

OCTOBER, 1934
15 Cents

The DAWN



**Taking More Earnest Heed
The Bride of Christ
My Father Knows**

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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.

CONVENTION ANNOUNCEMENTS

Pittsburgh, Pa., October 26-28. This, the Sixth Annual Reunion Convention, will be held on the last Friday, Saturday and Sunday of October; and those in charge of arrangements at Pittsburgh are planning on a bigger and better gathering of the saints this year than heretofore. Everyone who can possibly attend should do so. The program includes a large number of representative brethren from various parts of the country, and there also will be a large public meeting in historic Carnegie Hall, on the subject, "Are the Nations Facing Armageddon?"

The other sessions of the convention will be held in the Old Bible House Chapel on Arch Street, N. S., where the Present Truth movement was inaugurated by Brother Russell half a century ago. A Memorial Service will be held at his graveside on

Saturday, October 27th; and on Sunday afternoon a baptismal service will be conducted. Friends desiring further information may address the class secretary, Mr. J. C. Jordan, 247 Greenwood Avenue, Pittsburgh 2, Pa.

Boston, Mass., Sunday, November 18. This convention will be held in Huntington Chambers Hall, 30 Huntington Avenue. Services will be held morning and afternoon. Friends in the New England district are specially invited. Many blessed gatherings of this kind have been held in Boston in recent years; and there is every reason to believe that the November 18th assembly will also prove to be a rich spiritual blessing to all those who can attend.

Newark, N. J. November, 12. Arrangements for this gathering are not yet complete, but further announcements will be made later. Programs will be sent to all friends in the North Jersey territory.

A Mid-West, Mid-Winter Convention. A general convention for the Middle West sometime during the winter is being considered. We are asked to make this advanced announcement in order that the friends may be thinking about it. Its purpose, if held, will be in the nature of an effort to reach and help brethren who at present may not be attending any regular meetings. Toledo, Ohio, we understand, is being favorably considered as a location. If held, all the friends will be invited to cooperate. Further announcements will be made as we receive the information.

Concerning Good Hopes Report

The Dawn Publisher's quarterly report of Good Hopes, due to appear in this issue of THE DAWN has been postponed for one month. It will appear in the November issue, and will include the months of June, July, August and September. By thus including September in the report future quarterly reports will cover the regular quarters of the year.

Pittsburgh Convention Report

We are requested to announce that the Pittsburgh brethren contemplate publishing a complete report of their forthcoming convention; and that all orders for this report should be sent direct to the Associated Bible Students, 610 Arch Street, N. S. Pittsburgh, Pa. The report will be priced at 25 cents the single copy, five copies for \$1.

SPEAKERS' APPOINTMENTS

BROTHER W. T. BAKER Hartford, Conn., Nov. 18	BROTHER J. H. HOEVELER Pittsburgh, Pa., Oct., 26-28	BROTHER EDWARD MAURER Duquesne, Pa., Oct. 21
BROTHER B. BOULTER Newark, N. J., Nov. 11	BROTHER W. F. HUDGINS Baltimore, Md., Nov. 11	Beaver, Pa., Nov., 18
BROTHER C. P. BRIDGES Reading, Pa., Oct. 21	BROTHER J. T. JOHNSON East Liverpool, Ohio, Nov. 11	BROTHER OSCAR MAGNUSON Providence, R. I., Nov. 13
Pittsburgh, Pa., Oct. 26-28	Youngstown, Ohio, 18	BROTHER WALTER SARGEANT New Bedford, Mass., Nov. 13
Boston, Mass., Nov. 12	BROTHER J. C. JORDAN Duquesne, Pa., Nov. 4	BROTHER R. F. SHARP Duquesne, Pa., Nov. 11
BROTHER JOHN DAWSON Newark, N. J., Nov. 11	East Liverpool, Ohio, 25	BROTHER G. M. WILSON New Kensington, Pa., Nov. 11
BROTHER C. F. GEORGE Beaver, Pa., Oct. 21	BROTHER GEORGE KENDALL Pittsburgh, Pa., Oct. 26-28	Duquesne, Pa., 18



Vol. 3, No. 1

OCTOBER, 1934

One Dollar a Year

News *and* Views

Religion and Welfare Recovery



ON SUNDAY, October 7th we all are supposed to go to church, or else stay at home and pray for men to return to God. So says the National Committee for Religion and Welfare Recovery. The aim is a 100 per cent mobilization of the religious and welfare forces in the land, with every one attending some shrine of worship—in church, synagogue or home—on this date, called "Loyalty Sunday."

The aforesaid Committee consists of leaders of some two hundred religious and educational institutions, thirty-six of whom are bishops. The membership also includes college presidents, editors, ministers, priests and rabbis; as well as many prominent laymen from the Catholic, Protestant and Jewish faiths.

The fact is that in the past four years there has been a decrease of 60 per cent in the income of most of the American religious and ethically educational institutions. It is high time that this decrease is arrested, say these leaders of the church systems. They hope that a "Loyalty Sunday" now and then may assist them in overcoming the difficulty. The *Literary Digest* says:

"A nation-wide effort on the part of all churches and synagogues, with the cooperation of the secular magazines, the daily press, radio, newsreels, luncheon clubs, athletic organizations, etc., with possible proclamation by the President of the United States, the governors of each State, and mayors of many cities, will be made to secure as nearly as practicable the presence of every citizen in some house of worship or home."

If, as a result of this effort, a few hundreds or a few thousands of persons actually do "return to God," will they return to the God of truth, or merely to the superstitious beliefs of the ancient creedal systems of 'Christendom'? Will they return to the mediaeval conceptions of the Deity, believe that He

is being outwitted by the devil, and that the majority of people will go to a hell of eternal torment? And if they really turn round-about-face and actually return to God and truth, what church will maintain them in that new attitude?

If all the people would be told the *Truth* when they go to church on these "Loyalty Sundays," we could zealously and cheerfully endorse the effort. If they would be told that the Messianic Kingdom is drawing near, and that it will deliver the world from all its woes and establish laws of righteousness which shall lead to happiness and everlasting life, then we should all want to be there. What an opportunity this would be to give the people the real gospel message, the "good tidings of great joy"; setting before them the glorious fact of the approaching general resurrection, when men shall come forth from the tomb and live on earth again, in peace and good-will; explaining to them that in order to belong to the true church of Christ we must follow in the footsteps of Jesus; and that when the church of Christ is completed the blessings of God will be dispensed to all humanity; and that then the earthly Kingdom, as well as the heavenly one, will be established for ever. We wonder if any of the clergymen will embrace such an opportunity as this to proclaim the divine plan as it is plainly set forth in God's Word.

Today, in the light of revealed prophecy, the Bible speaks with a loud voice. It is not for men to trifle with its message, or with the hope it gives. "Seek righteousness, seek meekness; it may be that ye may be hid in the day of the Lord's anger," is the prophet's message, and the Lord's message; and it should be thundered from all the pulpits in every land.

Yet, we are fully aware of the fact that the people do need to come to God, and to see in Him the gloriously benevolent Being who loves them and who gave His Son to die for them. Thank God they *will* come to an appreciation of these facts in the Millen-

nial age of Christ, when the "knowledge of the Lord shall cover the whole earth as the waters cover the sea," and when "no man will need to say to his neighbor nor to his brother, Know the Lord; for all shall know Me, saith the Lord, from the least of them to the greatest of them; for I will be merciful to their unrighteousness, and their iniquities will I remember no more."—Isa. 11:9; Heb. 8:11, 12.

Give Mankind a Chance

ONE OF THE WORLD'S troubles today is too much industrial centralization. So says Harry L. Hopkins, Administrator of the FERA, writing on this subject in the New York Times Magazine. He says:

"I believe the time has come to decentralize as much of industry as possible, and I do not say this either as a follower of Gandhi or of Longfellow. The alternative is not an Arcadia. Our rural slums are as bad as our city slums. . . . It is becoming clear that if a very sizeable number of people whom industry is now failing are to be again included in its benefits, adjustments, etc., such decentralization must be effected."

In other words, Mr. Hopkins is saying, "Give every man a chance." Why should a few people be allowed to monopolize almost everything? The prophet said, "The earth hath He (God) given to the children of men." When all men actually come into possession of the earth in the divinely intended way, there will be no selfish centralization, no depression, and no poverty, as at present. The prayer, "Thy will be done on earth as it is in heaven," will at that time be fulfilled. It is not God's will that men should be selfish, grasping and monopolistic, but that they should be altruistic and mutually helpful. When "the judgments of the Lord are in the earth (as they will be ere long)" what a transformation they will make in the direction of real prosperity and happiness!—Isaiah 26:9.

A Book Eulogized but Neglected

PRESIDENT ROOSEVELT sent a message to the Lutheran Convention at Rye, N. Y., on the 400th anniversary of Martin Luther's translation of the Bible. The President said, "I am glad to include myself among the many who know the peace that comes to those that turn to the Bible for help. It is a fountain of strength—a source from which never-ending comfort may be obtained."

In an address to the aforesaid convention, Dr. R. S. Renssmeier, of Baltimore, Md., said:

"All your alphabetical relief projects will not make for permanent social betterment and stability if the God-prescribed principles in this book (the Bible) are not practiced. Let profiteering and racketeering and throat-cutting competition and love of money and greed and hatred and sensuality and selfishness, transgressions of the laws of God and nature, rejection of the Redeemer and His sayings, hold sway, and you have ultimate national disaster, international strife, and individual destruction, ruin, havoc, war.

"Unleash the war hounds, uncage the gold fiends, unbridle the passion beasts, and unstop the mouths of the critics of this book, and paganism will stalk through this fair land and we will take our place among the nations that once were.

"The solution of all the world's perpetual and perplexing problems and the present intensified ills, individual, national, international, spiritual, social, commercial and political, are to be found in this—a book hidden away under an accumulation of skepticism, humanism, materialism, intellectualism, pleasureism—a book that this age knows but often ignores, a book this age reads, but for most part does not believe. Though it is the world's best seller, though God is its Author, though its principles are fundamental and touch the heart and root of things, it lies on many a table, or stands on many a bookshelf, untouched and unread. Think of it! God's Word, the world's most neglected book! Men say this book has failed. They point to the present unrest and upheaval in the world's economic order, and say the book has failed.

"Now I guarantee you that if mankind had lived up to the ideals of this book, the world slaughter with its terrible aftermath, the industrial chaos from which we are gradually emerging, would never have been; for the principles that God has laid down in these pages are basic and fundamental, founded on love, justice and truth."

To the foregoing eulogy on the Bible we can truly say, Amen. Moreover we can prove that the Bible's principles are founded on love, justice and truth. If only people had been told the real truths that are in the Bible, there would be much more interest generally manifested in that book today. The fact is that no book has been more misrepresented than the Bible. Those who have aimed to be its best friends have frequently proved to be its worst enemies. What the people need is to be told the truth as to what the Bible teaches.

It should be made known that the word translated 'hell' in the King James version of the Old Testament is *sheol*, which means the grave; and that the word corresponding thereto in the New Testament is *hades*, which also means the grave, or state of death. If the ministers—including Dr. Renssmeier—would all undertake the task of explaining some of these simple doctrinal facts about the Bible, instead of merely saying what a good book it is, they would do much to restore confidence in it as a reliable guide to the people in their effort to find the true path of righteousness and justice. To those who suppose that the Bible teaches that the Creator intends to eternally torment all those who don't accept and follow Christ in this life, it is difficult, by the mere use of flowery language, to convey a convincing argument that it should be accepted as the standard of justice in national and international affairs.

The Bible contains the plan of God as it relates to the creation of man, the fall into sin, the way of salvation—both for the church in this age, the "great salvation to joint-heirship with Christ in His thousand-year reign upon the earth, and the general salvation of the world to life everlasting upon the earth—the overthrow of evil, and the present prospects and future joys of believers.

Its doctrines are holy—entirely different and separate from the heathen concepts of the non-Christian worshipper. Its precepts are ennobling, its histories are true, and its decisions are equitable. Read it to be wise, and practice its teachings to be God-like.

It is the Christian traveler's compass and chart, the heavenly pilgrim's staff, Truth's warrior's sword, and the highest known charter of liberty and right.

In its prophetic vision Paradise is to be restored upon the earth, man uplifted from the fall, the power of death—the Bible hell—destroyed; and eternal life and happiness is to be the final boon of the human race.

The Bible reveals Christ to be the one and only avenue of approach to God. He Himself said, "No man cometh unto the Father but by Me." In due time He will be lifted up before the world so that all will have a full opportunity of coming to Him.

The Bible affords a mine of wealth in facts of truth, a royal palace of verbal beauty; and a garden of fragrance and peace.

It involves the highest responsibility toward the highest things, and warns men against trifling with its holy contents.

Study it humbly, frequently and prayerfully, and it will yield its treasures to your heart, and will guide you on to the ineffable consummation of your present life, and reveal the joys of the life to come.

Revive Heart Action

SOME OHIO DOCTORS have discovered a means of reviving the heart action after death. This does not necessarily bring the dead person back to life, but it does enable the doctors to make experiments upon the active human heart; and many mysteries pertaining to heart and blood circulation will thus have a chance to be cleared up. The experimenters say, "This method permits the study of a number of physiological problems which can be attacked by no other means." The doctors also hope they may be able to revive the heart in an important crisis, and thus prolong life.

To actually cause the dead to live, in the sense of setting aside the processes of death now working in the human race, is a task the secret of which belongs to God. It was preparatory to applying this secret to human needs that led to the death of Jesus on Calvary. He it was who said that by virtue of His sacrifice, "All that are in their graves shall hear His (Christ's) voice and shall come forth." Then will stretch the great age of life before humanity, and the complete destruction of death really will be accomplished; and all the dead will be awakened.

Churches Not Converting the World

UNDER THE CAPTION, "Why We Do Not Win the World," Leslie D. Weatherhead, writing in the *Christian Advocate*, says,

"If we look at both the intellectual quest and the emphasis on service in modern religion, it must be a cause of wonder that with all our church organizations and the irrefutable intellectual basis of Christianity, the world in her problems does not follow the way we advocate.

"When I ask myself what is the matter, I seem to see a castle on a hill, called the 'Castle of Life.' Thousands are seeking entrance into it. Disabled lives all around us cry out to us, to know if we can tell them the secret of the mastery of life.

"We say, 'Christ is the key; we know the way!' But having looked at us, men pass on, with a strange expression in their eyes. And what do they see? Our grey faces. We ask them to come to church, press them to join our organizations, argue with them intellectually. But we are like men who claim to have a cure for some specific disease, yet the world can see the symptoms of the disease in our faces.

"So it is that the unrest and problems of the world are the unrest and problems of our own hearts, writ large. We have not got the first right thing for our selves, and the way of Christ cannot be successfully advocated to the world by people who have not tried it themselves."

A considerable part of the disappointing bewilderment expressed by Mr. Weatherhead, in the foregoing quotation, is due to the fact that he does not seem to see clearly just what constitutes the church's mission in this age. Had this been God's time for the general conversion of the world the world would have been converted! It is probably just as well that the whole world has not accepted very seriously the conception of God that is portrayed by most of the creeds of the denominational churches. This is the age when God's church is being selected. These—few in number, but including all true Christians wherever they are found—are to be associated with Jesus in the Kingdom work of the Millennial age, which work will be the actual reconciling of the world to God. This future work of the church will proceed until the world, fully converted, will know the Creator as a God of love rather than of torment. The prophet says that then God will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:9.

Camera Quicker Than the Eye

THE WONDERS of discovery and invention still continue, as we expect them to do in this "time of the end." There is a new cine-camera that makes 2,500 pictures in a single second, and records time in fractions of one thousandth of a second. This new camera uses fifty feet of film a second, which is about twenty times the speed of the "slow motion" films now being used to entertain the public. So exceedingly rapid are these pictures that they record things which the naked eye fails to detect. "For example," says the *Literary Digest*, "a marble was dropped into a bowl of milk, and the result was most unexpected formations in the splash; and even after the splash appeared to have subsided, a long column of milk was seen slowly rising to the height of several inches before gradually disappearing in a series of geometrical designs."

Such results from the cinema prove that there exists what psychologists call a "fringe" or "margin" of consciousness; and that beyond the sights which we see are thousands that we do not see—even with the aid of these modern scientific instruments. In view of this acknowledged fact, why should men refuse to believe in a realm where dwell spiritual beings invisible to human eyes? Does our inability to see them, either with the natural eye or with some scientific instrument, disprove their existence? Indeed not!

THE CHRISTIAN LIFE

TAKING MORE EARNEST HEED

"Therefore, we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip." —Hebrews 2:1.



IN THE foregoing words the apostle states the conclusion of an important theme that runs throughout this entire Epistle to the Hebrews, which is that of giving earnest heed to the things which pertain to our Christian life—"the things which we have heard." The text is introduced by the word "therefore," indicating that there is some special reason why we should give earnest heed; and what is this reason?

Turning back to the first chapter of this epistle, we find that the apostle reveals the reason why these things which we have heard are so fundamental to our Christian life—why we should endeavor not to let them slip. Beginning with verse one of the opening chapter, we read:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things; by whom also He made the worlds... being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?" And then in verse 13 the apostle also asks, "But to which of the angels said He at any time, Sit thou on My right hand, until I make thine enemies My footstool?" —Hebrews 1: 1-13.

The Channel of Truth

In the passage just quoted the apostle is pointing out the great importance, dignity and authority of the One whom Jehovah has used in these "last days" as the real channel of truth to His people. He does not discount the importance of the message that was delivered by the holy prophets of old; nor does he minimize the value of the ministration of angels. Any message that the Lord may have for His people is important, regardless of the messengers used; but Paul would have us understand that in these last days the message of truth concerning the "great salvation" has come to God's people with a far greater weight of authority than ever before—that God has spoken to us through His Son.

