment. To some extent the intimate acquaintance and fellowship of the sheep with the Good Shepherd is revealed by their ability to discern His characteristics in others of their own number, and especially in those to whom they would look as under-shepherds.

All true under-shepherds will have the same unselfish characteristics as the Chief Shepherd, and will follow faithfully wherever He may lead. Through such faithful ones the Good Shepherd will utter His "voice" and lead His own sheep to pasture and to rest. Under the influence of His reassuring voice the sheep will indeed find rest of faith and confidence. They will not be continually fearful and agitated. Even in the "presence of their enemies" they will partake of the feast which the Lord provides, and will continue to trustfully and humbly listen to His voice.

Not only will the faithful under-shepherds have the voice as the Chief Shepherd—the same Word, the same good tidings—but they will have the same devotion to the interests of the sheep. They will delight to follow the example of the Good Shepherd, and will cooperate with Him in leading the sheep into the rich green pastures and the still waters of present truth. They will also seek to preserve the liberties of the sheep, and will not attempt to pen them up as their own, nor seek to make merchandise of them.

The Rod and Staff

The Good Shepherd's love for His sheep is not such as to prevent His kind use of the chastening rod. "Whom the Lord loveth He chasteneth," is one of the underlying principles of the Heavenly Father's dealings with us, and the Good Shepherd carries out this same principle in His unselfish care for His sheep. Jesus does not particularly refer to this in *His* lesson on the Shepherd and the sheep, but it is set before us clearly in the prophetic psalm on the subject—in the words, "Thy rod and Thy staff, they comfort me."—Psalm 23.

The symbolism of the 'rod and staff' seems to suggest that while the Good Shepherd goes before and leads rather than drives the sheep, nevertheless He has such an interest and care that He will not suffer one of the sheep to wander away without administering certain *chastisement* designed for its good, to correct it and to bring it back into fellowship with the flock. This is a "comfort," even as the Psalmist declares, yet it should certainly be the desire of all true sheep to follow the Good Shepherd so closely that the rod shall not often be necessary.

Those who have studied the characteristics of sheep tell us that one of their noteworthy traits is their memory of kindness. Says one writer, "They never forget a little present of salt or grain, or a kind act of protection from danger; every benefit they repay with affection." How fully this should be the attitude of the Lord's sheep! Indeed, His true sheep have been led to follow Him because of His love for them. "The love of Christ constraineth us," writes the apostle. Yes, it

constrains us to lay aside every other consideration in order that we may simply follow Him. The Heavenly Father's loving kindness, operating through the Good Shepherd, we learn to esteem as "better than life."

True Sheep Respond to Love

This reciprocal love of the sheep toward the Good Shepherd is one of the very necessary qualities of the Christian life. It is not wise, ordinarily, to mix the symbolisms of the Scriptures, but there is a certain sense in which Jesus Himself is a member of the Father's Flock. He is the Lamb that was slain and that taketh away the sin of the world. It was to take away our sins that the Good Shepherd gave His life for the sheep. Now the true sheep are invited to follow in His steps in this respect also—not that they help to pay the ransom, but as sharing with Him in His suffering. And it requires the sheep-like quality of appreciation to help inspire the Christian to endure the sufferings of the narrow way.

But God's love, and the love of the Good Shepherd have too great a constraining influence in our lives to permit even the most severe or fiery trials to draw us away from them, or to listen to other "voices," not even to the voices that may offer an easier way into the Kingdom. Paul says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are counted as sheep for the slaughter."—Rom. 8: 35, 36.

Another characteristic of sheep is *patience*. It is said that when a sheep is caught by its shearer there is at first a struggle, until it finds that it is firmly held and cannot get away. Then it gives up entirely. Even if it is hurt it shows neither resentment nor resistance; it realizes it is in the hands of the shearer, and becomes perfectly resigned and patient.

The Good Shepherd, to be sure, does not "shear" His sheep, yet He does "try" us; and this quality of patience is a very necessary one for the Lord's true sheep to possess. They must indeed be resigned under the care of the Good Shepherd, fully trusting Him, regardless of where He may lead. The Psalmist has well said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff, they comfort me." (Ps. 23: 4). It will be necessary for each of us to walk all the way through this "valley of the shadow of death," before we reach the full end of the way; and herein will be the need of much patience and humble submission, but "he that endureth to the end shall be saved."

Brethren, what a wonderful lesson we have in the shepherd and the sheep! How beautifully it illustrates this essential phase of our oneness in Him, through humbly following His leadings and thankfully accepting of the bounties which He supplies, and responding to His kindness by giving ourselves wholly to Him. May we all seek more faithfully day by day to display these valuable sheep-like qualities in our Christian life.

THE FACT FINDER



"This Same Jesus"



QUESTION: *In Acts 1:11 we read, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Does this not indicate that when Jesus returns at His second advent He will come in a body of flesh, and will be visible to all mankind?*

ANSWER: The expression "this same Jesus," does not refer to Jesus' physical body but to Jesus as a personality. We have a similar expression in the first chapter of the Gospel of St. John, where it is said concerning the Logos that "the *same* was in the beginning with God." Later in the chapter we are told that this *same* Jesus was made flesh. The thought is that the personality formally known as the Logos was made flesh and dwelt upon the earth as a human being. At the time of Jesus' resurrection He experienced another change of nature—from human to divine—but He was still the same personality.

It is impossible for human beings to see divine beings, hence it was necessary for the risen Jesus to appear to His disciples in human form in order that they might be assured of the great fact of His resurrection. It was thus that He had appeared to them just before His ascension; and the fact of His leaving earth and returning to the courts of heaven was visibly demonstrated to them. But when the angels subsequently announced that "this same Jesus" shall return they did not mean that at His second advent He would be manifested in a body of flesh and visible to physical human eyes.

The angel said this same Jesus will come again "in like manner," but he did *not* say that men shall see Him come in like manner.

The manner of His going was quiet and unobserved, except by His few immediate disciples. His return will be in like manner—unobserved by the world. He returns stealthily, as a "thief in the night" to the world; but His faithful followers know of and rejoice in His presence—"Ye brethren shall not be in darkness that that day should not overtake *you* as a thief."—*I Thes.* 5:1-4.

"And the Door Was Shut"

QUESTION: *In the parable of the wise and foolish virgins it is said that after the wise virgins had entered in with the Bridegroom "the door was shut." Does this not indicate that there will be no further opportunity for salvation after the second coming of Christ?*

ANSWER: No! This parable does not deal with the general subject of salvation at all, but merely illus-

trates certain important facts relative to the privilege of becoming joint-heirs with Jesus in the future Kingdom work. The difficulty many have had in understanding this parable, as well as other passages that apply exclusively to the church, is that they have failed to recognize the fact that up until the present time—or throughout the Gospel age—the Lord has not been trying to convert the world, but is merely preparing the way for accomplishing that great work in the future.

The opportunity for salvation for the world in general will come after the second coming of Christ has become manifest to all. This is clearly shown by the Apostle Peter in Acts 3:19-21, where we are told that when Christ returns there will be "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." In Revelation 22:17 the "bride" of Christ, the "wise virgin" class, is represented as offering these restitution blessings to the people. The Revelator says, "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Thus we see that when the "wise virgins" enter in to the marriage, and are finally united with the heavenly Bridegroom in Kingdom glory, instead of it meaning the end of all hope of salvation for others, it will mark the beginning of real opportunity for the blinded and distressed world of mankind. There is no "Bride" of Christ until after the "marriage of the Lamb" takes place. (Rev. 19:7.) Hence the general invitation extended by the "bride," asking whosoever will to come "and partake of the water of life freely," cannot precede but must *follow* the time described in the parable when the virgins enter into the marriage.

