

The DAWN

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One Dollar a Year

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FRANK AND ERNEST BROADCAST SCHEDULE 8

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We Thank Thee

*We thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night;
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.*

*We thank thee, O Father, for all that is dear—
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain
Thy mercy permitted a sorrow or pain.*

*We thank thee, O Father, for song and for feast—
The harvest that glowed and the warmth that increased;
For never a blessing encompassed thy child
But thou, in thy mercy, looked downward and smiled.*

*We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.*

*We thank thee, O Father, for days yet to be—
For hopes that our future will call us to thee;
That all our eternity form, through thy love,
One Thanksgiving day in the kingdom above.*





Human Destiny

WHERE do we go from here? This question has been asked thousands of times, concerning the many and varied situations in which individuals and groups have found themselves. We are asking it in relation to the human race itself. And well we might, for the wisest men of earth are frank to admit that they do not know. Suddenly there has come upon all mankind a feeling of utter helplessness, something like one senses at a funeral, when he would be so glad to speak some reassuring word to the bereaved, but can't. Through the long and weary years of the second global war the people were hoping—and trying to believe—that the war would bring, among other good things, freedom from fear. Yet it came to an end leaving the darkest pall of fear hovering over the human race that it has ever been the unhappy lot of man to experience.

Why? You have guessed it, or else you already knew it! The atomic bomb. It brought peace—at least some claim that it did. But

it is a fitful, uneasy—we might almost say—a dreadful peace. All that we learn about the destructiveness of those two bombs which were dropped on the Japanese, and all that is revealed concerning the use of atomic energy in future wars, indicates that the human race might yet succeed in destroying itself by the selfish misuse of its own ingenuity. We are told that already the type of atomic bomb which blasted the world into peace is obsolete, and that they would seem like mere firecrackers in comparison with the newer types.

No wonder the world is filled with fear! No wonder that thousands today are wondering if man really has any other destiny than ultimate extinction. History gives no hope, for with every advancement made in education and science, men have become more, rather than less, brutal toward one another. Just as the first crude tools invented by the human mind were employed as weapons of destruction, so the greatest of all scientific achievements—the releasing of a-

HUMAN DESTINY

tomic energy—has likewise been misused for human slaughter.

Certainly man has precipitated a serious crisis. What will be the outcome? Will that which he now fears come upon him? They say that it is a long road which has no turn. Will the long downhill road of human selfishness make a turn, and if so, will it be soon enough to avoid that great catastrophe which now is so rapidly approaching? Look where we will in the archives of human wisdom, we find no answer, no assurance whatsoever that the worst things the people fear will not come. Following the first World War, the terrible destruction to be wrought by the airplane was freely predicted. Those predictions became tragic realities. Will the predictions concerning the destruction to be wrought by atomic energy also come true? Sobering thoughts indeed are these!

Is it not, then, an appropriate time to examine a source of information which is too often ignored—the Bible? The Bible has been well named the torch of civilization. Now that civilization is threatened with destruction, is it not well to examine its torch to see if it will throw some light on why things appear so hopeless, and if we are justified in expecting something better than the destruction which our scientists are offering us?

There is a very reassuring text in the Bible which might be a good one to start with. It reads: "Thus saith the Lord who created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

This is a statement by the Creator himself, the One who designed the atom, and who all along has known how to use and control its power. He tells us that the earth was not created in vain, but was formed to be inhabited. The Psalmist declared that the Creator has given the earth "to the children of men." (Psalm 115:16) Apparently, then, God does not propose to permit his human creation to destroy itself entirely. If the earth was not created in vain, and it has been given to man, we must assume that it is also true of man that he was not created in vain. Yes, there is a divine overruling which is shaping the destiny of the human race, although until now man himself has been largely an unwitting tool in helping to shape that destiny.

The Bible is the textbook of Christianity. If it is not true and dependable, then Christianity is a farce; and if Christianity is a farce, scientists may as well complete arrangements for the atomic bomb to destroy the race, for in such an event there is nowhere else to go from here. But the Bible IS dependable! Just as it was the torch of civilization, it is a torch to light our way out of the dark today—that darkness of fear and uncertainty which the selfishness of man has so precipitously brought down upon us. Man may not be able to protect himself from the horrors of atomic energy, but God, who created the atom, can, and has promised that he will do so.

The Bible Says

The Bible tells us that God created man in his own image, and

provided a beautiful home for him, "eastward in Eden." It reveals that man fell into sin—disobedience to divine law. The penalty for sin was death, the Scriptures show; and to enforce that penalty man was driven out of his garden home and away from the trees of life.

But God continued to love his created human children, even though they had transgressed his law. Loving them, he began to make promises of a time coming when he would recover them from death and restore them to their lost inheritance. The scriptural explanation is that man's restoration from sin and death was to be accomplished by means of a sacrifice which would be made for sin. It turns out in the narrative that Christ, the Founder of Christianity, was the one who gave his own life in sacrifice that the dying race might be recovered from the fall.

A most wonderful arrangement by God then comes to light: Members of the fallen race are chosen, upon the basis of their loyalty to God, to be associated with Christ in the future work of restoration. The set time in the divine plan for the restoration of the human race is shown to be following the second coming of Christ. Christ came the first time to die for the race. His second visit to earth is to restore those for whom he died.

The Scriptures reveal that at the time of Christ's second coming, or shortly thereafter, men and nations would be in a state of distress and chaos. Jesus said that this trouble would be so serious that unless those dreadful days of destruction were cut short no flesh

would be saved. It certainly seems as though present world conditions are fulfilling this prophecy. But the Scriptures show that the trouble will be cut short by divine intervention before atomic energy, or any other kind of destructive force, accomplishes the complete annihilation of the race.

Then will follow a thousand years of reconstruction, the Bible shows, which will be accomplished through the administration of the Kingdom of Christ. It is this Kingdom which all Christians have been praying for in that inspired prayer, "Thy Kingdom come, thy will be done in earth, as it is in heaven." It is God's will that the race which he created to live on the earth shall be restored to life in order that this divinely fixed destiny for man may be realized.

There was peace and joy and health and life in the Garden of Eden before the law of God was violated. Then there was no fear! But immediately after divine law was flouted, that first human pair began to fear. Fear has not left the hearts of men since. It has been intensified through the centuries, until now it is more blighting to human happiness than ever before. But the Bible says that even fear will be removed during the coming time of reconstruction, "They shall sit every man under his vine and under his fig tree," we read, and "none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:4

This is the outline of God's plan for the human race, as we find it in the Bible. It reveals a glorious ending. It matters little what ex-

HUMAN DESTINY

periences of suffering have been endured by each generation of mankind if the end result is to be one of eternal peace and joy and health and life. It matters not how many have been killed in war, or have died in bed, if they are all to be restored to life by divine power. This present fitful life of fear and trial will soon be forgotten when the reconversion from selfishness to love, from fear to assurance, and from death to

life, has been accomplished.

This is the ultimate destiny of man which God has planned and promised. And we can really have faith in it, because the One who created the atom and designed its energy will certainly be able to raise the dead to life, and fulfil all of his other wonderful promises.



NOTE: This article available in tract form, free, for general distribution.

"Glorious Liberty"

THE whole world shall be delivered from the bondage of corruption into the glorious liberty of the children of God and the freedom of man then redeemed will not be any more constrained than it was before man first sinned. The victory having been fairly won under mighty trials by the blood and tears of the second Adam, the tempter restrained—a training and experience will then be upon the redeemed that will stand like a wall between them and danger and the love and appreciation of what has been so dearly purchased will be so intense and high after all these ages of sin and death that they will never consent for anything to let it go.

Holy angels stand fast in their blessedness forever, not because they are less free to sin than those who kept not their first estate, but because having stood the test, the whole momentum of their moral being moves only toward that which is good and true. And such will be the security of man redeemed during the thousand year reign of Christ. Stationed on the high vantage-ground of victory, won through pain and suffering and made strong in the unfailing helps of his God, there will be no more fuel left in him for sin to kindle and no more curse and danger to him forever.

For ages past there was no such thing as sin. God's Word reveals to us the first beginning of sin in the mind of Lucifer, tracing it down to its full fruitage, the wreck it made of him and all that followed in its course, the awful pall it cast over heaven and earth. Again will follow ages where there will be no sin. The memory of the misery, distress, and destruction during the rebellion of Satan will seem like a horrible nightmare of the past and cause every child of God to forever recoil from the death-dealing touch of sin.—Selected



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THE DAWN

East Rutherford

NEW JERSEY

rainbow in the sky, and He told Noah that this rainbow was a sign that never again would He let it rain and rain until all the land was covered with water. Now, isn't that wonderful? We often see a



"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

—GENESIS 9:13

rainbow even now, don't we? Yes, and whenever we see one, no matter how hard it might have been raining, it tells us not to be worried, that it will stop raining before all the land is covered over with water.

God has a very good reason why He doesn't want all the land covered over with water again. You see, God made this earth to be man's home. And as I told you before, some day the whole earth will be just like the Garden of Eden. And then Noah and his family, and all the families who have ever lived on the earth will come back from the grave, and they will live here in this beautiful big garden.

(A page from "God's Promises Come True")

BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

N. F. TIME **STA. KC. P.M.**
St. Johns, N. F. (Thurs.) VOCM 1006 9:00

ATLANTIC TIME **STA. KC. A.M.**
Moncton, N. B. CKCW 1400 10:30

EASTERN TIME **STA. KC. A.M.**

Augusta, Ga.	WGAC 1240 10:15
Baltimore, Md.	WFBR 1300 9:15
Bay City, Mich.	WBCM 1440 10:00
Binghamton, N. Y.	WNBF 1290 10:00
Cincinnati, Ohio	WCPO 1230 10:15
Columbus, Ohio	WHKC 640 8:30
Cornwall, Ont.	CKSF 1230 10:00
High Point, N. C.	WMFR 1230 9:45
Jacksonville, Fla.	WJHP 1320 10:30
Orillia, Ont.	CFOR 1450 10:15
Paterson, N. J.	WPAT 930 10:00
Philadelphia, Pa.	WIP 610 9:30
Pittsburgh, Pa.	WWSW 1490 9:45
Toronto, Ont.	CHUM 1050 9:45

➤ ➤ P.M.

Dayton, Ohio	WHIO 1290 12:30
Detroit-Windsor (Sat.)	CKLW 800 5:15

CENTRAL TIME **STA. KC. A.M.**

Anderson, Ind.	WHBU 1240 11:45
Chicago, Ill.	WAAF 950 11:30
Clinton, Iowa	KROS 1340 9:45
Dallas, Texas	KSKY 660 9:30
Fergus Falls, Minn.	KGDE 1230 9:45
Knoxville, Tenn.	WBIR 1240 9:00
Louisville, Ky.	WGRC 1370 8:45
Medford, Wis. (Wed.)	WIGM 1500 9:45
Minneapolis, Minn.	WTCN 1280 9:15
Muskegon, Mich.	WKBZ 1490 7:15
St. Louis, Mo.	KXOK 630 10:00
San Antonio, Tex.	KMAC 1240 9:30
Toledo, Ohio	WTOL 1230 9:15
Wichita Falls, Tex.	KWFT 620 9:15

➤ ➤ P.M.

Chattanooga, (Sat.)	WDEF 1400 7:00
Grand Rapids, (Thurs.)	WLAV 1340 10:00
Wausau, Wis. (Sat.)	WSAU 1400 2:30
Winnipeg, Man.	CKRC 630 12:15

MOUNTAIN TIME **STA. KC. A.M.**

Edmonton, Alta.	CFRN 1260 10:45
Globe, Ariz. (Sat.)	KWJB 1240 8:30
Grande Prairie, Alta.	CFGP 1340 10:15
Mandan, N. D.	KGCU 1270 9:45
Safford, Ariz. (Sat.)	KGLU 1450 7:30
Wallace, Idaho	KWAL 1450 10:15
Yuma, Ariz. (Sat.)	KYUM 1240 9:15

➤ ➤ P.M.

Colorado Springs, Colo.	KVOR 1300 11:15
Kalispell, Mont.	KGEZ 1460 4:45
Nampa, Idaho (Wed.)	KFXD 1230 9:15
Prescott, Ariz. (Fri.)	KYCA 1490 3:15
Tucson, Ariz.	KVOA 1290 11:00

PACIFIC TIME **STA. KC. A.M.**

Berkeley, Calif.	KRE 1400 9:05
Chilliwack, B. C.	CHWK 1340 11:15
Kelowna, B. C.	CKOV 630 8:45
Long Beach, Calif.	KGER 1390 8:45
Los Angeles, Calif.	KMTR 570 11:45
Riverside, Calif.	KPRO 1440 12 M
San Diego, Calif.	KFLB 1450 9:45
Seattle, Wash.	KJR 1000 8:45
Stockton, Calif.	KGDM 1140 9:30
The Dalles, Ore.	KODL 1230 9:15
Vancouver, Wash.	KVAN 910 9:15
Victoria, B. C.	CJVI 900 10:00
Wenatchee, Wash.	KPQ 560 8:45

➤ ➤ P.M.

Albany, Ore.	KWIL 1240 6:00
Seattle, Wash. (Thurs.)	KJR 1000 11:30

MERIDIAN TIME **STA. KC. A.M.**

Juneau, Alaska	KINY 1460 9:45
Ketchikan, Alaska	KTKN 930 9:45

POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Detroit, Mich.	WJBK 7:00 p.m.
Mpls.-St. Paul, Minn.	WMIN 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Racine, Wis.	WRIN 2:30 p.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

The Bible Answers



The River of Life

"Frank, today nearly all questions will be related to some wonderful things which are recorded in the very last chapter of the Bible—that is, the 22nd chapter of Revelation."

"That's the chapter which tells about the river of life, isn't it?"

"That's right. And first of all I would like to find out if this river is in any way related to the river mentioned in the Book of Genesis, and which is there said to have watered the Garden of Eden."

"Well, of course, it is not the same river, but it is interesting to note the similarity of language used in the opening chapters of

the Bible, to that found in the closing chapters. In both instances there is a river and there are trees of life. In Genesis, the river waters the garden in which the trees of life grow, and in Revelation there are trees of life beside the river, and watered by it. The contrast in the two accounts is, however, the point of greatest interest to us. In Genesis, the human race, as represented in Adam and Eve, is driven out of the Garden, and away from the trees of life because of disobedience. In Revelation, the invitation is extended to all mankind to return, and to partake of the water of life. And it is explained that the leaves of

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

Canberra	2CA 286 Metres 10:00 a.m.
Geelong	3GL 222 Metres 10:00 a.m.
Swan Hill	3SH 226 Metres 10:00 a.m.
Bendigo	3BO 309 Metres 10:00 a.m.