Our Heavenly Father has never invited His angels to sit on His "right hand," but He did extend that invitation to His beloved Son. Hence it is that in these "last days" the people of God are blessed with the message of truth direct from the divine throne. And because Jesus, this highly honored spokesman of

the Father, placed His stamp of approval upon the prophets of old, and because He authorized the apostles to be His inspired representatives, the entire Bible becomes to us a message from the center of all authority—the throne of Jehovah.

"Therefore, we ought to give more earnest heed to the things which we have heard," for they have not come to us by the will of man, nor through any human channel—they are not the guesses and speculations of human philosophy, they are of divine origin, and have come to us through none other than His beloved Son; with all the authority, with all the dignity and with all the importance of God Himself. "Therefore," we can rely on these things.

Let Us Hold Fast

Continuing, the apostle says, "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." Thus the apostle, all the way through this wonderful epistle, is encouraging us to "hold fast" to the *truth* and to all that the truth means to us, because of the fact that it came to us from God through the high agency of His beloved Son. Let us now briefly review the successive arguments which the apostle uses in order to firmly establish in the reader's mind how really important it is that the Christian should indeed "hold fast," as well as the means that the Lord has provided in order that His people may be faithful in doing His will.

In the second chapter the apostle proceeds to give some detailed information concerning Jesus and His connection with the human race, and especially what His death and resurrection ultimately will mean to the whole world of mankind. Then he goes on to say that even though this highly exalted One was so greatly honored of the Father, yet He has been pleased to associate with Him a group of people from among the fallen race; and that He is not ashamed to call them His *brethren*; and that these brethren of His also have the hope of being highly exalted with Him—of being "joint-heirs" with Christ. Then he says, "wherefore, holy brethren (brethren of this highly exalted One), partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.

It is worthy of note that the apostle should thus give first place in his effort to encourage steadfastness to that of the glorious reward that is attached to faithfulness. It is a fact that one of the first evidences of discouragement on the part of a Christian,

and of a lack of interest in the things of God, is the tendency to lose one's vision of the heavenly reward that has been promised.

Do We Appreciate Our High Calling?

We sometimes hear it said, "Well, I will be satisfied with whatever the Lord has for me—I know He is just, and whatever place He may have for me in the divine arrangement will be all right." That seems a very unselfish view, of course, and in a way it may show our acquiescence to the divine will. But is such indifference really pleasing to God? If the president of the United States, or some other highly respected personage, should invite us to take dinner with him, would we be wholly indifferent as to the honor, and feel just as well satisfied if when we called at the appointed place, we didn't get to dine with the host as promised, but were shoved into the kitchen to eat with servants instead? No, we naturally would feel that we had been invited to better things, and therefore would be keenly disappointed. And if we *were* satisfied to miss the high honor, would the president be pleased that we were just as happy to eat with the servants as we would have been to dine at his table? While it is true that whatever the Lord may have for us will be very good, and will be far more than we are worthy of, yet it is also true that He has invited us to joint-heirship with His Son; and we should duly appreciate the honor and strive diligently to attain it.

Turning our minds back to the time when we first came to know about the truth, and when we first made our consecration, do we not find that at that time the hope of the high calling was very vivid in our minds? Did we not feel very sure about it then? If we do not feel so sure about it today, what is the reason? What has happened to change us? Doubtless in many instances the thing that has happened is this: to a greater or less extent we have lost sight of present truth, and of the fact that the truth and all it means to us really came to us from God Himself through His beloved Son; and not from man. To the extent that we fail to recognize this fundamental fact, and instead begin to associate the truth and our experiences in connection with it with human agencies and institutions, we are certain to lose our enthusiasm for and our faith in the things that God Himself has promised to do for us, regardless of human organizations or relations.

Earth-born Clouds

We accepted the fact in the beginning, that the truth came from God, and also that we are invited individually to a place in His Kingdom. Why is it that some of the brethren are not so sure about it today? As already noted, one reason probably is that disappointments in respect to human associations have come in between them and the Lord, as an "earth-born cloud." If we permit earthly things to hide our vision of heavenly truth, it means that we are not taking proper heed to the things which we have heard—we are letting them slip. If human

"channelism" has destroyed our faith in the heavenly promises, or quenched our zeal and enthusiasm for the truth and its service, it means that measurably we have lost sight of the fact that it is through Jesus Himself that God has spoken to us in these "last days."

And then too, when we come to the point where we listlessly feel that 'whatever the Lord has for us is good enough,' and we cease to "seek first" the Kingdom blessings along with His righteousness, and thus begin to lose sight of the dignity and importance of the heavenly invitation and of the fact that it is the Lord's "good pleasure" to give us the Kingdom, almost inevitably we will feel, subconsciously at least, that 'almost anything in the way of devotion or service is good enough for the Lord'; and will begin to slacken our efforts in the narrow way! Hence the apostle endeavors to encourage us by holding before us the important *doctrinal* fact of our high calling—"Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

The apostle continues, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) Here is a test of faithfulness in respect to our confidence in and obedience to every promise and every commandment that has been given us. Jesus said, "Man shall not live by bread alone but by *every* word that proceedeth out of the mouth of God." To the extent that we do not take careful heed to these things—are not on the alert regarding *all* that the Lord reveals concerning our relationship to Him—we lose out in the Christian way. There is nothing in the Bible that is unnecessary; it is all there for our admonition and up-building in the faith.

Come Boldly to the Throne of Grace

In Hebrews the fourth chapter the apostle points out the value of prayer as a means of holding fast to the Lord and to the truth. He says: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us *hold fast* our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore, come *boldly* unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Thus does the apostle advocate the necessity of prayer as one of the means by which we hold fast to the important things which God has spoken through His Son. We could not hope to finish our course with joy and be true overcomers if we neglected the privilege of prayer. One of our good hymns aptly says:

"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."

It is in the latter part of the fifth chapter of Hebrews that the apostle reveals the necessity for this letter of admonition to "hold fast." He says, "Of whom (Jesus) we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you *again* which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

Manifestly Paul, in the foregoing text from Hebrews, was addressing a group of Christians whom Jesus was not ashamed to call His brethren, and which had been made partakers of the heavenly calling; but temporarily they had become so negligent that they had need that someone teach them again even the very first principles of the truth—and Paul sought to bring the fact home to them for their own good. But Paul was not one who was in a hurry to push any of his brethren out beyond the wonderful circle of brotherly love. Indeed, he was so filled with God's spirit of love himself, that he was willing and desirous of doing everything possible for his brethren in order to keep them in line for the things which the Lord had promised; and he realized the great need of keeping before the halting ones the first principles of the truth—that these things be preached to them "again."

If some of us today were dealing with a group of brethren who had slipped so far back from their Christian privileges as had those early Hebrew brethren, we probably would be inclined to assume an air of superiority over them. But Paul was not the kind of a Christian to display an attitude of this kind. He assured these Hebrews that they were Christ's brethren, hence also his brethren; and he reminded them they were partakers of the heavenly calling. Yes, Paul had a generous portion of that sort of love of which the poet speaks—"The love that will not let me go." Nor does the Lord cast us off every time we make a slip. The apostle knew this; hence he encouraged the Hebrews to come boldly to the throne of grace, that they might obtain mercy and find help in every time of need.

Leaving the First Principles

Continuing in chapter six the apostle says, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of *baptism* and of laying on of hands, and of *resurrection* of the dead, and of eternal *judgment*. And this will we do if God permit." A study of Paul's sermon on Mar's Hill, as recorded in the 17th chapter of Acts, reveals the fact that what Paul alludes to as the "first principles" of the doctrine of Christ are those simple matters which he ordinarily preached to unbelievers.

It is interesting to recall that according to the accounts given us in the book of Acts it frequently happened that when the apostles entered a city and proclaimed the gospel for the first time, many individuals, and sometimes even whole families, would im-

mediately believe, and then be baptized—all within a few hours. Having this in mind, it is apparent that what Paul was telling the Hebrew Christians was that they had been so negligent of their privileges in connection with the truth that at the time he wrote to them they were no farther along in the way than when they first heard the gospel preached; and furthermore, that they even needed to have those simple truths concerning Christ preached to them *again*.

The apostle then continues: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted of the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." In other words, Paul was here saying that although the Hebrews had been very negligent of their privileges, yet in the beginning they had given evidence of a real heart appreciation of these wonderful things that had been spoken by the Son of God; hence they should realize that they were now in a dangerous position because of their luke-warmness toward God and His Word. That the Hebrew Christians had not already fallen beyond the point of possible recovery is evidenced by the fact that the inspired apostle deemed it wise to write this epistle in an effort to arouse them to renewed zeal for the Lord and for the truth—to "give more earnest heed."

Build Upon the Sure Foundation

The apostle does not say, as some erroneously suggest, that we should become so advanced as to "lay aside" the foundation truths of God's great plan. Far from it! Indeed, he makes it plain that one of the needs of the Hebrew Christians was that these first principles be preached to them again. In view of this plain statement it would be illogical to interpret the apostle's words as meaning that we may cease to discuss the foundation doctrines of our faith, either in public or in private, or in any way ignore them or minimize their importance. The illustration given by the apostle is that of a builder "leaving"—not "laying aside"—the foundation, in the sense that he builds up from it. A builder does not construct a foundation in one place and then go elsewhere to build the rest of the house. Nor does he lay aside or ignore the foundation as though it had served its purpose as a crude model, and then go on with his building without further reference to it. On the contrary, every true builder will see to it continually that every stone, brick or beam in the entire structure lines up with the foundation. In order to do this he must keep in constant touch with the foundation of the building.

So it is with the Christian. He must keep in continual touch with the foundation doctrines of the truth if he is to be a successful builder, a "workman that needeth not to be ashamed, rightly dividing the Word of Truth." If for even a brief time we should lose sight of the value of the foundation doctrines of the divine plan, especially as they relate to the Christian life, we will find that our faith structure will soon begin to lean over to one side; and the first thing we

know it will crash to the earth, and our faith in present truth will be gone. This has happened in the past, and it also is happening today. Let us therefore take more earnest heed, that such a fate may not befall any of us. The Christian today, in order to be pleasing to God, must worship Him "in spirit and in truth." And it is exceedingly doubtful if the true spirit of worship—the spirit of unselfish love—can be maintained if the truth is to any extent ignored or neglected. Any attempt to build Christian character now apart from the doctrines of the truth is sure to lead sooner or later into a condition of Babylonish sectarianism as was the case when the pure doctrines of the divine plan were lost sight of in the beginning of the Gospel age.

Let us go on to Perfection

In this same chapter the apostle says, "For when God made promise to Abraham, because He could swear by no greater, He swear by Himself... that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that which is beyond the veil." It is evident from this that what the apostle meant when he said "let us go on to perfection" was that we should become more securely anchored to the great hope set before us in the gospel—to "give more earnest heed to the things which we have heard, lest at any time we should let them slip."

This thought is further borne out in chapter 7, verse 19, which reads, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." What the apostle wants us to do is to firmly lay hold upon this hope that is set before us in the gospel, and this cannot be done by laying aside the doctrines, but by taking constant heed to them, lest the truth slip from us. We "take heed" by grasping the grand realities of this "better hope by the which we draw nigh unto God." There is no other way to draw nigh unto God except through the gospel. That is why Jesus prayed, "Sanctify them through Thy truth, Thy Word is truth." Error does not sanctify, and to the extent that we minimize the importance of the pure truth and seek to become sanctified through philosophies of salvation which have as their foundation the doctrine of eternal torment and other God-dishonoring theories, we are sure to come short of the goal of perfection which the apostle here sets forth.

Are You Wavering?

Paul says in Hebrews 10:19-23: "Having therefore brethren, boldness to enter into the holy by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say His flesh; and having an High Priest over the house of God; let us draw near with a true heart with a full assurance of faith, having our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised)."

If you are wavering, or at any time in the past have wavered, what has been the cause? It is probably because you have forgotten the fact that "He is faithful that promised." Temporarily you may have thought that God's truth came to you from some human source; and when later you became disappointed in the supposed source or channel, you wavered. We are so prone to view the truth and our Christian life in the light of human imperfections with which we are surrounded, and then to become discouraged therewith. Instead of that, we should ever keep in mind that the unchangeable God is the One who has made the promises, and that He also is faithful to fulfil them. God is just as interested now in that promise He made to Abraham as He was at the time He made it. God has never become wearied of His purpose to bless all the families of the earth, and is pleased to have us continue enthusiastic about our share in that purpose. Yes, God has gone forward with His plan in spite of all the blasphemy that has been heaped upon His name—He is still faithful and always will be.

Hebrews 10:24, 25 says, "And let us consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." When Paul wrote to the Corinthians he accused them of being "carnal," because some among them were insisting on tying themselves to human leaders, saying, "I am of Apollos," etc. While it is true that the Corinthian brethren were thus manifesting the spirit of carnality, yet it is evident that they were sufficiently interested in the truth and in the Lord to continue assembling themselves together. But the Hebrew church had become no negligent of their privileges that they had even ceased to meet together for mutual upbuilding in the faith.

Hence the apostle admonishes the Hebrews to forsake not the assembling of themselves together, because he knew that this was one of the most effective means of becoming rooted and grounded in the eternal verities of the gospel—"and so much the more as ye see the day approaching!" If the apostle could say back there that the day was approaching, how much more is it true down here in the very dawn of the new day. Hence, how much greater the necessity now for faithfulness in meeting together with those of like precious faith.

Call to Mind the Former Days

Paul next bade the Hebrews to recall the time when they first learned about the truth—"call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them who were so used." In another of his epistles Paul encourages the Christian to forget those things which are behind, and to reach forward unto the things which are before. (Phil. 3:13.) In this instance Paul was speaking of

the things of the world and of the flesh—things that all Christians should indeed forget so far as possible. But in this letter to the Hebrews Paul is calling attention to something in their past life that he wanted them to remember, with a view of returning to it. By urging the Hebrews to call to remembrance the former days he is also reminding us of the early enthusiasm and zeal of our Christian life which we possessed when we were first illuminated by the truth. Even these Hebrew Christians who now needed to be taught again what be the first principles of the oracles of God, evidently had been very zealous for the Lord and the truth in the beginning. Concerning this the apostle says, "For God is not unrighteous to forget your *work* and *labor* of love, which ye have shown unto His name, in that ye have ministered unto the saints and do (to some extent still) minister."—Hebrews 5:10.

It is evident from this that the Hebrews were indeed faithful in the beginning, and it is to this that Paul has reference when he says, "Call to remembrance the former days." He wished them to remember that early labor of love, when they were so enthusiastic about honoring and glorifying God's name. Paul did not say that their original enthusiasm over the Lord and the truth and the brethren was of little spiritual consequence. Rather, he indicates that the very disappointing thing about the Hebrews was that they had not continued thus to be enthusiastic. He says, "And we desire that every one of you do show the *same diligence*, to the full assurance of hope unto the end."

Summation of Christian Experience

Here, then, is what really constitutes perfection of Christian experience in God's sight; namely, a continuation in the first love enthusiasm, based upon full assurance of hope—a hope that is vital because based upon God's promises, and rooted and grounded in the gospel. This condition continued in until the end will most surely result in our hearing that "Well done, good and faithful servant, enter thou into the joys of thy Lord." Our consecration to the Lord was not something that was to last merely for a year or so; it was not until 1914, nor 1934, but was to remain effective and to be entered into with enthusiasm day by day, with "full assurance of hope *unto the end*."

The apostle continues: "Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe unto the saving of the soul." Can we truly say with the apostle that we "are not of them who draw back"? We all would indeed desire to say this; but if we do not now have the same zeal and enthusiasm which we enjoyed when we were first illuminated it shows that to a marked extent we *have* drawn back.

In the 11th chapter of Hebrews the apostle makes a supreme effort to encourage them, and us, by calling attention to those great examples of faithfulness and diligence as displayed by God's servants of for-

mer ages. He enumerates many of these, and then adds that time would fail him to tell of all such who thus obtained a good report through faith. It is of these faithful examples that he speaks, when in the beginning of chapter 12 he says, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." From what the Apostle Paul has been discussing throughout this epistle, it would seem that the "besetting sin" of many of the Lord's people is the sin of wavering; that is, a lack of continued enthusiasm and zeal for the Lord, the truth and the brethren.

We Have Not Yet Resisted Unto Blood

Having called attention to all these wonderful examples of faith in the past, Paul then comes to the crowning example of all. He says, "Looking unto *Jesus*, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such great contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Chapter 12:24.

Blood means sacrificed life. Jesus did resist unto blood, because He actually laid down His life. Some of the Hebrew Christians had been locked in the stocks, and all had endured a "great fight of affliction"; but none of them to whom Paul was writing had as yet "resisted unto blood." So it is with us. We have agreed to walk in His steps, but when the trials come it is all too easy for us to become discouraged and to permit our enthusiasm to wane. But instead of being discouraged let us consider Him, and remember that having entered into a covenant by sacrifice we must continue on and go all the way with Jesus—even unto death.

Paul next explained that the Christian is not to consider that trouble is an evidence of God's disfavor; but on the contrary we should look upon it as indicating that the Heavenly Father is caring for us as sons. God trains His people through suffering—"whom the Lord loveth He chasteneth," says the apostle. Paul himself wasn't one to be discouraged because things didn't always go smoothly. In another epistle he relates some of the troubles that had come to him, and presents them as proof of God's blessing. So we should not be discouraged that we are not getting on toward the Kingdom on "flowery beds of ease." We should rejoice indeed if we have the privilege of "filling up that which is behind of the afflictions of Christ," and should resolve afresh to be "faithful unto death."

