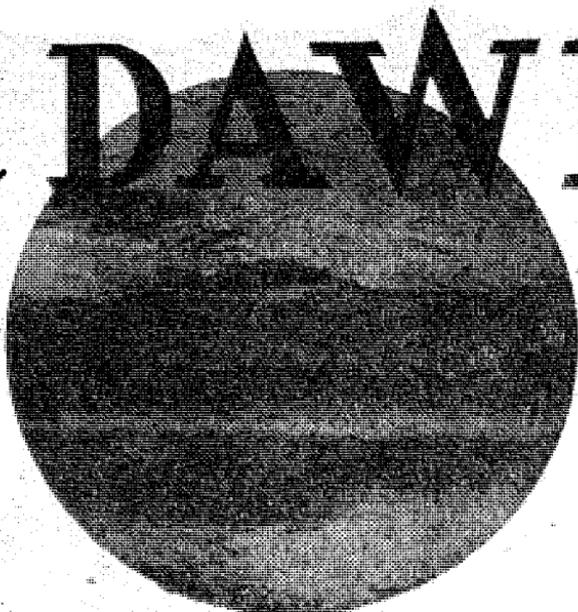


The DAWN



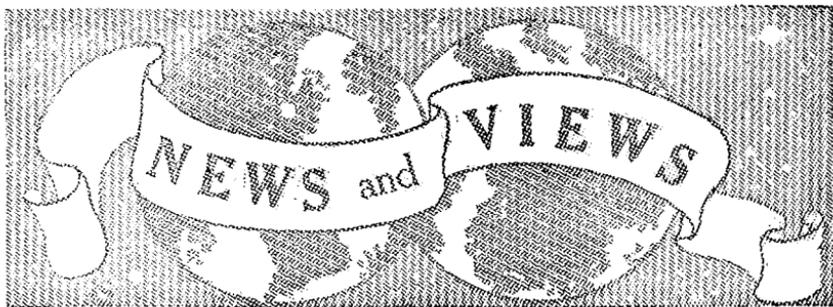
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A HERALD OF CHRIST'S PRESENCE

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THE CASE FOR THE JEW

THE unconditional surrender of Italy; the relentless offensive of the Russian armies which drove the Germans back to the Dneiper and beyond; and the virtual imprisonment of the Pope in Vatican city, have constituted the big news of the last few weeks. Back of this news there remain the many unsolved problems which must be dealt with following the full defeat of Nazi Germany and the Pacific enemy, Japan. Among those problems is one that has always been more or less an international issue; namely, what to do about the Jews.

Milton Mayer wrote an article entitled, "The Case Against the Jew," which appeared in a March, 1942, issue of the *Saturday Evening Post*, in which he vividly pointed out what, in his opinion, was the reason for much of the persecution that has come upon this historic people, in the past as well as the present. The

article was far from flattering, and, in effect, made it appear that the Jews deserved much of the suffering thru which they have passed.

But there is another side to this question, a "Case for the Jews," as it were, which, when the whole story is told, will find the Jews no longer a persecuted people, but rather, God's richly favored people thru whom because they will be among the first to fall into line with Messiah's Kingdom, God will dispense His promised Kingdom blessings to all mankind. The case for the Jews is God's case, which is based upon His promises to them thru their patriarchal fathers whom He loved.

The claim that the Jews are God's chosen people has helped to engender hatred against them on the part of those who have not believed in the God of the Jews, nor in His sacred Word, the Bible. While this claim may

seem like a hollow mockery in the light of the experiences thru which they have passed, yet in it is contained the key to an understanding of the Jewish problem and what the eventual, happy outcome is to be. They *are* God's people—not the people of a Jewish, tribal God, but the people of Jehovah, the only true and living God, the Creator and sustainer of all life.

Because they are God's people, who entered into a special covenant with Him, they are in a very special way subject to His laws. To them much was given, and of them much is required—and the more so, in view of the high favors of God yet to be bestowed upon them. That the Jews have sinned there can be no doubt; and that the age-old hatred against them has been due largely to their derelictions, cannot readily be disputed. But so have the Gentiles been sinners. Even professing Christian Gentiles themselves often have been just as guilty of the very sins they have charged against the Jews.

And Gentiles have suffered for their sins, too. For six thousand years all mankind has suffered because of original sin; and their sufferings have increased as sin has been added to sin, so that today the climax of human sin and selfishness has brought the world to the brink

of ruin. In this global tragedy, Jewish suffering is accentuated, but all other nationalities are also suffering. If it were possible to analyze properly all the factors involved, we would find that this suffering is in proportion to the degree in which the laws of God have been wilfully ignored or disobeyed. The Jewish people take the center of the stage in this picture, not because they are worse than the rest, but because, as God's chosen people, they have been more highly favored, hence have been more responsible.

To understand this case for the Jews properly, one must turn back the pages of history many centuries, before the first advent of Jesus, to the time when God promised that thru them He would bless all the nations of the earth. (Genesis 12: 1-3; 22: 18.) This was not a casual promise, but a real one, which God later confirmed with His oath. (Hebrews 6: 17.) While it is true that the "seed" referred to as the "stars of heaven" are the spiritual children of Abraham, developed upon the basis of faith during this present age, yet it also definitely concerns the natural descendants of Abraham. (Genesis 22: 17.) The part that Israelites play in connection with the Creator's purpose to bless all nations is unalterable and unchangeable.

The DAWN

Vol. 12, No. 11

NOVEMBER 1943

One Dollar a Year

The Hope of the World

"To Us the Scriptures Clearly Teach"—"That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified church—when all the wilfully wicked will be destroyed. —Acts 3:19-23; Isaiah 35." (See back cover,

ONE reason why a Christian need not be ashamed of the true Gospel of Christ is the fact that it does contain a provision for the future blessing of the world of mankind. One who truly has the Spirit of Christ rejoices that God has provided blessings for others besides the few who become foot-step followers of the Master in this life.

While the Jewish nation refused to accept Christ, yet He wept over them and said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." He declared, of course, that their house would be left unto them "desolate," but this desolation is not permanent, because the divine plan provides a future opportunity of blessing for them.—Matthew 23:37,38; Romans 11:26-29.