South Australian Time

Adelaide	5AD 229 Metres 9:30 a.m.
Port Pirie	5PI 228 Metres 9:30 a.m.

Western Australian Time

Perth	6PM 265 Metres 5:15 p.m.
Northam	6AM 306 Metres 5:15 p.m.

Broadcast Topics

NOVEMBER

No More Death

Hope for the Unsaved Dead

The Binding of Satan

Sons of God

the trees of life by the side of the river are for the healing of the nations. But it is important to remember that while the river which watered the Garden of Eden was a literal stream of water, the river of Revelation, chapter 22, is symbolic, not an actual river."

"Of what is it a symbol? Is it intended to portray the idea that those who go to heaven will have everlasting life?"

"Oh, no! The hope of life portrayed in this beautiful symbolic prophecy is not a heavenly, or spiritual hope. It is earthly life that is provided by the river of life and the trees of life. That is to say, the hope held out in the Scriptures to mankind in general is that of life upon the earth, the same kind of life that was forfeited by our first parents because of their sin. It is the same life of which they were deprived when they were driven out of the garden and into the unfinished earth to die."

"Well, it certainly is a wonderful outlook for the world when we take into consideration all that it means. I notice that according to the account, the 'river of life' flows from underneath the throne of God and of the Lamb. I realize, of course, that this is a pictorial statement; that it does not refer to either a literal throne or a literal river. Notice the description of the throne. It is said to be the throne of God and of the Lamb. Frank, what does that mean?"

"Well, as you said, it is not an actual throne, nor an actual river. A throne is used in the Scriptures to portray the idea of governmental

authority. This is said to be God's throne, so the idea conveyed is that of divine authority. The fact that the river of life flows out from this throne suggests that only by conformity to divine law will life be available to anyone."

"I grasp that thought, all right, but the passage states not only that this is the throne of God, but is also the throne of the Lamb. What further significance is attached to the thought that it is also the throne of the Lamb?"

"The Lamb is used throughout the Book of Revelation as a symbol of Jesus in his role of world Redeemer."

"What thought is that intended to convey? We all know, of course, that Jesus is not a literal lamb, hence the application of the term to him must be intended to teach us a lesson of some kind."

"That's right—it is. And a very important lesson, too. The symbolism of the lamb is introduced very early in the Scriptures, and it is always associated with sacrifice. The 5th chapter of Revelation portrays Jesus as a slain lamb, that is, a lamb which had been offered in sacrifice. The Apostle Paul refers to Jesus as being illustrated by the passover lamb slain by the Israelites at the time they left Egypt. The 53rd chapter of Isaiah's prophecy depicts Jesus as a lamb 'led to the slaughter.' John the Baptist, the last of the prophets, speaks of Jesus as the 'Lamb of God which taketh away the sin of the world.' (John 1:29) It is because Jesus' life was sacrificed on behalf of the fallen

THE RIVER OF LIFE

race, that he is in a position to take away the sin of the world. It is because he will take away the sin of the world that the world will have an opportunity to live."

"In what sense is that thought associated with the throne symbolism, which, as you say, is that of divine authority?"

"To comprehend the full beauty of this picture it is necessary to keep in mind that the river of life emanates from the throne of God and of the Lamb. You see, there are five main objects in this picture—the throne, God, the Lamb, the river, and trees. It is only as we blend all of these into one pattern that we see the beauty of the illustration."

"Frank, would it be correct to say that the purpose of the picture is to show us how the world of mankind is to obtain everlasting life?"

"That's correct. And how is that accomplished?"

"Well, if the throne itself represents divine authority it would mean, it seems to me, that no one will obtain everlasting life except by obedience to the divine law. Is that a reasonable viewpoint?"

"Very reasonable. Jesus taught us to pray, 'Thy Kingdom come. Thy will be done in earth, as it is in heaven.' (Matt. 6:10) God's throne is a symbol of his sovereign will, and no one will ever live forever who is not obedient to that will."

"But Frank, it is also the throne of the Lamb. What does that mean?"

"It means that obedience to divine law is not all that is necessary in order for members of the fallen race to obtain everlasting life. Because the race is fallen and imperfect, there is none capable of obeying the law of God perfectly. 'All have sinned, and come short of the glory of God,' the Scriptures tell us. (Rom. 3:23) All will need to obey as fully as they can, but in addition to that, they must recognize their need of the shed blood of Jesus. God's Lamb that was slain for the sins of the whole world."

"Is it the thought, then, that there could be no river of life apart from obedience to God, and the acceptance of the Redeemer?"

"That's the correct thought, Ernest, as I understand the matter."

"Well, it certainly is a very meaningful picture. But now I would like to ask about another detail which shows up in the picture. The account indicates that an invitation is extended for all to come and partake of the water of life from the river."

"That's right. The river will be of no benefit to those who do not drink of its life-giving water."

"But notice, Frank—it says that the 'Spirit and the bride say, Come. . . . And take the water of life freely.' (Rev. 22:17) That seems like strange language. What is meant by the 'bride' who says 'Come'?"

"In the 19th chapter of Revelation, verse 7, the Lamb of God is portrayed as participating in a

marriage ceremony. It says that the 'marriage of the Lamb is come,' and also that 'his wife hath made herself ready.'"

"Frank, who is the Lamb's wife?"

"Other Scriptures show that the Lamb's wife is the true church of Christ, gathered out from the world during this Gospel dispensation. During the time of her preparation, she is described as an espoused virgin, and she is not referred to as the bride of the Lamb until after the marriage, which takes place at the end of the age. This language is, of course, all pictorial. It portrays the privileges and the glory of the church when associated with Jesus in the Kingdom work of giving life to the fallen race."

"According to that, then, the invitation to come and partake of the water of life is not now being extended to the world?"

"True, no such invitation can be given until the bride class is complete and united with Jesus in the Kingdom. The invitation that is given to those who repent and accept Jesus at the present time is to follow in his footsteps of sacrifice. They are invited to lay down their lives in sacrifice, to die as Jesus died. This is the only way to life during the present age. It is the way of sacrifice, even unto death. The reward is great, however. It is immortality, and joint-heirship with Jesus in his Kingdom—that glorious Kingdom through which all mankind are to be blessed by having life restored to them here upon the earth."

"It's very evident, all right, that the entire river of life picture belongs to the coming age, and not to the present. I notice, Frank, that trees of life grow on both sides of the river. It says that these trees bear twelve manner of fruit, and that they yield their fruit every month. What is meant by all of that?"

"To me it conveys the idea of a never-failing supply of that which is necessary to sustain life. You doubtless remember that in the Genesis account of the fall of man, and his expulsion from Eden, we are told that angels with flaming swords were stationed outside the garden to prevent the condemned pair from returning and partaking of the trees of life and living forever."

"Yes, I do recall that."

"Well, the Revelation picture of the river of life and the invitation to partake of its refreshing water and the fruit of the trees which border the stream, is God's way of telling us of a time coming when the flaming swords, as it were, will be removed, permitting Adam and his entire race to return to God's favor and to his provision of life everlasting."

"Of course, you don't mean that the people will return to the actual Garden of Eden?"

"No, that's not the thought, although the exact location of the original Garden of Eden will doubtless then be known, and perhaps Adam and Eve will have the great pleasure of re-planting its trees and re-landscaping its beauty—who knows? The important

THE RIVER OF LIFE

thing is that all mankind will be given an opportunity to live forever. That is to be literal—a reality indeed. The symbolism of the river of life with its trees, and leaves, and fruit is intended to impress upon us the reality of coming Kingdom blessings.”

“In other words, the hope of life for a dying race is real, but

the language used to describe it is pictorial. Is that the thought?”

“That’s right.”

“Well, all I can say is what I have said many times before, that the Bible is wonderful! The poet has truly said:

‘Search we may for many years,
Still some new, rich gem appears.’”

MARAH AND ELIM

*Today 'tis Elim, with its palms and wells
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.*

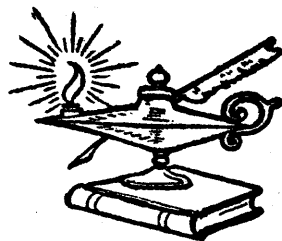
*The same desert holds them both; the same
Soft breezes wander o'er the lonely ground,
The same low stretch of valley shelters both,
And the same mountains compass them around.*

*So it is with us here on earth; and so
I do remember it has been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.*

*Sometimes God turns our bitter into sweet;
Sometimes he gives us pleasant watersprings;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.*

*What matters it? The time will not be long;
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done;
We reach the city of our God at last.*

The Christian Life



"Behold the Man!"

*"Then came Jesus forth, . . . And Pilate saith unto them,
Behold the man!"—JOHN 19:5*

THE victory of Jesus which overcame the world was not the victory of supernal powers over conditions which common man must meet unaided and face with blunted weapons; it was not the victory of God clothed with flesh, the so-called "Incarnate" God. It was the victory of the man Christ Jesus over the things which we as new creatures in him must daily face, for he "was in all points tempted like as we are."—Heb. 4:15

We, who are so prone to fall before temptation, and so prone also to regard the immaculate Christ as one not subject to failure, and therefore immune to defeat, should pause sometimes and contemplate this perfect man, and note wherein he found the strength to conquer. We

often err in our estimate of this man. The image seldom comes to us, of the lowly one; the carpenter of Nazareth; the companion of fishermen and despised tax-gatherers; a workman who for years, no doubt, wore the common garments of his calling; one not having where to lay his head; who more than once hungered; was hunted by his enemies, and who found it necessary to flee from them for "his hour was not yet come."

Too often our minds are subtly influenced by the poetic conception of ritualists and painters, and we think of Jesus as clothed in purple, and attended by obsequious disciples who hung upon his every word. We conceive a man who was never in doubt, never feared, and whose course was so clearly marked

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that there were never any questions in his mind. But does the divine record so depict him?

The Law of Israel lay heavily on the backs of His people, and no less heavily on His own. He said, "I am come to fulfill" the Law, and He explained that it was easier for heaven and earth to pass away than for one jot or tittle of the Law to fail. (Matt. 5:17, 18) Did He face the prospect of fulfilling such a Law without a qualm? Can we say that never a doubt entered His mind when He proclaimed as part of His earthly lot, "I came not to send peace, but a sword"?—Matt. 10:34

We do not, perhaps, stop to consider the depression of soul that must have been His at the coldness of the wise men of His generation; the heartlessness and indifference of the great majority with whom He came in contact; the unhealthy interest in His miracles, as though that was the only object of His mission, and not His message. Have we thought of the dullness of perception and the selfishness of His disciples? How often He must have cried out in spirit for some small measure of understanding, some kinship of heart with His noble heart, so great, so finely tuned!

We know He did, for the Word tells us of it—His agony of spir-

it. His hours-long prayers to His Father: for only in prayer could He find companionship and surcease from loneliness. He had some degree of pleasure when, finally He could look at the poor remnant of the multitudes which had followed Him—eleven weak, imperfect men—and thank His God that He had managed to keep even these few. And yet even of them He said, "Ye shall be scattered, . . . and shall leave Me alone: and yet I am not alone, because the Father is with Me."—John 16:32

Often we find it difficult to keep our robes unspotted from the world, even when we have the choice of fellowshiping only with the best of those whom we know. Can we not the more appreciate that strong and healthy pureness of mind and heart, the unswerving purpose of Him who could sit at meat with publicans and sinners, dwell daily with iniquity, and yet with such cleanness of life as should have made even sin ashamed of its ugliness?

And yet, was He more than a man? Was He not a god with some untouchable divinity which protected Him against all contact with evil? The divine record does not say so. Rather the Apostle Paul tells us that "we see Jesus, who was made a little lower than angels for the suf-

fering of death." This is the same statement made concerning Adam, "Thou madest him a little lower than the angels."—Heb. 2:7, 9

To what greatness, then, cannot mankind ascend! This we witness in the Man of Galilee. We see it in His sublime indifference to the clamor of the mob thirsting for His life—the mob which yesterday greeted Him with hosannas; the malevolence of the temple politicians who feared His influence; the contempt of His fellow-townsmen; the aloofness of His own family; the coldness of this disciple, the treachery of another.

No, He was not more than a perfect man, but He was the greatest man who ever lived!

Look again at the transparent honesty of the man. He made no claims to personal cleverness. The things which He taught were not of His own finding out. They were His Father's, not His.

No personal will or desire interposed a barrier between that pure heavenly truth and those who heard it from His lips; He had no ambition but one, to do the will of Him who sent Him—"I and My Father are one." (John 10:30) Thus His teaching was absolute, and none could gainsay it. So simple was He, and yet so great, that after nine-

teen centuries no leader has arisen in this earth who has or can displace Him and His teachings.

What man, what sect, what church has ever applied His simple rule of life, "Love the Lord thy God with all thy heart, . . . soul, . . . strength, and . . . mind, and thy neighbor as thyself" as He showed them how it should be applied? (Luke 10:27) "Take up thy cross, and follow Me." (Matt. 16:24) Men have wrestled with this simple demand for honest, wholehearted consecration to God as the prime requisite for salvation; have distorted it into every conceivable form in an endeavor to explain something which is so simple as to require no explanation, until today one looks in vain for a denominational church which is content to rest everything on this simple premise.

But no excellence of aim, no sublimity of achievement could safeguard Him from distress and suffering. It was God's will for Him to be despised and rejected of men. His earthly brothers "did not believe in Him"; His townsmen "were offended in Him" and said, "Whence hath He this wisdom? Is not this the son of Joseph the carpenter?" (John 7:5; Matt. 13:54-58) The learned men who sought to trap Him with trick questions, con-

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founded by His simple, unimpeachable wisdom, said, "He has a devil."—John 8:48; 10:20

Some said He was a "good man." and others answered, Yes, but He talks against the temple. The worldly-wise Pharisees disliked Him for His warnings against them as "devourers of widows' houses"—no common workman should thus speak to education and authority! (Matt. 23:14) The Pharisee looked for a King, a Son of David, not an obscure though divinely blessed child born in a stable, the companion of ignorant fishermen, the friend of sinners who spoke to outcast Samaritan women and offered them hope, and who looked for lost sheep. They sneered at the Galilean. How could He be a prophet!