Through a failure to understand the great plan of God, the erroneous conception popularly prevails that God is now doing all He can to "convert" sinners, in order that He may be able to take them to heaven when they die; and that all those who are not converted will go to a hell of eternal torment. This, at least, is the teaching of so-called orthodoxy; although but few intelligent people these days are willing to admit that they really believe it. The Scriptural teaching is that God has set aside the thousand-year period of Christ's reign as the time when the whole world will be blessed with a true knowledge of Him and be given an opportunity to obey His laws and live everlastingly. Those who are not "converted" at that time will be "destroyed from amongst the people." (Acts 3:23.) Meanwhile a preparation work is being carried on, in the selection and development of those who are to be joint-heirs with Christ in that future Kingdom work. These are the "wise virgins" who now enter in to the marriage.

The Year 1914 in Prophecy

QUESTION: Did not Bible Students predict the end of the world would take place in the year 1914? Do they still say the world ended at that time?

ANSWER: The expression "end of the world" to most people means the complete burning up or destruction of this physical planet upon which we live. The group of Christians known as "Bible Students" teach that the world will never come to an end, in *that* sense; for the earth will never be destroyed. Bible Students believe the Bible when it says that "The earth abideth forever" (Eccl. 1:4); and that the earth was "formed to be inhabited" (Isa. 45:18); and that this earth will "yield her increase" and become fully inhabited by the restored human race during the resurrection period; and that as many as obey the laws of the Kingdom of Christ, which then will be established, will have the privilege of living upon the earth forever. Thus it is clear that there never was any expectation on the part of Bible Students that the earth would "come to an end" in 1914.

However, Bible chronology points out the fact that the year 1914 was to mark the end of the "Times of the Gentiles." This fact was noted by students of the Scriptures, particularly by Pastor C. T. Russell, many years prior to that date. The "Gentile Times," as outlined in the Bible, is described as a period during which God would grant a definite lease of power to various Gentile nations of the earth with opportunity to do the best they could to rule themselves. The Apostle Paul alludes to this when he says that "the powers that be are ordained of God." (Rom. 13:1). This is no authority for the doctrine of the "divine right of kings", but it does show that Gentile governments had been granted certain special privileges at the hand of God.

This lease of power to the Gentiles began in the year 606 B. C., at which time God, through His prophet, declared to the King of Babylon, "Whosoever the children of men dwell, . . . hath He given into thine hand, and made thee ruler over them all." (Dan. 2:38). The Scriptures show clearly—although we will not take space here to examine the prophecies bearing on the point—that the "Gentile Times" was to be a period of 2,520 years. This period, beginning in 606 B. C., of course would end in the year 1914 A. D. Seeing that all Gentile kingdoms of earth must fall prior to the full establishment of the Kingdom of Christ—because it is to take their place—Pastor Russell and others once concluded that the year 1914 may mark the full end of these governments, and that Christ's Kingdom would be fully established soon thereafter.

This was a long step in advance of the dark-age theology, which had taught the literal burning up of the earth within a few hours at the "crack of doom" on the "last day." Instead of this, Christians now came to realize that the earth is not to be destroyed at all, and that the end of the world merely means the end of the present social order. But Bible Students still were to learn that even the destruction of "the kingdoms of this world" would not be accomplished in a few hours

or a few days, nor even in a few years; but that a rather prolonged space of time—a gradual transition period—must elapse, during which the many Gentile kingdoms, through innate selfishness, rivalry and economic pressure, would gradually bring about their own destruction.

Some time prior to 1914 Pastor Russell came to see that the chronological end of "Gentile Times" would not mark the full end of all Gentile kingdoms, but rather the beginning of the end—the initial spasm of the travail that would finally usher in the birth of the new order. And this is exactly what occurred; for 1914 marked a definite change in the whole outlook of world affairs. Since that time kingdom after kingdom has fallen, never to rise again. While there has been a great hue and cry on every hand about returning to "normalcy", far-seeing statesmen today realize that pre-war conditions can never be restored. Every effort to stabilize the world since 1914 has failed.

The world war of 1914-1918 greatly weakened all the nations. The "great depression", is another of the destructive "spasms" that marks the end of the old order, has brought the world still nearer to the point of collapse. And now the ominous clouds of another world war are hovering over Europe and other continents. "War is inevitable", say the experts; while economists and statesmen declare that another war will mean "the end of civilization."

In view of all this, who can say that the year 1914 did not mark the beginning of the end? Yes, it marked the great turning point between the old and the new dispensations. Since that date the old order has been rapidly going to pieces. Meanwhile a definite preparatory work for the incoming Messianic Kingdom has been going on. Important transitional changes are taking place in the land of Palestine, where, according to divine prophecy, the restoration of Israel is to take place; and that "holy land" is yet to become the earthly headquarters of the coming Kingdom of God.—Micah 4:1-4.

The Keys of the Kingdom

QUESTION: What did Jesus mean when He said to Peter, "I will give unto thee the keys of the Kingdom of heaven"?—Matt. 16:19.

ANSWER: A misunderstanding of this text has formed the basis for the erroneous theory that Peter stands at the "pearly gates" of heaven, to admit or to reject the many applicants who seek admission into the traditional heavenly home of the "saved". It should be noted, however, that the keys given to Peter were keys of the *Kingdom* of heaven, and not keys of heaven itself. This "Kingdom", says the Revelator, comes down from God out of heaven, and is established right here on earth. Undoubtedly there is a definite somewhere in the vast universe from which God directs His great enterprises of governing the affairs of His animate and inanimate creations; and the Bible gives the name "heaven" to this center of divine control.

But the expression "Kingdom of heaven", as used here by our Lord, is descriptive of that new govern-

ment that will be established on the earth at the hands of Christ and His church—the government that is to rule and bless the world for a thousand years, and for which we are taught to pray, “Thy Kingdom come”. It is described as the “Kingdom of heaven” because it is of heavenly origin. That is to say, it will not be a man-made Kingdom. It is a Kingdom that originated in the divine mind, and will come into being by divine authority.

Daniel says, “the God of heaven shall set up a Kingdom”. (Dan. 2:44). Paul tells us that Abraham “looked for a city (Kingdom) that hath foundations, whose builder and maker is God”. (Heb. 11:10). And in Revelation 21:1, this “city” or Kingdom is pictured as coming down “from God out of heaven”. Jesus is to be the spiritual King over the earth in this coming Kingdom, and will have with Him a group of 144,000 associate spiritual kings, who will have attained that position through obediently following in His footsteps faithfully “even unto death.” The selection of these “joint-heirs” with Jesus in the heavenly Kingdom began at Pentecost, and still continues—but the selection is now almost complete.

Now when Jesus said to Peter that He would give him the “keys” of the “Kingdom of heaven” He simply meant that Peter was to be one principally used in the beginning of the age to open up privileges to both Jews and Gentiles, that they may, if faithful, get into this Kingdom class and eventually become kings.

The “keys” are not literal, but merely illustrative of the authority to unlock. In fulfilment of Jesus’ promise, Peter, as the chief spokesman on the day of Pentecost, was the one whom the Lord used in first introducing the Gospel of the Kingdom to the thousands of Jews there assembled. Three and a half years later, Peter again was the one used of the Lord when the time came for the Gospel of the Kingdom to go to the Gentiles; for he was the one whom the Lord sent to Cornelius, the first Gentile convert. Thus it was that Peter used the “keys of the Kingdom of heaven”, by being the one privileged to first reveal, to both Jews and Gentiles, the opportunity to be associated with Jesus in the future work of the long-promised Kingdom of God.

Man Turned to Destruction

QUESTION: What does the Psalmist mean when he says of God, “Thou turnest man to destruction; and sayest, Return, ye children of men?”—Psalm 91:3.

ANSWER: This statement evidently is a reference to the fact that the whole world of mankind has come under condemnation to death because of sin. In Romans 5:12 the apostle explains the philosophy of how man was “turned to destruction”, saying, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

But the destruction of Adam’s posterity on account of original sin is not to be an everlasting destruction; for, as the Psalmist declares, the Lord is yet to say, “Return, ye children of men!” The fact of man’s destruction and subsequent restoration to life is similarly

set forth in 1 Samuel 2:6, which reads, “The Lord killeth and maketh alive; He bringeth down to the grave (*sheol*, the Bible hell), and bringeth up.”