Jesus explained that even the wicked, degraded, inhabitants of

Sodom and Gomorrah would have their opportunity then, for their condition will be more favorable than that of some of the Jews of Jesus' day. (Matt. 11:20-24; Ezek. 16:52-63.) This was because the Sodomites did not have as much knowledge as the Jews who rejected Him.

God holds people responsible to the extent of their enlightenment and understanding of His will.

The future Judgment Day—a thousand years in length—is to be a time of enlightenment—"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

Yes, the knowledge of God's love thru Christ will yet be known to all mankind; and, for nearly all, this will offer the first real opportunity to believe on Him and to obtain life. The sacrifice of Christ guarantees that all shall have this opportunity.—1 Timothy 2:4-6; John 3:16.

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The implications of this promise were reiterated time and time again for the encouragement of the Jewish nation. All God's prophets confirmed it and with it was associated the hope of a coming Great One whom the Lord would send—the Messiah, the “messenger of the covenant”—and who, backed by divine power, would exalt the Jewish nation to chief prominence in the world as the blessers of all mankind—Mal. 3:1.

About the time Jesus was born the Jews were looking forward specially to the coming of this Messiah—their King. They were then a vassal nation to Rome, and the hope of deliverance and freedom was a constant source of encouragement during those dark and uncertain days of their national life. But—and here's where their real tragedy begins—Israel's hope of the glory and honor of their coming King caused them to have a fixed, but wrong ideal in their minds as to how He should look and act, hence they were not prepared to accept the lowly One whom Jehovah sent to them.

When Jesus was announced to be the Messiah, His appearance and presentation was very different from what they were expecting. They wanted a great King and Law-giver full of dig-

nity, full of ambition, full of pride, self-will, and domineering in word and act. This was their idea of what would constitute the necessary qualifications of a King who should rule over and make Israel the leading nation of the earth.

The Israelites had seen the pride and arrogance of Herod. They had seen the importance of the Roman Emperor, and the dignity and power of Roman generals, and, also, the haughtiness of Roman Governors. They were, therefore, expecting their King to possess even a greater degree of dignity, pride and glory, since He was to represent the heavenly court and its authority on earth.

Thus the Jews were wholly unprepared to accept the humble Jesus as their King—one who was born in a manger, and a lowly Nazarene. They were ashamed to acknowledge that this man was their King. Just as the prophet had foretold (Isaiah 53:2), He did not have the appearance that they desired. From their selfish, human standpoint they could not understand how such a person could be a world conqueror, hence He was “a rock of offense” to them.—Isaiah 8:14.

The world today is tragically aware of how all the people are subjected to suffering because

of a wrong course pursued by their leaders. It was so with the Israelites. The nation as a whole, living at a time when education was not general, may not have been too familiar with the prophecies concerning their hoped-for Messiah; but their leaders knew, or could have known what to expect. It had been foretold that their King would be born of a virgin. (Isaiah 7:14.) The prophet had declared that He would be born in the City of Bethlehem. (Mic. 5:2.) The manner in which He would present Himself to them as King had been foretold. (Zechariah 9:9.) The prophecies were clear that He would be "a Man of sorrows, and acquainted with grief." (Isaiah 53:1-3.) This was not a flattering description of a great King, and Israel's leaders should have known what to expect.

But those leaders were not pleased with God's arrangements. It would have been unfortunate had they only turned their backs upon Him and refused to co-operate; but worse than that, they persecuted Him, and finally, thru co-operation with the Roman authorities, put Him to death. Those leaders went still further, in that they accepted the responsibility for their act, inviting its consequences to fall upon them and

upon their posterity.—Matthew 27:25.

Let us remember that these were, and still are, God's chosen people, who had covenanted to keep God's laws, hence the results of their acts and words were inescapable. It may seem strange to those unaccustomed to weighing principles from the standpoint of cause and effect—sowing today, and reaping later—that the present generation should suffer as a result of the accumulated crimes of preceding generations. But that is exactly where the Jews—and in fact all mankind—stand today. The sins of the fathers are being visited upon the children on a colossal scale in these, our momentous times.

The law of cause and effect is nowhere more prominently marked than on the present generation. The seeds of past sowing have developed and brought forth a crop, and this is the harvest time. The events of today are the natural issues of the times that have gone before. The leaders of the Jews, on their part, said of their Messiah, "His blood be upon us, and on our children." Their proposition was accepted. Jesus said, "Your house is left unto you desolate," and how great has been that desolation!—Matthew 23:38.

About thirty-seven years after the divine sentence was pronounced upon Israel, their desolation began. In A. D. 70, when Jerusalem was crowded with multitudes who came for the Passover, Titus imprisoned the inhabitants, within the walls of the city and they became a prey, killed and ate their children. The number that perished, according to the historian, was over a million, and the city was reduced to ashes.

The surviving remnant went as exiles into all nations and were driven from country to country and from province to province, deprived of almost every privilege enjoyed by other men. The historian says, "In France, Germany, England and Italy they were circumscribed in their rights by decrees and laws of the ecclesiastical as well as the civil powers, laws which excluded Jews from all honorable occupations. They were driven from place to place, compelled to subsist almost entirely upon mercantile occupations and usury. . . . They could own no land, belong to no guild, and they found all mankind against them."

The fact that God permitted all this for the Jews' own good, does not excuse the guilt of those who were responsible for their unhappy plight thruout

the centuries. Nor does it excuse those who now are continuing the program of hatred against this historic people. Surely no Christian, who has the spirit of Christ, will do anything to encourage or aid such a program. It is the Christian's privilege now to speak comfortably to the Jews by assuring them that God's fixed time to deliver them is at hand.—Isaiah 40:1, 2.

It is because the Jews have truly been God's chosen people, that He has dealt with them with a view to their ultimate deliverance and salvation. God's promise is, "Mine eyes are upon all their ways: they are not hid from My face; neither is their iniquity hid from Mine eyes. . . . I will recompense their iniquity and their sin double." (Jeremiah) 16:16-18. This "double" period of punishment—mentioned also in Isaiah 40:1, 2, and Zechariah 9:12—is a time measurement, the central point of which was at the first advent of Jesus. It began when God first recognized the children of Israel as a nation, namely, at the death of Jacob. We are now living at the close of the second half of that "double," and already God's providences are overshadowing the Jews, establishing them in the land He promised to their fathers.