Some again, content to accept what those in authority approved, asked, like the chief priests and Pharisees of the returning "officers," "Have any of the rulers or the Pharisees believed on Him?" (John 7:45-48) And for them, that apparently settled the matter. When Jesus said he wasn't seeking his own glory and that if a man kept his saying, that man would never see death, these same Pharisees said, "Now we know that thou hast a devil. Abraham is dead, and the prophets. . . . Art thou greater than. . . . Abra-

ham?" (John 8:50-53) What could such men have made of the Sermon on the Mount? In it they would have found every cause for offense—blasphemy against Moses and the Law, an overthrowing of the sacred traditions, a veritable shaking of the ark—for in that sermon He said nothing of new moons and phylacteries, nor of shewbread and tithes. He ignored the delicate social differences of Levite and priest; in fact, He seemed to have no respect for any of the niceties nor even the essentials of the temple worship. He was no better than an infidel!

Yet there were men who listened to Him. Those who were sent to arrest Him said, "Never man spake like this man." (John 7:46) The seed of truth which He sowed did not all fall on the stony ground of religious intolerance; some of it fell on good ground, and brought forth its respective thirty, sixty, and hundred-fold. Priests and Levites stopped their ears; but harlots, and publicans, and fishermen listened and entered the Kingdom before them. Women who were looked at askance by the "godly," washed His feet with their tears, and were blessed. The cold-hearted religionist shut up his God behind the curtains of a holy place, and embalmed His blessings in

the sacred scrolls, but on the hillside and the seashore the Man who had fellowship with His Father threw open the doors of God's favor to any who had ears to hear.

Some came to this man of the people whose simple wisdom confounded the wise, and caught some faint glimmer of the dawn-light shining through His words. Asked by this strange preacher, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God." (Matt. 16:15, 16) But then, he was only an ignorant fisherman who probably couldn't write his own name legibly. Yet Jesus thought enough of his answer to attribute it to divine education, the Word of the Lord!

Some were able to grasp the great and simple truth that the way to God was not through the blood of bulls and goats—nor through ritualism—"Thou desirest not sacrifice . . . thou delightest not in burnt offering; the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—Psa. 51:16-17

We cannot tell—no man can tell—the feelings which this new doctrine awakened when heard for the first time. The freedom from priestly ritual and iron-bound rules must have seemed like a veritable breath of spring

blowing over the sterile wastes of formalized religion. There must have been many a Simeon waiting for this consolation; many a Mary longing for her "better part"; many a soul in fisherman's cabin and in stately home that caught at least a glimpse of the truth as God's light shone through some crevice which Hope made in the wall of Prejudice and Superstition that man had erected between himself and his God.

Even these would scarce dare to believe the vision, such was their awe of Moses and the Law and their reverence for the priest. To them the words of Jesus must have sounded divine, for they brought hope to the weary spirit, rest to the toiler, relieved pain of its sting, affliction of despair. "Blessed are the meek: for they shall inherit the earth. Blessed are the poor in spirit: for theirs is the Kingdom of heaven."—Matt. 5:3, 5

There must have been many who were tired of mere formalistic religion which had lost its meaning; pained with the prostitution of temple worship and priestly hypocrisy. These were hungering and thirsting for righteousness, yet knowing no road to reach it, for error and prejudice and priestcraft had blinded them so that they dared not think as men, nor look on

the sunlight which God was ready to shed in their minds. But this new gospel of tolerance and love, of personal sacrifice and heavenly aim, did its work in their hearts, when once they yielded themselves to its beneficent influence.

Roman might, at the behest of priestly iniquity, tore their Leader from them and hung Him on a cross, but He still lived on in the hearts of His disciples. And yet they feared, and sought some relief from the intolerable loss of their dearest hopes. "I go afishing," said Peter, and six other disciples joined him; but at the first contact with the risen Lord the boat was again abandoned on the shore, the net left untended on the drying rack. (John 21:1-14) The Spirit would not down, and the pull of earthly interests had not the power to hold them. At the bidding of the man in whom they had believed and followed they left all again, and continued to follow—to the upper room, and the cloven tongues of fire, and to fullness of understanding!—Acts 1:12-14; 2:1-4

Poor they may have been, ignorant, unlearned men, but they had now a purpose and a message—a new knowledge to impart. The Kingdom of which the man had spoken so often seemed nearer now, and many must yet

hear of it. That was their task, as the Master declared, "I will make you fishers of men."—Matt. 4:19

Then started the strangest contest men have ever seen. On the one hand all the strength of the world—the Jews with their ancient records from the hands of Moses, David, Isaiah and all the prophets; their Law from the hands of Jehovah, attested by miracles, upheld and defended by priests, children of Levi, sons of Aaron; the temple, strong without, and beautiful within, with its golden porch, its Beautiful gate, its ceremonials from ancient time; the wealth of the powerful; the pride, self-interest, and prestige of the priestly class; the indifference of the worldly; the hatred of the wicked, the scorn of the learned, the contempt of the great—these were all arrayed against the humble followers of Jesus.

Allied with Jewish power was Grecian learning, still more confounded with a chaos of religion with its deep mysteries and priestly power; its schools of sophism, its false philosophies and its cynicism; its pomp, festivals, games to hold the multitude; arts, science, heroes and gods, poetry and sculpture.

There, too, was the mistress of the world, Rome the mighty, queen of nations, conqueror of

kings who, seated on her seven hills, compelled the tribute of a world. She was haughty and insolent and looked with amused contempt on Greeks and Egyptians, and permitted them, because she did not fear them, to erect their temples and worship as they wished.

On this side were all the wealth, education, power, folly and sin of the world. On the other side, what? A handful of ignorant—according to the standards of this present, evil world order—Jewish fishermen, despised at home, unknown abroad; collected and held together in the name of a small village working-man, who died on the cross, and whom they believed to be risen from the dead. They had no temple, no ritual, no no scrap of handwriting of Him whom they called Leader; but little money, no human philosophy, no eloquence.

A Roman gave them no heed because they were so utterly beneath contempt. A priest of Jerusalem looked at them askance, only as they might, for a little while, continue to disturb the people with their resurrection nonsense, believing, probably, that if it got too obnoxious, the Sanhedrin would know how to deal with these "fools" who continued to deify the Man whose body they had "stolen

away by night."—Matt. 28:13

But pride, prejudice, power, all failed before a God-given truth, for truth is indestructible, and whatever these fishermen lacked, one thing they did possess was the truth!

At first these preachers of a new religion had false notions on many subjects; they were full of Jewish technicalities and fables; looked for the almost immediate return of their Christ "with power and great glory." They quarreled among themselves on points of doctrine. Paul, writing to the churches of Galatia, speaks of Peter's dissembling for fear of the Jews—"But when Peter was come to Antioch, I withstood him to his face, because he was to be blamed." (Gal. 2:11-16) In spite, however, of their follies and early mistakes, these earnest Jews had something—a religious fire burned in their breasts, the Word of God, the Word of the man Christ Jesus, which grew and prevailed. We see the rising tide of the new religion as it flows from the lake-shore of Galilee, through Jerusalem, Ephesus, Antioch, Alexandria, Corinth, Rome, till, in all nations it leaves its indelible mark.

Strange doctrine! It did not offer to emancipate the slave, but told him to be a better slave.

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It did not demand of the master freedom for his bond-servants, but admonished him to be a better master. "Servants, be obedient to them that are your masters according to the flesh. . . . with good will doing service, as to the Lord, and not to men. . . . And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him."—Eph. 6:5-9

Rome, which first tried by fire and sword, and the fang and claw of wild beasts to exterminate this dangerous heresy, at last recognized its growing power, and debauched it to the use of political advancement. Thus, with its rising power, this new faith becomes corrupted.

By compromising a little here and a little there in order that power may be the more rapidly gained and more absolute, the persecuted became the persecutors; the humble, proud; and the pure stream of truth becomes a murky and polluted water.

CHRISTIANITY IN A DARK WORLD

Christianity came to the world in a dark hour, when old ideas were being doubted, and new desires were making restless the masses of mankind. It was a transition period in history to which the new doctrine gave di-

rection and impetus. Christianity came as a light shining in darkness, and it also came as a fulfilment of prophecy. Men stood in need of something, not realizing what it was, and perhaps this was it. So men eventually flocked to the standard of the cross because it was made popular, its stigma being removed, but ignoring its upward, heavenward pointing finger, and seeing only its potentiality for authority and earthly emolument.

Today, the pure truth taught by the carpenter of Nazareth again points the way through world chaos to a brighter dawn; for today, again, He has come, but not as in the days of His flesh, but as a Ruler a Mighty Potentate, the King of kings, and Lord of lords, in "power and great glory." Thus, hope fills the hearts of His disciples of today with holy joy, even as they approach the end of their "tabernacling" in the flesh.

And yet they are still flesh, for this Holy Spirit of righteousness, joy, and peace, is held precariously in an earthen vessel. Violence and cunning still oppose those who travel the way of the cross; temptations still obstruct the pathway of the pure in heart; they fear and are afraid oftentimes, and regret that they are so imperfect.

Let all such look again at the man, Jesus, in the days of his earthly ministry. Let them listen to his voice, speaking from the depths of his own experience: "And he was withdrawn from them . . . and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—Luke 22:41, 42

And again, to His disciples, "Let not your heart be troubled: ye believe in God, believe also in me. I will not leave you comfortless. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth. Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."—John 14:1, 18, 16, 17, 27; Luke 12:32

So prayed and so spoke Jesus, the man of God, the noble Leader who, with bleeding feet and breaking heart, showed the way of sacrifice that leads to the crown of glory. The way of the cross is the thorny road he offered to his followers as the way to Life. He promised no easy path, but showed by example that there was help available for every time of need.

The risen Christ is the assurance of the victory for all his faithful footsteps followers—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33

The glorified Christ, the reigning King of kings, is an earnest of the inheritance of the saints. To the overcomers is given the crown of life: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

The glorious hope is the great incentive to days of sacrifice and suffering in this life. But oftentimes there is discouragement, the feeling that the "prize of the high calling of God" is too great to aspire to, too remote to attain. Temptations prove strong, and failures are common, until the wayfarer ceases to look at the bright shining over the hill-top, and sees nothing but the thorns and rocks among which he stumbles along the way.

But, dim and shadowy though it may be, the eye of faith can see ahead a weary figure who was "touched with a feeling of our infirmities," who struggled through the heat and burden of the day, who bore the sneers and revilings of the scornful, who lacked companionship to

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cheer Him, and whose only recourse for peace of mind and heart was in prayer to His Father.

Look often at *that man*, for with His stripes we are healed. Think often of His temptations and regard His victories, not of

course, in His own strength but in the power of Him that sent Him, and follow the pattern He laid out. Follow Him, the "author and finisher of our faith" who "endured so great a contradiction of sinners against Himself."—*Contributed*

*Jesus, there is no dearer name than thine;
Which Time has blazoned on his mighty scroll;
No wreaths nor garlands ever did entwine
So fair a temple of so vast a soul.
There every virtue set his triumph seal;
Wisdom conjoined with strength and radiant grace,
In a sweet copy heaven to reveal,
And stamp perfection on a mortal face.
Once on the earth wert thou, before men's eyes
That did not half thy beauteous brightness see;
E'en as the mole, earthbound, reads not the skies,
Nor our weak orbs look through immensity.*

Misguided Zeal

Here and there a man of enthusiastic nature is imposed on by Satanic cunning and made to believe himself inspired or charged with some great commission of good to the race and goes forth in frantic furor, dragging multitudes with him. Some with one hobby and some with another, go forth to grand battle for various causes. In the many-sided conflict, true faith is distorted and the glad hopes of a great salvation are laid aside and exchanged for a battle-cry which declares that the faithful are those who in reality are fighting for their earthly leader. He whose zeal makes no difference as to what the Word of God commands and what are the assertions, arrangements of men, really compromises with the adversary and deludes himself in thinking he is wholly serving God.

—SELECTED

Praise, My Soul, the King of Heaven

HOW great an honor and privilege it is that the followers of Jesus are permitted to bring their humble songs and praises to the great Creator, their Heavenly Father, the King of heaven! All who realize by experience the wonderful truths of his Word must have a desire to bring some tribute to the great Eternal One. Such thank him that they have been ransomed from the power of sin and death by his arrangement through the death of Jesus; thank him also that they have been healed, in that they have been restored to divine favor through the One "who loved us and bought us with his precious blood."—Revelation 1:5, 6; 1 Peter 1:18, 19

Well may the angels sing, Hallelujah in the highest! to the great Jehovah God. But the church of Christ pre-eminently owes a tribute to the Heavenly Father. She has been taken from the horrible pit, the miry clay of sin and death. Her feet have been placed upon the Rock Christ Jesus, and in her mouth the Lord has put a new song, even the loving-kindness of our God.

We praise him for his diversified favors and blessings—not merely for those which are reaching us today, but for those which reached us through our forefathers. We realize our blemished condition, our unworthiness of divine guidance, except as we have been made worthy through the sacrifice of Jesus. Our hearts have pleasure in acknowledging all these favors, and we appreciate that the Lord is very gracious toward those who become his children. He is slow to chide them, swift to forgive and to bless them, and glorious in his faithfulness.—Psalm 103:8-12; Lamentations 3:22, 23

Our Heavenly Father is proving us, testing us, seeing whether or not, under his arrangement, we are developing the proper characters which will permit of our being used in conjunction with the heavenly Kingdom for the blessing of all the families of the earth. He judges us not according to our flesh, which indeed is feeble; but graciously he estimates us according to the soul, the mind, which is the new creature. Finding us loyal at heart, he cares for us through his providences, and rescues us from our foes, especially the great Adversary, Satan. Thus by the grace of God, whom we love and praise and adore, we are going on from grace to grace, from knowledge to knowledge, and from one degree of character development to another until, through his grace, we trust that we shall be "more than conquerors," and be associated with our Redeemer in the Millennial Kingdom.—2 Corinthians 3:18; Romans 8:37



The Ministry of Reconciliation

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 CORINTHIANS 5:18



THE necessity for a ministry of reconciliation lies in the fact that the human race is estranged from God on account of sin. The original sin which alienated mankind from God was committed by father Adam. Through him the whole world came under condemnation to death because, through heredity and by continuing in the wrong course, they also are sinners. The basis for reconciliation is in the redemptive work of Christ, so the apostle writes "that God was in Christ, reconciling the world unto himself." That we have been made ministers, or servants of reconciliation, means that we are co-workers with God.