Nominal vs. True Christianity

The nominal Christian religion is merely a code of morals to which the name Jesus has been erroneously attached. It is something to live by, something to make one better, with the hope of something

satisfactory after death. But the real Christian religion is much more than that—it is something to *die* by and for. The Christian's death is a sacrificial one. He dies as a member of the body of Christ in order that he may reign with Christ in the divine Kingdom soon to be established. To be a Christian means to be a part of the great Messianic purpose of world blessing expressed in God's oath-bound covenant to Abraham. Because of that promise Abraham looked for a "city" or Kingdom "whose builder and maker is God." God's people from Abraham's day down to the present time have continued to look for that "city." Do not think for a moment, when you are enthusiastically interested in the things in which God is interested, that you are being childish, or that all such are mere "babes in Christ." Do not think either that God would have us refrain now from talking about that which all His holy prophets were inspired to foretell. Rather, we are to be instant in season and out of season, proclaiming His Word.

In order to emphasize the fact that the Christian's hope is that of the coming Kingdom, Paul says that we are approaching unto Mount Zion and to the city of the living God. This is the city for which Abraham looked. It is the city or Kingdom for which Jesus taught us to pray. It is the city which

the Revelator in vision saw coming down from God out of heaven. It is the city in which the Christian is to be a joint-heir with Christ; and it is the city, therefore, which should continue to be the inspiration of every faithful follower of the Master. Let us not for a moment lose sight of this fact. When the trials and testings come, when being buffeted by Satan and tempted to give up; let us remember the fact that we are 'approaching Mount Zion.' Let us keep this inspiring light of truth bright and clear before our minds as a glorious heavenly vision.

Then the apostle concludes, "See that ye refuse not Him that speaketh; for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." We have liberty to refuse what may come to us from human sources; but let us see to it that we do not refuse Him that speaketh from heaven—the One who to us is the real channel of truth. And how shall we see to it that we do not refuse the message that comes from this divine channel? The apostle has answered this question for us in the words of our text when he says that we should give "more earnest heed to the things which we have heard, lest at any time we should let them slip."

"ESTEEMING OTHERS BETTER THAN THEMSELVES"

"Doing nothing from a party spirit or vain glory, but in humility esteeming others as excelling ourselves."—Phil. 2:3.



HE foregoing injunction of the apostle is perhaps individually applicable to all of the Lord's people. By nature most of us think rather highly of ourselves, not being entirely humble. Humility suggests lowliness of mind, a meek disposition; but not to the extent of having an inferiority complex. It implies an attitude of being teachable, of being susceptible to instruction and correction.

We all undoubtedly have observed minor faults in our brethren which, if aware of, could be successfully striven against if not completely overcome. But we may have hesitated to call such matters to their attention, for fear that they, like ourselves, may not have sufficient humility to accept our suggestion in the spirit it is proffered. Indeed, as the apostle elsewhere suggests, if we would attempt to aid our brother by calling attention to a fault for his good, let us always beware that we do so in all humility. When we realize that others must also look upon us similarly, we can appreciate the poet's well-known plea:

"O that God the gift would give us,
To see ourselves as others see us."

As we develop humility we also will come to appreciate the good, according to the spirit, which we see in others. We must ever remember that pride in any degree, particularly wilful pride, is an abomination to our Heavenly Father. With this in mind, let us honestly view the apostle's words in our text. What does he mean? Certainly, we cannot say that

all the members in the body are lower than all other members! This could not be true. The thought evidently is that even in those members who, by natural measurements, we would esteem to be less than we are, we can view according to the spiritual gauges which the Word provides, and thereby see wherein they excell us in some ways.

As for the talents which we, by God's grace may possess, let us think upon them humbly, and use them faithfully to His honor; for others, though possessing less in talents, nevertheless may use them with more resolute purpose, and thus be more pleasing and faithful to our Father than are we. Hence in this respect they would be better than we, for they would excell us in God's sight.

Of course, we are bound to see the weaknesses and frailties of our brethren, particularly where we know them intimately. But we must let love dwell upon their good points, upon their loyalty to the Lord, the truth, and the brethren. The very fact that one gives evidence of having been *called* should be a good recommendation to us. Let us learn to appreciate the good traits in others whenever we see them, rather than yielding to the natural tendency of dwelling on the various faults, real or imagined, in our brethren.

Humility is the road to glory, whereas pride is the path to extinction. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the

mighty hand of God, that He may exalt you in due time: Casting all your care upon Him, for He careth for you." (1 Pet. 5:5,6; Jas. 4:6.) "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18.) Each of these principles is illustrated in the course taken by Lucifer, Mother Eve and the Logos, respectively.

We should not close our eyes to any talents or abilities which we may possess; but we must think soberly and humbly of them, realizing that they are the gifts of God. As such they should be used in His service, as He gives opportunity.

An inferiority complex, thinking too little of our abilities, underestimating our talents, is an indication that we do not have the spirit of a sound mind, that we are not well-balanced to that extent. The

apostle says that "we have not received the spirit of fear, but of power and of love and of a sound mind."

Jesus was humble and obedient, even unto death on the cross. Under the heavy hand which to less trusting eyes would have seemed sufficient to completely crush Him, He meekly bowed in humble submission, fully acquiescing to the divine will of His loving Heavenly Father, knowing that it was the hand of love which was permitting His testing to the full. How this course led to His present highly exalted position, far above all principalities, powers, might and dominion, is shown by the apostle in Phil. 2:5-9 and Eph. 1:17-23. Let us, therefore, heed Peter's words: "For even hereunto were ye called; because Christ also suffered for us, *leaving us an example*, that we should follow in His steps."—1 Peter 2:21.

QUICKENING OF THE MORTAL BODY

(From June 1, 1912 *Watch Tower*)

"If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."—Rom 8:11.



VERY TEXT should be considered in the light of its context. Paul's argument to the Romans, is that by nature we are all sinners; and that God's proposition is that He will accept us as sons on a new plane if our lives be offered in consecration: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

After an individual has made this presentation of his body for sacrifice, and he has been begotten of the holy spirit, the mortal body is counted as being dead, and his mind, his will, is reckoned as the New Creature adopted into the family of God and seeking to serve Him and to grow into *His* likeness, by being conformed to the likeness of His dear Son. Therefore, in all such expressions as we find in our text and its context, the apostle refers exclusively to the New Creature, and ignores entirely, as *dead*, the mortal body. It is from this standpoint that we can say of the New Creature that he is holy; that the righteousness of the Law is fulfilled in him, and that the wicked one toucheth him not.—Romans 8:4; 1 John 5:18.

Energetic in the Service of Righteousness

Those things which he formerly did he is to do no more. The apostle says, moreover, that he would not be content merely to be *dead in the flesh*—in the sense of simply abstaining from sin—but that he should seek to become *energetic* in the service of *righteousness*. If we ask how this is to be done, the answer is, "by the spirit of God." If the spirit of God was powerful enough to raise our Lord Jesus from the dead, it will quicken, or energize, our mortal bodies. When our bodies have been reckoned as alive, quickened, they are energized in opposition to

sin and in harmony with righteousness. This, then, is the apostle's thought in our text.

It is well that we should have in mind the thought that the consecration of our bodies to the Lord may permit us to do more in His service than we could have done if we had not been begotten of the holy spirit. We are not to expect that this energizing will work a miracle, such as the restoration of a person in the last stages of consumption, etc. The Lord does not work in this way. But the Lord's people would do well to cultivate the thought that if it be the Lord's will they shall be able to do something in His service. If we have this confidence, every one of us can do much more than if we do not have it, for it gives new energy of mind and body.

A great deal of harm is done in the world by people who not only have a wrong opinion themselves, but who spread contagion of thought to others. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or sin or death.

While we do not advocate this course, yet we should not, on the other hand, imagine that our bodies are in worse condition than they really are, but in a wise and judicious manner should seek to use them in the Lord's service. Instead of discouraging others we would do well to encourage them to realize that it is largely according to their faith that they shall be able to do anything. If we have no strong desire to accomplish something we shall become weak, sickly.

Power of Mind Over Body

To some extent the world recognizes the power of the mind over the body. An account in the newspapers recently told of two great, strong men who were in bed ill because of the coddling of their mother, who should have encouraged them to get up and

take a little air and exercise. Another case reported was that of a woman who imagined that she was *glass*. At first she used to get up while the attendant put the room in order; but later she would not sit up. After she had been in the bed for a year or two, the doctor told her that there was nothing the matter with her body, but with her mind. One day her relatives got her up in the middle of the room and left her there, telling her that there was nothing wrong except her attitude of mind. At first she declared that she would go to pieces. She did not, however. With proper encouragement she lost her fear of breaking and began to improve; in due time she was quite well.

You have heard of the professor upon whom some college boys played a trick. They planned to meet the professor on his way to school and to test the power of the mind over body. The first boy met him, as they had agreed, as he was going out of his house, and told him he was not looking well. He replied, "I am feeling quite well." Another met him a block away, then another a little further on, telling him that he looked pale and sick. Yet another met him and said, "You are a sick man." Still another greeted him with "Professor A, you should be in bed." The next one exclaimed, "I must help you home, for you are in no condition to be at school!" The professor went home sick. All this occurred within fifteen minutes. The story is said to be true.

All through life we are either helping or hindering others. Tell people something good; seek to cheer them, and when you are ailing, follow the good suggestions you make to others. If you have a headache, moaning will not mend matters. Do not think so much about it; and by forgetting it, help nature get rid of it. Nobody knows just how the power of the mind over the body is effected. The claim is that certain attitudes of mind favor certain microbes. Medical journals have stated that infants have died in spasms after having been suckled by mothers who have gotten into a rage a short time before nursing the children. It is well for all to have meek and quiet spirits, for faith, love, hope and kindness make for health.

It is very reasonable and logical that the Lord should have given us the most wonderful power in our minds to make people feel better, to control muscle and nerve. One's conduct in the sick room has an influence upon the patient. One should *speak* kindly and cheerfully. If nothing that will be helpful can be said truthfully, it is far better to be quiet or to remain outside of the sick room.

We Have the Mind of Christ

It is well for us to consider the question: If the natural mind has such an effect upon the body, how should it be with those who can claim, "We have the mind of Christ"? What effect should this mind, or disposition, which is loving, generous, kind, forgiving toward our fellows, and reverential, loyal and obedient toward God, have upon the body? Does not the Apostle declare that if the spirit, or

mind, of God dwell in them their *mortal* bodies shall be quickened?

He does; but do not misunderstand the Apostle's teaching. In the preceding verse (Rom. 8:10) he states, "If Christ be in you the *body is dead*"—not literally dead, but reckonedly dead, in that the human will has died and that the will of God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practice them as once it did. His argument is that such a deadness to sin, although desirable, should not stop at that point; we should by God's grace seek to get alive to righteousness, and be as active in its service as once we were alive to sin and active in its service. He proceeds to show that this, although a great change, is possible to us; and he tells us how it is to be accomplished.

He says that the mighty spirit of God, which could and did raise our Lord from literal death, is able to quicken (make alive) to the service of righteousness these very bodies once alive to sin, but now, by God's grace, mortified, killed, "dead to sin." He therefore urges all who have the spirit, or mind of Christ in them to make them *alive* to holiness and to God's service in general. He shows them further that the new mind of Christ which they have received is a spirit of adoption into God's family as sons, and that if they are sons they are not only "free" but must bear fruit unto holiness, and that their joint-heirship with Christ as sons depends upon this quickening of their mortal bodies—"if so be that we suffer with Him, that we may be also glorified together."—Romans 8:17.

All who catch the real sense of this passage will see that it has no reference to physical quickening and immunity from pain and sickness, but to a quickening, or energizing by the Lord's spirit so as to be, not only *willing*, but *glad*, to "suffer with Him." Hence those who see their high calling should not expect exemption from sufferings and trials and difficulties; and the usual aches and pains which come to the Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but borne with greater patience and with greater cheerfulness.

New Mind vs. Mortal Body

St. Paul clearly marks the distinction between our new mind, which, consecrated in Christ, is accepted as the New Creature, "holy and acceptable unto God," and our mortal body, which he calls "this dead body"—originally dead, under divine sentence, because of sin, but redeemed by the precious blood of Christ, and justified, and then included in our sacrifice when we gave our little *all* in consecration to the Lord, as a living sacrifice, to be dead with Christ, to suffer with Him even unto death. He declares that those who are walking *after* the spirit, in the truth, and from the heart, are freed from condemnation, and that they do not now *walk after the flesh*, wishing to fulfil its desires.—Romans 8:1,2.

And here we are to distinguish clearly between walking *after* the spirit and walking *up to* the spirit.

We should, of course, follow as closely as possible to the spirit of truth and righteousness, and yet we cannot hope to walk *up to* the spirit of the divine requirements so long as we are in the imperfect flesh, though we may strive in this direction continually. One thing is positive, however—we must not walk *after the flesh*. To do so would imply that we had lost the new mind, the new disposition, the new will; that we had become dead to those hopes which had led to our consecration.

The apostle urges that all remember that one who is "in the flesh," who lives in harmony with the sinful propensities of his fallen, fleshly nature, is not pleasing to God; and that such yielding to the flesh, of course, if persisted in, will end in death. He proceeds to reason that if the spirit, or mind, or disposition of God (the spirit of holiness) dwells in one, he cannot be in sympathetic accord with the fallen human nature, its appetites and ambitions. If any man have not the spirit of Christ he is not of the body of Christ. Christ's spirit is not a spirit of harmony with sin, but of opposition to sin; He laid down His life to vanquish sin and to deliver mankind from its power and dominion. Therefore, whoever claims to have the Spirit of Christ, but who loves and *wilfully* practises sin, and with *his mind* serves sin, deceives himself; for he has neither part nor lot in it.

St Paul proceeds further along this same line, arguing that our adoption into God's family, our begetting to newness of heart and mind, and our acceptance thus as members of the Body of Christ, while it means, first of all, that the body is ignored and reckoned *dead* because of sin, and that only our spirits, or minds, are reckoned as righteous and alive—the beginning of our eternal existence—nevertheless, this good condition is not to be considered the limit of our *ambition* and *attainment* in Christ-likeness.

On the contrary we are to remember that the spirit of God is powerful; that in the case of our Lord Jesus it was powerful enough to raise Him from the dead. And as we become more imbued with and controlled by the holy spirit of God in our hearts, in our minds, divine power will come to us gradually through this channel of the holy spirit,

which will permit a figurative raising of our mortal bodies from the death-state into activities of spiritual life in the service of the Lord, for the assurance given us through the apostle is that if God's spirit dwells in us in sufficient measure—abundantly—He will energize our *mortal* bodies—not our immortal, resurrected bodies.

It is our hope that in due time the Lord by His spirit will give us new bodies in the resurrection; and that those bodies will be immortal, perfect in every respect; and that then, not only our minds, but our bodies also will be in fullest harmony with God and His every law and work of righteousness. That condition will be glorious; it is already a glorious prospect. But the apostle holds before us that even our present, mortal bodies, sentenced, then justified, reckoned dead because of sin and consecrated, may be so quickened or energized that, instead of being any longer servants of sin, or even merely *dead to it*, they may, under careful watchfulness of the new mind, be used as servants of righteousness, of truth.

This means, of course, a high Christian development, large attainment toward "the measure of the stature of the fulness of Christ." The measure of the fulness of Christ, the maturity and growth necessary to its attainment, involves the "*putting on* of the Lord Jesus Christ," and it is not the work of a moment, nor of a month, nor of a year. It is the *work of a life time*. But unless it is begun, it will never be completed. And, indeed, we may be sure that we can never fully put on Christ's characteristics. However, this is the standard for which every one of the Lord's people must continually strive.

The Lord will see our endeavor, our strenuous fighting to put off the old nature, to put off "the works of the flesh" and to be clothed with the garments of righteousness suitable to our relationship to Him, and our success will be proportionate to our attainment of the mind or disposition of Christ—holy conformity to the will of the Father in all things. How comforting in this connection is the promise of our Lord, that our "Heavenly Father is more willing to give His holy spirit (the spirit of holiness, the spirit of wisdom) to them that ask Him than are earthly parents to give good gifts unto their children!"—Luke 11:13.

MY FATHER KNOWS



WO gentlemen were conversing together. Said Mr. A to Mr. B, "What do you expect will be your next move?" And the reply was, "I do not know, but my Father knows and will tell me in due time."

"Your father must be well up in years," said the enquiring Mr. A.

"Yes," replied the other; "as a matter of fact, He is call the Ancient of Days. Of Him it is said, 'From everlasting to everlasting Thou art God.' Yet in power and in love He is eternally young."

"Oh, I see what you mean," said Mr. A. "In other words, you are walking by faith; but some-

times, I fancy, you are standing still. A very fine theory, my friend, but scarcely up to the requirements of modern times. The pressure of affairs to-day calls for quick decisions and for ready action. Nowadays there is no time for dreaming. In order to get along we must be alert and aggressive."

"You mean, we must plan out our lives and live them according to our own strength and wisdom, independent of any higher Power?"

"Exactly," replied Mr. A.

"Well," said Mr. B, "it seems to me that that is precisely what is wrong with the world today. If God were directing men's lives, there would be evi-

dence of harmony, strength and progress everywhere. Men think they cannot wait for God's move, but take matters into their own hands. Yet Moses could wait for forty years, because God gave him no commission till that time had expired. Then, when the Lord spoke to him, he became the instrument of delivering the Israelites and sweeping Pharaoh from his throne. Had he taken the initiative any sooner, he would have been a complete failure.

"Then take another case: After David had been anointed by Samuel, he humbly awaited the Lord's good time; he did not try to rush ahead and get the crown from Saul, as so many others would have done. He acted wisely. Likewise, what I have said to you before, I say again: *My Father knows*; He has directed my life thus far; He makes no mistakes; and I am not afraid to leave my future in His hands."