But the case for the Jews, as

we read it in the promises of God, makes clear that their final deliverance from their enemies, and their restoration to the Promised Land, was also to be accompanied by trouble, in many respects the most severe they ever experienced. The fact that reportedly two millions of Jews have already been killed in Europe under the Nazi regime; and that the purpose has been to destroy them all, is no argument against the fact that God's time has come to bless them, but rather the reverse. The very time of their deliverance is prophetically described as one "of fear, and not of peace."—Jeremiah 30:3, 5, 11.

Victory for the United Nations will undoubtedly remove the present threat against the Jews in Europe. It seems reasonably certain that their problem will come up for solution at the Peace Table. The Jews themselves, thru the Zionist Organization, are carefully preparing their case, demanding that Palestine be put more fully at their disposal and under their control as a haven for the hundreds of thousands of Jews who will need a home following the war.

It seems reasonable to suppose that some favorable arrangement involving the Land of Promise will be made for the

Jews, and that large numbers of them will find their way there during the general reconstruction period following the war. But their troubles will not be over. Ezekiel 38 and Zechariah 14, tell of a final assault against the Jews who have returned to their land and who are dwelling peacefully there. This attack, the prophecies indicate, will be made by armies coming down from the north.

It will be at this point that God will manifest His power on behalf of Israel, and they will be miraculously saved from destruction by their enemies. Thus will all nations know that the hated Jews have been indeed God's chosen people. Not that He has overlooked their sins any more than He has overlooked the sins of others, for all bear witness of how they have suffered for their sins. But out of that suffering, God will work out His divine purpose in these children of promise.

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The Christian Life

THE POWER OF WORDS

“So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isaiah 55: 11

WORDS are the conveyors of thought, and that is the basis of all intelligent action. Words, therefore, are powerful, in that they induce action along the lines of the thoughts which they convey. God's words are powerful for the accomplishment of His good purposes in the hearts and lives of His people.

Evil words, contrary to the plan and Spirit of God, are also powerful in the lives of those who yield to their influence. Those who have consecrated themselves to do God's will, as expressed by His words, need to be constantly on guard against the counter-influences of evil words and messages which daily seek to intrude themselves upon their minds to draw them away

from God and from co-operating with Him in His plans.

Our text tells us that God's Word is as certain to be fulfilled as the natural processes of earth are productive and that it will accomplish what He pleases. This, of course, is a reference to the manner in which God carries out His plan pertaining to the salvation of the human race, in so far as it has to do with the mental co-operation of those who participate in it. The exercise of physical power in the outworking of the divine plan is in accordance with God's Word, and not apart from it. By obeying God's Word and thus co-operating with Him, His Word is being fulfilled in us as His workmanship.—Ephesians 2: 10.

The physical power of God cannot be resisted. It is this power that created and governs the universe. It is this power that produces and maintains life. The power of God's words can, however, be resisted by His intelligent creatures, for one of His own laws by which He is governed forbids the coercion of the mind of any of His creatures. He is interested only in the devotion of those who obey Him willingly; that is, those who "make up their own minds" to be guided by His words rather than by the words of another, or by their own desires.

In Isaiah 51:16 we are given a more definite statement of what it is that God accomplishes by the power of His words. We quote: "And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people." Obviously this is not a reference to the planting of the literal heavens nor to laying the foundations of the literal earth, for this had been accomplished long before these words were written. The reference is to the "new heavens and new earth" which God promised to create.

Isaiah 65:17-25 presents a definite divine promise to create a new heavens and new earth, and

the passage shows very clearly that it does not concern a new planetary system, nor a new planet earth, but rather a new governmental arrangement for the blessing of the human race upon the earth already created. In 2 Peter 3:13, the apostle reminds us of this promise and explains that righteousness will characterize the new Kingdom when it is established.

In Revelation 21:1-4—the Book which specializes in visions of things previously prophesied and promised—John says that he saw the new heavens and new earth. Like Isaiah, John also associates the new Jerusalem with the new heavens; and also like Isaiah, John sees radical changes upon this earth, even to the destruction of disease and death. While Isaiah indicates that those who die at a hundred years of age will be mere infants, and their death will be because they continue to be sinners, John sees the picture developed still further, even to the point where "there shall be no more death."

That these promised new heavens and new earth, therefore, are in reality the Kingdom of Christ there can be no doubt—the "heavens" being the spiritual, or heavenly phase of that Kingdom, and the "earth," the material, or earthly phase. Those who serve

in either phase of that Kingdom will have the privilege and honor of doing so only because they have obeyed the words of God and thereby have been prepared for the position which they will occupy.

PAUL'S VISION

In 2 Corinthians 12:1-4, the apostle tells us of a wonderful vision in which he was caught down the stream of time to when the new heavens and new earth were established. He speaks of the new heavens as the "third" heavens, and the new earth as "paradise." He explains that in connection with this vision he heard unspeakable "words" which were not lawful for a man to utter. It seems reasonable to suppose that these "words" are the very ones by which God plants the new heavens and lays the foundations of the new earth.

To Paul they were at the time unspeakable words, not lawful to be uttered verbatim; yet who can doubt that they greatly influenced the nature of his ministry, enabling him to put a depth of meaning into what he wrote and spoke which otherwise would have been impossible. It was probably because of this that the Apostle Peter, in telling us of God's promise of the new heavens, observes that in Paul's epistles there are some things "hard to be understood."—2 Peter 3:16.

Paul's epistle to the Ephesians is one in which he reveals considerable concerning the "planting" of the "heavens." And it is noteworthy that in this lesson the apostle stresses the power of the words of God in the lives of those who are endeavoring to qualify for joint-heirship with Christ in the "heavenlies." When we try to contemplate something of what is involved in such a high calling, our faith might be inclined to stagger at the thought that we could ever attain to such a glory, but the apostle assures us that it is all by grace, and is the "gift of God."