Now the fact of man’s condemnation to death on account of sin, and his subsequent resurrection from death through the grace of God, thus so clearly set forth in these and other Old Testament passages, is also reiterated in the New Testament; and there the great truth is made plain that this future hope of resurrection is based upon the ransom sacrifice of Jesus—that His death paid the penalty that was resting against all mankind; thus providing a way of escape. In the passage already quoted from Paul’s letter to the church at Rome, the apostle continues by saying, “Therefore, as by the offense of one (Adam), judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.”

In 1 Corinthians 15:22 we read, “For as in Adam all die, even so in Christ shall all be made alive.” In Romans 6:23 we read, “The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.” Thus we see that the Psalmist stated a fundamental fact of the plan of redemption and salvation when he said that God “turneth man to destruction, and sayest, Return, ye children of men!”

We see the work of destruction going on everywhere around us. Death and its concomitants is everywhere apparent. As yet there is no evidence of man’s restoration to life. Indeed, it is not yet God’s due time for the restoration work to be accomplished. But the ransom has been provided in the death of God’s beloved son; and by faith we can look forward to the time when “all who are in the graves shall hear His voice and shall come forth”. (John 5:28). It will be in this manner, and at that time, that Jehovah will say, “Return, ye children of men!” This ultimately will mean a restoration to perfect and everlasting life upon the earth, for as many as will then obey the laws of the heavenly Kingdom.

The Pittsburgh Annual Convention

Information from the brethren in Pittsburgh, Pa., indicates that plans are already in the making for their Seventh Annual Reunion Convention in October. The first of these reunion conventions assembled there in the fall of 1929; and they have been held there each year since, accompanied by increased interest and blessing for all who have been able to attend. Even those who could not attend have had the essence and spirit of these conventions brought to them by means of the printed Annual Reports. These conventions are sponsored by the local ecclesia of Associated Bible Students of Pittsburgh, and are doing much to encourage loyalty to the truth and to promote the spirit of true Christian liberty among the brethren. Full details of this year’s program will be published in the next edition of *Bible Students News*, and additional information will also be given in the October issue of *The Dawn*.



International Sunday School Lessons



TIMOTHY

(A Christian Worker in Training)
Sept. 15—II Tim. 1: 1-14

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.

To Timothy, my dearly beloved son: Grace, mercy and peace, from God the Father and from Jesus Christ our Lord.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandfather Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of thy hands.

For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God;

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

That good thing which was committed unto thee keep by the holy spirit which dwelleth in us.

Golden Text: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15



IT SEEMS that Timothy and his mother were converted to the Christian faith when Paul was at their home in Lystra, during his first missionary journey. Now Paul writes to Timothy from Rome, where the apostle is a prisoner. He calls Timothy his "dearly beloved son." This is merely a term of endearment, for Paul had no children of his own.

Evidently the apostle figuratively accepted as his children all those who embraced the gospel. We remember that he said, "Although ye have many teachers, ye have not many fathers in the gospel." And again, "I have begotten you in my bonds." And this was especially true in the case of Timothy, who had nobly filled the part of a son to him.

It is believed that at the time when the apostle wrote this letter, Timothy was about thirty years of age. Paul's loving regard for him is fully expressed in the epistle. He tells Timothy how he has remembered him in his prayers, and how greatly he desires to see him, and then he speaks of his faith. He says many beautiful and helpful things, which have been an inspiration to God's people from that day to this.

While Paul loves Timothy for his true worth as a disciple of the Master, and appreciates the friendship that has existed between them he realizes that the great adversary of truth will spare no pains to draw this young disciple from the faith. Timothy might in time become inflated with a sense of his own importance; or he might become entrapped by some of the philosophies so numerous at the time, being thus led away from the cross of Christ.

There were so many possibilities in the case, as Paul viewed it, that he felt it behooved him to offer some wise counsel and to tactfully

issue a warning note. Timothy had rare talents and possessed noble qualities, and might be used by the Lord as a means of the highest edification to the brethren if he would but preserve his humility and his nearness to the Lord.

Paul urged Timothy to "stir up the gift" that was in him; "for God hath not given us the spirit of fear, but of power and of love and of a sound mind." Here is a thought that each one of us may take to himself. We should not be fearful of using the powers and talents we possess, freely and zealously employing them in the Lord's service. If we have a spirit of fear which is keeping us back from a full-hearted doing of the divine will, such a spirit is not from the Lord but from the great opponent of the truth.

The divine spirit is one of power, and of love and of a sound mind. The gifts that God has given us need to be stirred up, to be kept active, and not allowed to become sluggish or dormant. To keep himself in a state of activity is a matter which daily devolves upon every Christian, for there is nothing that Satan would like better to do than to put us all to sleep.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner." God is taking note of those who are faithful in giving the testimony that is required of them. Jesus made it very clear that when He comes with the angels of God, He will be ashamed of those who in this present life are ashamed of Him; but He will acknowledge those who boldly witness to the truth. So effectively had the apostle himself witnessed that he could say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Oh, that each of us might have such confidence as this.

QUESTIONS:

Why does Paul call Timothy his son?

What qualities did Timothy evidently possess?

What does Paul mean by "the good thing that was committed unto thee by the Holy Spirit"?

What were the dangers that Paul saw for Timothy? What counsel did he accordingly give?

Should each Christian stir up the gift that is in him? If so, how?

JAMES GIVES COUNSEL TO THE CHURCH

Sept. 22—James 1:1-18

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord.

A double minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low: because as the flower of the grass he shall pass away.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man.

But every man is tempted when he is drawn away of his own lust and enticed.

And when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow or turning.

Of His own will begat He us by the Word of truth, that we should be a kind of first fruits of His creatures.

Golden Text: Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him.—James 1:12.



T. JAMES, "the just", and "the brother of the Lord", was a power in the church at Jerusalem. Speaking of James, Peter and John, Paul says that "they seemed to be pillars" in the church. (Gal. 2:9). It seems that the Lord had favored James with a special appearance after His resurrection (I Cor. 15:7). We know that his judgment prevailed in the council at Jerusalem. (Acts 15:13-29). Josephus says that James terminated his earthly pilgrimage by being stoned to death (probably about 63 A. D.)

The epistle of James contains the finest of advice for the Christian. To come into the experience of various trials and testings would not naturally be considered a cause of rejoicing; yet James says that we are to COUNT this as joy because of what the Lord is thus working out in us. The trial of our faith is working out (manifesting and proving, as well as developing) our patience. This patience, or patient endurance, is to "have her perfect work, that ye may be perfect and entire, wanting nothing."

It would be natural indeed to wish that our testings were all over, and that we were safely in the Kingdom, among the overcomers; but patience and faith must first do their work of development in our hearts, causing us to wait upon the Lord and to be obedient to Him. Looking back on our experiences, surely we can 'praise the way He has led us day by day.'

It may be that at times we have been only partly victorious; and yet even this may have turned out to be a gain to us, making us more humble and causing us to draw more closely to the Lord and lean more upon His mighty arm. And even battles which seem to have been marked only by defeat on our part may have been the means of enabling us to gain subsequent victories, making us more watchful and prayerful, and more heedful of the instructions of the Divine Word.

James calls our attention to God as the great Fountain-Head of wisdom. He says that God will give wisdom to those who ask it in faith. Wisdom is the right application of knowledge. It is something the Lord is pleased for us to have. In one parable God's faithful people are pictured as "wise virgins." Speaking of "the time of the end" of this age, the prophet Daniel said, "The wise shall understand." Jesus defined a wise man as one who "built his house upon a rock," so that when the winds and waves beat upon that house, it stood firm and secure. And we also read, "other foundation (rock) can no man lay than that which is laid, which is Jesus Christ."