The grace of God manifested in extending to us the honor of being co-workers with him is beyond human comprehension. Were the matter not so clearly stated in the Scriptures we would be presumptuous indeed to aspire to such an exalted position in the divine plan. This ministry belongs both to the

present and to the future. Its present aspect is largely that of sacrificing and suffering, but while laying down our lives in sacrifice now, we are inspired to zeal and faithfulness by the hope of glory to follow.

The sacrificial phase of the ministry of reconciliation was begun by Christ, the Chief or High Priest—foreshadowed by the high priests of Israel—and it is participated in by the entire royal priesthood. All the priests share in the "better sacrifices" which have progressed throughout the Gospel age. Paul writes, "I beseech you therefore, brethren, to present your bodies a living sacrifice." (Rom. 12:1) This is indeed a high honor! Paul writes, "No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest."—Heb. 5:4, 5

Just as Jesus was definitely invited to this high station in the divine program of reconciliation, so his body members, the under

priesthood, have likewise been called of God. "Holy brethren, partakers of the heavenly calling," writes the apostle, "consider the Apostle and High Priest of your profession, Christ Jesus." (Heb. 3:1) Writing concerning the same great honor of being co-workers with God, the apostle says, "And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."—2 Cor. 3:4, 5

Yes, we gladly acknowledge that "our sufficiency is of God." To begin with, we were "by nature the children of wrath, even as others." (Eph. 2:3) We were in sore need ourselves of being reconciled to God before we could be called and accepted by him as co-workers in the great project of reconciling the world of mankind. But we were unable to bring about our own reconciliation. We had nothing wherewith to commend ourselves to God. He was the one who made provision for us. As our text relates, he "reconciled us to himself, by Jesus Christ." Truly then we should recognize that "our sufficiency is of God."

THE FUTURE WORK

The major work of reconciliation so far as the world of man-

kind is concerned belongs to the next age, to the time when Christ and the church will rule together, and together serve as the world's High Priest to dispense blessings of enlightenment, health, and life. It will be in that future age, when Christ and the church as ministers of the New Covenant, that the knowledge of the Lord will be caused to cover the earth as the waters cover the sea; and when none will need to say to his neighbor, know the Lord, "for they shall all know me, from the least of them unto the greatest."—Jer. 31:31-34

This is a glorious prospect, a joy set before us in the Scriptures, which helps us to bear the cross and despise the shame connected with the present privilege of sacrifice. But let us not suppose that the entire ministry of reconciliation belongs to the future. There is a present ministry of reconciliation to which we are called, and it is our faithfulness to this ministry that demonstrates our worthiness of the future opportunities in glory.

And this is as it should be. Whoever receives the Spirit of sonship, and is made a sacrificing priest, is impelled by that Spirit to begin this ministry of reconciliation at once; and God has made provision for such zealous ones to manifest their

love for him and their joy in his plan by engaging in that work with him. It is for this very purpose that he has reconciled us to himself through Jesus Christ.

THE LOVE OF CHRIST

In his introduction to the subject of reconciliation the apostle writes, "For the love of Christ constraineth us; because we thus judge, that if one [Christ] died for all, then were all dead." (2 Cor. 5:14) Judging this matter correctly we come to the conclusion, Paul explains, that we should not henceforth live unto ourselves, "but unto him which died for us and rose again." (Verse 15) It is well to examine our hearts at this point and determine whether or not we have actually been so stirred by the love of God and the gracious provision he has made for us through Christ, that henceforth we desire to live only and all for him.

It is probable that some are not victorious Christians because they fail right at the start to renounce self fully. It is not enough that we conclude to serve God to some extent and serve self whenever we feel like it. "Some of self and some of Thee" is not true consecration. Nor will "Less of self and more of Thee" be acceptable to God.

Not until we appreciate God's love to the point where we can say from the heart, "None of self, but ALL of Thee," are we in the attitude of heart that God will use and bless. It is this that Paul means when he says that we should not henceforth live unto ourselves, but unto Him.

It is the fully consecrated whom God begets and anoints with his Spirit, and who thus become "new creatures." To these new creatures in Christ Jesus, "old things are passed away," Paul declares, and "behold, all things are become new." (2 Cor. 5:17) According to verse 18, these "all things" which have become new "are of God." And what are they? The apostle explains that they are the things concerned with the "ministry of reconciliation" which has been given to us as new creatures in Christ Jesus.

Now the way it works out, Paul explains, is this: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then [Paul explains further] we are ambassadors for Christ." That is to say, God was in Christ reconciling the world to himself, and we represent Christ in this ministry, we speak for him. Instead of it being necessary for Christ

personally to speak to each individual member of the race for whom he died and offering them the benefit of his sacrifice, we speak for him, and say, "Be ye reconciled to God."—2 Cor. 5:20

AN UNCHANGEABLE FUNDAMENTAL

Thus we have presented to us by the apostle one of the unchangeable fundamentals of the Christian life. No changes of time or circumstance in any way affect this fundamental. It was true in the beginning of the age; it was true throughout the age; it is still true now that we have reached the end of the age. It was true in the seed-sowing time during the age; it is just as true now in the harvest of the age. It is true with respect to individual Christians; and it is equally true respecting the responsibilities of groups of Christians.

In the beginning of the age Paul said, "God . . . now commandeth all men every where to repent." (Acts 17:30) This commandment was given through the church, the members of which were ministers of reconciliation. It is still effective at the very close of the age, when the storm clouds of the great "time of trouble" are hovering over distressed humanity, when it is the church's privilege to say to the world, "Seek righteousness, seek meekness: it may

be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3

Of the church class Jesus said, "Ye are the light of the world." (Matt. 5:14) God, of course, is able to use other channels for his truth. He can cause the stones to cry out if need be, but the Scriptures are explicit, nevertheless, that it is the responsibility of the church, the priestly class, to bear the message of reconciliation to all who mourn at this time. It is the faithful sacrificing saints who are blessed with this privilege, not the great company class, as some would have us believe.

It is well that we endeavor to have this great fundamental truth firmly established in mind and heart, and that we be prepared to meet the responsibility it imposes upon us. If we are seeking to shirk responsibility, we will be able, probably, to find some method of human philosophy by which we can convince ourselves, and possibly others, that God no longer wants us to be ministers of reconciliation; that all he wants us to do now is to wait until he calls us into the Kingdom to be with Christ.

But any such viewpoint can be based only on human reasonings. There isn't a single hint in the Bible that the time would ever come when God would not want his faithful people of the

Gospel age to lay down their lives as ministers of reconciliation. It is to this that we are called, and it is as faithful ministers that we demonstrate our love for God and our appreciation of his grace in making it possible for us to be co-workers with him.

Satan is always ready to discourage the Lord's people whenever the opportunity presents itself. All of us are more or less influenced by our surroundings and by local circumstances with which we may happen to be acquainted. At times brethren conclude that God's work in the earth is all done, simply because they are no longer able to be active in the service. This is but natural. Elijah thought he was the only one left in Israel who stood for the Lord, but the Lord assured him otherwise—that there were yet seven thousand who had not bowed the knee to Baal.

God bless the dear ones who have been long in the way, who have used their time and strength until they have no more to use. For many such the work on earth may be well nigh finished, but for those who have strength and opportunity, there is still work to do—the ministry of reconciliation is still to be carried on. No matter what our circumstances in life may be,

let us try to get this larger viewpoint of God's will for his people. If we can do nothing more, let us pray for God's blessing upon those who are active in the ministry.

Speaking of how local conditions tend to influence our understanding, an example came to the attention of a number of brethren recently which proves the point. It was at one of the general conventions held this year. There was an immersion service at this convention, but only two brethren offered themselves for water immersion. A number of the brethren at the convention at once seized upon this as proof that the door to the high calling was about closed, that there was little point in doing any more witness work; in short, that the work of God in the earth for this age was finished.

Later this year, at another convention, fifteen newly consecrated brethren symbolized their consecration to the Lord. Were we interpreting God's will by circumstances of this kind we would have to conclude that he had changed his mind, and that his work was still going on. If the immersion of two signified that the door to the high calling had closed, or was about to close, then the immersion of fifteen, would surely indicate that it

had been opened up again.

THUS SAITH THE LORD

As consecrated followers of the Master our only guide to what constitutes God's will is what the Scriptures say. Whether many or few are coming into the truth has no bearing upon what God has commissioned us to do. Even if there were no apparent results from our efforts, this would not mean that we should cease laying down our lives as ministers of reconciliation. True, the joyful message of reconciliation should bring ready response in every place and from every class, but it doesn't. As a rule it is rejected; and so far as large numbers are concerned, it has always been this way.

The prophet foretold that the message of reconciliation would not be accepted. Speaking for the priestly class, Isaiah inquires, "Who hath believed our report? and to whom is the arm of Jehovah [Christ, the power of God unto salvation] revealed?" (Isa. 53:1) In every part of the age, the message has been accepted by only a few—one here and one there. The reason for the general rejection of the message of reconciliation is evident. It is because the world is steeped in sin, and because the way of unrighteousness is therefore

more appealing. It is because the darkness hateth the light, hence those in darkness reject and sometimes persecute the light-bearers.

Under these circumstances, with the results of sin still abounding, is it any wonder that those who are faithful as ambassadors of Christ must suffer with him for righteousness' sake? The great High Priest, Christ Jesus, who through his ministry was the light of the world, was despised and rejected and crucified by those who professed to love and follow righteousness. The apostles were similarly treated because of their refusal to compromise the message, the "word of reconciliation."

Jesus said of all his followers, "Ye shall be hated of all men for my name's sake," and again, they "shall say all manner of evil against you falsely, for my sake." (Luke 21:17; Matt. 5:11) But these experiences will not be true of any of us unless we let our light shine. If Satan can convince us that we should keep our light under a bushel—whether it be the "closed-door bushel," "organization bushel," the "work finished bushel," or some other humanly conceived "bushel"—he will see to it that the world will not hate us. He

[Continued on page 35]

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What king of Israel injured himself by falling down through a lattice in his upper chamber?

2—What is the wages of sin: death or eternal torment?

3—What two cities of Abraham's time were so wicked that God destroyed them? What will be the lot of the inhabitants of these two cities in the day of judgment?

4—Daniel 9:24-26 records the following: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Has this prophecy been fulfilled? To whom does it apply?

5—Who was Amoz? and who was Amos?

6—Complete this text: "Blessed are the pure in heart: . . ."

7—What does it mean to be pure in heart?

8—Which is correct, (a) When the Bible speaks of the "lost" it refers to the reprobates for whom there is no hope and who have been condemned to eternal torment, or (b) the "lost" in the Bible refers to that which was lost through Adam's disobedience but which will be restored through obedience to the reign of Jesus Christ.

9—1 Samuel 15:3 reads as follows: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Did this indiscriminate destruction of life show injustice on the part of God?

10—Will the Amalekites return to the earth in the resurrection?

11—What book in the Bible records the following prophecy? "And the Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely."



(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

NOVEMBER REA

Studies in The Scriptures - -

The New Creation BOOK VI

1 Inasmuch as all members of the new creation are commissioned to be ambassadors of Christ, why does James say, "Be not many of you teachers"?—Pages 252-258

2 In what sense is it true that those who have an unction of the Holy Spirit "know all things"?—258-264

3 In the symbology of the Bible what is represented by a woman, and what bearing does this have upon sisters teaching in the church?—Pages 264-272

4 What is the difference between the divine appointment of the apostles and the recognition of servants in the church by a stretching forth of the hand?—Pages 273-280

5 Of what should elders chosen to serve the church first of all be watchful?—Pages 280-286

6 What is implied concerning a paid ministry by the words of Jesus, "It is more blessed to give than to receive"?—Pages 286-293

7 How may a consecrated child of God know that the Lord has called him to some special service in the church?—Pages 293-299

8 Is ability to reason upon every feature of the divine plan essential to membership in the body of Christ?—Pages 300-306

9 What is implied by the word "ourselves" in the apostle's admonition to faithfulness in meeting with others of like precious faith?—Pages 306-312

10 Why is it essential for those who know the truth to continue their study of the fundamental doctrines of the divine plan?—Pages 312-319

11 What are the two primary qualifications for those who serve the Lord's people in the capacity of elders and teachers?—Pages 319-326

12 What are the fundamentals which must be grasped by all who are accepted by God as members of the new creation?—Pages 326-339

13 Do those who give all that they have, as in the case of the widow who gave her mite, need to be cautioned against over-generosity?—Pages 339-347

14 Did Adam, before he transgressed God's law, need a mediator in order to enjoy fellowship with his Creator?—Pages 348-355

15 Did the law which stated, "Thou shalt love the Lord thy God with all thy heart," require the sacrifice of Jesus?—Pages 355-363

BING CALENDAR

- *The Books for Every Month*

16 Why would it have been inappropriate for God to have placed members of the new creation under the Sinatic law?—Pages 363-369

17 What are the four quarter-marks in the Christian's race course?—Pages 369-378

18 Are the laws of God which call for cessation of work on the seventh day of the week now applicable to the first day of the week?—Pages 379-386

19 At what time in the experience of the church did her antitypical sabbath of rest begin?—Pages 386-394

20 Who will be the judge of the world in the next age, and who is the judge of the church now?—Pages 395-402

21 What did the apostle mean by the statement, "If we would judge ourselves we should not be judged"?—Pages 402-412

22 Are there any circumstances under which an ecclesia of consecrated Christians is authorized to pass judgment upon wrong-doers?—Pages 412-419

23 At what time in the history of the church did erroneous views concerning baptism gain a foothold?—Pages 420-430

24 What was signified by John's baptism, and wherein does it differ from that of Christian baptism?—Pages 430-439

25 What is the difference between the baptism of the Holy Spirit and baptism into Christ's death?—Pages 439-448

26 In what sense is it possible for Christians to be baptized for the dead?—Pages 448-456

27 What is the relationship of the memorial supper instituted by Jesus, to the passover celebration which commemorates the exodus of Israel from Egypt?—Pages 457-465

28 What is the secondary meaning of the memorial supper emblems, other than their representation of the body and blood of Christ?—Pages 465-474

29 Who may properly partake of the memorial supper emblems, and who are qualified to officiate in conducting the memorial service?—Pages 474-484

30 What does the statement, "Ye are all one in Christ Jesus," imply concerning the relationship of the sexes and races?—Pages 485-494

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—Psalm 92:1

ANSWERS

To Test Your Knowledge Questions (See Page 31)

1—Ahaziah. 2 Kings, chapter 1.
2—"Death." (Romans 6:23) Some erroneously believe that it is eternal torment.