"We are His workmanship," the apostle explains, "created in Christ Jesus." It is not coincidence that Paul here uses the word "created" in referring to the work God is accomplishing in the lives of Christians. He, no doubt, had in mind God's promise to "create" a new heavens, and in this epistle he tells us about this; first that Christ was highly exalted to be the chief one in the "heavenlies", and that the church, who by faith dwells with Him in the heavenlies now, will finally be exalted with Him. Thus are we "created in Christ Jesus."

CHRIST'S POSITION IN THE HEAVENLIES

Note Paul's reference in Ephesians 1:20 to Christ's exalted position in the "heavenlies."

(The word "places" in the English text does not appear in the Greek.) Verse 21 explains that this high exaltation has to do with rulership and authority; that Christ had been exalted above all present spiritual authority, whether good or evil, and is seated at the right hand of the Heavenly Father. These "principalities and powers" are later referred to in this epistle, where Paul shows them to be battling against Christians to prevent their attaining joint-heirship with Christ in the heavens.—Ephesians 6:12.

But how did Jesus attain to such an exalted position? Did the words of God have anything to do with it? Let us go back to the time when Jesus entered upon His earthly ministry. We are told that while He prayed "the heaven" was opened to Him. (Luke 3:21.) Luke doesn't inform us concerning the nature of the Master's prayer on this occasion, but the Apostle Paul (Hebrews 10:6, 7,) writing under inspiration of the Holy Spirit, does. It was the expression of Christ's consecration to do His Heavenly Father's will—the plan which had been outlined for Him in the "volume of the book," that is, the Old Testament Scriptures.

In keeping with our text, this was simply a yielding on the

part of Jesus to the influence of the words of God in His life. These words were to accomplish great things for Him because of His obedience to them. He conformed His whole life to their requirements, and thru obedience to them, even at the cost of great suffering, He was "made perfect." That is, thru obedience to the words of God, Jesus was prepared for the highly exalted position in the divine plan which was mapped out for Him.

And what was that position? It was to be the chief one in the promised "new heavens"—the spiritual phase of the Messianic Kingdom. It was at the time of His presenting Himself to fulfil the words of God that the "heavens were opened unto Him." (Matthew 3:16.) From then on He began to see a depth of meaning in the written words of God which hitherto He had not fully discerned. God reveals His secrets—His hidden truths—only to those who are sincerely determined to do them. (Deuteronomy 29:29.) The heavens were opened to Jesus because the Father, who could read His heart, knew that He was sincere in His declaration, "Lo I come to DO Thy will." Let no one suppose that they can enjoy a knowledge of the deep things of God unless they are prepared to do the will of God revealed

therein!

It was at this point, also, in the Master's life that the heavenly way was opened up to Him. He now began that three and one-half year journey which ended in His actual exaltation to the right hand of God in the "heavenlies." Not only were spiritual truths pertaining to the plan of God made plain to Him, because of His consecration to do the will of God, but by His resolute determination to submit to the molding influences of God's words, His place in the new heavens became accessible to Him. The words of God therefore, were the means of guiding the Master in His holy conversation and godliness that began the planting of the heavens.

SEATED WITH HIM

But the work of planting the heavens did not cease with the exaltation of Jesus, the words of God not yet having accomplished their full purpose along this line. In John 17:14-19, Jesus explains that He had given the words of God to His disciples in order that they, like Himself, might be sanctified, or set apart to do the will of God, by yielding to their influence. Prior to Pentecost, the words of God were not wholly available to the church. Jesus said to His disciples that there were many things which they could not then understand,

but that when the Spirit of truth would come, it would guide them into all truth.—John 16:12, 13.

The point is that the words of God—those enlightening, guiding, comforting and molding words—which prepared Jesus for heavenly glory, were intended by the Heavenly Father to continue on their mission of planting the heavens until the body members of the church, also, were, like their Head, prepared by them for their place in the "new heavens." Can we hope, therefore, to attain joint-heirship with the Master upon any other condition than full obedience to those words?

And how clear the apostle makes this for us. Ephesians 1:3 reads, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ." In chapter 2:6 we are told that it is our privilege to be seated with Christ in the "heavenlies." What wondrous grace divine is thus revealed! Chapter 1:9 declares that God has made known unto us the mystery of His will, "according to His good pleasure which He hath purposed in Himself."

Yes, by means of His words, God has made known unto us His wondrous plan, and the

place to which we are invited in that plan, and has made His will plain to us that we may do it. If we obey His words, and are thus conformed to His will, they become a power in our lives which will ultimately lead to glory, honor and immortality. In any case, God's words will not return unto Him void. As our text declares, they will accomplish that which He pleases. What an incentive to faithfulness it should be to realize that His good pleasure will be accomplished in us, if we obey His words fully. But it is possible to receive the grace of God in vain, in which case His good pleasure will be accomplished in the life of another whom He will choose to take our place.

THE JOYS OF FAITH

When the apostle asserts that it is our privilege even now to be seated with Christ in the heavenlies, He doesn't mean that the church in the flesh is now exalted and reigning with Christ. We may compare this with Colossians 3:1, where the apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." This doesn't mean that Christians have already participated in the "first resurrection," and are actually living with Christ. Being seated with Christ

in the heavenlies, and being risen with Him, are expressions by which Paul is seeking to explain the joys of faith and hope which belong to Christians even while still actually in the flesh.

Before we came into this blessed relationship with Christ we were, as the apostle explains, "dead in trespasses and sins." We "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Ephesians 2:1,2.) In other words, we were a part of the devil's world, yielding ourselves in obedience to the one who is chief in the present "heavens"—the "prince and power of the air." But now, being translated out of the kingdom of darkness into the Kingdom of God's dear Son, all our hopes, aims and ambitions are centered there, and to Him we render obedience.

We are no longer interested in, nor working for, any part of Satan's world. We know that a new world is soon to be established, and that Christ will be the new spiritual King in that world, and if faithful to our calling we will reign with Him. Because our hearts are centered in this hope, therefore, we are said to be seated with Christ in the heavenlies, but actual exaltation to that high position depends

upon our being faithful to the words of God, "even unto death."