But in order to obtain wisdom (or anything else) from God, we must ask *in faith*. God is dealing with a faith people, those who take Him at His Word and trust Him. The faith of Abraham and of Moses was demonstrated in the fact that when the Lord called them to a certain work they heeded the call, separating themselves from the people of the land, and taking their stand on the side of God and truth. The faith of Noah was proved in the building of the ark at the command of the Lord.

If we have faith in God, we shall seek to do *His* will, not our own; and furthermore, we shall ask God for only the things that He warrants us in asking for. Jesus said, "If ye ask anything in My name, I will do it." In His name means, by His authority. He has not authorized the Christian to ask for millions of dollars, or for abundance of the good things of this world. But He has exhorted His followers to ask for more and more of the holy spirit of the truth, assuring them that God will grant this request.

Since "every good thing is from above," God will surely be pleased to give us those spiritual good things which we desire, and which are in accord with His will, provided we ask Him "in faith", earnestly requesting them; because they will result in our development as New Creatures in Christ.

QUESTIONS:

Who was James, the author of the epistle of that name? What position did he occupy in the early church?

What things should the Christian

"count as joy"? Why?

What is the value of wisdom? How is God's wisdom manifested? How may our wisdom be exercised in a practical way?

What does James say about faith? Is faith mere belief, or something more?

What good gifts are from God?

A MESSAGE FROM JOHN Sept. 29—III John

The elder unto the well-beloved Gaius, whom I love in the truth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

But I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

Because that for His name's sake they went forth, taking nothing of the Gentiles.

We therefore ought to receive such, that we may be fellow-helpers to the truth.

I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

Wherefore, if I come, I will remember the deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren and forbiddeth them that would, and casteth them out of the church.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.

Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

I had many things to write, but I will not with ink and pen write unto thee:

But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Golden Text: Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

—III John:11.



HE third epistle of John is addressed to a Christian named Gaius. We do not know anything about this man, except what John himself has

said of him. But he was a friend of the author of the epistle; and moreover, he had the truth and walked in the truth. And after all, these are the only things that really count with anyone. The fact that the Apostle John loved Gaius testifies to the true worth of character which the latter must have possessed.

In his two first epistles John said much about love. He exhorted the disciples to love one another, saying, "Love is of God; and everyone that loveth is begotten of God, and knoweth God." He strongly stated that no one could love God and at the same time hate his brother; and that a person thus devoid of kindly feelings toward others was himself in darkness, being blinded thereby. Furthermore John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."—I John 2: 15-18.

In his third epistle John says of Gaius: "For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." Surely nothing should give us greater joy than to realize that we ourselves are earnestly endeavoring to walk in the truth, and then to have evidence that others are walking in like manner. To walk in the truth implies that we are on the move, not sitting down, nor "loving to slumber." It indicates action and progress.

Example usually impresses the minds of others more than does precept. When some one comes and tells us about a class that is progressing, such a message stimulates us and creates a desire on our part to push on with greater zeal for the prize of the high calling. We know that it costs people something to walk in the truth. It means sacrifice, a putting away of their own natural desires for worldly pleasures so that the cause of truth may be advanced. Therefore, it means the power of faith and love working

in their minds. No wonder then that John says, "I have no greater joy to hear that my children walk in truth."

Some in the early church, even as now, did not have the spirit of the Lord, even though they professed to have it. This is shown by the words of John concerning one Diotrephes. Here was one who sought to be a leader among the brethren. He acted as a kind of dictator, "prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

And thus it has been from that day to this. Among the professed children of God have been both "wheat" and "tares." There are those who have followed the Master for the "loaves and fishes". Some have been "wolves in sheep's clothing" and have gotten into the fold and proceeded to bite and devour and to "lord it over God's heritage." Alas, that it should be so. But Satan is ever alert to ensnare those whom he can, and is watchful to see if he can instill wrong motives into the hearts of believers.

Truly, "godliness with contentment is great gain." And "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased." The Lord is not unmindful of what is going on at all times. He knows His own sheep, and leads them gently and lovingly in the paths of righteousness, where they may find rest and refreshment unto their souls.

QUESTIONS:

What are some of the things John said about love, in his first and second epistles?

What commendable qualities did John see in Gaius?

What does it mean to walk in the truth?

What are some of the ways in which Satan tries to ensnare God's people?

Explain the text, "He that doeth good is of God, but he that doeth evil hath not seen God."

ISAIAH PORTRAYS THE SUFFERING SERVANT

Oct. 6—Isa. 53:1-12

Who hath believed our report? and to whom is the Arm of the Lord revealed?

For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He is despised and we esteemed Him not.

Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

He was oppressed, and He was afflicted, yet He openeth not His mouth. He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth.

He was taken from prison and from judgment: and who shall declare His generation? for He was cut out of the land of the living: for the transgression of my people was He stricken.

And He made his grave with the wicked, and with the rich in His death; because He had no violence, neither was any deceit in His mouth.

Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed. He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many, for He shall bear their iniquities.

Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession with the transgressors.

Golden Text: With His stripes we are healed.—Isa. 53:5.



ISAIAH begins this chapter by asking, "Who hath believed our report?" Indeed, very few have believed it. Jesus called His followers a "little flock," and said "Strait is the gate

and narrow is the way that leadeth unto life, and few there be that find it."

Jesus was not received by the world as their Messiah or Deliverer when He came to earth, because He was not a great earthly king nor military general. He did not have an army of conquering soldiers such as those of whom the Romans could boast. He was not a warrior like Alexander the Great, or Hannibal, or Julius Caesar. His credentials of greatness did not appeal to men, for He did not have the world's spirit. Verily Jesus, the "Arm of the Lord," was not revealed in such manner as to impress the sons of earth. Hence but a few have believed the report of those who have known Christ's power and have been His followers throughout the Gospel age.

Jesus was regarded as a "tender plant," not having the hardness essential to earthly heroes. His type of character beauty did not appeal even to His own people, the Jews. Therefore, "He came unto His own, and His own received Him not." He was a "man of sorrows" in that He was acquainted with the griefs of the world. We are told that "He had compassion on the multitude, because they were as sheep not having a shepherd."

The great heart of Jesus went out to suffering humanity in a vast flow of sympathy. At the grave of Lazarus He wept. He did whatever lay in His power to lighten the woes around Him, by healing many diseases. He must have felt saddened by the fallen state of the human race. We read that "there went vitality out of Him and healed them all," on an occasion when many had presented themselves for healing.

"He was oppressed and He was afflicted, and yet He opened not His mouth." How eloquently Jesus might have defended himself before Pilate! He might have launched forth into a burst of oratory that would have put His enemies to utter confusion, and resulted in His release. But Jesus knew that such a procedure was not the divine will for Him. The time had come for Him to be offered as a sacrifice.

Therefore the prophet, writing this prophecy hundreds of years before the time of its fulfilment, said,

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." What a true portrayal of the meekness, humility and faithfulness of the Master! Truly Jesus coincided with all that wonderful prophecy of Isaiah; and yet the people could not behold that fact, and even their religious teachers were equally in the dark.

The Son of God is said to have "made His *grave* with the wicked, and with the rich in His death." Yes, there is just one place to which all the dead go, and that is the grave. All the departed, rich and poor alike, are there. "All go unto one place: all are of the dust, and all return to dust again." (Eccl. 3:20). Since death was the penalty for sin, it was necessary for Jesus to suffer it. The "hell" that He went to was the Bible hell—*sheol*, *hades*—the grave. He did not go to a place of torment; nor did He go to heaven while in the state of death.

Indeed, after His resurrection He said to Mary, "Touch me not, for I am *not yet ascended* to my Father and your Father, to My God and your God."