3—Sodom and Gomorrah. (Genesis 19:24, 25) In Matthew 11:23, 24 and Mark 6:11, Jesus states that it will be more tolerable for Sodom and Gomorrah in the day of judgment than for the cities of that time which sinned against greater light in rejecting him. But even these cities are part of "all families of the earth" who are to be resurrected, and if obedient to God's law in the Kingdom will receive the blessing of life, for there shall be a resurrection of the dead both of the just and the unjust.—Genesis 12:3; Acts 24:15

4—Yes. It applied to Jesus and proves that he was the Christ. Jesus was not the Anointed (Messiah) until his baptism. Sixty-nine weeks of seven days equals 483 days or 483 prophetic years. It was 483 years after Nehemiah rebuilt the city "in troublous times" that our Lord was baptized in the river Jordan. Messiah (Anointed), the Prince, had come at the appointed time. See Vol. 2, Studies in the Scriptures.

5—Amoz was the father of Isaiah. (Isaiah 1:1) Amos was a prophet who wrote one of the books of the Old Testament which bears his name.

6—"For they shall see God."—Matthew 5:8

7—This refers to a consecrated class who are cleansed by the blood of Christ and begotten of the Holy Spirit. They shall "see God" when granted the first resurrection.

8—(b) is correct. Luke 19:10 reads: "The son of man is come to seek and to save that which was lost." Adam's perfect life and his perfect home were lost. Edenic beauty and perfect life will be restored through Christ.—Romans 5:19; Acts 3:19-21

9—The destruction of the Amalekites because of their wickedness showed no injustice on God's part, as all of Adam's children were under the sentence of death anyway. This destruction was used by God to typify the destruction of the wilful sinners of the Millennial age.

10—Yes, John 5:28, 29. The obedient of the Amalekites will be blessed with "all the families of the earth" and restored to divine favor.

11—Revelation 22:17. This prophecy shows the hope of the world after the bride class is complete. The "bride" (Christ's true followers) joins with her Lord in dispensing the blessings of the Kingdom during his reign of a thousand years. (Revelation 20:4, 6) This text must be fulfilled following the marriage of the Lamb.

[Continued from page 30]

will make sure that it is not true of us that "the reproaches of them that reproached thee are fallen upon me."—Psa. 69:9

And what wonderful wisdom is displayed in the divine plan! It is while performing the present priestly ministry of reconciliation, to which the Spirit of anointing impels us, that each priest finds the necessity for offering up himself a living sacrifice. Yes, it is in this ministry that we find our chief opportunity for sacrifice. If we give up the ministry we very largely take our sacrifice off the altar. If we cease to suffer and to die with Him, we will not have the privilege of living and reigning with Him.

The measure of self-sacrifice and suffering for Christ, endured by each of the consecrated, becomes a measure (from God's standpoint—for man, looking on the outward appearance only, cannot always discern it) of the faithfulness of each as an ambassador. Not to suffer for Christ's sake and the truth's sake in any manner, not to be recognized by the world as different and separate from the worldly, would indicate lack of faithfulness as ambassadors for Christ and ministers of reconciliation.

There is no cause for discour-

agement however, if we are not persecuted constantly for the truth's sake. Not all are called upon to suffer in the same manner nor to the same degree. Paul speaks of those who were merely the "companions" of those who suffered at the forefront of the battle. Even Jesus was not persecuted every day. The main consideration is to be faithful to the ministry to which we have been called, to refuse to compromise the truth, and insist upon telling it out to our neighbors far and wide. Doing this, we can leave the results in the Lord's hands, knowing that sooner or later he will manifest his approval by allowing us to feel the coldness of the world and the opposition of worldly Christians.

THE GRACE OF GOD

Paul continues his discussion of the "ministry of reconciliation" saying, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (2 Cor. 6:1) The justification which makes our sacrifice acceptable is indeed wondrous grace. The privilege of being co-workers with God is also a marvelous manifestation of his favor. How tragic it would be to have received it in vain through unfaithfulness in its use. The

apostle quotes from the Old Testament concerning the ministry which has been given to us, and in the quotation we are assured of divine help in this time when the better sacrifices of the Gospel age are being offered—"In the day of salvation have I succored thee."

And then Paul writes, "Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings."

(2 Cor. 6:3-5) It is evident from this that faithfulness in the ministry will lead to trials. It is manifest also that divine help will be needed in order to endure the experiences through which an active ministry will lead us.

And further, we are to approve ourselves as ministers of God, "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true: as unknown, and yet well known; as dying, and behold, we live; as

chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:6-10

It will be noted that in this listing which Paul sets forth of the things necessary for an approved ministry, he mentions practically every phase of Christian character development: the work of the Holy Spirit in our lives; putting on the "armor of God"; dying with Christ; having our names cast out as evil; and making ourselves poor through sacrifice. This indicates that all these important factors in Christian living constitute the background of the ministry. It means that we should be patient, be kind, be pure, know the truth, have on the armor of God, be filled with the Spirit, lay down our lives in sacrifice—all with the thought in mind of giving no offense in anything, "that the ministry be not blamed," and that we "receive not the grace of God in vain."

Then the apostle reaches a grand climax in his argument, exclaiming, "Oh ye Corinthians, our mouth is open unto you, our heart is enlarged." (2 Cor. 6:11) Yes, Paul's heart had been enlarged by the truth. The grace of God had permeated his very soul. The Spirit of God impelled him to faithfulness in his

THE MINISTRY OF RECONCILIATION

ambassadorship. The love of God in his heart caused him to yearn for the blessing of others—not a few only, but all he possibly could reach. Whether God called him to Macedonia, to Jerusalem, or to Rome, Paul was ready and anxious to go and to use his strength to spread far and wide the “word of reconciliation.”

Paul endeavored to emulate the example of the Master, and he bids us to follow him as he followed Christ. Have our hearts been enlarged as was Paul's? Is the truth to us merely a better religion than we ever heard of before, or is it in our lives, the power of God unto salvation—our own and other's, as we can reach them with the “word of reconciliation? Have our hearts

been enlarged by the Gospel, or have we permitted our hearts to shrink simply because the Millennium is the principal time for the conversion of the world?


It is strange that any should hide behind the fact that this is not God's time to convert the world as an excuse not to serve as ministers of reconciliation. We know that the world will not now be converted, but we know also that to the extent of our faithfulness God is now calling all men everywhere to repent, and that he wants us, through the ministry of the truth, to say on all suitable occasions, and to whomsoever will listen, “Be ye reconciled to God.” What a blessed privilege is ours! How highly we are honored!



¶ If we hope to instruct others, we should familiarize our own minds to some fixed and determinate principles of action. The world is a vast labyrinth, in which almost every one is running a different way, and almost every one manifesting hatred to those who do not run the same way. A few indeed stand motionless, and, not seeking to lead themselves or others out of the maze, laugh at the failures of their brethren, yet with little reason; for more grossly than the most bewildered wanderer does HE err who never aims to go right.—SELECTED

Be of Good Courage

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—PSALM 31:24

 HE Scriptures, everywhere encourage the Lord's people to be full of faith, hope, confidence, trust. As we look out into the world we see particular reasons why this should be so. The majority of the world are full of fear, apprehension, distrust, worry. For this reason they fail to get the best out of the opportunities they have. They know of pitfalls of sin and trouble in different directions, and therefore they have reason to be distrustful, to be fearful.

But the Lord's people have come into special relationship with him and he with them. He has assured them that he will have a supervision of their affairs, as would not have been their experience had they not come into relationship with him. They are, therefore, to hope in the Lord, to trust in him. They are to heed the things which he has said, and to take courage in the thought that their affairs are under his supervision.

God's people have stepped out

from the world and joined the standard of the Lord Jesus Christ—the standard of righteousness, truth, holiness, opposition to sin and the adversary. They will be beset by powerful enemies. Against them will be arrayed Satan himself, who will seek to oppose them, as he has opposed all of God's plans. He can make no direct attack upon the Lord, but he can attack his plan and those who believe in God. He it is who instigated the riots, the tumults and the persecutions in the days of the Lord, and subsequently instigated the persecution of the Lord's people.

Satan has not done these things with his own personal touch, but through his deluded servants. He has ever opposed righteousness and all those who love righteousness. On this account the Lord's people need to have great courage; for if they allow the adversary to beat their courage down, he will soon put them out of the battle entirely. A retreating soldier is of no more good than one who has not gone out to battle. In-

BE OF GOOD COURAGE

stead of losing courage we are to resign our earthly interests to our Father and trust him that in the present life he will guide us, will overrule everything for good to those who are "the called according to his purpose."

Besides the adversary, we have the general spirit of the world to oppose us. The world considers us foolish in thinking that we have any special divine supervision—that God loves us. They say to us, God has made all the worlds, the thousands of angels, etc. Do you imagine that he has any special interest in you? They tell us that if there is a God, he is so great and we so small that he cannot take any notice of us. Thus they would beat our faith down. And this is the sentiment of the world, even when it is not expressed. And whenever we come in contact with worldly people we find, as it were, a wet blanket thrown on our simple trust, even though they say not a word to us. We need to have good courage and to hope in the Lord, as our text enjoins.

Then, additionally, we have our own flesh. Each of us has in himself, in his own body, an opponent. The Scriptures represent that when we gave ourselves to the Lord and he gave us his Holy Spirit, we there passed through a transformation

and became embryo spirit beings, the embryo having this mortal body in which to develop until the moment of resurrection, when we shall pass from the earthly to the heavenly condition. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—1 Cor. 15: 42-44

But while we are in the flesh, we have all the motions of the flesh. We as new creatures have disowned these. We have turned our backs upon sin. We have exchanged the earthly interests and hopes for the heavenly interests and hopes. By our daily experiences the Lord is testing us. We must be on guard to overcome the flesh. It requires a great deal of courage to fight down the tendencies to sin. And it requires still more courage that, after battling with the weaknesses and frailties of the flesh, and conquering it, we should additionally force our human bodies to sacrifice, to abandon the earthly things, and to serve the Lord. It requires a great deal of courage; therefore we are of ourselves insufficient.

DIFFERENT KINDS OF COURAGE

But we are exhorted to put our trust in the Lord, and as-

sured that we "can do all things through Christ, who strengtheneth us." (Phil. 4:13) His is a power sufficient for us. It requires all our courage, all our hope—every helpful element that we can put into the fight—in order to bring about the most successful issue. But the Lord supplies sufficient grace so that we may be overcomers. This does not mean that any one will live a perfect life; and he may not fully exercise this good courage. He may make partial failures from time to time. But our Lord is leading us on, and we learn valuable lessons from our failures.

Some, having stronger faith and hope, having their minds fully centered on the Lord, have gone forward courageously. This is called good courage in the sense of being strong courage, proper courage. We might also associate with our text the thought that this hope in the Lord is to be backed up by a good courage, a right kind of courage, a godly courage.

There is a courage that is born of pride, which would say: Do not back down. Do not let anybody get ahead of you. In battle the soldiers will vie with one another, each having a desire to do something especially conspicuous, which will bring him the applause of his fellows. They

need something to inspire them—desire for fame, love of country, music, etc.—in order to give them courage to run the risk of losing their own lives, or to take the lives of other human beings. And this is the kind of courage that will help them to gain the victory in their battle, even though it be an unworthy motive for inspiring courage.

But a courage from right principles, based on faith in the Lord, is not one of braggadocio, but a courage that is noble and pleasing to God. It has its source in a realization that God has promised, and that God is watching, and desires us to be joint-heirs with his Son in his Kingdom. He is merely testing us to see whether we will prove faithful. And this courage with us must also be to do things in the right way.

THE EXHORTATION APPLIES TO ALL STATIONS

This exhortation affects us in everything in life, whether we are in one station or another. It would apply to a king on his throne—that he should be courageous enough to do the right thing—the thing understood to be the Lord's will. Such courage would say to us, Do your duty, whatever may be the Lord's will for you. Hope in the Lord, even though your mo-

tive will be misunderstood. We should have the good courage to stand for what is right, whether our reward be in this life or in that life which is to come.

This exhortation is for the business man who is a Christian. His worldly friends may say, You will fail in your business. You cannot advertise your business. If you tell the truth, the people will not patronize you; they will go to a place where a host of lies will be told them. If he takes their advice, he will do a larger business, but he will make a failure of the chief affair of his life, he will lose the great prize.

It will apply to workingmen—that they may advocate right principles, and be not faint-hearted and fearful to express the truth. This does not mean that a man should be cantankerous and take a different view of every question from that of others, but that, after conceding every point that may be yielded with wisdom, where there is a principle at stake he should take his stand and say, My thought is thus and so, and I shall be obliged to maintain my position. However, I recognize that each of you has a duty to perform according to his own conscience; and I will content myself with doing what I feel is my duty, not wishing to coerce the remainder

of you. But at any cost I will be faithful to principle. I hope that you will not misunderstand me, and think that I am trying to oppose you and to turn the matter my way. I have my rights and my conscience, and you have yours. I am merely telling you what I must do according to my judgment and my conscience. You must do what you think right according to your judgment and conscience.

Thus even those who would think differently would know that the one speaking to them had a conviction, and that he was of good courage. This would apply to the humblest walk in life—to a day laborer, or to a washer-woman—any person.

COURAGE PROPORTIONATE TO FAITH

There are trials and difficulties in the life of each one, great and small. The right kind of courage finds an opportunity to exercise itself in each of God's children. And this is what the Lord is looking for. He is looking for this kind of courage, a courage such as must be found in overcomers. It is only to overcomers that any place will be granted in the kingdom. Whoever has not good courage will not be in the kingdom at all. Hence the lesson of our text is, Be of good courage; for this is the way in which we shall demonstrate our

faith in the Lord. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. For instance, our Lord in addressing his disciples on one occasion said, "Ye shall be brought before governors and kings for my sake; . . . take no thought [beforehand] how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." (Matt. 10:18, 19) The Lord's people, whatever circumstances may arise, will have such faith and trust in God that they will conduct themselves courageously, relying on God's power. The Greek here seems to give the thought: Do not be worried when you shall be brought before kings and judges.