HOW GOD'S WORDS REACH US

Jesus promised the disciples that the Spirit of truth would come and guide them into all truth. But it would be erroneous to suppose that since Pentecost, when this promise was fulfilled, God has miraculously spoken to each follower of the Master, or revealed His will to them independently. In the fourth chapter of Ephesians, Paul explains the manner in which the words of God are made available to the church, that it is thru apostles, prophets, evangelists, pastors and teachers. He also explains that all the body members have the privilege of speaking the truth in love, that they may grow up into Christ in all things.

Thus Paul outlines the very practical manner in which the words of God are made known to each member of the church, and our obedience to His words includes recognition of this arrangement and a humble co-operative action therewith. God has His own way about everything, even to the method by which His words are imparted to His people. He will not depart from that way to accommodate us by conforming to our ways.

When Saul of Tarsus was struck down on the Damascus road, and inquired what the Lord would have him to do, he was told to go into the city and there it would be told him what to do. Paul obeyed, and the Lord sent a humble servant, Ananias, to present the words of God to him. Had Paul insisted on getting this information direct from the Lord, rather than thru one of His servants, would he not have proved himself unworthy of the high position which he later occupied?

First among the divinely appointed human messengers to the church are the prophets and apostles. The Old Testament prophets were used to record miraculously the words of God, but these words were not available—in the sense of being understandable—for the guidance of the church until Pentecost. They constituted the guiding star of Jesus' ministry because He was given the Holy Spirit without measure, which enabled Him to understand the meaning of what had been written.

Jesus not only was thus able to comprehend the meaning of the words of God which had been recorded for His instruction, but in His full obedience to them, He furnished a perfect example for the guidance of His followers as they endeavor to

obey the same instructions. And then, at Pentecost, came another revealing dispensation of the Holy Spirit, this time upon the apostles, enabling them to recall and properly interpret the words of God as given to them by Jesus, and illuminating their minds also concerning the meaning of the Old Testament writings.

Thus we see how wonderfully complete has been God's provision of inspired servants for the church, the chiefest of whom is Jesus Himself. There is no need for further miraculous revelations of truth, and those who look for them, or who base their hopes upon special visions or revelations which they imagine the Lord has given to them or to their friends, are surely making a mistake which will lead them away from God rather than closer to Him.

OTHER SERVANTS NECESSARY

But we are not to make the mistake of supposing that the inspired servants of the church are all we need. The words of Jesus, the prophets and apostles are indeed the only inspired authority in the church, and their testimony must be the end of all controversy in the lives of those who are fully consecrated to do God's will; but we do need additional help—not inspired help, but help to understand the in-

spired messages. In other words, the Bible itself, despite its position of authority in the church, is supplemented by other aids which the Christian needs.

The reason we are so sure of this is because the apostle enumerates as "gifts" of God to the church, other servants besides those who are inspired—that is, pastors, teachers, and evangelists. Certainly the church needs every provision God has made for the edifying of its members. Any consecrated follower of the Master would be displaying a self-sufficient attitude to insist that he doesn't need all of God's gracious provisions for the church.

And who are these other servants of the church? The second and third chapters of Revelation mention seven of them, calling them angels, or messengers to the seven churches. These seven churches seem clearly to depict seven stages in the church's development, reaching from the beginning to the end of the age. Apparently each of these stages of the church has been blessed by God in that He has furnished a special messenger for the period.

The glorious light of truth now shining upon the sacred pages of the Bible reached the church thru the seventh messenger, who is identified further in

Matthew 24:45 as "that servant" whom the Lord, when He returned, would use to serve "meat in due season" to the household of faith. How much of rich spiritual blessings thousands of the Lord's people would have failed to enjoy, had they rejected the words of the Lord that were given thru this specially used servant of God! Not that this servant or other uninspired servants of the church brings things to light that are not already in the Bible, but because God uses them to call attention to His inspired words as they are specially needed by His consecrated people.

ECCLESIA SERVANTS

The Lord's further arrangement for the church is that each local group or *ecclesia* (Greek, ἐκκλησία), should appoint, by a stretching forth of the hand, its own servants, called elders and deacons. These also have their part in helping to make God's words available for His people. To ignore these servants, or to say that we do not need them, is to resist the will of God and to say that our own ways are better than His.

Besides those specially appointed to serve in the church, every consecrated Christian should be a channel thru which the words of God may reach and bless other consecrated lives. In

this we all have a share and are made responsible for the use of whatever opportunities may be within our reach. It is for this reason that we are admonished to meet together for mutual encouragement and help. The words that we need most to hear may not come to us from the lips of an eloquent speaker in the church, but from the halting, stammering tongue of an obscure saint of God, seeking to give praise to Him for His boundless grace.

Let us remember that the words of God, in order to have the fullest power in our lives, must be spoken. It was not by chance that God said, "I have put *My* words in thy *mouth*, . . . that I may plant the heavens." (Isaiah 51:16.) True, God's words must also be in our hearts, but in this particular text He is emphasizing the basis upon which His words are powerful in the accomplishing of His good purpose to create a new heavens and a new earth; and He would have us remember that the secret of the power contained in those words is that they be spoken, that is communicated from one to another.

It is not enough that we merely hear the words of God, for the hearing of them only, will accomplish little. We must be doers, also. There must not only

be an inflow of the message into our hearts, but also an outflow thru our lips, if God's words are to work the transformation in our lives intended. If there is not both an inflow and outflow of God's words, the message in us will become largely sterile and ineffective so far as being a creative power in our lives.

And while we are to appreciate all the various servants God has ordained to minister to us in the church, we are not to overlook the nature of their ministry. There are pastors, teachers and evangelists. All of these are for the edification of the church. Some may be inclined to think that an evangelistic ministry is exclusively for gaining adherents, but seemingly the apostle doesn't limit it to that purpose alone, for he includes it in the work of developing and perfecting the saints. In this connection see Ephesians 4: 11, 12.

The work of Christ and the church in the next age will be to evangelize the world, and the Lord wants us to maintain the spirit of evangelism in our hearts now. It is thru evangelistic efforts that the first contact is made with those who become consecrated members of the body of Christ. Thus evangelism is for the building up of the church. But even tho the last member of the body of Christ

had been reached by the words of God, evangelistic efforts would be necessary for maintaining a healthy spiritual condition in the hearts of the consecrated.