Victory for Those Who Trust Him

Similar reasoning was indulged in by the patriarch Job, who said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" Likewise has been the reasoning of many a fond Christian mother: "It is hard to see why the darling of our home should be taken from us just when we have learned to love her so dearly. Yet, my Father knows, and some time He will make clear to us all these things that at present we do not understand."

To grasp this blessed fact—"My Father knows"—to actually live in this thought, to make it a reality in our lives, to face the duties of the day in the strength of this assurance, to be empowered by it as we fight the good fight of faith, to lie down at night in the peace and the joy of it, to hold it forth as a fact of blessing and cheer—what can such mean by walking in the Master's steps? And, if continued in, what can it mean but final victory?

Not only is it true that "our Father knows," but it is additionally true that He is the only one who does know. How little we ourselves really know! Even of the immediate future, we know next to nothing. We go to our friends for counsel, but frequently find that they cannot give us the information we seek. Our friends do not even know *us* except in part, not fully. At times misunderstandings arise, in which our own best intended actions are misinterpreted, even by those we dearly love. Then we find ourselves saying, "O, how little we know each other here!"

"Because my Father knows," says the Christian, "He can tell me the things that I need to know." He speaks to us through His Word, not just to gratify curiosity but to give spiritual strength in time of need. Jesus said to His followers: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of My father I have made known unto you." Here we find an 'inner circle' of confidence and trust. This is what the prophet calls "the secret place of the Most High."

One Step at a Time

The sun had set, and it was growing dark in the old barn. A small boy was looking for his father. A sound of forking hay in the loft above convinced the child that his father was up there. He decided to make the ascent on the ladder. He stepped onto the first rung, and then on the second; but by this time he began to feel afraid. He called out, "Daddy, I can't see the top." Then the father came over and looked down. He wanted his son to learn not to be afraid, so he said, "Never mind the top rung, my boy. Just take one rung at a time, and you'll get up here all right." The boy obeyed, and found it not difficult to climb up and join his fond parent.

Yes, one rung at a time, one day at a time, one task at a time, one temptation at a time, one encouragement at a time, one victory at a time—that is what makes up the Christian's life. We need not try to rush ahead, to "cross the bridge before we come to it," or to win the victories of next year. The flowers receive the caress of the sun a day at a time. Comes the wind and tests the strength of the tree; but it blows itself out, then calmness prevails once more. Life is established on the principle of present duties, present privileges, present trials. To meet the requirements of the present is the all-important thing—"As thy days, so shall thy strength be."

Let Us Trust Him Who Controls

"Are you not afraid to be travelling alone?" asked an old gentleman of a little girl who sat in the seat in front of him, on a train.

"Oh, no," replied the child; "my father is the conductor of this train."

The earth is turning on its axis at the rate of a thousand miles an hour. The whole mighty universe is in motion. The social world, too, is travelling fast. Speed is everywhere manifest. But the Christian can say, "My Father is the Conductor of the train; there is nothing for me to fear." Matters simply cannot go wrong when the whole affair is under God's control. His wisdom meets all requirements of any situation. We may be certain that He will bring out everything all right, because *our Father knows*.

"If a wren can cling to a spray a-swing
In the mad May wind, and sing and sing,
As if she'd burst for joy,
Why cannot I contented lie
In His great arms, beneath His sky,
Unmoved by earth's annoy?"

Imperfect Sight Often Deceptive

Those who are the sons of God can trust Him where they cannot trace Him, and even when their human senses may suggest something contrary to actual facts. A small boy once said he saw the sun go down into the waters of the Pacific Ocean. He saw it when it touched the water, a circular ball of fire. He saw it when it was half-way submerged and al-

most fancied he could hear the water boil. At length it passed out of sight; it was gone; the depth had swallowed it up; the water had rolled over it.

That is what the lad's sense of sight told him. But scientists tell us something quite different. They explain that the sun is a celestial body much vaster than the earth, and that it is ninety-two millions miles distant from our mundane sphere. Later the boy learns to believe the astronomer, and knows that the sun had not been engulfed in the blue waters of the Pacific.

Likewise, our bodily senses may sometimes suggest to us that everything is against us; but the Lord says, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." And again, "I will not leave thee nor forsake thee." Then we come to realize that God is gracious, that He will not make things too hard for us, but with every temptation or trial He will provide a way of escape. "The very hairs of your head are numbered," said the Master, and "Ye are of more value than many sparrows."

The Faith of David

David was a servant but not a "son" of God, in the sense that the Christian is begotten of God; yet he could say in substance, "My Father knows." He realized who was leading him. In the joy of his heart he could say, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who hath made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Be hold, He that keepeth thee shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth for ever more."

There are times when we want some one to know about our trials and struggles. If we have a friend that we can share them with, it brings us a measure of relief. But as a rule such friends are few and far between. We feel that it is so hard to make even our best friends understand. Perhaps we are not always sufficiently confidential with them, which fact puts them at a disadvantage in imparting to us the comfort which we crave. People are wont to hesitate before they lay bare their hearts to others, and when they attempt to do so they generally keep something back; and the thing kept back may be the very thing that would be a key to the situation. Here is one great advantage in coming to God. We cannot keep anything back from Him, for He knows it anyway. Yet it is sweet to tell Him, to commune with Him, to completely unburden our hearts in His presence; and then to arise and go forth, calm in the assurance that "our Father knows."

"As a father pitieth his children, so the Lord pitieth them that reverence Him, for He knoweth our frame, He knoweth that we are dust." He knows just how weak we are in certain points of character; He knows how much we can stand; He knows how to apply the various tests. If some brother in the truth applied the tests to us, he might make them too hard to bear, or of a character not calculated to develop our faith. The Lord knows how steep to make the road, and how many stones to place there for our feet.

It is not God's purpose to make us lie down and give up the struggle, but to cause us to more resolutely push on. He desires to create in us a firmness and an endurance that will stand all the oppositions of the way, saying to us, "That the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ."

He Knows, He Loves, He Cares

Let the mind grasp and appreciate one great fact of truth and it helps us to a clearer understanding of every other fact. That God has ways and means of knowing all that is taking place in the universe, is one of the most comforting of truths to the Christian. If He permits strange things to occur, it is not because of any ignorance on His part. He understands perfectly all the causes of the world's unrest; He knows that the kingdoms of earth are about to be overthrown and His own glorious Kingdom ushered in; He realizes that the regime which He foretold by all His holy prophets is the one desideratum for humanity. Knowing the end from the beginning, He causes His mighty Plan to move majestically forward, so that the very wrath of men shall be made to praise Him, and so that the greatest of all forces shall operate for the happyfying of the human race.

"My Father knows all about the desolating winds of trouble that are to sweep the world," says the Christian. Yes, He knows just when the systems of men shall receive their last death-blow. He knows of the special dangers to faith that are abroad today. He knows that it will require courage, faith and determination to enable any one to stand his ground and uphold the blood-bought banner of the truth at this time. He knows that we have need of the whole armor of righteousness that we may be able to prevail against the wiles of the evil one in this evil day.

Our Father also knows that victory is to lie on the side of the followers of Jesus. He knows of all His promises made to these, and knows that every one of such promises shall be fulfilled. And when we realize these things, and feel assured that our lives and our interests are for evermore in His safe keeping, we can each day keep our eyes fixed on the bright star of our faith, and can rejoicingly say, "*My Father Knows.*"

• THE EVERLASTING GOSPEL •

THE BRIDE OF CHRIST



FROM earliest times marriage has been regarded as the greatest event in the life of any man or woman. In many lands the first part of a woman's life, that is, her girlhood, is spent in preparation for the work of being mistress of a home of her own, which she confidently expects will be her happy lot in due time.

In the sacred record we are told about the patriarch Abraham sending his servant Eliezer from the land of Canaan to a distant country to secure a wife for his son Isaac. It is said that she came willingly; having faith in the description of her prospective bridegroom Isaac, which Eliezer had given her. We remember, too, that Jacob served fourteen years for his beloved Rachel; and that from this union came Joseph, the beloved of God, who finally became premier of Egypt.

Jesus, though unmarried, approved of marriage. The first miracle that He wrought was performed while a guest at a "marriage supper" in Cana of Galilee. Speaking of the union between man and wife, Jesus said, "Have ye not read that He who made them at the beginning made them male and female, and said, 'for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?'" Paul used this same quotation in Ephesians 5:31, and then says, "This is a great mystery: but I speak concerning Christ and the church."

In the Scriptures, we find that the church is figuratively designated as the *Bride of Christ*. On several occasions Jesus referred to Himself as the *Bridegroom*. In the parable of the Ten Virgins He drew certain pictures along this line and applied them to His second advent, saying, "They that were ready went in with Him to the wedding, and the door was shut. Afterward came also the other virgins, saying Lord, Lord, open unto us. But He answered and said, Verily I say unto you, I know you not." The Master meant that He did not know them in the sense that He did not recognize them as His Bride.

A Typical Eastern Marriage

In the 45th Psalm we read, "The King's daughter is all glorious within, her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall also be brought unto Thee." To get an idea of what this means, let us read a description of an Eastern Jewish marriage, as given by Daniel March.

"The procession that brought the bride to her new home was led by timbrels and dances. It was even-

ing, and the torchlight outshone the starlight as the gay company of pipers and singers, young men and maidens, guests and spectators, moved along the street. Costly perfumes were sprinkled and flowers were flung from the housetops upon the joyous train. The bride herself walked beneath a moving bower of myrtles and roses, and the whole air of the street was laden with the sweet odors of balm and balsam and myrrh. The oil of the lamps was mingled with spices, and resinous wood and fragrant herbs were burned at the corners of the streets to increase the illumination.

"On the way to the home of the bridegroom they were joined by a new procession of maidens who walked in white robes, leading a larger company with lighted torches and making the street resound with songs and merry laughter. So joyous an occasion must not be permitted to pass too swiftly, and so the procession would sometimes spend half the night in marching from street to street before reaching the new home of the happy pair. Not until midnight would the guests gather at the house to hear the expected cry, 'Behold the bridegroom! Go ye out to meet him!' And then the singers would break forth in a louder strain, and the dancers would bound and whirl with a wilder joy as the festive throng passed in at the open door and the glare of torches in the street gave place to the outer darkness.

"If the bridegroom was rich, he wore a crown of gold, rode upon a gaily-caparisoned charger, and dispensed gifts with a liberal hand as he passed along the street. If he was poor, he wore a garland of fresh flowers, his garments being scented with frankincense and myrrh. . . . For the time the peasant seemed a prince among his fellows, and all paid him the deference due to exalted rank.

"The adornment of the bride was elaborate and costly. Ingenious persons made it a study and a lifelong profession to prepare her person and her adornments for the great occasion. Every device was employed to give her complexion the glossy and shining lustre of marble, that the daughter of the family might be as a cornerstone in the new house, polished after the similitude of a palace. The vivid contrasts were used upon her brows and eyelids that her eyes might appear liquid and loving like the dove's, and her teeth might glisten with the whiteness of ivory behind the rosy fringe of the lips.

"Her dark locks were braided with pearls and gold. All the jewels and precious stones that had descended to the family through successive generations were brought forth to deck her person. The poor borrow-

ed robes and decorations from their friends, and the rich lavished the income of great estates to increase the splendor and joy of the occasion. The festivity was continued for seven days, and the marriage feast was remembered as the great event in the history of the family."

Invitation—Not Coercion

The choosing on God's part of a Bride for Christ means that an election has been going on throughout the Gospel age. It completely nullifies the idea that God has been trying to convert the world. A self-respecting young man is likely to be particular as to the bride that he will select. Just imagine a man taking the first woman that comes along, or trying to frighten some woman on the street into marrying him! We should say that such a man must be crazy. Yet there are millions of persons on earth who believe that God is trying to save the world at large by frightening people into becoming members of the Bride class. Of course some of us know better than that. We are fully aware of the fact that God does not make any attempt to coerce men and women into becoming members of His church.

Taking the Bride of Christ is being accomplished by means of a very important selection, a very special call. Is God particular about this matter? Indeed He is. He is much more particular than is a young man who is contemplating matrimony, and who is looking about to choose his bride. Some writer has said:

"Sympathy of tastes is a pleasing attraction, but congeniality of principles is the cement of souls." Thus a man seeks a bride who is congenial to him. If he is a good man he wants a good bride. He wants to feel that his wife is a lady, a queen among women, hence above doing anything that is low or small or mean, that she is loyal to him, that she is the soul of honor, and that he can trust her in all things.

He wants to think what his home will be like when he comes back from work in the evening and finds her there. Her presence brings him the fragrance of flowers, her smiles brighten his abode, her love is like a perpetual sunshine, her sympathy is the quality upon which he can always rely, her value is above that of rubies and all the treasures of earth. A happy marriage brings the couple into a realm of joy where it seems that bright-plummed birds give forth their endless carols to the day and where the richest flowers bloom perpetually. Such is earthly marriage under the conditions of true love.

Christ's Bride Must be Beautiful

What about the heavenly marriage, and the bride whom God is selecting for His Son? Must she be beautiful? Ah, yes; no mere ordinary charms must be hers. She must possess the regal splendor of a queen; she must have the stately grace of those who are waiting on the Lord; she must have the countenance of those whose eyes have caught the vision of heavenly things. She also must be arrayed in beaut-

eous apparel; and she must be able to sing the song of Moses and the Lamb. She must be filled with tender compassion for all mankind; she must be qualified for her future work of blessing all the families of the earth.

But where will God find such a bride class in this sin-cursed and darkened world? Has He been searching for the members of this class among only the wealthy, upright and exemplary people of earth? By no means. While He wants a Bride of great beauty, He intends to have the chief part in developing that beauty—like the sculptor who was chiseling away at a great rough stone, when a man came along and said to him, "Why are you wasting your time on that rough boulder?" And the sculptor replied, "Well, I see an angel in this stone, and I want to get him out." Possibly God sees more than an angel in your rough exterior, and intends to bring him out by successive trials. Can it be that God has actually seen something of value in *any* imperfect human being? Yes, His consecrated ones are precious in His sight.

Jesus spoke of a "treasure" hid in a field, and of One who sold all that He had in order to secure that field. "The field is the world"; the church is His peculiar treasure therein. The elect of God are also called *jewels*. "They shall be Mine, saith the Lord of hosts, in that day when I shall make up My jewels." Whence come these jewel qualities? Does not the apostle say, "Ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."—1 Cor. 2:26-29.

Jewels and Fine Raiment

The jewel qualities, which give to the Bride her great value in the sight of her prospective Bridegroom, are all the glorious graces of the spirit of love. The members of the Bride class love to hear the voice of the Bridegroom speaking to them. In the words of the inspired Canticle he says, "Arise, My love, My fair one, and come away . . . O My dove, thou art in the clefts of the rock, in the covert of the steep place; let Me see thy countenance, let Me hear thy voice; and thy countenance is comely." And in response to such endearing phrases the Bride class endeavor to make themselves beautiful, and worthy of the high honor to which they are called.

We are told that "she shall be brought unto the King in raiment of needlework"—that is, in the simple white robe of her Lord's own furnishing, "the robe of Christ's righteousness," upon which she will have wrought, with much carefulness, the beautiful adornments of the Christian graces. And great will be the rejoicing in heaven and in earth at her abundant entrance into the King's palace. Many will then say, "Let us be glad and rejoice, and give honor to

Him; for the marriage of the Lamb is come, and His wife hath made herself ready!" And also, "the daughter of Tyre (the strong ones of the earth) shall be there with a gift; even the rich among the people shall entreat thy favor... I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever."—Psalm 45:12-17.

The Call of the Bride

Writing on the subject of the call of "the Bride, the Lamb's Wife," and in relation to the Isaac and Rebecca type, Pastor C. T. Russell once said:

"He (Christ) alone is the antitype of Isaac—not we. He alone, apart from us, was the 'heir of all things.' We were 'strangers' to Him and 'afar off,' like Rebecca, when Christ (the antitypical Isaac) became 'Lord of all' and was highly exalted and given a name above every name. Sarah's death, before the bride of her son Isaac was called, would show that the 'seed' mentioned in the Abrahamic promise was fulfilled in the person of our Lord Jesus—the heir, and the only heir, under that covenant—Heb. 1:2; Tit 3:5-7.

"This the apostle expressed clearly, saying, 'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' (Gal. 3:16.) That the apostle here used the name 'Christ' to refer to our Lord Jesus *personally*, exclusive of His church, is shown clearly by his further use of the word in the succeeding verses of the same chapter. (See verses 22-27.) In verses 28, 29, he brings in the name Christ as applicable to all the church, but in such a manner as to show that it is our coming into betrothal and union with Him that gives us a share in the name and in the honors and glorious future which it implies."

Still goes forth the call to those who may become members of the Bride class. The Lord says to these: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him." (Psa. 45:10, 11.) Still the way of sacrifice is open; and still it costs something to forget one's own people, who are of the world and of his father's house (the house of Adam), so that his eyes by faith may be fixed on the King and on the glorious things that He holds out as a reward for His future Bride. But ere long the church's sacrifice will all have been consumed, and then the great Bridegroom and His Bride will be ready for the work of giving life to all the inhabitants of the earth.

A Prophetic Vision of the Future Bride

"And there came unto me one of the seven angels ... and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone

most precious, even a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel... And the gates of it shall not be shut by day, for there shall be no night there."—Revelation 21:9-25.

Here indeed was a wonderful vision of the future work of the Bridegroom and His Bride. The light of truth to be given forth by this great Christ company will be clear as crystal, so that all men may thereby know just what are the divine standards and requirements. There will be no more eternal torment theories, and no further misrepresentation of God's plan of salvation. The fact of the gates of the city being continually open, shows that the blessings of the Kingdom will be available to all who comply with the terms of securing everlasting life.