The way in which God will give us a mouth and wisdom may vary according to circumstances—perhaps by suggestions from another; perhaps in the hearing of the testimony of some one else; or it may be that a text of Scripture that would be especially helpful would come to our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

The Lord addressed these words to his disciples—the ig-

norant and unlearned. For them to be brought before kings and magistrates and judges would naturally cause them much apprehension. What should they say? How could they answer those men—those great, learned men! They were very humble, and they realized their ignorance; but the Lord guided them. Education was much less general then than now. Today, practically all are educated to some extent. The assurance of the Lord would, therefore, apply less forcefully to us today, than it would to the disciples then living.

But if we are in any straits, any difficulties, we are to remember that the Scriptures assure us that "The angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them." (Psa. 34: 7) This thought should tend to make us cool and collected in our minds, and should enable us to conduct ourselves courageously, feeling ourselves in this close relationship with him, and having the confidence that this thought would give us. Furthermore, we realize that we are not wise enough to know just what God's purposes respecting us may be. We know not, therefore, just how the Lord may prefer to have this or that matter eventuate.

"FAITH CAN FIRMLY TRUST HIM"

The early disciples, thinking of Jesus and what he had said to them, thought: Jesus is certainly a good man; God would not allow any disaster to befall him. Thus they pondered, as they thought of the things that Jesus had predicted for himself. St. Peter said to him, "Thou art the Christ, the Son of the Living God!" (Matt. 16:16) And they thought, How could God allow any harm to come to him? So the disciples concluded that these things he had said must be figures of speech, just as when he said, "You must eat my flesh" and "drink my blood." So now when he said that the Son of Man would be crucified, they thought it was one of his peculiar sayings that they could not understand.

Hence they were quite perturbed, wondering and astonished, when he was arrested and taken before the Jewish Sanhedrin, and when, instead of using his powers and his eloquence, he was dumb, and allowed himself to be contradicted and maligned. Then he was taken before Pilate. Now, the disciples thought, Jesus surely will not hesitate before him! Hence the surprise and astonishment of the disciples again when things turned out so contrary to what they had expected. But

such a course on our Lord's part was necessary in the heavenly Father's plan, not merely for the Lord Jesus, that he might suffer and then enter into his glory, but necessary also for the world, because the redemption price must be laid down, must be in the hands of Justice.

We see that the Lord has declared that his people shall not be especially protected along earthly lines; and if in his wisdom it is best in any way to bruise us and put us to shame, as was done with our Master, we are to be of good courage, and he will strengthen our hearts, because we trust in him, we have confidence in him. We know that he is too wise to err, and that there must be a motive, a reason for the permission, whatever it may be. We know assuredly that the saintly ones are precious in the sight of the Lord—are as the apple of his eye; and thus we know that all things are working together for good to us.

So we do not necessarily anticipate that a certain form of words will be given to us, before either judges or princes. We are not necessarily free from worldly condemnation. We are to remember that these words of the Master were applicable to our Lord himself and to the apostles; that Jesus was condemned and

crucified; that the apostles were condemned and were put into prison and received stripes on several occasions. And later most of them were killed.

Whatever may be the outcome of any matter to us, we are to accept it as from the Lord, whether we are able to discern the reason for it or not. We are

to have faith and hope, even though the way is rough, and even though things might seem to be the very reverse of what we expected. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."—Psalm 27:14

—Reprint, October 15, 1913



SALT IS PRECIOUS

"Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."—MARK 9:50

SALT is a sacred token of friendship. When Easterners eat salt together, they pledge their lives for each other. When kings and princes enter a city, they are greeted with an offering of salt as a token of welcome and sincerity.

Salt is also a precious article and in some regions very scarce. From ancient times to the present day salt has been a medium of exchange in some eastern countries. It seems very probable salt was the first medium of exchange before gold, silver and copper were discovered and before man employed scientific methods for manufacturing salt.

In eastern regions, far from seas and oceans, salt is not only precious and scarce but also sacred. Small deposits of it have been discovered in mountains but because of crude mining methods, a sufficient quantity could not be secured for human and animal consumption. Salt, therefore, becomes a valuable possession. Taxes are paid in salt. Buying and selling, in some parts of the east, are still conducted through the medium of salt. Salt, moreover, is necessary not only to preserve food but also to preserve life. It is said human life cannot be sustained for any length of time without the use of this precious article.—Selected

"Sweet Hour of Prayer"

THE privilege of prayer to God is a most wonderful one! Apparently few of those who appreciate prayer grasp the full import of the privilege. In prayer the child of God goes directly into the presence of the great King Eternal, and has an audience with his Father through the medium, the advocacy, of the glorious Savior. Surely the Christian should not go into the august presence of his Maker in any spirit of levity, or in any merely formal way, but only with a reverential appreciation of the greatness of his privilege of petitioning the Omnipotent One!

How inappropriate are the vain repetitions of some who think that they shall be heard for their much speaking! How inappropriate the course of those mentioned by the prophet, who "draw nigh unto God with their lips while their hearts are far from him"! Such a course would seem almost blasphemy—an insult to the King Eternal—to seek an audience—to go into his presence—and yet to have no real message or business—merely a formality.

Is it any wonder that our gracious Heavenly Father, the great Ruler of the universe, has made certain limitations, regulations and requirements, which must be observed by all whose petitions he will entertain? Yet, note how simple God's requirements: We must have our Redeemer to be our advocate to introduce us, but his introduction will be a lasting one, permitting us to come thereafter in every time of need. There is also a requirement as to clothing. We cannot come in the "filthy rags" of our own righteousness. We must procure robes clean and white, the robe of Christ's righteousness, the wedding garment, to passport us into the presence of our God.

From what we have seen, it is evident that the great majority who bow the knee in prayer gain no real access to God. Their prayers never really reach him. They approach Jehovah to have an interview without recognizing the appointed rules and regulations. The Word says, "We know that God heareth not sinners"; again, Jesus warns, "No man cometh unto the Father but by me."—John 9:31; 14:6

It is well that these limitations be made known to all, for all desire an interest in God, and to have him take an interest in their affairs. But many are deceiving themselves, and Christians have helped the world into this misunderstanding—to their injury. Let it be known everywhere that prayer is the privilege only of God's consecrated people. Others may worship and bow down, and do him homage; but none may make requests in prayer, or even offer acceptable praise, except the blood-washed and spirit-begotten—and their young children.—1 Corinthians 7:14

Sunday School Lessons

FELLOWSHIP IN THE CHURCH

NOVEMBER 4—Romans 12:3-18

GOLDEN TEXT: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Romans 12:10

THE only proper basis for true Christian fellowship is recognition of, and obedience to, the will of God. This is revealed in the first two verses of the chapter from which our lesson is taken. They read: "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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:1, 2

In brief, this passage means that through full devotion to God, we are to be separated from the world, and learn to know and to do the will of God. In our first approach to God, through the truth, we learned that we were sinners and needed the atoning blood of Jesus to cover our imperfections in order that we might be approved by him. It is essential that we ever remember this condition upon which the offering we have made is acceptable to him. The acceptance

of this fundamental truth of the Scriptures is essential for all those who would enjoy sweet fellowship in the church of God.

Beyond this, the will of God must continue to be the basis of our fellowship. The church is united, not by human philosophy, but by the truth of God's Word—the truth which reveals his will. Christ is the living Word of God and the Head of the church. In fulfilment of his promise he sent the Holy Spirit to illuminate the church, through the apostles. Hence, when we think of the truth, we think of Christ and of the sweet influence of the Holy Spirit. These lift the minds of believers above the worldly plane of human leadership and into that realm of spiritual thought and action where there is true Christian fellowship.

The apostle urges that we endeavor not to think more highly of ourselves than we ought to think. Nothing tends to disrupt true fellowship more than pride and ambition. The apostle is referring mainly to service in the church. Every consecrated Chris-

tian is a servant of God and of his brethren, but all do not have ability to serve in the same capacity. Some of the privileges of service are determined by a vote of the church. It is in this manner that God indicates his will with respect to servants of the church such as elders and deacons.

Unless one thinks more highly of himself than he ought to think he will accept the mandate of the church with respect to these special opportunities of service, whether they be great or small, and rejoice in the privilege of doing whatever he is asked to do. If one is not elected to any particular office in the church, there are still wonderful opportunities of service open to him. He is still privileged to "do good unto all men, especially unto them who are of the household of faith." —Gal. 6:10

This brings to the fore another very important point concerning Christian fellowship, namely, that it does not imply the granting of any special privileges of service to one or more brethren. Those who think more highly of themselves than they ought to think, sometimes feel that they have been "disfellowshipped" if they are not invited to serve a congregation as speakers. This is a wrong viewpoint. To be qualified to serve as elders and teachers in the church, brethren must be sound in the truth, as well as thoroughly devoted to the Lord. The immaturity in knowledge may properly be esteemed as brethren, but not as teachers. The apostle addressed the Hebrews as "holy brethren,

partakers of the heavenly calling" (Heb. 3:1), but he told them also that they were not qualified to teach, and had need that someone teach them again "the first principles of the oracles of God." (Heb. 5:12) One may have been in the truth for many years and still be a novice, immature in knowledge, not clear on some features of the truth.

"Let love be without dissimulation," writes the apostle. True Christian love will be consistent and constant. It will be without partiality. But let no one suppose that it is a lack of love toward a brother not to ask him to serve as a minister in the church. This is a very important lesson to learn if sweet fellowship is to be maintained. Nothing will disrupt unity in fellowship more quickly than to exalt those unsound in the truth to positions of prominence. To do this is an injustice to the one thus exalted and a lack of true concern for the well-being of the church.

"Be of the same mind, one toward another," the apostle continues. The "mind" of the Christian should be humble, ready to esteem others better than themselves; ready to serve in ways unnoticed except by the Lord; kind, generous, forgiving. All these qualities make for true fellowship.

QUESTIONS:

What is the basis for true Christian fellowship?

Does fellowship imply the use of a brother as a teacher?

Does love call for the use of brethren as teachers who are not doctrinally and otherwise qualified for such service?

WORSHIPING IN THE CHURCH

NOVEMBER 11—Isaiah 6:1-8; Ephesians 5:15-21

GOLDEN TEXT: "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation."—Psalm 111:1

TRUE worship of God implies wholehearted devotion to the doing of his will. Paul writes, "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." (Eph. 5:15-17) Then the apostle admonishes that we "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."—Eph. 5:18, 19

Hymn singing is an appropriate and pleasurable method of praising the Lord, a form of worship that dates back to very ancient times. Songs of Zion were sung by the Israelites. Musical instruments have also long been used in praise service to God. Music is harmony of tone, a blending of sounds suggestive of the marvelous manner in which all the works of God co-ordinate to reveal the majesty and glory of their Creator.

Paul speaks of making melody in our hearts. Ability to appreciate harmony of tones is a sort of sixth sense to those who possess it, and Paul is using the thought to illustrate the heart attitude of those who, through the truth, are "in

tune" with the Lord. Those of the consecrated who may not be able to distinguish one musical tone from another are, nevertheless, able to "make melody in their hearts to the Lord."

None can truly praise the Lord unless he knows him; and none can truly know him except as he gives them a vision of his glory. There is more than one kind of "vision." Isaiah's vision of God's glory was apparently in the nature of a dream, or trance. In it the prophet had impressed upon his mind the sight of a glorious temple in which he saw the Lord, "high and lifted up." He also saw holy creatures called seraphim, and these were saying one to the other, "Holy, holy, holy, is the Lord of hosts."

But there is another kind of vision, namely, the vision of truth. Blessed are those whose "eyes" are able to "see" truth's vision. Like Isaiah's vision, the vision of truth reveals the glory of God. Every feature of the truth—the divine plan—portrays the holiness of our God, so that the antitypical temple—the church—is filled with his glory. The more we learn of the truth, the better appreciation we have of the wisdom, justice, love

WORSHIPING IN THE CHURCH

and power of God; and like the prophet, we see him "high and lifted up."

As already noted, true praise and worship of God implies unreserved devotion to the doing of his will. God's purpose in granting his people visions of himself is to inspire such devotion. As Isaiah beheld the Lord, "high and lifted up," he was smitten with a humiliating sense of his own imperfection, and he cried, "Woe is me! for I am undone; because I am a man of unclean lips." Then one of the seraphim took a coal from off the altar, touched the prophet's lips with it, and he was made clean. Following this, he heard the Lord inquire, "Whom shall I send, and who will go for us?" Isaiah responded, "Here am I, send me."

This is the attitude of heart and mind which the truth is intended to inspire in those who are honored by an understanding of it. First, as in the case of Isaiah, the vision of truth makes us realize that we are "undone," that we are members of a sinful, dying race, having no right to expect favors from God. But the truth also reveals that the Lord has made provision to cover our imperfection so that our sins are not imputed to us. This provision is through Christ, and the merit of his shed blood.

The entire vision of truth by which the glory of God is revealed to us, combines to impress the query, "Whom shall I send, and

who will go for us?" Yes, the vision of truth is God's invitation to serve him, and if we are in the right attitude of heart we will not be happy unless we are engaged in praising, worshiping and serving him.

Peter writes, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9) The "marvelous light" of divine truth is so inspiring that those who are blessed by it cannot refrain from praising God, its Author.

We praise Him in song and in prayer; by word of mouth and with instruments of music. We make melody in our hearts unto the Lord and together we sing of his goodness. Like the seraphim in Isaiah's vision, we sing unto one another, "Holy, holy, holy, is the Lord of hosts." But this is not the end of what truth's vision means. God is to be praised outside of the congregation of the saints. He is saying to us, "Whom shall I send?" and the full meaning of praise and worship is not realized in our lives unless we respond to our God, saying, "Here am I, send me."

QUESTIONS:

What is implied in wholehearted worship of God?

Why does God give visions to his people?

Are Christians to praise God outside of the church?