Verily Jesus "poured out His soul unto death," and did so on behalf of all mankind. In due time, therefore, He shall see of the travail of His soul and be satisfied." He shall then behold the immense, world-wide results, accruing from His ransom sacrifice. He shall see the millions returning from the grave, called forth by His mighty voice. Since He was in all things faithful, He will be the world's great Deliverer, whose name is to be called, "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; and of the increase of whose government and peace there shall be no end."—Isa. 9:6, 7.

QUESTIONS:

Why was Jesus despised and rejected of men? Why is He called "A man of sorrows and acquainted with grief"?

Explain the first verse of today's lesson.

What was the "soul" which Jesus gave as an offering for sin? Why was it necessary for Him to do this?

What will be the portion of Jesus with the great, and how shall He "divide the spoil with the strong"?

Explain the Golden Text.

THE STORY OF JEREMIAH

Oct. 13—Jer. 1:6-10; 26:8-15

Then said I, Ah, Lord God! behold I cannot speak, for I am a child.

But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord.

Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold I have put My words in thy mouth.

See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Now it came to pass when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate, without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house.

Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you.

As for me, behold I am in your hand: do with me as seemeth good and meet unto you.

But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears.

Golden Text: Thou shalt surely go to all that I shall send thee, and whatsoever I command thee thou shalt speak.—Jer. 1:7.



ING Josiah's thirteenth year marked the beginning of Jeremiah's work as a prophet. The Lord asked him to testify against a people who were not living in accord with the divine law. The people were not loyal to God, but were apostate. Furthermore, they neglected the principle of justice with their fellowmen. And they did not keep faith with Babylon. It was given to Jeremiah—then but a young man—to point out these things to the king and to the people of Judah.

The young prophet felt his own weakness. It is no easy thing to carry a message of rebuke to earthly authorities who have power to arrest and imprison you or execute you for treason. He felt like a child. He evidently thought the Lord should have engaged some more experienced or diplomatic person for such a task. We remember how Moses likewise felt his incompetency when God called upon him to go up against Pharaoh. But God makes no mistakes when He chooses a man for a special mission. He told Jeremiah that he must not consider himself as a child; for he would have the backing of heaven; and with divine assistance he could surely accomplish the Lord's purpose for Him.

The commission given to Jeremiah back there is somewhat similar to that given to the church of Christ today. Jesus said that the spirit of the truth would testify concerning sin, righteousness, and coming judgment. This spirit of truth has been ever operating in the minds of true disciples. The prophet Isaiah foretold the special commission to be given to the church, in the words:

"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." —Isa. 61: 1, 2.

This is a great and wonderful commission indeed; and small wonder if some of those now called to do such a work would feel like children, in view of the fact that they

are expected to be mouthpieces of Jehovah. The people in general are not interested in hearing of the coming divine Kingdom of righteousness, because of lack of faith in God. In their eyes it looks just like a mirage, or a dream; and those who preach it appear to them to be impractical dreamers or religious fanatics.

As for the "day of vengeance of our God," the people certainly do not want to hear about that—they feel they have suffered sufficient already. They say there is trouble enough in the world without forecasting more of it. Hence, even as Jeremiah found that he had a difficult task in hand, so does the church of Jesus today. And yet the task is to be done; and despite all the obstacles and difficulties, the doing of God's work brings wonderful joy to the hearts of His servants who engage in it.

There was a time when Jeremiah said that he had decided not to speak any more in the name of the Lord. But soon he found that he could not keep silent. He said, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." Such also is the case with those who truly love the Lord today. God's Word is an energizing power in them.

The Apostle Paul likewise said, "If the spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." To "quicken" means to make alive—active in the service of the truth. Hence our Christian activity is one indication that we have the divine spirit of sonship.

QUESTIONS:

Who was Jeremiah? When did he prophesy? What was his special commission?

Why did Jeremiah feel such diffidence? Have others felt the same way when asked to do something for the Lord?

Is there any similarity between the work that God asked Jeremiah to do and that which He has given to the church now?

Explain Rom. 8:11, especially the words, "quicken your mortal bodies."

What makes God's Word so stimulating? Has it always been so? Will it always continue so?

Talking Things Over



VERY interesting and encouraging reports have been received from Brothers C. P. Bridges, D. J. Morehouse, A. L. Muir and C. A. Sundbom, relative to short pilgrim trips they have made recently. Brother Bridges visited classes in Maine, Vermont, Massachusetts and New York States, as well as in Ontario and Quebec, Canada. Brother Muir served many of the classes along the Atlantic seaboard, from Florida to Massachusetts; and Brother Sundbom's schedule took him through parts of Wisconsin, Minnesota, Nebraska, Kansas, Missouri, Indiana and Michigan. Brother Morehouse visited classes in Michigan and New York States, as well as in the province of Ontario, Canada. Detailed reports of these pilgrimages are expected to appear in the forthcoming issue of *Bible Student News*.

Brother W. N. Woodworth is at present visiting classes on the Pacific Coast, and will also serve at the Vancouver, B. C., Labor Day convention. Brother Woodworth has had some very interesting experiences on his way to the west coast. He reports unusual interest among various groups of young folks in the Truth—especially at Chicago. It seems that there have been three aggregations of young Bible Students in Chicago, but they have now decided to come together as one class. This united class of young folks will probably number about one hundred. The elders of the adult Bible Students Ecclesia in Chicago are taking a deep interest in the activities of these young brethren, and they are to be congratulated for their efforts in helping to direct their young minds into channels of truth and righteousness.

The Dawn is considering the advisability of inaugurating a new department especially adapted to the needs of Junior Bible Students—those too old for children's classes yet too young to feel thoroughly at home among mature and elderly brethren who sometimes forget to consider the viewpoints of youth. It has not yet been decided fully just what this department may include; but it will certainly carry for them an appropriate outline of study in the glorious divine plan, and probably letters and other reports of activities among the Juniors in all parts of the field.

We believe that much can be done to encourage interest in the truth on the part of young people generally—especially among the children of the consecrated—and *The Dawn* is ready and glad to do everything possible to encourage such worthy efforts. We also will welcome suggestions as to how this may best be done.

The Importance of Doctrine

An open letter sent out recently by a well-known brother in England helps to emphasize the necessity

of our taking heed to the doctrines, inasmuch as the things we *believe* have a most important bearing on the things we *do*. In the opening paragraph of his letter the brother says:

"I find that there exists in these days a tendency on the part of some of our more prominent brethren to speak disparagingly of doctrine. It is not a question of some saying that doctrine is of no value at all, but of their suggesting its *secondary* importance as compared to our becoming more Christ-like; or, in other words, the suggestion is made that it does not matter so much what you believe as what you *are*. It sounds good, as so many things of this kind do; but is it as good as it sounds? . . . In the final analysis it *is* a question of what we are, rather than what we know; this we freely admit. But the serious question is, How can we hope to attain to what God would have us be? In respect to this matter did not Jesus pray for us, in the following words: 'Sanctify them through Thy truth, Thy word is truth?' (John 17:17). This shows that the work of sanctification in us is God's work, and that it is performed by the *truth*."

This point in the brother's letter is well taken. If it is the truth that is to do the sanctifying work in our hearts—and surely Jesus made no mistake in the matter—then it would seem impossible for us to be what God wants us to be, except we come under the sanctifying influence of His truth. The brother mentions that the word "doctrine" means "teaching" or "instruction," hence that it is by knowing the doctrines that we are directed into doing the things which are pleasing to God. We quote further from his letter:

"Some are disposed to view the word 'doctrine' as a cold and heartless thing: this illustrates how wise it is to analyse the words we make use of, so that the thought conveyed by the expression may have its proper effect upon our hearts and minds. Now what is meant by the word *doctrine*? Professor Young says it means 'teaching.' The dictionary says that it means 'learning, teaching.' The prophet Isaiah says, 'Whom shall He teach knowledge? and whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.' (Isa. 28:9). And in Ephesians 4:14 we read, 'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.' And in Titus 2:7 we read, 'In all things show thyself a pattern of good works; in doctrine showing uncorruptness gravity, sincerity.' Again and again we are admonished by the word to give attention to doctrine."