After the "bride hath made herself ready" and the "marriage of the Lamb" has taken place, then the "spirit and the bride shall say Come, and whosoever will may come, and take of the water of life freely." It is for this very time that "the whole creation has been groaning and travailing in pain... waiting for the manifestation of the sons of God"—for the Kingdom which has long been promised for "all the families of the earth."

In Acts 15:14-17 the apostle distinctly tells us that the present age was set apart for the purpose of gathering the bride class, the "people for His name," and that "*after this I will return, saith the Lord... that the residue of men may seek after the Lord.*" That is a very different picture from the one that was drawn for us by the creed-makers of the dark ages. Thy sought to have us believe that God is now frantically trying to convert the world and is miserably failing in the attempt; and that after this age has ended, the Lord will return merely for the purpose of condemning the residue of men to everlasting torment, in a literal lake of fire and brimstone.

But now, in the light of a better day, we are able to see that God is now choosing out from among the world those who are willing to walk the narrow way of self-sacrifice, and thus prove themselves worthy to be made "kings and priests" who hereafter shall "reign on the earth" (Rev. 5:10) and bring blessings to "whosoever will" amongst mankind; while whosoever will *not* drink of the water of life then offered freely to them, will be "punished with everlasting destruction."

What a blessed thing it is that we of the prospective Bride may thus look into the future, by means of the apocalyptic visions set forth in the book of Revelation, and see exactly what will be our future service. How such a vision must stimulate each and every one of those who are aiming at the glorious prize of immortality, to be faithful in seeing that all the beautiful embroidery is on the divinely-provided robe and that the present service allotted to him is being honestly and faithfully performed, so that in due time he may enter into the King's palace, crowned with victory and with exceeding joy!

International Sunday School Lessons

THE CHRISTIAN AND HIS BIBLE

October 14—Acts 8: 26-39

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot, . . . reading Isaiah the prophet.

Then the spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest?

And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him.

The place of the Scriptures which he read was this: 'He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so openeth He not His mouth:

In His humiliation His judgment was taken away; and who shall declare His generation? for His life is taken from the earth.

And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And He answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch: and he baptized him.

And when they were come up out of the water, the spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing.

GOLDEN TEXT: *Oh, how I love Thy law! It is my meditation all the day.—Psa. 119:97.*



FAITHFULNESS in little things is sure to bring larger opportunities, as is exemplified in the case of Philip. Having proved faithful in the work of serving tables he had been advanced, and had been made God's ambassador in preaching the gospel at Samaria. In his zeal for the Master's work he became an instrument of divine providence in starting the Ethiopian eunuch in the narrow way of discipleship; and possibly through him the gospel was introduced into Africa.

We are not told just how the Lord "spoke to Philip," but it was in some clear and unmistakable manner. That was in a time when the Lord used miraculous means of communication, more than at present. Today we walk more by faith, and less by sight and miracle. Yet so clear is the shining of the truth now, that we may be said to have a decided advantage. In the time of Philip there were no New Testament writings to guide God's people. Hence the apostles and early evangelists were given some more or less miraculous interpositions of God's providence.

It seems strange that the Lord should pick out this particular Ethiopian eunuch upon whom to bestow His favor; but we cannot always understand the ways of God. Evidently this man possessed certain sterling characteristics that especially qualified him to do some work that God had in mind. In fact we may well wonder today why God has visited some of us and has granted us the special favor of knowing the truth, while the whole world remains in darkness around us. But God does everything with a distinct purpose in view; and if we find ourselves in possession of the truth, let us see to it that we use it in the way that the Lord intended—for praising God and witnessing for Him, and as a means of bless-

ing the hearts of others whose lives have not been brightened with our glorious hope.

The eunuch belonged to the kingdom of Meroe, which was situated beside the Nile River in Africa. He was a court officer, evidently deeply religious, who had come in contact with and been impressed by the Jewish religion; and in his religious fervor he had gone up to Jerusalem to worship, and to gain additional knowledge of the true God.

His case, like that of the Samaritans and of Cornelius, indicates that this occurrence was after the close of Israel's "seventy weeks" of special favor; for this eunuch was not a Jew in the fullest sense. In fact eunuchs were not fully accepted as proselytes, nor granted the privileges of the congregation.—Deut. 21:3.

Up to this time this eunuch, like Cornelius and the believing Samaritans, had been a part of the "Lazarus" class, lying at the gate of Dives and desiring to be fed with some of the crumbs from the beautiful table of blessing and promises that God had spread for Israel. But now a change had come. The house of Israel had been cast off; the end of Israel's special favor as respects the gospel had come; and the time for receiving the Lazarus class to Abraham's bosom had arrived. Hence Philip, as an angel or representative of the Lord, was sent to carry this representative of the Lazarus class to the arms of father Abraham; that is, he now was to become a true child of Abraham, through faith.

All those to whom the Lord specially sends the message of His grace during this Gospel age are in considerable degree like this eunuch of our lesson—earnest, honest truth-seekers, not afraid to acknowledge that they do not know, and not afraid nor ashamed to receive whatever assistance the Lord may provide.

The eunuch did not stop to enquire of Philip, Are you ordained as a priest? or as a Pharisee? or as a Doctor of the Law? It was sufficient for him that he held in his hand what he believed to be a message from God, and that he knew it contained various things which he did not understand. He was humble and sincere, and willing to receive whatever enlightenment God would send in His own way.

And we today also have the gospel message to preach, even as Philip preached it of yore. It goes out to the hearts that are humble and meek, and we should seek and find these. There are just a few of them, here and there throughout the world. The truth 'seals them in their foreheads' with a knowledge of God and His glorious plan.

QUESTIONS:

In what time in Israel's history did the story of this lesson take place? Why is the time feature important?

How may God have spoken to Philip? How does He speak to His people today?

Why did God send the gospel message to this African eunuch? And why did He send His truth to us?

How was Philip's question to the eunuch a test question? How would some have probably answered it?

How should we profit by the example set by Philip? What qualities do those possess who love the truth?

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THE CHRISTIAN AT PRAYER

October 21—Matt. 6: 5-15

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him.

After this manner, therefore, pray ye:

Our Father which art in heaven, hallowed be Thy name.

Thy Kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil.

For if we forgive men their trespasses, your heavenly Father will also forgive you;

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

GOLDEN TEXT: *Continuing steadfastly in prayer.—Rom. 12:12.*



HE disciples asked the Lord to teach them to pray. This does not mean that they had not prayed previous to that time. Being Jews they no doubt had been in the habit of going to God in prayer. But our Lord's teachings were so different from those of the Scribes and Pharisees that the disciples thought His conception of prayer also might be different, and so they desired to have such advanced instructions as He might see fit to give them. Most of our Lord's prayers were offered to His Father in secret; but there were occasions on which He offered public prayer, as recorded in the New Testament writings.

Jesus lived in the continual attitude of prayer: and His followers should do the same. The apostle exhorts the brethren, "Pray without ceasing." This does not mean that they are to be continually uttering words of prayer, but that they should be constantly looking to the Lord for guidance and for wisdom in life's affairs. To the advanced Christian, all times are times of fellowship with the Lord; and when such communion is interfered with by business cares, trials and worries, the difficulty should be discovered and an effort made to correct it.

What we commonly call the "Lord's Prayer," was given to the disciples as a mere example of how to pray. Jesus did not mean that we necessarily should use the

identical words of His prayer in our approach to God. But we should note the elements of the prayer—its simplicity, its directness, its comprehensiveness, the knowledge which it shows of the divine plan, and its evidence of full consecration to the Lord. Also, it is a brief prayer. It does not show a multiplicity of words.

In using the expression, "Our Father," Jesus gave a new term to the Jews. Those who came into Christ were no longer mere servants, but were *sons* of God. They might now call Him "Father." This is a word of special endearment. In reference to this relationship, John said, "As many as received Him, to them gave He the privilege to become sons of God, even to them that believe on His name."

The Christian wants God's name hallowed in his own life; and likewise he is glad to see others living the Christ life, and to know that they too are hallowing the name of God. He also desires to see this great and holy name hallowed in the world by millions of the human race—as it will be in due time, under conditions of the Messianic regime. He feels reverence for God, because he has learned from the Bible that God is good and has a glorious plan for the uplift of all mankind; in due time.

Then the Christian prays for the coming of the Kingdom of God, when God's will shall be done on earth as in heaven. He knows that to be the one great hope for the human family. He sees man's failure to accomplish his own salvation, and realizes that the only salvation lies in divine power.

The child of God prays for "daily bread," whether natural or spiritual. He rests on the assurance that God will supply all his needs, according to His promise, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights." God is pleased to see us coming to Him in faith, and rewards us according to our faith.

Then the Lord's prayer says, "Forgive us our trespasses, as we

forgive them that trespass against us." What a searching clause this is! If we can fully and freely forgive others their offences against us, then we can have confidence that the Lord will do likewise with us. If we appreciate the divine favor of mercy, then we must show mercy to others. This is indeed not an impossible thing; it is quite possible to those who have the spirit of love in their hearts.

"Lead us not into temptation," is by Dr. Wilson translated, "Abandon us not in trial." The Scripture says that "God is not tempted of evil, neither tempteth He any man." But God permits the circumstances of life to bring upon us difficulties and trials to test our faith; and at such times we want the Lord not to abandon us, but to stand by us, and to deliver us from evil.

QUESTIONS:

What is the importance of prayer? Did the Jews pray before the coming of Christ? Do they pray today?

What is the significance of, "Our Father who art in heaven"?

Explain, "Hallowed be Thy name."

What is the importance of the Kingdom of God? How will the divine will be observed by humanity eventually?

What things does the Christian desire God to give him in the present time?

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THE CHRISTIAN STANDARD OF LIFE

**October 28—Eph. 4: 17-27;
5: 15-21.**

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

But ye have not so learned Christ;

If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus:

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness.

Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another.

Be ye angry, and sin not; let not the sun go down upon your wrath.

Neither give place to the devil.

See then that ye walk circumspectly, not as fools, but as wise,

Redeeming the time, because the days are evil.

Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess; but be filled with the spirit;

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Giving thanks always for all things unto the God and Father, in the name of our Lord Jesus Christ,

Submitting yourselves one to another in the fear of God.

GOLDEN TEXT: *And be not drunk with wine, wherein is excess, but be filled with the spirit.*
—Ephesians 5: 18.



CHRISTIANS have a standard of life that is very different from that of the world. When we come to God in consecration, we give ourselves over to be conformed to His law of love. "Be not conformed to this world," said the Apostle Paul, "but be ye transformed by the renewing of your minds, that ye may know what is that good and acceptable and perfect will of God." (Rom. 12: 2.) While the Christian is in the world, he is not of it. As an ambassador of Christ he is in a foreign land, but must always be a true representative of his King.

Under the strain and stress of life's battle men crave stimulants—something to refresh and revive them. Many find this exhilarating element in intoxicating beverages or in narcotics. But the child of God is to be filled with the divine spirit. He is not to have merely a little of it, but such an overflowing measure that it will change for him all the com-

plexion of his daily affairs. He can say, "Old things have passed away, and all things have become new."

The Christian has no need for the wine-cup to invigorate him or to drown his sorrows. He knows that such false stimulants bring a depressing reaction. He has access to something higher and grander than the things of the world. He has the Bible and all the wonderful promises. He has the assurances of divine love. He knows that "all things work together for good to them that love God."

Those of us who have given ourselves fully to God should "redeem the time." We should purchase opportunities for the new creature and its interests and concerns, at the expense of the old nature. We as new creatures are to exchange the things of darkness for the things of light; the opportunities of sowing to the flesh for the opportunities of sowing to the spirit.

Opportunities must be thus purchased, else we shall have none. If we give way to the inclinations of the flesh, its appetites and desires, it will consume all there is of time and opportunity, strength and influence, and leave nothing for the new creature—"because the days are evil"; that is, because they are unfavorable to spiritual progress. They present many hundreds of temptations for worldly pleasure and worldly ease and worldly fame and worldly progress; and thus they multiply the tests which come upon us as 'new creatures.'

The Lord intends that all tests that come to us shall prove the degree of our faith in Him, and of our love for Him. The greater our zeal for Him, the more fully we will come under the law of sacrifice, and the more we will take time and opportunity away from the flesh and give them over to spiritual things—to the service of the truth and of the brethren. In so doing we shall be truly wise toward God, for we shall be 'redeeming the time' by devoting it to the interests of the highest things. We shall have no time for

those matters which tend to draw the mind of the Christian away from his Lord.

"Let not the sun go down upon your wrath." God's people are to be kindly disposed and not quick to take offence. If some estrangement has taken place between two of them, they should be ready and willing to re-establish the relationship of friendliness and peace. They should not harbor and continue to nurse resentment, but should have much pity for the weaknesses of others. "Blessed are the peacemakers, for they shall be called the children of God." It is good indeed to come to the close of each day finding that we have hearts full of love toward all.

QUESTIONS:

How are the Christian's standards of living different from those of the world?

What kinds of intoxication are spoken of in the Bible?

How can we redeem the time?

How does the Christian put off the old man?

What means has God supplied whereby we may "be filled with the spirit"?

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CHRISTIAN GROWTH Nov. 4—2 Pet. 1:1-10.

Simon Peter, a servant and an apostle of Jesus Christ, to them who have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ.

Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us unto glory and virtue:

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And beside this, giving all diligence, add to your faith fortitude, and to fortitude knowledge,

And to knowledge temperance, and to temperance patience, and to patience godliness,

And to godliness brotherly kindness, and to brotherly kindness love.

For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

GOLDEN TEXT: *But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—2 Peter 3:18.*



AS CHRISTIANS we are exhorted to "grow in grace and in knowledge."

The word "grace" means favor. Of Jesus it is said that "He increased in wisdom, in stature and in favor with God and men." Subsequently through His faithful service He lost His favor with the Jews, but not with God, who had said, "This is My beloved Son, in whom I am well pleased." His favor with the heavenly Father surely must have increased as He fulfilled the terms of His covenant of sacrifice. That He had a complete knowledge of the Scriptures we know, from the manner in which He met the temptations of the adversary.

Knowledge is essential to the growth of the Christian. The qualities of faith and love do not thrive on ignorance or superstition. As the early Bereans searched the Scriptures "to see if these things were so," likewise should Christ's followers today be diligent students of the Word of truth. Apropos of this the apostle says: "Whereby are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the divine nature." These words indicate the large part that the truth plays in the life of the Christian. The divine promises are to be laid hold on and appropriated, if we would make any real advancement in growth.

Then the apostle says, "If ye DO these things, ye shall never

fall." What things? Is not faith in Christ enough to save us, even though we go on in sin? The answer to this is that Christ did not die to save us IN sin, but from sin. In this connection the Apostle John says: "He that saith, I know Him (Christ as my Saviour), and keepeth not His commandments, is a liar, and the truth is not in him." And the commandments of the Lord most explicitly are to the effect that His followers must perform the works of righteousness, and do their utmost to conform to the perfect standard set before us by Jesus Himself.

The first addition to faith (virtue) is actually fortitude, firmness, endurance to stand the various tests to rectitude that may be applied. The Psalmist referred to the matter thus:

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not (who will not violate a contract unfavorable to him). He that putteth not out his money to usury (taking unjust advantage of the necessities of others), nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalm 15.

We have already spoken of knowledge: hence we may pass on to the third thing required, which is *temperance* or self-control. Solomon said, "He that is slow to anger is greater than the mighty, and he that ruleth his own spirit than he that taketh a city." Self-control is called for all the way through life. It has to do with our appetites, pleasures, labors, thoughts, and many other things. Some one has defined power as being "passion in restraint"; and that is simply another way of saying that power is self-control.

Patience is another beautiful adornment of character in the Christian. "Let patience have her
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Children's Hour



THE FIERY FURNACE

UNCLE EB smiled as he saw the cheerful fire which we children had kindled in the grate, because the early Autumn evening had become damp and chilly. Pointing to it he said, "That fire will serve to illustrate another fire that I intend to tell you about tonight. But the fire of my story was much larger and much hotter than this one. Our last story was about King Solomon, of Israel. Now tonight you are to hear something about the mighty kingdom of Babylon, and its powerful and haughty monarch.

"Because the Israelites did not obey the Lord, God finally permitted the king of Babylon to come upon them with his armies and overthrow their capital city Jerusalem, and take them all into captivity. This king's name was Nebuchadnezzar, which is a big word to pronounce. Great victories over surrounding nations had come to this king, and these no doubt led to feelings of pride and a desire for display on his part. Therefore he decided to hold a great festival in honor of his successes; and in connection with this celebration he planned a mighty image of himself to be erected in the plain of Dura, and decided to command all men to bow down to it.

"Perhaps the monarch thought that by this means he would unite the different religions of his vast empire, even as other kings have tried to do in times past. He knew that man is naturally religious; and he reasoned that if he could connect religion with his government it would surely be a good thing, for it would make his power of control all the greater. He felt that nothing could be better than for the obedience of his subjects to arise from a religious fervor. He was not the first who had aimed at such a union of human elements. He decided that the result would surely be worthy of the attempt, and so he made a proclamation of his desires.

"The image which King Nebuchadnezzar set up was ninety feet high and nine feet wide. It was of gold, but probably was made hollow inside. It was erected in the center of a walled enclosure twenty-four miles square, known as the city of Babylon. As Babylon is a level country, and as the various buildings there were comparatively low, the image could probably be seen from every part of the great city. It must have been the most conspicuous object anywhere to be seen.