When we lose interest in evangelism, we lose sight of the great unselfish purpose of God to enlighten and bless the world; and when we lose sight of this we cease to grow into His image and likeness of love. Instead, we become self-centered and egotistical. Conscious of the fact that we understand the Bible better than many, we forget that we enjoy this blessing only by God's grace, and, as a result, begin to think that we are better than others. This condition does not develop all at once, nor do those who are thus overreached by it recognize their ailment. They may decide that those who are unselfishly devoting their lives to bless others with the truth are wrong, and that they, in their attitude of self-satisfied seclusion, are right.

Let us, dear brethren, be on guard against such a selfish attitude. Let us remember that if God's words are to continue working in our lives to prepare us for a position with Christ in the new heavens, we must speak those words ourselves, not only to fellow-members of the body of Christ, but to others as well.

TEMPTATIONS, GOOD AND EVIL

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."—James 1:13

WHILE the word temptation is usually employed to describe a seduction to do wrong, yet it also properly can be used to denote a trial or testing along good lines. God cannot be tempted with evil, nor does He thus tempt anyone, but there is a difference between the temptations which He considers proper, and those which come from the adversary, or from our own fallen flesh.

The temptations which God employs for the good of His people are tests of loyalty to Him and to the principles of righteousness. They are intended be a blessing to all who endure them, and who pass the tests by maintaining their loyalty to Him and to His will. In Genesis 22:1, we read that God did "tempt" Abraham. This was not a temptation to do wrong, but to do what God asked him to do. Abraham was given an opportunity to demonstrate his faith in God and loyalty to Him by offering up his beloved son in sacrifice.

Likewise God tempts, or tests all His people by revealing His will and giving them an opportunity to do it, oftentimes at the

cost of sacrifice and suffering. He sets before us the opportunity of doing things for Him which, from the standpoint of the flesh we would shrink from doing even as Abraham must have found it quite contrary to his natural inclinations to offer Isaac in sacrifice. We should not lose sight of this fact! God does many wondrous things for us. The depth of His mercy and grace is beyond adequate comprehension. On the other hand, He expects us to do things for Him, not to enrich Him, nor because He needs our help, but to prove our loyalty to the principles of righteousness which are the foundation of His throne, in order that He might further bless us.

The temptations of Satan are always along the lines of evil, and are designed to draw us from God rather than nearer to Him. His temptations appeal to the natural inclinations of our fallen flesh, and only by the Spirit and power of the Lord are we able to resist them successfully. Satans's temptations are often very subtle. He makes evil appear good, and thus sets a snare for us, by which, if we

are not living near to the Lord, we will be entrapped.

Satan tempted Jesus along three different lines, all of which were appeals to avoid the course of sacrifice and to exalt Himself in the eyes of the people and become ruler over them. Jesus knew it was the divine will that eventually He should become King of the whole earth; but He knew, also, that first He was to lay down His life in sacrifice as man's Redeemer. This knowledge, and His full confidence in the wisdom of God's plan, protected and strengthened Him to resist the "wiles of the devil."

We, too, who have been called to follow in the footsteps of the Master, and, enlightened by the Holy Spirit, know that God's will for us is that we sacrifice the flesh and its interests and set our affections on things above, not on the things of the earth. But Satan seeks ever to divert our minds away from these spiritual aspirations, and, instead, to have us mind the things of the flesh; so the apostle emphasizes that we are tempted when we are drawn away by our own lusts, or desires, and enticed to follow a course contrary to the one of sacrifice in which we have covenanted to walk.

The flesh is ever ready to cooperate with Satan's sugges-

tions. In fact, the flesh holds back from sacrifice anyway, and Satan's wiles help the mind of the flesh to out-reason the mind of the Spirit. So the struggle goes on, and we will find it necessary to draw deeply from the fountain of divine strength in order that we may be strong enough to resist the powerful influences exerted against us as new creatures in Christ Jesus— influences of Satan and the world over which he is prince, exerted thru our fallen flesh which is a ready ally in any scheme that will lead us out of the narrow way of sacrifice.

God helps us to resist these temptations, not only by His promises of grace to help in time of need, but also by setting before us compensating joys of faith. Jesus Himself was assisted in this manner—"for the joy that was set before Him"—He was enabled to endure the cross and to despise the shame, in spite of the fact that Satan tempted Him with suggestions of fleshly ease and worldly honor. (Hebrews 12:2.) His peace and joy will be ours if we follow the same course of faithfulness to the divine will. The way of the cross is not pleasant to the flesh but the spiritual joys far outweigh the material losses; so by divine grace we can—and will—continue in the way of sacrifice.

Protection in Battle

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Psalm 34:7

ONE of the illustrations used in the Scriptures to depict the Christian life is that of being a soldier. This is appropriate because those who follow in the footsteps of the Master are constantly beset by enemies, and to be a victorious Christian it is necessary to fight against these enemies. However, the Bible also makes it plain that a Christian soldier would be quite impotent in the face of his enemies except for the fact that he battles under the leadership of Christ, the Captain of his salvation, and is assured of all necessary reinforcements from the storehouse of divine grace. It does not make any difference how powerful our enemies may be, or how subtle, for thru Christ we can conquer. While we realize that we are powerless to resist our adversaries in our own strength, yet we know that "greater is He who is for us than all that be against us," for we battle under the protection of the Almighty.—1 John 4:4; Romans 8:31.

One of the means of strength provided by the Lord is knowledge, described in Ephesians 6:10-18 as the "armor of God." Paul says that we need to put on this armor because our battle is against the wiles of the devil. Satan does not attack by means of physical force so much as thru the mind, by deceitful theories and suggestions by which he attempts to lure us away from God and from the means of protection which He pro-

vides. The armor of truth and righteousness is absolutely essential if we are to be protected against the onslaughts of the devil.

If we have on the whole armor of God, and are constantly on the alert to do the divine will, other means of protection are provided by the Lord. One of these is mentioned in our text which declares that "The angel of the Lord encampeth round about them that fear Him, and delivereth them." These angels are referred to by the apostle as "ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Hebrews 1:13,14.