(Continued on Page 30)

CHILDREN'S HOUR



UNCLE EB ON "FROM ADAM TO JOSEPH"



WHEN Adam and Eve were driven out of Eden it must have been a great sorrow for them to lose their beautiful home—began Uncle Eb. Also they knew they had lost the privilege of direct communication with the Lord God. Then they knew that they must die, and that was a hard thing to have to face. But for all this, evidently they were not utterly unhappy. In the first place, they had health and strength far beyond that possessed by people today. They were so well and so strong that it took death a long time to overcome them. Good health is a great source of happiness. The good health of the world has largely been lost because of six thousand years of sin and death which have wrecked humanity and left it depleted of vitality to a large degree.

Adam and his wife had to till the soil, but that was new and rich and productive, and they could use all the land they wanted. Then they had no taxes and no rent to pay. They could clothe themselves in the skins of animals. It is likely that the country abounded in fruits of many kinds. So, with robust frames and living an out-of-door life, our first parents still had much cause for contentment and happiness after their banishment from Eden. It was not the purpose of the Creator to reduce them to despair and utterly crush their spirits. Indeed, He left them in a condition that was far better than that of millions of poor people on earth at the present time.

Yet these pioneer settlers of the wild vividly realized the great difference between their present primitive estate and that of the gloriously prepared Eden which had been left behind. Outside of Eden the earth exhibited a wildness suggesting savagery. The animals of the woods were no longer their friends, but shunned them. Then too, the pestiferous insects must have proved a great annoyance. The work of making a living also was arduous. A lot of labor had to be spent on tasks that may have looked simple enough. They had to learn to devise various tools to assist them in their daily employ.

Cain and Abel

After a time a baby boy was born to Adam and Eve. They gave him the name of Cain. He was a fine, healthy-looking child. Then, later, there came a little brother for Cain; and this child they called Abel. The two boys grew up together. Cain was robust, and probably loved the carefree hunter's life. But Abel's mind was of a more gentle cast; and often, in the gloaming hour of the day, I fancy he would steal away and watch the darkness gather about, and then meditate on the

mystery' of things. His heart was noble and beautiful; he had faith in God, and his heart went out in gratitude to that great Being from whom he realized his very existence had come.

Now you remember that God had said to the serpent that "the seed of the woman shall bruise the serpent's head." It seemed plain enough that Cain and Abel were the "seed" or children of the woman. Satan, of course, was looking on and seeing all that was taking place. In fact it was really Satan who, acting in the disguise of a serpent, had deceived Mother Eve in the first place. Naturally he would be watching for her "seed," which was to bruise his head. Hence, as soon as he saw something that looked like the promised "seed," he would try to injure that seed in some way.

One day, when Cain and Abel grew up to manhood, they both undertook to offer sacrifices to the Lord. Abel brought an animal sacrifice, while Cain brought the fruit of the ground. But God saw that behind the sacrifice of Abel there was a heart of faith and love, while Cain's offering was a mere formality and didn't mean anything. So the Lord showed that He was pleased with the sacrifice of Abel, but not pleased with that of Cain. When Cain found this out his heart was filled with jealousy and rage, and lifted up his hand and smote his brother to the ground, and Abel died there in the field.

This was the first human death to occur in this world, and Cain thus became the first murderer. It must have been a terrible blow to the parents of these two young men. The Lord told Cain that he had done a very wicked thing, and that He would set a mark upon him, so that all who saw him would know him. Then Cain went away from home and lived in the land of Nod, and finally raised a family of his own.

Time passed on, and the human race steadily increased in numbers. Some people were good and loved God, while others were wicked, even as we find people today. One man by the name of Enoch was a person who lived very near to God. The Bible says that "he walked with God." He also preached about the coming of One who would deliver the world from sin and death and set up a glorious kingdom of His own here on earth.

God Destroys the First World

After man had lived on the earth over fifteen hundred years, God saw that the human race had become very wicked. The Bible says that evil thoughts were in men's hearts continually. It also says that the sons of God married the daughters of men, and that there were

giants on the earth, and that the earth was filled with violence. So, you see, this was a terrible condition for the world to be in. In fact, it was so bad that God resolved to destroy human life from off the earth. Before doing this, however, He gave fair warning of what was about to take place.

The Lord found that there was a very good man named Noah. He told this man to build a great ship called an ark, and take into this ship the various animals that he wished to preserve. So Noah got his three sons to help him with this great task. It took a long time to complete such a ship, for it was over five hundred feet long, and they had to do all the work by hand. Meanwhile Noah also preached to the people and warned them of the flood that was to come. But the people did not change their ways; they remained just as wicked as ever.

At last the ark was finished, the animals were all taken in, the door was shut, and then rain began to fall. It just poured down in torrents for forty days and forty nights. The water rose higher and higher and covered the hills. The people could find no shelter, so they were all drowned; that is to say, all but Noah, his wife, his three sons—Ham, Shem, and Japheth—and their three wives.

After a hundred and fifty days the water began to subside, and the ark rested on the mountains of Ararat. Then Noah and his family came out. The old "world" had passed away; it had been overthrown by the flood. By the "world" I do not mean the earth on which we live, but the *Age* and social order that had existed from the time of man's creation down to the flood. This age, called a "world" in the Bible, was gone for ever, and a new age then took its place.

Abraham, Lot and Sodom

Again men began to multiply on the earth. Several hundred years passed away, and then God thought it time to call attention to His original promise that He would bruise or crush "the serpent's head" through "the seed of the woman." There was a certain good man living in a city near the Persian Gulf, called Ur, in the country of Chaldea. This man's name was Abram. All around him in the city were people who worshipped false gods. It was a poor place in which to dwell. God thought it was time for Abram to leave the land where he had lived so long.

So the Lord called Abram and told him to come away from his country and his people to a place to which God would lead him, and God would make him a great nation and "bless all the families of the earth" through him. This was a great promise indeed. It looked as though it might be connected with that great "seed" promise; and of course it was, for it was actually that same promise in another form. What God was saying was that "the seed of the woman" would also be the seed of Abram. And when God spoke of *blessing* the whole world, He meant that He would take away from men the curse of sin and death that had lain upon them so long.

So Abram went forth from the city of Ur, and with him went his wife Sarai and his father Terah and his nephew Lot. They first went to a place called Haran, and here the aged Terah died and was laid to rest in

the tomb. Then after some time the others, including some children that had been born to them, went out of Haran to make the long journey to the land of Canaan. In due time they reached Canaan, and Abram and Lot settled down there.

But it was not long before Lot left Abraham, and went to live in a place called Sodom. You will notice that God had changed Abram's name to Abraham after he settled in Canaan. Lot became a kind of magistrate in Sodom. But this place was very wicked, and the Lord determined to destroy it. But He thought it would be well to tell Abraham what He was about to do. So one evening three men called on Abraham, and one of them was the Lord. They told the patriarch that Sodom was to be destroyed by fire. But God did not wish to destroy *Lot*, for he was a good man. Therefore two angels were sent to him to warn him to flee from the doomed city. So in the morning he took his wife and his two daughters and set out for a place called Zoar. While on this journey Lot's wife looked back, contrary to God's command, and was changed into a pillar of salt.

Sodom Destroyed

Then God rained fire and brimstone upon Sodom and burned up that wicked place. Some people think that all the Sodomites went to a place of endless torture, which they wrongly call "hell"; but of course that is not true. The hell that the people of Sodom went to is the hell described in the Bible, and that is the *grave*. They are not suffering anything, because they are dead; and the dead are utterly unconscious. You remember, the Bible says that "the dead know not anything."—Ecclesiastes 9: 5.