"The time for the great festival arrived. Great men from all parts of the Babylonian dominions were present. There were governors, sheriffs, treasurers, judges, army officers, and many others. Clad in the gorgeous official garments of the east, these would make a very impressive appearance. Then there

was to be grand music; for the very best of bands of that period had been prepared, and all the most desirable musical instruments of the time would be in use to do justice to so fine a celebration. Then the command went forth to the people that when the band began to play, all the thousands of persons present should face the image which the king had set up, and then should fall down and worship it, and thereby show their loyalty both to King Nebuchadnezzar and to the gods who he claimed had given him his famous victories.

"Now among the great concourse of people were three Israelites, named Shadrach, Meshach and Abed-nego. These men, having come into the favor of the sovereign, had been made magistrates in the realm. It is not at all likely that they stood near each other at this celebration; but for all that, in the mind of each one was an understanding of what was taking place. They knew that God's law to Israel forbade them to bow in worship to any image or to any other god than the true God, Jehovah. Also they knew that the king of Babylon had despotic power, and that he could and doubtless would put to death any one who opposed his will. What should they do? What would you or I have done under the circumstances? Now, I believe Peter wants to tell me. Well, Peter, what would you have done?"

"I would have gone to the king and have told him that my God wouldn't allow me to obey him, but that still I was loyal to him," replied Peter.

"Uncle Eb," asked Esther, "couldn't a person have knelt down without worshipping the image at all, and nobody would have known?"

"I wouldn't have bowed down to their old image," said John. "No sir, I would just have stood up as straight as a rod, even if it did make the king angry."

"A brave thought, that of yours, John," said Uncle Eb. "Well, sometimes I think it is easy for us to imagine we'll be brave before the actual trial of our courage takes place. Also it is comparatively easy for us to feel brave when we are in company with a large number of persons who have taken the same stand that we have taken. But think of these three men far away from their own land, where strange gods are worshipped and where there would doubtless be a certain prejudice against them because they were foreigners; then the matter of courage and of faith in God does not look so easy.

"No doubt these men had their enemies, who would be glad to find against them any cause whereby they could accuse them before the king. Here it was a public occasion. By disobeying the mandate of the monarch they had everything to lose—their position,

their fortunes, their lives. Would they go through a mock form of worshipping the image, a semblance of complying with the command, yet not actually doing so? Or just what would they do?

"It seems that these three Israelites were of one mind on this matter, and it did not take them long to come to a decision. The law given by Moses to their nation positively forbade idolatry. It was so direct and to the point that there was no getting around it. The three Hebrews knew that it was God's law, and that it was a just and right law. They realized that the great Being who made the heavens and the earth had a right to the worship of all creatures whom He had brought into being. It was perfectly reasonable that He should demand this, and no one had any right to question His authority. This was the way they looked at it, and they had exactly the right viewpoint.

"We cannot but admire their attitude toward the question in hand. They looked out over the vast throng of people. We can fancy we see some of their enemies watching them, to see if they would bow down as did the rest of the people. Ah, now the trumpets peal forth, and the band sends its music across the plain. The thousands fall down in worship, but the Hebrews stand there; they would acknowledge no god but the true God.

"Soon certain ones came to the king and told him of the matter. Of course the monarch was surprised. He never dreamed that any one would dare to disobey him. He immediately sent and had the three Hebrews brought into his presence. Now what he said to them we will find recorded in the 3rd chapter of the book of Daniel, verses 14 and 15. We'll ask John to please read it for us."

John soon found the place—but he paused.

"The first word is an awfully hard one," he said.

"That is the name of the king of Babylon. It is Nebuchadnezzar. You will also find some hard words in verse 15; but I think you'll do pretty well with them," said Uncle Eb.

John then read: "Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltry, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hand?"

"That was well read, John, and you got over those hard words splendidly," said Uncle Eb. "You see, this King Nebuchadnezzar had had a dream some time before the events of today's story, and in his dream, as interpreted by Daniel, one of the Hebrew captives, he had been pictured as a great and mighty king to whom the God of heaven had given power over all other great kingdoms of his day. So, with this thought in mind, doubtless he felt lifted up

with pride in himself and in the dominions over which he ruled, and believed that no one, not even a god, could or would withstand him. He had always had his own way, and was determined to have it right on to the end.

"And now while John's Bible is open at the place, he may as well read to us the next three verses."

John continued the Scriptural reading as follows:

"So Shadrach, Meshach, and Abed-nego answered and said to the king, O King, Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

"Well, that was an eye-opener for the king, to be opposed like that, wasn't it? I can imagine that he sprang right out of his seat at such daring words. The Bible says that the form of his visage was changed against Shadrach, Meshach and Abed-nego. That means that whereas he had formerly looked upon them with favor, he now regarded them with marked disfavor. And he determined to show his displeasure in a way that men would never forget. He commanded that the furnace be heated seven times hotter than it was usually heated. Then he commanded the most mighty men that were in his army to bind the three Hebrews and cast them into the midst of the furnace. So these three men fell down bound, into that awful place of fire.

"So great was the heat of the fire that the strong men who cast the three into the furnace could not endure the flames or the fumes that came forth; and they were overcome, suffocated and destroyed. The king was looking on, to drain the cup of his triumph to the full.

"But now the monarch of Babylon beheld something that filled him with utter amazement, as well it might. He said to his counsellors, 'Did we not cast three men bound into the midst of the fire?' And they replied that this was indeed true. Then he said to them, 'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.'

"Then King Nebuchadnezzar came near to the mouth of the furnace and called out to the men, and said, 'Shadrach, Meshach and Abed-nego, ye servants of the most high God, come forth and come hither.' Then the Hebrews came forth from the midst of the fire.

"And the princes, the governors and the captains, and the king's counsellors, being gathered, saw these men, upon whose bodies the fire had no effect to harm, neither were their clothes singed, nor even the smell of fire passed upon them. And they marveled greatly, for they had never seen or heard tell of the like before.

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THE FACT FINDER

Victory Over Hell



QUESTION: *In an evangelistic meeting recently, I was impressed with the singing of the hymn, "My Redeemer." The last verse of the hymn, as sung at that meeting, reads as follows:*

"I will praise my dear Redeemer,
His triumphant power to tell,
How the victory He giveth
Over sin and death and hell."

How do you understand that Jesus, as the Redeemer, gives the victory over hell?

ANSWER: Hell, as taught by the Bible (not by the creeds) is the death condition, which was brought upon mankind because of original sin. Jesus, who in His prehuman existence was known as the *Word*, or *Logos*, came to earth as a man, to die on behalf of the fallen and condemned human race. He died, "the Just for the unjust," according to the Scriptures. That is to say, He actually went into death as a substitute for Adam, the original sinner, and thereby redeemed Adam and his posterity from death. The world of mankind has not yet benefited from the death of Jesus, because the "due time" has not yet come; but when it does come, "all who are in their graves shall hear His voice and shall come forth." Thus divine power, operating through the Redeemer, will bring about the resurrection and thereby effect a complete 'victory over death.'

The writer of the hymn from which you quote probably did not understand just how death is to be destroyed; and as for hell, he probably thought of it as a place of eternal torment into which a vengeful God casts nearly all of the human race at the moment of death. To all such, of course, a 'victory over hell' would mean being rescued from such a horrible destiny by being snatched away to heaven by the "loving" arms of Jesus. Such a view renders void the Word of God and means that our loving Heavenly Father would be worse than a demon. Attaching the name of Jesus to such views does not make them Christian doctrines. As a matter of fact the beliefs and customs of the great mass of church-goers today are little different from that of heathendom, except that they formally use the name of Jesus in their worship instead of the name of some heathen deity.

If the evangelistic service, to which you refer was conducted by some of the emotionally inclined religionists of our day you may have heard an outburst of groans and unintelligible exclamations, very similar to what is heard at the religious feasts and sacrifices of many of the fanatical heathen tribes of

the orient. It is not our purpose to make light of sincere though distorted efforts to worship the true God; but we should recognize that the truths of God's Word are founded on *reason*—not on emotion. Although a certain amount of emotion may properly result from the thrilling knowledge of 'the length and breadth and height and depth' of God's great love, yet it will not be the insane and uncontrolled outbursts of those who erroneously imagine that they have been snatched by Jesus from a burning hell, or rescued from the wrath of some monstrous and vengeful heathen deity.

Earth and Heaven Fled Away

QUESTION: *In Revelation 20:11 we read: "And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them." What is meant in this passage by the "great white throne"? And how does the heaven and earth flee away from the face of Him that sitteth on the throne?*

ANSWER: The chapter from which this text is taken has a great deal to say about the Kingdom of Christ, and the work to be accomplished during the thousand years of its administration. The "great white throne" is symbolic of the administrative authority of that Kingdom. The fact that it is a *white* throne indicates that the Kingdom of Christ—unlike all other kingdoms that have ruled the earth—will be a Kingdom of purity and righteousness. All other governments have been based upon unrighteousness and selfishness. All earthly kingdoms have oppressed and misruled the people; but the Kingdom of Christ will bless all mankind with liberty and life; and will teach the people the laws of justice and love.

The "earth and heaven" that are said to flee away from the face of Him that sitteth upon the great white throne, are not the literal earth nor the literal heaven. In the second epistle of Peter the fact is pointed out that there was a heaven and earth that came to an end—"perished"—or "fled away," at the time of the flood. Peter shows also that there is now another heaven and earth which is to pass away—"with a great noise." Then he adds that "we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3: 5-13.

All three of these 'heavens' and 'earths' mentioned by Peter are symbolic. The first has reference to the governmental arrangements—spiritual and earthly—that were in vogue prior to the flood of Noah's day. The "heavens and earth which are now" are the organizations of men and nations as they have existed since the flood. It is this present symbolic

heavens and earth that will flee away from before the face of earth's new King.

When our first parents disobeyed the divine law and were driven from the garden of Eden out into the unfinished earth to die, God figuratively 'turned His back' upon the human race, and has permitted men to follow their own selfish inclinations ever since. But with the establishment of the new Kingdom—"the great white throne"—He will again, through Christ, deal with the human family. Yes, through Christ, He will turn His face toward the sin-cursed world; and the first result will be the complete overthrow of Satan's vast empire of sin and selfishness. Then will come the "new heavens and new earth, wherein dwelleth righteousness." The literal planet earth, however, will continue to exist; it will be restored, beautified, and will become the everlasting home for mankind. See Isaiah 45:18.

Universal Opportunity vs. Universal Salvation

QUESTION: *Is universal salvation taught in the Bible?*

ANSWER: No! A universal opportunity for salvation is clearly taught in the Bible, but the fact is made very plain that those who do not accept salvation on the terms laid down in God's law will not be saved everlastingly. In 1 Timothy 2:3-6 the Apostle Paul says, "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time."

The foregoing passage has been cited by many as implying that it is God's will that every human being and even the devil himself shall be saved everlastingly; because, say they, it is God's will that it must be so. Such an interpretation of the passage, however, distorts the true meaning of the apostle's words. Paul here says that all must be saved *and come to a knowledge of the truth*; and the great truth with which all must be made acquainted is the fact that Christ died for them, and that by virtue of His death He has redeemed mankind from the consequences of original sin in Eden.

This reverses the usual order of things, so far as the receiving of salvation and knowledge is concerned. Generally speaking, one receives a knowledge of the truth in order to be saved; but in this passage we are told that salvation is given in order that a knowledge of the truth might be obtained. This fact shows that the "salvation" referred to by the apostle, and which he says it is God's will that all shall enjoy, is not everlasting salvation. What then is it?

It should be remembered that nearly all the human race have gone down into death in total ignorance of the "only name given under heaven or among men whereby we must be saved." The death condition

is one of unconsciousness; hence, if those who have died are to be given a knowledge of the truth, they will need to be *awakened* from the sleep of death. According to the Bible this is exactly what the Lord intends to do; and this is the "salvation" referred to by the apostle. This "salvation" from Adamic death must come before the dead world can receive a knowledge of the truth. But when all are saved from the effects of Adam's sin and awakened from the sleep of the Adamic death they will be placed on trial upon their own responsibility. Each one then will be judged according to his own reaction to the revealed will of God—the truth.

This double work, (1) of saving the people from the sleep of Adamic death, and (2) of giving them a knowledge of the truth, is symbolically described in Revelation 20:12. Here the dead are depicted first as 'standing before God,' and then 'the books (of divine revelation) are opened' to them; "and the dead were judged out of those things written in the books, according to their works." That is to say, the things written in the books will constitute the standard of judgment; and all will be expected to conform their works in harmony with the truth then made plain.

The account also says "another book" is to be opened, called the "book of life." The thought is that those who render obedience to the truth as revealed through the opening of "the books" will have their names placed in the book of life. The "book of life" is also a symbolic book. It emphasizes the fact that God will bless with *everlasting* salvation from death all those who obey the truth—while others will be cut off in "everlasting destruction."

This final destruction of the wilfully wicked is described by the Revelator as "the second death." It is the *second* death in contradistinction to the *first* death—which effected Adam and through Adam the entire world of mankind. Universalists insist that the Bible does not positively say that there will *not* be a resurrection from the second death. To this we reply that neither does the Bible say that there *will* be a resurrection from the second death; and the humble student of the Bible will not attempt to be wise above that which is written. The Apostle Paul shows clearly that God has made no provision for granting life to anyone except those who have been purchased through the blood of Christ. He says:

"For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who have trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing and hath done despite unto the spirit of grace!"

If those who go into the "second death" are to be awakened and given yet another opportunity to obey the divine law, then their punishment will not be any more severe than that which came upon those who disobeyed Moses' law; whereas Paul here says distinctly that it will be "much sorer." It will be more severe because it will be an *everlasting* destruction, whereas those who died under Moses' law are to be awakened—"saved"—and come to a knowledge of the truth during the thousand years of Christ's reign.

Tempting God

QUESTION: *There has been a great deal of publicity in the papers recently concerning an evangelist who permitted a poisonous snake to bite him, in the belief that God would protect him from harm. Are we to understand that God will thus protect all Christians from physical harm?*

ANSWER: No true Christian could for a moment doubt the ability of God to protect him from physical harm, but neither Jesus nor the apostles taught that a Christian should purposely expose himself to injury and then expect divine power to intervene for his protection. Satan presented a temptation of this kind to Jesus, suggesting that He hurl Himself down from the pinnacle of the temple and depend on Jehovah to protect Him.

In presenting this temptation to Jesus Satan even went so far as to quote a part of the 91st Psalm, to show that it was the proper thing for Jesus to do, and that the Master could depend on it that divine power would be exercised in His behalf. (See Matt. 4:5-7.) But Jesus' answer to this subtle suggestion was, "It is written, Thou shalt not tempt the Lord thy God." In view of His answer, it would seem that the course of the evangelist in question was an unwitting case of 'tempting God.'

The evangelist's authority for such rash conduct was that of Mark 16:17,18, which reads: "And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall be healed." In considering a question in a previous installment of The Fact Finder we learned that many spurious passages have found their way into the New Testament—passages that are not found in the older Greek manuscripts, such as the Sinaitic and the Vatican. The text quoted above, which was probably responsible for the unwise course of the evangelist in question, resulting in much suffering to himself and anxiety to others, is one of these spurious passages of the New Testament—in fact, from verse 9 on to the end of this 16th chapter of Mark, it is all spurious, being no part of the inspired text at all.

As we have already said, no true Christian will doubt God's *ability* to perform miracles, nor His *willingness* to do so when it is necessary in order to

carry out His designs. But He has made no special promises of physical protection on behalf of those who follow in the footsteps of Jesus. On the contrary, all Christians are supposed to lay down their earthly lives—even as Jesus laid down His life; and, as a reward for such sacrifice, in the resurrection they will be exalted to the divine nature, and for a thousand years they will be associated with Jesus in His Kingdom work of blessing all the families of the earth. That will be the real time of divine healing, when God's power will be exercised for the restoration of all the obedient of mankind to health and everlasting life.

The Holy City—Is it Literal?

QUESTION: *Recently, in talking with a Seventh-Day Adventist, the claim was made by him that the "Holy City" of Revelation 21:2 is to be a literal city, which will come down from heaven and be located somewhere here on this earth. Is this the correct thought, or is it a symbolic city?*

ANSWER: Here again *reason* must be applied to our interpretation of the Scriptures. In the 16th verse of this chapter the Revelator gives us the size of the city, as follows: "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The *length* and the *breadth* and the *height* of it are equal." This measurement of twelve thousand furlongs has been computed to be approximately fifteen hundred miles!

While we might imagine a literal city being fifteen hundred miles square, there seems no good reason why we should stretch our imagination in order to visualize that city reaching up fifteen hundred miles into the sky. To think of this as a literal city seems still more unreasonable when we note the fact that the same city—during the course of its preparation—is represented as being "trodden under foot by the Gentiles" for a long period of time. When have the Gentiles ever trodden upon the superstructure of a city that reached up fifteen hundred miles into the stratosphere?—See Revelation 11:2.

When we take the Lord's own definition of what constitutes this city, the passage becomes plain and reasonable. In Revelation 21:9,10, we read: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

This passage makes it as clear as language can express it that the Holy City is "the bride, the Lamb's wife"—in other words it signifies those who have been selected from among both Jews and Gentiles during the Gospel age will be associated with Jesus in the Kingdom work of the Messianic age.

This explains why it has been possible for the Gentiles to tread this city under foot. All down through the Gospel age, and especially during the period of the dark ages, the true followers of Jesus—the Kingdom class—have been persecuted most severely. Indeed, it is through “much tribulation” that all the saints of God will enter into this glorious Kingdom of Christ and be coworkers with Him in that Kingdom.

When all the individual members of the Kingdom class have been ‘made ready,’ and are united with Jesus in heavenly glory—symbolized as the “marriage of the Lamb” (Rev. 19:7)—then the divine power of that long-promised Kingdom will begin to operate for the blessing of mankind. This is symbolized by the Holy City, in which Jesus is the King, and which comes down from God out of heaven. The Revelator shows that the glorious results of the establishment of that Kingdom will be as follows: “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.”—Rev. 21:4.