THE OUTREACH OF THE CHURCH

NOVEMBER 18—Acts 11:21-30; 12:24; 13:4

GOLDEN TEXT: "Go ye therefore, and teach all nations."
—Matthew 28:19

THE true spirit of Christianity is revealed in the attitude of Barnabas, as related in today's lesson. Following the death of Stephen, the first Christian martyr, persecution against the church continued, causing a scattering of the disciples and also a turning of their efforts in the direction of the Gentiles. In Antioch quite a number of Greeks believed and turned to the Lord. A report of this reached the church at Jerusalem, and Barnabas was sent to Antioch to investigate. The account states that upon reaching Antioch and seeing "the grace of God," Barnabas "was glad." Would that all of the Lord's people might have this broadness of vision and largeness of heart!

The heart of Barnabas had been enlarged by the Gospel, and he rejoiced to learn that it was reaching some who at one time were outside the circle of God's special favor. A knowledge of God's plan should always have this effect upon those to whom it is given. While for a time [until the end of the seventy weeks of special favor (Dan. 9:25-27)] the message was confined to the natural seed of Abraham, after that the commission was widened to include all nations—the whole world. It has never been restricted by God since,

and any one who has a knowledge of the plan of God and by human philosophy wants to keep it to himself, has failed to appreciate the real spirit of the message. In such a case the seed has not fallen on good ground.

The original statement of the Gospel, in the promise made to Abraham, reveals its true spirit. It called for the blessing of "all the families of the earth." Anything less than a world-wide vision of responsibility in connection with the Gospel indicates a failure properly to appreciate the truth, a shrunken condition of heart and soul that causes one to imagine himself to be an almost exclusive favorite of heaven, and inclined to look with disfavor upon those who have a wider vision of the truth and its service.

Barnabas was glad when he learned that the Greeks were embracing the truth. Are we glad when we hear of others today who are coming to a knowledge of the truth? If we are like Barnabas, we will be glad, otherwise we may be among those who criticize and condemn those who try to interest others, and may attempt to relegate to an inferior position in God's plan those who do "come into the truth" at this time. It is well to remember that God will

count worthy to share in the blessing of all the families of the earth in the Millennium those who lay down their lives in an endeavor to carry the blessings of the truth to as many as possible now.

Our lesson states that Barnabas was "a good man," and full of the Holy Spirit. He was good because he was filled with the Holy Spirit, and it was because he was a "good man" that he rejoiced to find so many in Antioch accepting the truth. Nor did he in any way try to discourage the newly interested, but on the contrary exhorted them to faithfulness, "that with purpose of heart they would cleave unto the Lord."

From Antioch, Barnabas went to Tarsus to seek Paul. Finding him, they returned to Antioch together, and remained there laboring with the ecclesia for an entire year, and "taught much people." Then these two were sent to Jerusalem as messengers to carry material aid to their famine-stricken brethren in Judea.

When they returned to Antioch the church had developed so well that it had a number of local brethren who were able to carry on with the ministry in that district. So by vote of the congregation Paul and Barnabas were sent out into wider fields of service. Here again we find manifested the true spirit of Christianity—the spirit which prompts consecrated believers to think of those outside their immediate fellowship.

There is a lesson here for the larger ecclesias of today. An ecclesia which has a number of elders should be glad to share these

servants with others. Not only should they be willing to part with their services for a time, but they should be glad for the privilege of helping to defray their expenses in traveling to other fields of service. That was the spirit of the early church, and it should be the spirit of the brethren today.

Brethren who are capable of serving might well seek the fields where they are most needed, rather than seek the fellowship of ecclesias which are already well supplied with elders. We believe that brethren qualified for eldership, and who need to "make tents" part of the time, would be blessed by the Lord in seeking employment in districts where their spare time could be used in assisting smaller groups of the consecrated which need their help. This is the example set before us by the church at Antioch.

QUESTIONS:

Why did Jesus at one time limit the preaching of the Gospel to the "lost sheep of the house of Israel"?

Is the spirit of Christ and the Gospel ever a restricted one?

What lessons may we draw from the example of the church at Antioch?

Who dwells alone, in his own sphere,
Is very poor, by measure,
Though he may own and prize as dear
A wealth of earthly treasure.

Who shares his wealth, be it but small,
Is richer for his giving.
Who gives his all, inherits all,
And has the joy of living!

Who gives himself, for Truth and Love—
To him shall it be given
To enter royal courts above,
And share the wealth of heaven.

CHRISTIANS WORKING TOGETHER

NOVEMBER 25—John 17:20-23; Acts 15:22-29

GOLDEN TEXT: "For we are laborers together with God."—1 Corinthians 3:9

THE influence of God's Spirit is toward unity of purpose and action. True Christians may not always find it possible to work together in unity, but to the extent that they are divided it is because there is a lack of the Spirit of God. The apostle warned that there must needs be divisions in order that the approved may be manifested, but let us never suppose that those who cause divisions are the approved of the Lord.

Jesus prayed for the oneness of his people. We know, of course, that the full answer to this prayer will not be realized until all the true church are united with their Master in Kingdom glory, when they are with him and with their Heavenly Father. Nevertheless, the ideal of perfect unity is to be striven for by the Lord's people while they are still in the flesh. Divisions, and the spirit of division, should be looked upon with disfavor by all the consecrated.

We believe it is safe to say that one of the chief characteristics of those who are truly the Lord's is their desire to work together harmoniously with the general community of the saints. Individuals who circulate among the brethren bearing some special message which they allege to be truth, for the manifest purpose of drawing away disciples after them, should

be marked as divisionists, and avoided.

This is the lesson that is brought to our attention in the account of the conference at Jerusalem, and the message that was sent out to the Gentile Christians from this conference. Certain Judaizing teachers had been "troubling" these Gentile brethren insisting that they be circumcized and otherwise conform to Jewish rituals, in order to be considered full-fledged Christians. These trouble-makers no doubt were sincere, but they were novices in the truth, and too self-opinionated to give heed to the advice of teachers long and well established in the truth.

It required the weight of authority which naturally would be vested in the conference at Jerusalem, to set the house of the Gentile converts in order; that is, to give them a code of conduct which would be pleasing to God and at the same time acceptable to the majority of the Jewish converts with whom they desired to associate. Doubtless the findings of the conference, and the recommendations which were sent to Gentile converts, did stabilize these brethren generally, although it is doubtful if the self-appointed teachers who had been subverting their souls were convinced. Probably these, as in many similar case

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since, finding that they were unable to establish any considerable following of their own, sooner or later dropped out of the picture, perhaps even losing interest in the truth altogether.

Those who, in humility, sincerity, and love, rejoice in their knowledge of the truth, will not long be separated. They will find a way to work together. It is difficult to imagine barriers to unity greater than those existing in the early church between Jews and Gentiles. But the conference at Jerusalem found a way which, to the extent that it was put into practice, must have helped greatly toward the true spirit of unity. It is only those who consider their own opinions more important than the views of the church as a whole who fail to keep "the unity of the Spirit in the bonds of peace."

It is not necessarily true, of course, that the majority view is always correct, although it is undoubtedly true that the majority view of the Lord's truly consecrated people is overruled by God for the good of those who adhere to it, except where fundamental truths and principles are violated.

Just as the early church was made up of Jews and Gentiles, so today in many ecclesias of saints there are to be found individuals of various nationalities. By nature these would seldom be associated with one another, because their habits and likings are so different. But in the truth, and through the

Spirit of God, they find a common ground for fellowship. There is a blest tie that binds their hearts in Christian love, hence they are happy to be together, and are pleased to recognize others in the same congenial bond of holiness and truth as brothers and sisters.

How sweet indeed is this fellowship, and how pained we should be at the slightest evidence that this oneness, this unity of spirit and purpose, is in danger of being disrupted. And it can be disrupted, and will be, unless we are constantly on guard. The Lord's people are in many ways like sheep. If one or more sheep in a flock begin to act strangely, the others are quickly disturbed, so when a brother or sister comes among the brethren bearing strange tidings, or over-emphasizing some truth beyond its relative importance in the divine plan, some of the sheep are thereby sure to be disturbed. It is then that those who watch over the interests of the Lord's people need to sound a warning, and otherwise to help those in danger of being led away from the fellowship of the flock.

QUESTIONS:

When will the full unity of the Lord's people be attained?

Does the apostle's statement that there must needs be divisions, justify us in practicing division?

Can the majority view of the Lord's consecrated people be depended upon as an expression of the divine will?

When a man but half forgives his enemy, it is like leaving a bag of rusty nails to interpose between them.—LATIMER



For His Work's Sake



ON OCTOBER 31, 1916, on a railway train in the State of Texas, Pastor Charles Taze Russell, familiarly known to thousands of his brethren in Christ the world over as "Brother" Russell, finished his earthly course in death. Pastor Russell began his ministry as a very young man. Raised a Presbyterian, he took to heart the teachings of that denomination, particularly the doctrine of eternal torture for all who die unconverted. But when he began to reason matters out for himself he concluded that a God of love would not torment unbelievers. He made a study of various heathen religions, but without finding anything to satisfy his mind and heart.

Relating his own experience in "coming into the truth," the Pastor says:

Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything

more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth.

I soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they will then receive, shall then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the restitution work foretold in Acts 3:21. But though seeing that the church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.—Reprints

It was this grand and ennobling truth of restitution for a sin-cursed and dying race which proved to be one of the inspirations of the "truth" movement which was inaugurated and fostered by Brother Russell. For the first time since the death of the apostles the real essence of the Gospel was lifted free from the traditional rubbish by which it had been buried, and trumpeted throughout the earth.

Nominal church leaders of all denominations were shocked

that anyone would dare to preach a "second chance." So long had they been accustomed to circumscribing the grace of God and magnifying his vengeance, that their narrow vision of truth would not permit them to believe that God could possibly bestow his grace and blessing upon those who, for whatever reason, had died in unbelief. And so, by putting the fires out of hell, and portraying God as loving, and ready and anxious to bestow his blessings upon those who died in ignorant unbelief, Brother Russell became a hated object of attack and persecution by nearly all of Christendom.

But that which called forth the cry of "heresy" from his enemies, warmed the hearts of those who responded to the original and now revived, Gospel of love—the true Gospel of Christ. That word "restitution" was almost a magic one, opening up a new vista of hope and inspiration. Men and women of all denominations responded. Atheists, whose largeness of heart belied the creedal god of torment, rejoiced to find the true God of the Bible. Regardless of former beliefs or disbeliefs, those who "came into the truth" were, by the sheer grandeur and beauty of the message, imbued with a determination to spread the good news far and wide. "I love to tell the story, it did so much for me," is the way the "truth people" felt about it. And what a grand story it was!

The heavenly calling of the church became more understandable in the light of restitution blessings for the world. In fact, every phase of divine truth radiated a new and better meaning. Restitution proved to be the common denominator of all the problems of divine revelation. Without it there existed endless controversies, contradictions, and chaos; with it were found harmony and satisfaction, and an incentive which could not be denied, to tell the whole world these blessed tidings.

The blessed light of truth, made radiant by the hope of restitution blessings for all the families of the earth, revealed the love of God as nothing else could do; and it inspired love in the hearts of those who believed. It was inevitable, therefore, that the truth movement should be characterized by the fervency of a missionary spirit. Brother Russell couldn't keep the truth to himself. The creedal gods were so mean and contemptible that he could not be satisfied short of devoting his all in showing forth the praises of the good God of love whom he found revealed in the sacred Word. And all who came into the truth felt the same way about it.

But now Brother Russell was dead. He died while still active in the missionary field. He could no longer be the pace-setter for the zealous workers who loved the truth they received through him, and who wanted to lay down their lives to give it to others. Thousands still love Brother Russell for his work's sake, and the greatest tribute these can pay to him now is to be determined zealously to continue spreading far and wide the same glorious Gospel of love which God used him to restore in its fullness to his people in this end of the age.

➤ ➤ Christian Thanksgiving

Our Cause for Gratitude

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—COLOSSIANS 1:12



OD'S bounty is beyond our speaking; but though our mouths are dumb, our hearts melt with thankfulness at the thought of his mercy. As Christians, we have learned that through the providences of God every day should be one of thanksgiving. Those unacquainted with the plans and purposes of God are, as a rule, thankful only for the good things of life—the material blessings of health, food, raiment, and shelter. The Christian is thankful for these too, but because he has faith in the promises of God, he is also glad to give thanks for circumstances and experiences which, of themselves, are unpleasant, and perhaps even painful.

Those who are the objects of the Heavenly Father's tender care are thankful for all that is bright and cheerful; for happy days and restful nights. And because they know that nothing can come to them that is not for their highest spiritual welfare, they are thankful for the dark and cheerless days, and for nights of pain—"For we know," these exclaim, "that all things work together for our good!" They know this because the Word of God says so; and they know it also because they can look back upon their Christian life and discern the rich blessings which

have so often resulted from the deepest shades of trial that at times hovered menacingly over their pathway.

God's consecrated people are grateful for all the vicissitudes of life, because they view them in the light of the divine will. They see in each experience a divine providence designed to accomplish some good in their lives as new creatures. To them nothing merely happens, but everything is overruled by the infinite wisdom and tender love of him who has called them according to his purpose. So, even in their darkest hours their hearts are filled with gratitude to know that the One who is shaping their spiritual destiny is too wise to err and too loving to be unkind.

Yes, we are grateful for the assurance that no evil will befall us, and that no good thing will be withheld from those who walk uprightly. But even more than this, we are thankful for the wonderful provision of God's grace in Christ. This is a grace or favor of God which, as the apostle writes, "hath made us meet to be partakers of the inheritance of the saints in light." It is difficult to grasp the thought of such wondrous grace as this! Just think of what it means for imperfect and condemned sinners like ourselves to be made acceptable to God, and called to such a glorious inheritance! Truly, this is something for which we should give thanks to the Father.

We are thankful for the truth through which the opportunity of the "high calling of God in Christ Jesus" has been revealed to us. We are especially grateful at this time, when practically the whole world is without hope, to have the privilege of enjoying a vision of the divine plan which is so clear and meaningful that it leaves no problem of life unsolved—either for ourselves as individuals, or for mankind in general.