Some day the Sodomites will come back to earth again. The people of Sodom were ignorant of many things. They did not know God. Then the Bible says that they were idle, and did not help the poor and needy. God took them away from the earth for a time, but He will surely bring them back again in the resurrection. Jesus died for the Sodomites, even as He died for all others that belong to the human family. Therefore, because the price of their redemption was paid by His death, they eventually will be called from the grave, to enjoy the blessings of the coming Millennial age; and if they then obey God's laws, they will gain everlasting life.

Abraham's wife's name had been changed to Sarah. Although she now was very old, the Lord told her that she was to have a son. She did not believe this; but it came to pass just as the Lord had said. The child was born, and he was named Isaac. He was a very fine boy indeed. He was the pride and joy of his parents' hearts. He was an obedient boy, and loved the things that were good; and God was pleased with him.

One day the Lord said to Abraham that he should take Isaac to a certain mountain and there offer him up as a sacrifice. This seemed a very strange command for God to make. But Abraham was faithful to God, and he went as the Lord had told him to do. He bound Isaac with cords, placed him on the altar and was about to kill him, when an angel called him and told him to do the lad no harm. Then Abraham saw a ram nearby, and offered him on the altar in place of his son.

Now because Abraham obeyed the Lord at this time, the Lord was greatly pleased with him, and said, "Because thou hast done this thing, and hast not withheld thy son, thine only son: 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 seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."

Here then was the same promise expressed again—that God would bless all the world through Abraham and his seed. Isaac was the natural seed of Abraham, and God also repeated this promise to Isaac. Jacob was the son of Isaac, and God made it again to Jacob. Then at a later time God made it to the Jewish people, to the whole house of Israel. The orthodox Jews still believe this promise, but the promise itself will be fulfilled in a very different way from what they expect.

Abraham Takes a Bride for Isaac

Abraham did not want his son Isaac to marry a native woman in the land of Canaan. So he sent a trusted servant named Eliezer, back to the country of Chaldea to find a wife for his son among his kinsmen. The servant took ten camels and journeyed eastward till he came to the city of Nahor. Outside the city he brought his camels to a well to drink. Some young women had come to this same well to draw water, for it was the evening hour. Old Eliezer spoke to one of these maidens, and she kindly offered to draw water for him and his camels. He immediately concluded that such a kind-hearted girl as that would make a good wife for Isaac. He then gave her a bracelet and a pair of earrings. Rebekah (for such was the girl's name) ran into her house and told her folks about the good man who had come from a long journey and had given her the jewelry. Her brother went out and invited him to stay all night with them. The result was that when Eliezer returned to Canaan Rebekah went with him, and she became the bride of Isaac.

Jacob and Esau were twin sons, born to Isaac and Rebecca. Jacob was not the eldest or first-born; yet he received the blessing of God as a firstborn, because he had faith in the divine promises, while Esau did not. On one occasion Jacob was out in the wilderness when night came on. He lay down to rest, with a stone for a pillow. In his dream he saw a ladder reaching up to heaven, and the angels of God ascending and descending thereon. This dream is understood to mean that at some time in the future the Lord will restore His favors to mankind—all the blessings that were lost through the fall of man into sin. God will then make good all His promises and do all the things that He has said He would do in behalf of "all the families of the earth."

Joseph and His Brethren

Jacob before his death prophesied of the coming of Christ. He said, "The sceptre shall not depart from Judah, not a lawgiver from beneath his feet till Shiloh come; and unto Him shall the gathering of the nations be." (Gen. 49: 10). By "Shiloh" he meant the Messiah, or Christ, who is to rule over all the world eventually.

Jacob had twelve sons, and they became the fathers

of the twelve tribes of Israel. Judah was one of his sons. Another one was named Joseph. This boy had some strange experiences. His brothers were jealous of him, because he was his father's favorite. One night Joseph dreamed that while in the harvest field the other sheaves of wheat bowed down to his sheaf. Then again he dreamed that the sun, the moon and eleven stars bowed down to him. This also angered the brothers. They hated him so much that one day they lowered him into a pit. Later they took him out and sold him as a slave to some Ishmaelite traders, who carried him to Egypt and sold him into captivity in the king's household. One day he interpreted a dream for the king and won the monarch's favor. As a result he was made a prince in the realm. Years later when his brothers came to Egypt, he was the official they had to deal with. He forgave his brothers who had ill-treated them, and gave them corn in a time of famine. Then the king also gave Joseph's father and his brothers a tract of land in which to live. This was called the land of Goshen.

The story of Joseph is especially interesting, because Joseph is believed to be a type or picture of Christ. As his brothers were jealous of Joseph, so the religious rulers of His time were jealous of Jesus. As Joseph was cast into a pit, so Jesus was cast into the pit of death. As Joseph became a ruler in the land of Egypt, so Jesus is to be the ruler of all the world. As Joseph forgave his brethren, so Jesus forgives those who now come to Him and ask His forgiveness; and He will forgive all who in the Millennial age try to live better lives and who humbly accept the salvation that He will then offer to them.

QUESTIONS:

What kind of work did Adam do after he was cast out of Eden?—Gen. 3: 17-19.

Name the first children born into the world.—Gen. 4: 1, 2.

What caused the first murder to take place?—Gen. 4: 3-8.

Is this murder mentioned in the New Testament?—I John 3: 12.

What became of Cain?—Gen. 4: 16, 17.

Was Abel a good man?—I John 3: 12; Heb. 11: 14.

Did he go to heaven at death?—Heb. 11: 13; Eccl. 3: 20.

What did God resolve to do with the first "world"?—Gen. 6: 7.

What did God tell Noah to do?—Gen. 6: 14-17; 19-22.

What was the size of Noah's ark?—Gen. 6: 15.

How many persons did God save from the flood?

Was the world destroyed at that time?—II Pet. 3: 6.

Did God destroy the earth when He destroyed the first world?—Eccl. 1: 4.

What covenant did God make with Noah?—Gen. 9: 12-17.

Where did Abram live when God called him?—Gen. 11: 31.

What did God ask him to do?—Gen. 12: 1, 2.

Why did God destroy Sodom?—Gen. 19: 13; Ezek. 16: 49, 50.

Whom did God save from the city of Sodom?—Gen. 19: 15.

Will there be a resurrection for the Sodomites?—Ezek. 16: 53; Matt. 10: 15.

What did God ask Abraham to do with his son Isaac?—Gen. 22: 2.

What great promise did God make to Abraham?—Gen. 22: 16-18; Heb. 6: 13-15.

Who were Jacob and Esau?—Gen. 27: 1-11; 28: 11-15.

Tell the story of Joseph.—Gen., chs. 37-49.

TALKING THINGS OVER

(Continued from Page 26)

Another interesting paragraph in this open letter reads:

"Additionally, not to be well instructed in the doctrines (teachings), or to let them slip, means that when opposing ideas present themselves, there is comparatively little to withstand them. In view of all this, and much more that could properly be said along the same line, how can we accept the thought that doctrine is comparatively unimportant—that it does not matter so much what we believe? After all, are we not, in reality, very much what we believe? Is not the heart the reflex of the mind, and the life the reflex of the heart? 'For as he thinketh in his heart, so is he.' (Prov. 23:7.) The Apostle Paul in Romans 12:1 (Diaglott), says, 'transform yourselves by the renovation of the mind, that you may ascertain what is the will of God—the good, and well-pleasing, and perfect'."

What seems to us another important point, also set forth in this open letter, concerns the *object* of our being in the "School of Christ." We quote:

"We are placed in the 'School of Christ' not alone to be taught good behaviour towards our fellows; sound moral standards to guide us through this life; or to love our neighbors as ourselves; but additionally we are to be taught the sacred secrets of God, that our hearts may yearn for Him more and more; until, like

our gracious Lord, it may be true of us that we always know and do those things pleasing to our Father in heaven. Of such it can truly be said, 'Blessed are they that hear the Word of the Lord and keep it.'