Jesus referred to these in connection with His own experiences, declaring that He could ask the Father and more than twelve legions of angels would be sent to protect Him. (Matthew 26:53.) In this instance the protection referred to was physical, and Jesus, recognizing that it was the Father's will for Him to die, did not ask for this protection.

But the angels are available for the assistance of the Christian in whatever manner may be God's will. Of this we can be assured. And how blessed to realize that they are constantly on the alert for this purpose, that they "encamp" about those who fear the Lord, ready at any instant and under all circumstances, to give the aid necessary for the deliverance of those who reverence Him.

A ROYAL SERVANT

"Let this mind be in you which was also in Christ Jesus: who . . . took upon Him the form of a servant, and was made in the likeness of men."—Philippians 2:5-7

IT IS an honor to be a servant; for the Christian who serves in the proper spirit is emulating the example of Jesus, who, in coming to earth to be man's Redeemer, became servant of all. Jesus, whom *we* should endeavor to copy, Himself copied the example of the Heavenly Father, who always has been, and ever will be, the greatest of all servants. While it is noble to serve, yet the true spirit of service is that which prompts one humbly to do for others without hope of recognition or reward.

Jesus, in His prehuman existence, was a servant of His Heavenly Father, having been His active agent in all the creative work—"without Him was not anything made that was made," declares John. (John 1:3.) There was no loss of reputation or no need for Him to be humiliated in this service. However, His humility was exhibited in His willingness and desire always to co-operate with His Heavenly Father no matter what was required of Him. Lucifer at that time was also a servant of God, but, unlike the Logos, aspired to a higher position in

the universe than that designed for him. He said *in his heart*, "I will be like the most High."—Isaiah 14:14.

Perhaps Paul had in mind the ambitious course of Lucifer when he wrote concerning Jesus, saying, "Who, being in the form of God, thot not by robbery to be equal with God," but, as our text declares, was willing, rather, to make Himself of no reputation, taking upon Himself the form of a servant, "and was made in the likeness of men." (Philippians 2:6, *Revised Version*.) What a different attitude was thus manifested by Him who is now exalted to the right hand of the Majesty on High!

Man was created to be the king of earth, hence was no more a servant than were those created on the various planes of spiritual existence. The reason that the humble servitude of Jesus is associated with His becoming a man is because of the erroneous viewpoint adopted by the human race; namely, that those who serve are less noble than those who are served. Seldom, to this day, is a servant in a family considered on an

equality with the others. Jesus became a "servant" in the sense that His service was disesteemed by men, its importance not being recognized by them.

The viewpoint of fallen man with respect to servants is reflected in the attitude of the disciples prior to Pentecost. On the night before Jesus was crucified a dispute arose among them as to which one would be the greatest. They believed that their Master was to be a great ruler over men and that they were to be closely associated with Him in His Kingdom, and there was "strife" among them as to which one was to be the greatest in this position of greatness.—Mark 9: 33-37; Luke 22: 24.

Jesus observed their wrong attitude—wrong because it was the attitude of the world—and He said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth."—Luke 22: 25-27.

Here Jesus acknowledged that

from the standpoint of the world those who are served are esteemed more highly than those who serve, but that He was establishing a new viewpoint, the true viewpoint; namely, that those who serve are truly the greatest. Applying the lesson to His disciples, He made it plain that the greatest among them would be the one who served most faithfully. Adherence to this principle is one of the things that separates Christians from the world and causes them to follow a course contrary to the spirit of the world.

The erroneous viewpoint of the world with respect to the matter of servants is due to man's fall into sin and selfishness. Created to be a king, the rulership instinct has become over-dominant in fallen human nature. Man's dominion was to be over the lower forms of earthly creation, but men endeavored to lord it over each other, and those who succeed in establishing themselves in high positions of authority over others are looked upon by the many as the benefactors of the race.

But this is not God's viewpoint. One of the outstanding characteristics of the Creator is that He is a servant of His creatures. He is, indeed, their most faithful servant. His greatness

in the hearts of those who are loyal to Him is not so much because He is their ruler as it is that He serves them. For thousands of years He has continued to serve even those who have been in rebellion against His will. All the material blessings which make life possible here upon this planet are enjoyed by fallen man because the Creator continues to be a servant.

Thus it can be seen that when Jesus humbled Himself in becoming a servant He was but exemplifying the Spirit of His Father. The Father's esteem for Him was exalted as the Master humbled Himself in the sight of men. The secret of Jesus' ability thus to place Himself in an ignoble position before men, was the fact that He so valued the esteem of His Father as a most priceless possession. He took upon Himself the likeness of sinful flesh in order that He might condemn sin in the flesh, and one of the ways in which He condemned sin was in the fact that He stood out against its distorted viewpoint of what constitutes greatness. Thus also, in addition to giving His life as a ransom, He set an example of true godliness for all who turn from a state of rebellion against God to one of reconciliation with Him.

And at what great cost has He set us this example! It was not merely a case of cold indifference by the world. But hate and derision were active against the Master until His death was accomplished. Thus, as the apostle explains, He "became obedient unto death, even the death of the cross"—obedience in humility; that is, in demonstrating that to be a servant is, from the divine standpoint, to be esteemed as the highest exaltation.

What meaning is contained in those few words, "even the death of the cross." This was the death of criminals in Jesus' day. It was a slow, painful death; but from the Master's standpoint, even worse than the physical pain was the ignominy attached to it. Here was the Son of God, who was daily the delight of His Father, who was sent into the world to be a great King, being crucified upon the charges of blasphemy and sedition. All the scheming ability of fallen human hearts and minds, aided by Satan, the fallen Lucifer, was employed to shame and deride Him who, in His deepest humiliation, was rendering a service to His accusers which yet will provide them with an opportunity for everlasting life. In a challenge of His greatness the deriding chief priests, scribes and elders

cried out, "He saved others; Himself He cannot save." (Matthew 27: 41, 42.) How little they realized that by refusing to save Himself in the manner they challenged Him to, Jesus was providing salvation for them, and for the entire fallen race.