Human wisdom has completely failed to pierce the dark clouds of fear which are now looming up so ominously in the pathway of world progress. Truly, as never before, there IS no vision save the vision of present truth, the vision of God's plan. If we have been blessed with "eyes" to see that vision, our gratitude should know no bounds. It should be a gratitude which will cause us to go far beyond merely saying "Thank you, Father!" It should, rather, cause us to inquire, "What shall I render unto the Lord for all his benefits unto me?" And then we will from the heart reply to our own question, "I will take the cup of salvation, and call upon the name of the Lord, I will pay my vows unto the Lord in the

OUR CAUSE FOR GRATITUDE

presence of his people.'—Psalm 116:12-14

It is well occasionally to think of how much a knowledge of the divine plan means to us, otherwise the truth may become commonplace in our lives. What would be our outlook on life at this particular thanksgiving period if we did not know that God has a plan? If we believed that we are creatures of evolution, and that progress toward a higher life and better world conditions is largely a matter of chance, would we be very thankful that we happen to be living at this particular crisis period when the human race seems more liable to slip backward over the slime of selfishness than it does to rise above the chaos which human wisdom has produced?

On the other hand, if we believed the creeds of the Dark Ages, and were convinced that God intends eternally to torture all those who do not accept Christ during this life, could we be very thankful over the fact that modernism, infidelity, and atheism are engulfing the world in a tidal wave of unbelief? No, not unless we had hearts of stone. The truth has answered all of our questions so satisfactorily, that it is difficult to realize how dark and uncertain everything must appear to one who does not enjoy the light of the divine plan. Let us then not take the truth for granted. Let us cherish it, and be willing and ready to die for it!

This November, millions will give thanks because the war has ended. Christians will do this, too. But those of us who are fighting the good fight of faith will be thankful that we are still engaged in the war against the world, the flesh, and the devil! We will be thankful also for the armor of righteousness which God has provided in order that we might be good and victorious soldiers of Jesus Christ. We will be thankful for the promised strength to continue in the good fight faithfully even unto death.

Being thankful for all that our Heavenly Father has done and is doing for us, we will manifest our appreciation to him through zeal in doing his will. We will serve him by serving one another and by spreading the truth. This time of uneasy peace for the world will to us be one of opportunity to make further progress in grace and knowledge, and to proclaim to the distraught people of the world, "Fear not," for "the Kingdom of heaven is at hand"!





Encouraging Letters



In a Secondhand Store

Brothers: I came upon the book "Divine Plan of the Ages" (1937 edition) in a secondhand store on Fulton Street, for twenty-five cents. Always seeking knowledge, I spend two or more hours a day with the Word. . . . Just think, for twenty-five cents, all this wisdom! Who wrote it? Knowing The Book quite well, the writer shares my own views. A book like this ought to sell thirty million copies, but I suppose you do not want to go worldly. Let me hear from you. I can understand that your book is above the worldly wisdom of man. F. H., N. Y.

Listening Regularly

Dear Brethren at the Dawn office: Since I was writing to the Radio department I wanted to enclose a small note telling you that four of us sisters just returned last evening from a three day trip up to our radio territory in the mountain district of the Coeur D'Alenes, Wallace, Idaho. We covered four or five towns with the radio literature and did the business districts quite thoroughly and we were so happy to find out that the program is being received up there with great interest. We found many business and professional men listening regularly with great appreciation and when presented with the opportunity to secure some of the literature were ready to

jump at the chance. Twenty six first volumes were sold besides a goodly number of "God has a Plan," etc. A. B. S., Wash.

Prisoner Comforted

Dear Sirs: I have been listening to your Sunday morning broadcasts, and I really do enjoy these discussions. So I heard of your offer for free booklets. I would like to have one whenever it is possible for me to get one. I am a man doing life sentence here in prison and I am seeking God and I want to find out the truth about the divine Gospel of the Scriptures. I am greatly confused, or else I am weak—I don't know which—but I do want some explanations for the salvation of my soul. And the way you explain the Scriptures I believe you can help me out. So please send me your "Hope" booklet. Now I will close by saying, May God bless you in your work towards opening the eyes of some who are blind about the facts of the Scriptures. Respectfully yours, I. B., Del.

A Simple Faith

Dear sirs: Would you please send me some of your pamphlets on religion? I have heard you often in the past few years but never got around to writing before. You make religion a simple faith, not something one turns to because of fear of one's soul. I always believed that some day someone

ENCOURAGING LETTERS

would make things a little easier on those of us who can't see this being "saved" as they put it, because they are so very narrow on any subject that it makes it difficult to believe God could be so narrow. Anyway, please send me your books, and to be sure I receive them, please send them to my husband, Pfc. H. L. P., New Hampshire. He enjoys your views on religion also. Thank you. And if later on you send more, could you put my name on your files and send me all the data as it comes along? I am, B. C. P., Mich.

Now has the Truth

Dear Brethren: I am enclosing the coupon sent with my last issue of "The Dawn." It was in reading "Dawn" that I first was attracted by the name of "The Divine Plan of the Ages." Then I realized I had the book and have had it ten years or more, but had never read it; indeed, I had the full set of the "Studies in the Scriptures" given by someone so long ago. I began reading "The Divine Plan" and also began to realize I had missed for so long the golden truth. I had dipped into every "ism" existing and found great things in men's words, found frequent Bible passages but with application far from satisfying. And now, having read all six "Studies in the Scriptures," I know I have the truth—the heart and core of a "pure language." . . . L. L., Alta., Canada.

In Doctor's Office

Gentlemen: While sitting in a doctor's office last month, I read

a fine article, "Christian Sabbath Keeping" in Vol. 12, No. 7, July, 1943 "The Dawn." Please let me know if this issue is available or if there is a reprint of that particular article. Thank you. Yours truly, H. S. S., Minn.

Released from Fear

Dear Brothers (May I call you "Brothers"?): I am just a seventy-four year old Christian man, who from childhood had crammed down my throat the teaching of hell as a burning lake of fire, where the wicked suffer throughout eternity. Since then I have tried to become straightened out on this question but never succeeded until about five weeks ago when I heard you over the radio giving your talk concerning "hell." I would have written before this but have not been so well. I would appreciate it very much if you would send me the pamphlet on "Hell" and also the pamphlet, "Hope Beyond the Grave." F. M. K., Ohio.

Far From Home

Dear Brothers and Sisters: Greetings in the Lord's Name! I've read your booklet on "The Father, the Son, and the Holy Spirit," finding it very interesting, helpful, and instructive. I was wondering if you could send me the rest of the booklets. I'm an earnest truth seeker. Thanks very much for the trouble and inconvenience. The first chance I get I'll pay whatever it costs, so please let me know. I remain, with Christian love, Pvt. F. A., somewhere in the southern part of France.



SPEAKERS' APPOINTMENTS



F. A. BRIGHT

Rutherford, N. J. (Evening) Nov.	4
New Haven, Conn. (Morning)	11
Waterbury, Conn. (Afternoon) ..	11
Binghamton, N. Y.	18

N. T. CONSTANT

Hartford, Conn. Nov.	18
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S. C. DE GROOT

Paterson, N. J. (Afternoon) Nov.	18
Rutherford, N. J. (Evening)	18
Philadelphia, Pa.	25

P. KOLLIMAN

York, Pa. (Evening) Nov.	17
York, Pa. (Morning)	18
Lancaster, Pa. (Afternoon)	18
Paterson, N. J. (Afternoon)	25
Rutherford, N. J. (Evening)	25

R. A. KREBS

Washington, D. C. (Evening) Nov.	17
Washington, D. C. (Morning)	18
Baltimore, Md. (Afternoon)	18
Connellsville, Pa.	19
Charleroi, Pa.	20
Pittsburgh, Pa.	21
Bellaire, Ohio	22
Zanesville, Ohio	23
Columbus, Ohio	25
Dayton, Ohio	26
Richmond, Ind.	27
Indianapolis, Ind.	28
New Albany, Ind.	29
Vincennes, Ind.	30
St. Louis, Mo. Dec.	2

J. Y. MAC AULAY

Jackson, Mich. Nov.	1, 2
Saginaw, Mich.	3, 4
Flint, Mich.	5
Detroit, Mich.	6, 7
Grand Rapids, Mich.	8
Kalamazoo, Mich.	9
Milwaukee, Wis.	10, 11
Quincy, Mich.	13

Ann Arbor, Mich.	14
Chatham, Ont., Can.	15
London, Ont., Can.	16
Toronto, Ont., Can.	18
Tonawanda, N. Y.	19
Syracuse, N. Y.	21
Rutherford, N. J.	22
Wilkes Barre, Pa.	25

E. R. MAC JILTON

East Liverpool, Ohio Nov.	11
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W. S. MARSHALL

Guilford, Me. Nov.	4
Wilton, Me.	11
Montville, Me.	18
Ellsworth, Me.	25

EDWARD MAURER

Washington, Pa. Nov.	18
Monessen, Pa.	25

M. C. MITCHELL

Groton, Conn. (Evening) Nov.	17
Groton, Conn. (Morning)	18
New London, Conn. (Afternoon)	18

D. J. MOREHOUSE

Milwaukee, Wis. Nov.	11
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M. A. STAMULAS

Ithaca, N. Y. Nov.	4
Albany, N. Y.	11

F. S. WASSMANN

Paterson, N. J. Nov.	11
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G. M. WILSON

Duquesne, Pa. Nov.	4
Pottstown, Pa.	11

W. N. WOODWORTH

Philadelphia, Pa. Nov.	4
Pottstown, Pa. (Morning)	11
Philadelphia, Pa. (Afternoon)	11
Wilkes Barre, Pa.	25

E. G. WYLAM

Cleveland, Ohio	Nov. 7
Brooklyn, N. Y. (Afternoon)	11
Rutherford, N. J. (Evening)	11, 13
Laurelton, L. I., New York	15
New Brunswick, N. J.	16
Philadelphia, Pa.	18
Baltimore, Md.	19
Cumberland, Md.	20
Parkersburg, W. Va.	21
Cincinnati, Ohio	23
Muncie, Ind.	24

H. L. YOUNG

Allentown, Pa.	Nov. 18
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C. W. ZAHNOW

Clinton—Albany, Iowa district Nov.	1-4
Rockford, Ill.	5
Chicago, Ill.	6
Roseland, Ill.	7
Hammond, Ind.	8
Gary, Ind.	9
Elkhart, Ind.	11
Toledo, Ohio	12, 13
Elyria, Ohio	14
Cleveland, Ohio	15
Akron—Kent, Ohio district	16-25



Convention Announcements

ITHACA, N. Y., Nov. 4—205 E. Falls Streets.

PHILADELPHIA, PA., Nov. 4—All day gathering in Y. W. C. A., 18th and Arch Streets.

SAGINAW, MICH., Nov. 4—All day gathering, opening at 10:30 a. m. Morning session at 525 N. Fourth Street; afternoon at Saginaw Woman's Club-house, 311 N. Jefferson Street.

MILWAUKEE, WIS., Nov. 10, 11—Colonial Hall, Republican Hotel, 3rd and State Street.

VICTORIA, B. C., CAN., Nov. 10-12—For details, write Miss Mc Kay, 2617 Graham Street, Victoria, B. C., Can.

ALBANY, N. Y., Nov. 11—Y. W. C. A., 5 Lodge Street.

POTTSTOWN, PA., Nov. 11—Forrester's Hall, S. E., Cor. King and Charlotte Sts. (2nd floor) Opens 10 a. m.

CHICAGO, ILL., Nov. 25—All day gathering. Central Masonic Temple.

DETROIT, MICH., Nov. 25—Maccabees Bldg., Woodward Avenue at Putnam.

WILKES BARRE, PA., Nov. 25—Y. M. C. A., (Auditorium) 40 W. Northampton Street.

BERKELEY, CALIF., Dec. 2—South Berkeley Masonic Temple, 1837 Alcatraz Avenue. Opens 9:30 a. m.

CHICAGO, ILL., Usual New Year's Convention. For details, write Mr. Adam Miskawitz, 1916 S. Christiana Ave., Chicago, 23, Ill.

"Season's Greetings" Folder

A special 8-page folder containing a message of the Kingdom is being prepared for friends who may wish to send them to acquaintances as Christmas greetings. They will be printed on high grade greeting card stock, and envelopes will be furnished to match. They will be priced at 25 cents a dozen, fifty for \$1.00. Larger quantities at the latter rate. Postpaid.

Price Adjustment

Effective November 1, the following new prices will apply: "Chosen People" and "Created He Them"—single copies, 15 cents; in lots of twenty-five or more to same address, 10 cents each. De luxe Manna, \$1.25. Classes with stock of these publications on hand may credit or debit their accounts according to this new schedule.



Holiday Gift Suggestions



BRADLEE FOLDERS. Appropriate Christmas texts and messages. Large selection. Five and ten cents apiece.

SUNSHINE LINE No. 35. Christmas messages. Box of ten, 50 cents.

PEASE LINE. Christmas messages. Box of twenty-one, \$1.00.

GREETING CARDS. Birthday and Friendship cards: Box of ten 50 cents. Birthday cards: Box of ten, 50 cents; box of twenty-one, \$1.00. Swiss colored prints: Assorted Scripture text, 60 cents a dozen. Biblical picture cards and birthday assortment: 20 cents a dozen. Bradlee folders with envelopes: Scripture text, five and ten cents each.

NOTE: Greeting cards are not available for Canada.

CROSS AND CROWN EMBLEMS: Pins and buttons, \$2.85; Pendants, \$3.60.

WEYMOUTH'S TRANSLATION (New Testament): Pocket, \$2.00; Regular cloth, \$3.00; Leather, \$5.50

MOFFATT'S TRANSLATION (Old and New Testaments): cloth, \$3.50.

ROTHERHAM'S TRANSLATION (Old Testament only): 3 volumes. Set, \$6.75; separate, \$2.25.

PELOUBET'S BIBLE DICTIONARY: 799 pages, \$2.50.

WESTMINSTER DICTIONARY OF THE BIBLE (Davis Revised Edition): 658 pages, \$3.50.

SMITH'S BIBLE DICTIONARY: 818 pages, \$2.00.

Gems of Thought

¶ Seldom ever was any knowledge given to keep, but to impart; the grace of this rich jewel is lost in concealment.

¶ It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top.

¶ The grand character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.

¶ Action is the highest perfection and drawing forth of the utmost power, vigor, and activity of man's nature. God is pleased to vouchsafe the best that he can give, only to the best that we can do.

¶ Diligence in the Lord's service is a sure method of gain and growth in grace.

¶ It is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble.

¶ Head knowledge is our own, and can polish only the outside; heart knowledge is the Spirit's work, and makes all glorious within.

¶ No other lesson, perhaps, is more needed by the Lord's followers than the one of willingness to drink the cup which the Father pours.