"Probably we all know people who make no profession of being religious, yet whose characters and lives are examples to all. Judging by these 'what they are,' few, if any, among us can excel them. Are we therefore to believe that, consequently, they are approved of God, and are candidates for the Kingdom of heaven? If so, why was Jesus sad as He looked upon that morally upright rich young man who was quite beyond reproach? The fact is, it made our Lord sad to see so good a character unable to appreciate His teachings (doctrines). His worldly possessions choked out the Master's words, it would appear, and thus robbed him of the greatest thing which God can bestow on man; namely, joint-heirship with Christ."

SISTER J. G. KUEHN

Many truth friends will remember Sister (Mrs.) John G. Kuehn, who recently died at her home in Rutherford, N. J., after having been in feeble health for several years. At the time of her demise she was seventy-four years of age, and had been a lover of present truth for forty years. She meekly bore her sufferings, sustained by the power of her unflinching faith in God and His eternal plan. The funeral service was conducted by Brother Friese, of Springfield, Mass.

SPEAKERS' APPOINTMENTS

BROTHER W. T. BAKER Vineland, N. J. Sept. 1	BROTHER P. KOLLIMAN Brooklyn, N. Y. Sept. 2 (Convention, see announcement)	BROTHER W. N. WOODWORTH Vancouver, B. C. Sept. 1-2 (Convention, see announcement)
BROTHER B. BOULTER Baltimore, Md. Sept. 1	BROTHER J. G. KUEHN Brooklyn, N. Y. Aug. 31 (Convention, see announcement)	Lynden, Wash. 3 Seattle, Wash. 4 Tacoma, Wash. 6 Salem, Oregon 9
BROTHER D. DINWOODIE Brooklyn, N. Y. Sept. 2 (Convention, see announcement)	BROTHER M. C. MITCHELL Brooklyn, N. Y. Sept. 2 (Convention, see announcement)	Roseburg, Oregon 10 Sacramento, Calif. 11 San Francisco, Calif. 12
BROTHER A. C. FREY Brooklyn, N. Y. Sept. 2 (Convention, see announcement)	BROTHER R. E. MITCHELL Brooklyn, N. Y. Sept. 2 (Convention, see announcement)	Atascadero, Calif. 13 Eagle Rock, Calif. 14 Los Angeles, Calif. 15
BROTHER H. A. FRIESE Brooklyn, N. Y. Aug. 31 (Convention, see announcement)	BROTHER D. J. MOREHOUSE St. Louis, Mo. Sept. 28-29 (Convention, see announcement)	Long Beach, Calif. 16 Hawthorne, Calif. 17 San Bernardino, Calif. 18
BROTHER C. F. GEORGE Youngstown, Ohio Sept. 8 Duquesne, Pa. Sept. 15	BROTHER R. H. SACHTLEBER Brooklyn, N. Y. Sept. 2 (Convention, see announcement)	Albuquerque, New Mex. 20 Pueblo, Colo. 21 Denver, Colo. 22
BROTHER J. H. HOVELER Hartford, Conn. Sept. 15	BROTHER J. I. VAN HORNE Beaver, Pa. Sept. 15	Halstead, Kans. 23 Oklahoma City, Okla. 24 St. Louis, Mo. 28-29
BROTHER W. F. HUDGINGS Brooklyn, N. Y. Sept. 1 (Convention, see announcement)	BROTHER G. M. WILSON Brooklyn, N. Y. Sept. 1 (Convention, see announcement)	BROTHER E. G. WYLAM Minneapolis, Minn. Sept. 1-2 (Convention, see announcement)
BROTHER J. T. JOHNSON East Liverpool, Ohio. Sept. 8	BROTHER J. C. JORDAN East Liverpool, Ohio Sept. 22	

FREE TRACT FUND

A1-254—A1-272	21.62	1-271	9.00
1-257	10.00	1-273	10.00
1-263	5.00		
1-270	6.00		\$61.62
Total number of tracts shipped		64,336	
Total cost of printing and shipping, exclusive of shipping costs paid by classes on larger orders		266.76	
Deficit in Free Tract Fund		205.14	

TRAVELING SPEAKERS' FUND

C3-125—C3-137	9.50	3-133	21.53
3-127	10.00	3-134	5.00
3-128	10.00	3-135	5.00
3-131	8.10	3-136	5.00
3-132	10.00		
			84.13
Contributed by speakers paying own expenses on trips		65.25	
Total Contributions		149.38	
Traveling expenses of speakers charged against his fund during the three months covered by this report		173.13	
Deficit in Traveling Speakers' Fund		23.75	
Number of class meetings served	68		
Total attendance	1,936		
Number of public meetings served	12		
Total attendance	1,080		

FREE SUBSCRIPTION FUND

Total number of 3 months subscriptions charged against this fund: 58 at 25c. each	14.50
Total number of annual subscriptions charged against this fund: 97 at \$1.00 each	97.00
Deficit in Free Subscription Fund	111.50

FREE BOOK FUND

G-748—G-749	2.00
Balance April 1	11.76
Total number of copies of "God and Reason" sent out and charged to this fund: 52 at 13c. each	6.76
Copies of "Evolution at the Crossroads", 6 at 25c. each	1.50
	8.26
Balance in Free Book Fund	5.50

ADVERTISING FUND

H8-21—H8-44	23.25	8-28	
8-18	10.00	8-33	
8-19	5.00	8-34	
8-20	5.00	8-38	
8-22	30.00	8-42	
8-23	5.00	8-43	
8-27	5.00	Lit. Digest R	

Profit on books sold from Advertisements:

241 "God and Reason" at 12c.	
24 "Evolution at the Crossroads" at 25c.	

Total

Paid for advertisement in Christian Herald

Balance in Advertising Fund

GENERAL FUND

F6-377—F6-428	60.56	6-403	
6-378	25.00	6-408	
6-379	5.00	6-409	
6-381	5.00	6-414	
6-383	5.00	6-417	
6-384	5.00	6-421	
6-387	5.00	6-424	
6-389	10.00	6-427	
6-390	5.00	6-429	
6-394	5.00	6-430	
6-395	10.00	6-431	
6-396	5.00	6-432	
6-401	25.00		
6-402	20.00		

Balance April 1

Grand Total

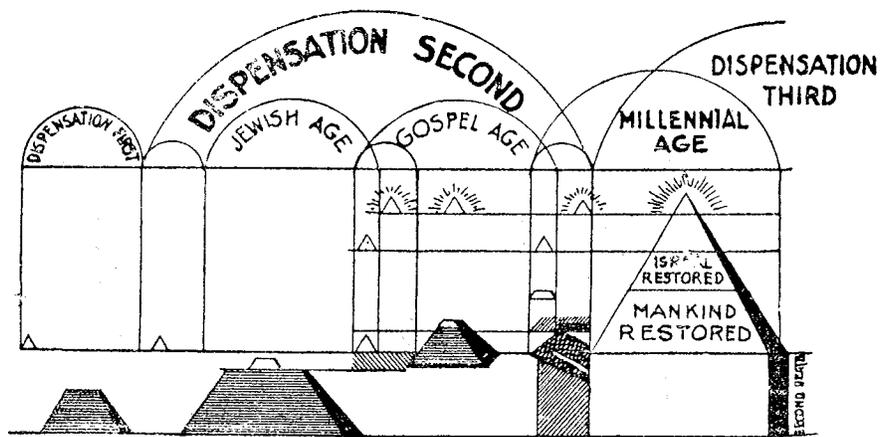
The General Fund is used to make up d other funds. We have transferred the following for this purpose:

Free Tract Fund
Traveling Speakers' Fund
Free Subscription Fund

Total Transferred

BALANCE IN GENERAL FUND





THE CHART OF THE AGES

This diagram is fully explained in the book entitled
 "THE DIVINE PLAN OF THE AGES"

obtainable at this office