In the book of Revelation the Holy City of God is contrasted with a false or counterfeit city called Babylon. As the true church of Christ is identified with the Holy City, so the counterfeit church, described as a harlot, is identified with the false city. In this connection, note the following words: “And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Rev. 17:18.) No one would claim that this is a literal city, yet it is the counterfeit of the true city of God. This false city must fall, and the Revelator describes its fall as taking place prior to the coming of the Holy City. How plain and simple the Bible is when we take these illustrative passages as *illustrations*, rather than trying to interpret them as literal realities, as many have done.

Enough of the Bible is written in plain language to enable us to understand all fundamental doctrines of the divine plan of redemption. For example, when the Bible promises life everlasting to all who will accept it through Christ, we know that such promises are to be understood literally. But many passages are figurative. When the prophet, in describing some of the blessings that will come to those who will receive life on the earth, says that they will dwell ‘under their own vine and figtree,’ reason tells us that this is merely a symbol of the joy, peace and security that will be the portion of all those who will be restored to life under the administration of Christ’s Kingdom. Of course, many will doubtless have some literal vines and figtrees, while others of the restored race may prefer to grow oranges or other fruit; but when we take the passage as symbolic of the rich blessings of every kind that will come to “all the families of the earth” in fulfilment of the promise made to Abraham, it takes on a real and wonderful meaning.

Was Jesus the Son of Joseph?

QUESTION: *Was not Jesus the son of Joseph? Luke says that He was. And if He was not, how could He have been the seed of Abraham? Mary’s genealogy is not given. Why is that?*

ANSWER: We think the Bible makes it very clear that Jesus was not the son of Joseph. When the angel of the Lord told Mary that she was to be the mother of Jesus, Mary said, “How shall this be, seeing that I know not a man?” Then the angel replied, “The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:34, 35.) Luke does not say that Jesus was the son of Joseph. The words he uses are, “Being (as was supposed) the son of Joseph.” Joseph in turn was the son of Jacob, but was the son of Heli by marriage, that is, the son-in-law of Heli. And this is where we find Mary’s genealogy, which is traced back right through David to Adam. This, therefore, establishes Jesus’ connection with the human family. But the power that gave Him conception and birth came from God.—Luke 3:23

Not only was Jesus the seed of Abraham, but the Apostle Paul says that the members of the church are also the seed of Abraham. His words are, “If ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.” (Gal. 3:29.) This seems quite surprising, that Gentiles, who can claim no lineal descent from Abraham, are regarded as the spiritual seed of that Patriarch, and this by virtue of their prospective marriage with Jesus the great heavenly Bridegroom.

The God of the Living

QUESTION: *The Bible gives us to understand that Abraham, Isaac and Jacob are dead; why, then, does the Lord say, “I am the God of Abraham, Isaac and Jacob. God is not the God of the dead, but of the living”?*

ANSWER: When Jesus made this statement He was arguing on behalf of the *resurrection* of the dead—that Jehovah was the God of Abraham, Isaac and Jacob because He intended to raise them from the dead. Thus He would be a God of the living. There are two Biblical viewpoints from which death is viewed. One of these is that because of the fall of man into sin all persons are regarded as dead even while walking about this earth. This is why Jesus said to a certain man who asked for time to go and bury his father, “Let the dead bury their dead.” All are considered dead, because all are under the law of sin and death; and eventually die.

The other viewpoint is that which is based upon the ransom sacrifice of Jesus. By virtue of this atonement offering, all persons—even those in their graves—are regarded as being alive. Paul refers to this viewpoint when he says, “Even God, who quickeneth the dead, and calleth those things which be not as though they were.”—Rom. 4:17.

TALKING THINGS OVER



THIS is the month of the Sixth Annual Reunion Convention at Pittsburgh, Pa. The date this year is October 26-28. Other particulars of the convention are given on the inside front cover of this issue of THE DAWN. The first of these annual reunion conventions was held in 1929, and each year since they seem to get better and more effective in their influence for truth and righteousness among the brethren.

As heretofore, the convention this year is sponsored and the program arranged wholly by the local Associated Bible Students of Pittsburgh. This, we believe, is as it should be. More and more the brethren everywhere are realizing that the only true and safe basis for unity and Christian liberty among the friends—so far as working arrangements are concerned—is in the recognition of the full independence of each local ecclesia. Publishers of truth literature have their place as servants among the brethren but that place is not as directors of the ecclesia activities of the Lord's people. It seems to us that no reunion of the scattered brethren is possible in any other way than through the recognition of this principle.

The Pittsburgh brethren—with others—are to be commended in the example they have set in this most important matter. Speakers affiliated with various service groups, as well as from several local ecclesias throughout the Middle West, and elsewhere, have been invited to take part on the program. We are confident that the prayers of the brethren everywhere will go up on behalf of the spiritual success of this gathering, and that as many as possible will attend personally.

Reprinting Watch Tower Articles

A number of the friends have suggested the value of republishing articles from the old *Watch Towers*. We will be glad to do this; and ask the cooperation of the friends in the selection of articles that would seem to be the most timely and appropriate. Many of our readers possess, either the old *Watch Towers* themselves, or the Reprints, and are finding them specially helpful at this time. We suggest that the brethren, when reading one of these articles that proves to be a special blessing, write to us about it. The information thus received by us will be a guide in selecting the material for republication. If the "waiting list" gets very large we will publish the list itself so that those having the reprints may enjoy the benefit of what other friends are reading.

Labor Day Conventions

A number of conventions were held over the Labor Day week-end and reports received from the various

places indicate that those who attended these gatherings were richly blessed of the Lord. A brother who attended the Seattle, Washington, convention suggests that we publish in full the address of welcome given there by Brother Swanson, of the local ecclesia. As this short outline includes many of the points that should properly be in the minds of the brethren at the time of a convention—and all times—and which we believe were dwelt upon at these various gatherings, we are very glad to publish it as follows:

Address of Welcome at Seattle, Wash.

Dear Friends: I esteem it an honor on behalf of this little class of Seattle to greet you at this convention, on this first day of September, of the *eventful* year 1934. For a time there was no certainty that another such gathering could be held in this place. Possibly it may be the last Convention—at least for some of us. All around us in the world are the indications or signs that the "Day of the Lord," the "Day of Vengeance," has begun. Our Lord is present the second time, to establish His Kingdom. Already the "hills" are melting like wax; there is "distress of nations with perplexity," and "men's hearts failing them for fear." Already the "rich men" are beginning to "howl." In the midst of such stirring events, it is still our liberty and privilege to hold another annual gathering, which we dignify by the name, "Convention."

Our hearts find expression in the Manna Text and comment for January 1st: "O bless our God ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved." (Psa. 66:8,9.) "Thanks be to God that His grace has preserved us, 'kept us from falling,' through another year; and that so many of us are still of one heart and of one mind in respect to His Word and its service! When we remember that the adversary is to be permitted to bring 'strong delusions' upon the Lord's people for the very purpose of sifting out all not truly His (2 Thes. 2:10-12), it should surely call forth our thanks to God that the opening of another year (convention) finds us still standing fast, appreciating the truth, and in full accord with all the divine appointments by which He has kept us from falling."

There are five good reasons, which I can think of, for holding a convention. The *first* reason is to glorify our Heavenly Father. Do we not all desire to give expression to the gratitude which is welling up in our hearts? "Because Thy loving kindness is better than life, my lips shall praise Thee." (Psa. 63:3.) Again, we read in Psalm 116:12-14, "What shall I render unto the Lord for all His benefits toward me?" The answer comes, "I will take the cup of salvation" (the *special* cup of great salvation, which Jesus offers to the church before the *general* salvation, which He will offer to the world), "and call upon the name of the Lord (for grace to help); I will pay my vows now, in the presence of all His people."

Let us read again from that great little book, "Daily Heavenly Manna," the text and comment for January 2nd: "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19,20.) "At the opening of the new year (or another convention), what lesson could be more important to us than this one, that we are not our own, but belong to another; that we are not, therefore, to seek to please ourselves, but to please Him; not to seek to serve self, not to seek to obey self-will, but on the contrary His will? This means holiness in the most absolute and comprehensive sense

of the word (not only separation from sin to righteousness, but separation from self to the will of God in Christ)."

Our *second* reason for this convention is our love for the truth and its service. We recognize its beauty and its purpose: that it is nothing less than the Gospel of which St. Paul was not ashamed, but which is "the power of God unto salvation to every one" who believes. "The true children of God love the truth because they have an affinity for it. When they have found the truth they recognize its value, they prize it and meditate upon it. They say, It is just like God! They strive more and more to conform their own characters to the same lines of beauty and *seek to commend it by word and conduct* to others, that they may be blessed by it." (Manna, June 19th)

Again: "We are to have clearly before our minds the fact that the *ultimate object* of all the divine dealings for and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is God-likeness; for God is love." (Manna, March 12th.)

The *third* good reason for this gathering is our love for the brethren. A few weeks ago the newspapers carried an account of how Mr. and Mrs. Martin Johnson, famous motion-picture photographers of natural life in Africa, discovered a small isolated tribe of Lake Dwellers who had believed that they were the *only people* in the world. Now there are some Bible Students like that. They think that they are the only ones of the very elect. How did they get that way? The storms of the past seventeen years have blown the Lord's people into batches. Many of them have permitted themselves to lose contact with other brethren. Let us thank God that we have gotten free from such an idea; and it is our purpose to recognize *all*. We propose not to be ashamed to meet any of the brethren in heaven whom God has favored with His truth and the begetting of His spirit.

We desire to fulfil that "New Commandment" which our Lord gave. "One of the *final and most searching tests* of these 'brethren'; and the one under which *probably* the most of those once awakened and armed 'will fall, will be love for the brethren. Seemingly many will fail at this point, and be therefore accounted unworthy of an abundant entrance to the Kingdom on this score." (Manna, March 16th.) Again: "Let us be on the alert to give to all who are hungering and thirsting the blessed food which has so greatly refreshed and strengthened us. We have the very thing which all of the household of faith need; without it they cannot maintain their standing, they cannot press on, they shall surely become discouraged." (Manna, Oct. 19th.)

A *fourth* good reason why we are gathered here is because we love our fellow-men, all mankind. Do we realize that we were called for the *very purpose* of sharing in the great future work of blessing "all the families of the earth"? If we have not a burning desire *now* for their blessing, then we are not worthy of that future work with Jesus. Is there any Scripture to indicate that God ever would be pleased to have us place our light "under a bushel," or "under" our comfortable creed-bed?

Let us read the Manna comment for April 30th. "The very object of our being called into the light is that we may *let it shine*. If we do not let it shine we are unworthy of it and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of Him who hath called me out of darkness? Am I going forth with those tidings to my neighbors near and far? Can I truly affirm that I am:

All for Jesus, all for Jesus—
All my being's ransomed powers;
All my thoughts, and words, and doings,
All my days and all my hours?

The *fifth* important reason for this convention is for the *blessing that will result to us*. If we are faithful in trying to fulfil the four purposes heretofore outlined we shall find

that our own sanctification is outworked thereby. In 1 Thessalonians 4:3 we read: "This is the will of God, even your sanctification." And again: "Let us *bestow thought* upon one another, *to incite to love and to good work*," and "*For-sake not* the assembling of yourselves together" for these important ends.

Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light." (Manna, May 16th.)

"Let us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of His plan which has been unsealed for us by our blessed Lord Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein, and to read the wondrous things of His law, by faithful obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to have some part in the blessed ministry of reflecting the light of divine truth." (Manna, Dec. 21st.)

Finally: "Ye are a chosen race (no longer members of the human race, but of the New Creation, New Creatures in Christ Jesus), a royal priesthood (not of the Aaronic order, but members of the priesthood of the glorified Jesus); a holy nation, a people for a purpose, (yes, what a *glorious* purpose), that you may declare the perfections of Him who called you from darkness into His wonderful light."—1 Pet. 2:9, *Diaglott*.

The Brooklyn Convention

The annual Brooklyn, N. Y., Labor Day convention is now a thing of the past, and something to be remembered. For two and a half days the friends who assembled reveled in the joys of Christian fellowship, feasting on the viands of truth that the Lord richly spread for them, and finding their spirits revived and cheered by the things they heard and in which they rejoicingly took part.

The opening of the convention was under most delightful weather conditions. The chairman for the day was Brother H. E. Anderson. The first meeting was one of praise and testimony, conducted by Brother Boulter. This was followed by a discourse by Brother I. I. Margeson, of Westwood, Mass. The speaker expressed some interesting thoughts on 'Walking in the Light' and 'Following the Master.' He said: "He who said, 'I am the light of the world,' turned to His followers and said, 'Ye are the light of the world.' Light reflects its source. We should see to it that our light is not hidden under a bushel, but let it shine forth clearly. That is why we have the truth—that it may shine forth and be a blessing to others."

Brother D. Dinwoodie of Bloomfield, N. J., spoke next. He said, "We reach the consummation of our Christian course not merely by self-effort, which can never rise above its source, but through the environment of faith and by laying hold upon the power of God. We should come into an environment of faith and love that will mould our characters and build us up in godliness, and we should maintain our position there at all cost."

Saturday evening Brother Wilson, of Pittsburgh, gave an address on, "Let him that thinketh he standeth take heed lest he fall." Some of the telling points he brought out were, "In mountain climbing look out lest you stoop on a false rock. For us to *stand* means four things: (1) Standing in the faith, (2) Standing in liberty, (3) Standing in the Lord, (4) Standing in one spirit. We get our persecution, not for our kindness, meekness, etc., but because we stand for the truth. We should take heed to the doctrine, and also should fellowship with the brethren, if we wish to stand to the end."

Sunday morning's session began with a bright testimony meeting conducted by Brother Friese, of Springfield, Mass. The chairman for the day was Brother F. H. Mundell, who also gave a discourse on 'The duties and privileges of the Christian.' He said, "We should find ourselves in the enjoyment of full liberty in Christ. Have we not been deliv-

ered from sin and death? The Bible speaks of those who 'through fear of death are all their lifetime subject to bondage.' But faith mounts above fear, and 'perfect love casteth out fear.' As Moses took upon himself reproach to be on God's side, so can we do the same, and can find liberty and joy in so doing, having assurance always that God is with us."

The public talk was given by Brother A. M. Saphore. In glowing terms he pictured the blessings to come to the world after the approaching cataclysm of trouble shall have destroyed the systems of man. He said, "The great anti-typical trumpet of Jubilee is now sounding. The heavens (ecclesiastical powers) are rolling together as a scroll. The mountains (kingdoms of earth) are shaking. The world is experiencing the birth of a new era, and her spasms of trouble accompany the beginning of great changes that will take place. We should not be calamity howlers, but should commend whatever good is being done—at the same time recognizing the fact that humanity's salvation depends entirely on the incoming Kingdom."

Following the public talk a Bible study was conducted by Brother J. W. Reimer, of Brooklyn. This feature was novel and interesting. The leader said that the friends should always be prepared to put something into the studies. They should have questions and suggestions ready beforehand. Then they should aim to get the main thoughts out of the study. All this would tend to make the meetings profitable.

Monday's chairman was Brother M. C. Mitchell. A praise and testimony meeting conducted by Brother J. G. Kuhn was followed by a symposium on Justice, Wisdom, Love and Power by four brethren, respectively, Brothers P. Koffiman, W. Robertson, R. Sachtleber and R. E. Mitchell, all of whom were followed with close attention by the friends.

In the afternoon Brother J. H. Hoeveler gave a very interesting discourse on 'The Beast of Revelation,' picturing the rise of the power with seven heads and ten horns and expressing the thought that a very special test may yet be applied to the Lord's people, when they will have to see to it that the "mark of the beast" is rejected, and that the seal of the living God is retained. "To be forewarned," said the speaker, "is to be forearmed."

The last talk was given by Brother Oscar Magnuson, of Brooklyn, N. Y., who summed up matters in a very happy and conclusive manner. He used the text, "Let us hear the conclusion of the whole matter. Fear God and keep His commandments, for this is the whole duty of man." He referred to the text, "Moab has not been emptied from vessel to vessel." (Jer. 48:11.) He then commented: "This would mean that she had not been refined. God's people have been emptied from one system to another, and thus the refining process has taken place with them. God is dealing with wheat and tares in this harvest time. May we all be of the golden, ripened wheat, and may God bless and keep us all faithful to the very end."

A love feast then brought to a close one of the most enjoyable conventions ever held in Brooklyn.

Saginaw, Mich., Convention

Friends of Cincinnati, Texas and Canada joined those of Michigan in this blessed convention, as about sixty persons came together in a most joyful convocation. Luncheons were served in the hall, which arrangement gave to all the fullest opportunity of fellowship.

Some of the thoughts expressed were as follows: Brother Zink, in his first talk, said: "We are companions of Christ, fellows with Him in sacrifice, in being ridiculed and scorned, in being the light of the world, and finally in reigning with Him." In his second address he emphasized that every member of the "bride" class must be an overcomer; and that *seven times* the Lord uses the expression, "He that overcometh." The Lord's cause calls for strength and endurance. It means a real battle with the flesh, to bring it into alignment with the great principles of righteousness. Every Christian has a mammoth task in hand, but with assurance of a great reward for the victors.

Brother Thomson spoke three times. Some of his leading thoughts were: "We may always avail ourselves of the divine wings of protection. Whether we live far into the great time of trouble or not does not matter, if we have the sheltering wings of the Most High about us; for 'in the time of trouble He shall hide thee in His tabernacle.' The Lord said, 'There shall be a time of trouble such as was not since there was a nation, and at that time thy people shall be delivered.' That seems to suggest that the Lord's people will not be here during the real time of trouble, though they may see a little of it."

"God showed that His plan was beautifully foreknown. He apparently pictured it in the river that flowed out of Eden. It was one river while it was in the garden, but thereafter divided into 'four heads,' perhaps picturing respectively the Little Flock, the Great Company, the Second Death Class and the world of mankind. Adam listened to some one else instead of to God, and hence brought all the trouble upon the world. The only safe thing for us always is to listen to God."

Brother Robert Jolly of Chicago, speaking on the Lord's Prayer, said: "We are in danger of making worship too formal a thing. Jesus said, 'Say, Our Father, which art in heaven.' This makes us feel very close to God. It causes us to feel something of the joy of sonship. The Lord's Prayer itself is very searching. If we forgive others, the Lord will forgive us. He whose heart is pure is prone to forgive others, and therefore will enjoy the blessing of God's forgiveness. Close communion with our Father is a privilege we should not neglect, for we need the strength that can be thus derived."

Brother Jolly's second talk was on the 23rd Psalm. He said: "I like the Good Physician's prescription: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' That prescription will cure all our spiritual ailments. A sister was telling another one that a certain prescription of her doctor's hadn't turned out well. 'Then,' said the other, confidently, 'that means that you didn't follow it closely; for if you had, it certainly would have turned out all right.' That is the way we should feel about following the Lord's directions."

Brother Poe being absent, Brother Longfield of London, Canada, took his place. He said: "As the farmer turns the soil over and over to make it serve his purpose, so the Lord does with His people. Sometimes we get rough handling, but the outcome of the matter is clearly defined. Then the farmer makes good straight furrows, by plowing straight to the mark he has set at the other end of the field. So, if we keep our eyes fixed on Jesus we will find our furrows straight. Next, the farmer uses the drag harrow, then he adds fertilizer, and lastly the heavy roll smoothes the ground in readiness for good production. So the Lord plows and harrows us. He left evil here to develop the church, to aid in seed-growing and production. He has given us all necessary means for bringing forth 'much fruit.'"

Brother Foss of Chicago spoke on "Hope." He explained that we are to "rejoice in hope." Our hope is described as "an anchor to the soul." Back of our hope is our faith. Truly no one else has the glorious hope that the child of God has today. It is a light that will cheer our pathway unto the end. It is hope that saves us, because as we look forward to the glorious things of the future we can the better endure hardships. Of Jesus it is said, "Who for the joy that was set before Him, endured the cross, despising the shame." Weymouth's translation of Romans 12:12 says, "Be thoroughly warm-hearted, the Lord's own servants, full of joyful hope, patient under persecution, earnest and persistent in prayer."

Some good points of Brother Foss' second talk, based on Nehemiah's prophecy, were: "Each one of Nehemiah's company built on the part of the wall near him. It is a wise thing to let every one have an opportunity of service. We cannot all serve alike, and even the least one supplies something for the body. We need to realize that. We should hold the idea that every one in the body is necessary to us. By collaboration the wall of Jerusalem was built in about 57 days. We should not dilly-dally, but realize the serious-

ness and importance of the service to which we are called."

Brother A. A. Lutz of Jackson, Mich., said: "Dear friends, tonight we are surrounded by loved ones, hearts that beat as one, those who love the Lord as we do. But when we go back home, to the shop, the store, the office, things will be different. Then we will appreciate the fellowship of Him who walks beside us, who says, 'I will never leave thee nor forsake thee.' The world is cold-hearted toward us. Some of us have poor health to contend with, others have poor finances, etc. How we need God in our lives, right with us all the time! And what comfort we can get from His Word, from the glorious truth that has stood by us from the time we received it! Satan will use every possible means to draw us away from our purpose, but God is strong and will bring us out 'more than conquerors' if we but trust in Him."

Testimonies were given that were interesting, and stimulating. The convention closed with a love feast, at which the friends sang hymns and wished each other God-speed.

Seattle, Wash., Convention

Our Seattle convention of three days held over Saturday, Sunday and Monday, September 1-3, is now history; but its blessings and benefits will live in the hearts of many who attended for perhaps years to come, especially as these have been treasured in memory and are recounted from time to time, thus bringing added refreshment, blessing and stimulation and thus be of more lasting effect. Let us pray that this may be so, not only of this convention but of all others, that they may more profitably serve their purpose.

The average number present was around one hundred, with more being present on Sunday. New faces mingled with the old. At least one sister revealed in her testimony that this was her first convention. It was also brought out in a testimony that certain brethren met here who had not seen each other for many years; which brought joy to their hearts as well as to the hearts of those who witnessed these re-unions.

The discourses were largely filled with exhortations to faithfulness to the truth which we have received and been assured of; having on the whole armor of God that we may be able to stand in this evil day. One outstanding point was stressed by our Brother W. N. Woodworth, that the glorious knowledge of God which we have received must be more than theoretical, it must be a *living* reality. In brief, Brother August Swanson in his address of welcome mentioned five important reasons for holding the convention, and Brother C. W. McCoy followed with a stirring talk on "Blessings Midst the Perils of the Last Days." He also gave us another talk on the theme of the "Seal of the Spirit, the earnest of our inheritance." Brother John Hoskins addressed us on the subjects of "Faith," and "Our Privilege of Communion with God." Brother George Jeuck refreshed our minds anew on "The Revelation of God's Character."

Brother W. N. Woodworth stirred up our pure minds by way of remembrance, in his dealing with the subject of "The Whole Armor of God," also, in another talk, discussing the subject of "Taking More Earnest Heed." Brother A. J. Tirrell spoke very interestingly on "Spiritual Leprosy." Former Pilgrim W. A. Baker also addressed us on "Faith," and later on Revelation, using as a basis for this theme, Revelation 1:3. Brother Wm. McKeown spoke to us on "How To Become Like Christ." The subject of "Our Responsibility in the Hour of Temptation" was discussed in a symposium by Brothers H. J. Brown, J. H. Moore, and T. A. Smith. The seasons of praise and testimony also were of much blessing, manifesting the gratitude of the brethren for the blessings of the convention.

The public meeting, while not extensively advertised, was well attended. Over five hundred tracts supplied by THE DAWN were distributed, and free notices appeared in the papers. Close attention was given by the majority of those present, and sixteen booklets—"God and Reason"—recently published by THE DAWN, were given out to those who left their names. In this connection the words of a beautiful hymn comes forcefully to mind—"I love to tell the story,

for those who know it best seem hungering and thirsting to hear it like the rest." How thankful we are that this is so!

To many it was the "best convention yet," and "it was good to be there"—a foretaste of the Grand Convention of saints beyond the veil.

Chicago Junior Convention

This convention, as the second great event of the JUNIOR BIBLE STUDENTS, opened on Saturday, September 1, to continue for the two following days, with an attendance on the first day of 38 juniors, increasing the following day to approximately 125; with young people from various directions; namely, Canada, New York, Michigan, Wisconsin and Illinois.

The discourses and symposiums delivered throughout the convention, in the order rendered, were as follows:

Faith; Are You Consecrated? Discourse on Psalm 25:4; Truth and its Meaning; The World Today; Right and wrong as Principles; Torch Bearers of the Kingdom; What is a Christian? Following in the Footsteps of Jesus; Light and Its Meaning; How the World has Accepted Christianity and the Outcome; Wherewithal Shall a Young Man Cleanse His Sins?

All of these discourses and symposiums were very interesting, helpful and bountiful in blessings. Another interesting feature was the testimony meeting, conducted by Brother Schiller; also the love feast conducted by the chairman of the convention.

New Ones Accepting the Truth

We regret that space will not permit of a detailed report of Brother Norman Woodworth's recent ten-thousand mile trip to the Pacific Coast and back. There is one important fact that he brings back to us which we feel we must mention. He tells us that on his trip he met at least fifty brethren who have accepted the truth and who have made a full consecration to the Lord within the last two years. This fact should be an encouragement to those who may feel that the Lord is not abundantly blessing their efforts in making known the glad tidings.

The truth has never been popular, and much effort has always been necessary to find even a single grain of wheat; so we believe that the foregoing fact indicates very clearly that the Lord *is* blessing the present efforts of His free people to comfort others. The plan to send complimentary copies of "God and Reason" to active church workers should be very effective in reaching sincere ones in the denominations. This plan is announced on page 32 of this issue of THE DAWN. In harmony with this is an interesting incident that has been brought to our attention by means of a letter from one of our readers, reading as follows:

Dear Brethren: I want you to know of my deep appreciation of your labor of love in publishing THE DAWN. One cannot read the many good articles therein without saying Amen. Its topics are arranged to suit every mind; and, as Paul said, it is "not ashamed of the gospel of Christ." Neither am I ashamed to give your magazine to anyone.

Your "News and Views" department has mentioned that some of the clergy are beginning to recognize some of the "old, old story" of God's plan. I am sending you a brief report of a recent lecture to ministers and members of a local union of churches, given by a clergyman here. The

(Continued on page 33)

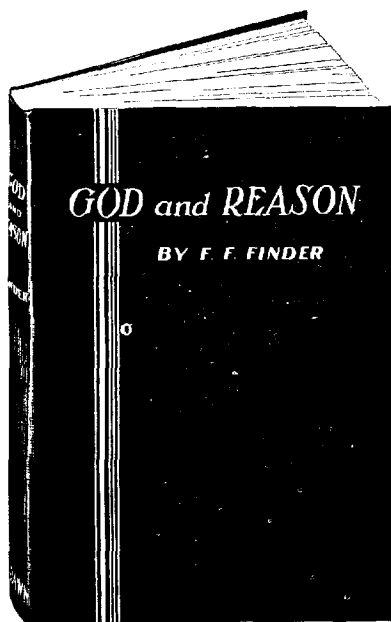
Sending the Light into every Church in America!

An Opportunity for which the Saints have long Waited

Encouraged by recent responses to the truth message on the part of church people who hitherto had spurned it, certain of our brethren have inaugurated a plan which, by the Lord's help and the joyful cooperation of all His people, may be the means of sending the glad news of the coming Kingdom into every church in America and perhaps in other countries.

Every reader of THE DAWN—and all others of the friends as well—are now invited to share in this united effort to bring the light to those who still sit in darkness relative to God's great plan of salvation. Many are now desiring light with which to pierce the encircling gloom of this time of trouble. It is our privilege now to point them to the true source, and help them unlock the same treasure house of light and truth which has long gladdened our own hearts.

HERE IS THE WAY YOU CAN HELP.—Obtain the name and address of every Sunday School Superintendent and Bible Class leader in your neighborhood—or other active church workers, but not more than five in any one congregation—and also those in outlying districts where perhaps no Bible Student lives. Specify opposite each name what denomination he or she represents. Compare your list with those prepared by other brethren in your vicinity, to avoid duplication. Now send the list to THE DAWN. We then will mail to each name on your list, if possible, a complimentary copy of "God and Reason," with the following letter enclosed:



"In the morning sow thy seed, in the evening withhold not thine hands for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."—Eccl. 11:6.

OPPORTUNITIES AHEAD

A FINAL MESSAGE

"Increasingly as the days go by, the minds of thinking people will be opening to a realization of the Truth. As never before they will need the Lord's saints to point them in the right direction.

"To those who have the knowledge of God's plan the present and the near future offer the most wonderful opportunities of which we could conceive. The greater our zeal, the greater the results for others, and the greater the blessing to ourselves.

"It will be a little later on in this time of trouble that they (church members) will begin to wake up."—

—PASTOR RUSSELL
Watch Tower, Jan. 1, 1916

Dear Friend: Greetings in the name of Truth! This complimentary copy of "God and Reason" is being sent to you at the request of friends, who believe you will find it of genuine interest and profit in your religious work.

In this day of stress, when God, the Bible, and religion in general are being weighed in the balances, everyone needs all the spiritual help available in order to maintain his faith in and enthusiasm for that which true Christians have long believed to be divine and unshakable truth.

We are convinced that you will find in "God and Reason" a real helping hand in your study and teaching of the Bible; and something that will encourage you in your Christian life. For this reason we invite your very careful consideration of its contents. Read it with an open yet critical mind; and when you have digested its message we hope that you will write to us, freely expressing your reactions to the things which it brought to your attention.

If "God and Reason" proves to be a spiritual stimulus to you—as we believe it will—may we suggest that you then call it to the attention of fellow-workers in your church. They too need the help which "God and Reason" can give to everyone who reads it with an unprejudiced and thinking mind. Additional copies are available in the event you need them.

...This is a day when all serious minded people are searching for a clearer understanding concerning the destiny of men and nations, therefore we are confident that after reading "God and Reason" you will feel that its message has providentially come into your hands. Sincerely, THE PUBLISHERS

A fund, similar to the Free Tract Fund, is being provided to cover the expense of this effort. The cost price of 10 cents a book, plus 3 cents for postage, will be charged against this fund for every free copy of "God and Reason" thus sent out. Quarterly reports will be published. Pray the Lord that He may—if it be His will—open the minds and hearts of some to receive the glorious, simple truths of His great plan. And rejoice if the opportunity comes to serve them with a fuller explanation through "The Divine Plan of the Ages."

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

Sunday School Lessons*(Continued from page 21)*

perfect work." "Rest in the Lord and wait patiently for Him." God takes time to carry out His purposes and plans. The old saying is, "Rome was not built in a day." It has taken over nineteen centuries to complete the church of Christ, and it will take a thousand years to lift the world fully over from death to life and final happiness.

We need patience to "wait on the Lord," patience with the poor, weak, sorrowing world, and patience with fellow Christians. Yet with wickedness, or with the "unfruitful works of darkness," we must not have fellowship or patience, in the sense of conniving with such things: such would be a perversion of this grace.

Godliness, brotherly kindness, and love, also come in to ripen or fill out the Christian's character. His reverence for God causes him

to joyfully obey God. Doing such things, he shall "never fall."

QUESTIONS:

What is faith? Why does the apostle mention it as a kind of framework to which other things are to be added?

What part does virtue or fortitude play in the Christian's progress?

Why is knowledge important? and what kind of knowledge is meant?

Define temperance. Where does it play its part? Quote Scriptures bearing on this quality

How is patience cultivated? Can it be developed only through tribulation?

The Fiery Furnace*(Continued from page 23)*

"Then King Nebuchadnezzar spoke and said: 'Blessed be the God of Shadrach, Meshach and Abed-nego, who hath sent His angel and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God. Therefore I make a decree that every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach and Abed-nego, shall be cut in pieces and their houses shall be made a dunghill: because there is no other god that can deliver after this sort.'

"So you see what great triumph these men won through their faithfulness and loyalty to God. They must have had the respect of all right-thinking per-

sons, and the king gave them high promotion in the province of Babylon.

"There is a great image in the world today. It is an image of gold, and is represented in what men call money. Millions of people worship this image. It causes robbery, murder and other crimes throughout the world. But the Christian is not to give to Money the homage of his heart. Neither is he to worship any great system that man has made. His first allegiance is to God. When he puts God first and seeks to serve and honor Him in all things, he will have guardian angels round about him to take care of his best interests; and even though he may be permitted to suffer at times, he will surely come out all right in the end."

"Well, I feel like saying, Three cheers for Shadrach, Meshach and Abed-nego," exclaimed Peter. "Did I pronounce those names right, Uncle Eb?"

"Yes, quite right," replied Uncle Eb. "And I believe we could all join with you in those cheers."

Talking Things Over*(Continued from page 31)*

gist of his talk was that "the Russellites are right." I wish I could give his sermon in full. About a month ago I met this clergyman, and he asked if we objected to the use of the word "Russellites." He said that in his lecture he wanted his hearers to know positively to whom he referred, and that the term 'Bible Students' might be misunderstood. I told him I had no objection.

In his lecture aforementioned he described the teachings of the various "isms," and then said that Russellism is correct in insisting that the Bible teaches one Lord, one faith and one church, and that it is 'carnality' to have so many divisions. He declared that the Russellites are to be admired for their preaching of the truth, while the churches are concerned with building edifices, or with oyster suppers, raffles and sewing parties. He said, "The Russellites are never seen selling tickets, giving suppers, or holding card parties. No, they are like the apostles of old, preaching Jesus Christ and Him crucified." He said he knew that about 150 of his congregation would not be pleased with his remarks, but that he was there to preach the truth.

I thought this item might interest many of our brethren, to know that their efforts in serving the truth is not in vain. Let us continue to send out the light, and not become weary in well doing, for there is "great recompense of reward."

I see on the back cover of THE DAWN, a new book highly recommended by The Dawn Publishers, called "God

and Reason." Please find money order to cover cost of five copies.

I am looking forward to the October annual convention in Pittsburgh, Pa., where I hope to see some of you brethren face to face and tell you of God's unfailing grace to me. Having known so many of you for years, I feel as though the "windows of heaven are opened" when we get together at these wonderful conventions.

A Request from Brother W. J. Davis, Mass.

Dear Brethren in Christ: Would it be too much to ask you for a little space in your valuable Magazine, to express my thanks to the Associated Bible Students assembled at Brooklyn, September 1-3, for the greetings that were sent to me from the many friends who attended?

I was more favored than Mohammed. He had to go to the mountain, because the mountain would not come to him. I was unable to go to the Mountain of Blessing at Brooklyn, but the mountain came to me. So this letter will express my thanks to all for their loving remembrance of me.

"How little it costs, if we give it a thought,

To make some heart happy each day,

Some kind word or a pleasant smile.

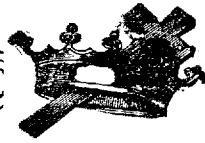
As we go on our daily way,

Perchance a look will suffice to cheer

The cloud from a neighbor's face,

And the press of a hand in sympathy

A sorrowful tear efface."



“Thy word is a lamp
unto my feet, and a
light unto my path.”

Ps. 119: 105