"WHEREFORE"

To Jesus the bitterness of man's misunderstanding and disapproval was more than overbalanced by the sweetness of His Father's understanding and approval. Jesus humbled Himself to serve fallen men, and they, because of their debased, selfish viewpoint, humiliated and killed Him. But His humiliation in the eyes of fallen flesh was dignity and greatness to His Father, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2: 9-11.

Now this is a fundamentally important lesson for all who profess to follow in the footsteps of Jesus: for the apostle introduces it saying, "Let this mind be in you, which was also in Christ Jesus." (Philippians 2: 5.) And,

lest we lose sight of the very simple and practical manner in which we should manifest the mind of Christ, he further explains, "Look not every man on his own things, but every man also on the things of others."—Philippians 2: 4.

The basis of "strife" among the disciples at the last Passover supper was the question of who would be greatest among them. Each one was looking to his own interests, disregarding the interests of others. This was the wrong way, the selfish way, Satan's way of seeking greatness. The ultimate, utter failure of this self-first way is well illustrated by the contrasting experiences of the Logos and Lucifer.

Lucifer, looking to his own interests only, meditated a usurpation to be as God, and finally will end in everlasting ignominy and eternal death. The Logos humbled Himself, becoming lower in nature than originally created, continued in the course of humility even unto the death of the cross, and is now exalted to the divine nature, and to a position at the right hand of the throne of God.—Philippians 2: 6, *Diaglott*; Hebrews 12: 2.

The disciples had not learned this lesson. They wanted to be great, and knew of no other way of attaining greatness except at

the expense of others. They did not understand, and could not, until enlightened by the Holy Spirit, that the true path to greatness and glory was that of service—considering the interests of others even before their own. And this is a hard lesson for even the Spirit-begotten followers of Jesus today to learn, and even harder to practice.

Many are the cunning sophistries of selfish human reasonings which attempt to convince new creatures in Christ that the way of self-abnegation is extreme and unnecessary. These reasonings tend to influence us both as individuals and as groups. We may, for example, try to convince ourselves and others that the time is now too short to be interested in others, that we should devote all the remaining days of our earthly pilgrimage to preparing ourselves for exaltation in the Kingdom. What subtle reasoning, and how it appeals to the viewpoint of the flesh. In reality the entire life of Jesus was spent in the interest of others and in preparation for exaltation. The climax of His life for others was reached upon the cross, and there He qualified for His present high position by giving Himself a ransom for all.

The time can never be so short that it is too late to think of and

serve others. While Jesus was hanging on the cross He delivered a message of hope to the dying thief, telling him of the hope of restitution in the restored paradise. Had Jesus, even at this last moment, decided that He would think only of His own interests, and turned a deaf ear to the inquiring thief, would it not have been contrary to the true spirit of service for which He came into the world? Even during those last hours upon the cross He served Himself best by forgetting self and thinking of others.

The matter of minding the things of others enters into and helps to make Godlike every phase of a Christian's life. It helps to smooth out difficulties that may arise in the church; for many of the difficulties and problems that arise among brethren in Christ are due to some one, or more in a congregation displaying too much self-interest in disregard of the interests and rights of others. A brother, for example, may seemingly be imbued with the spirit of service, yet think of service only from the standpoint of being prominently before the brethren as a teacher. Such an attitude is not the true spirit of service, but what Jesus described as the spirit of the Gentiles who, by ruling over others,

consider themselves to be benefactors. It is an attitude, furthermore, which can engender strife and rivalry among the people of God.

The spirit of true humility in service is that which prompts one to sacrifice himself for the good of others, and wholly without respect to present reward in the way of appreciation, praise, or positions of honor—a willingness to serve unnoticed and unknown; and if need be, at the cost of misrepresentation and persecution. It is just such an example that we have in Jesus, who made Himself of no reputation, but in due time was exalted, not by Himself, but by His Father. Let us humble ourselves, therefore, under the mighty hand of God that He may exalt us also in due time! --1 Peter 5:6.

The idea that greatness con-

sists of being in a position to lord it over and to be served by others has been responsible for much of the suffering experienced by fallen man since the days of Eden. It is a selfish, erroneous viewpoint, inspired by the fallen Lucifer, and used by him to lead men away from God and His service. No Christian can be governed by such a viewpoint, and at the same time be an acceptable follower of the Master.

Satan is the god, or ruler of this present evil world. (Galatians 1:4.) We, as Christians are called out of the world, and have sworn allegiance to a new Ruler; namely Christ, whose principle of love must now govern our lives. Like Jesus, our faithfulness to this principle is one of the things which will qualify us for rulership in the new world where righteousness will dwell.

“Sometimes Methinks”

THERE is a legend that an earnest Christian man of years ago, holding to the faith of the Quakers, said to his good wife, “Everybody is queer but me and thee, and sometimes methinks that even thou art a little queer.” This attitude, so unlike the spirit manifested by Christ, is one against which all followers of the Master need constantly to struggle. It seems to be a trait of fallen human nature to conclude that our opinions are so far superior to those of others, that they who do not agree with us cannot possibly be living as close to the Lord, or be as “spiritual” or “deep” in the truth as ourselves. While recognizing the folly of the old Quaker’s philosophy, let us be careful lest we too fall prey to the same egotistical reasoning.

Strength From the Lord

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge."—2 Peter 1:5

WITHOUT faith it is impossible to please God (Hebrews 11:6), and genuine faith is sure to be manifested in works, for faith without works is dead. (James 2:17,20.) Success along any line of endeavor depends upon enthusiasm and diligence. To undertake anything in a dilatory, half-hearted fashion, is a sure way to fail, and this is true in spiritual matters as well as material. This is why Peter admonishes that we give "all diligence" in adding virtue to our faith. To give "all" diligence implies the greatest effort possible—not merely a good effort, but the best that we are capable of making.

The term "virtue" as here used is from a Greek word meaning strength, or fortitude. Christian strength of character is vitally associated with faith—faith in God; faith in His promises, and faith that His will for us is the best. Diligence in adding fortitude to our faith is manifested principally in being definite and positive in the decisions we make to do the divine will. Lack of positive determination to do right, leaves the way open for failure.

But the secret of attaining Christian fortitude is not alone the matter of being positive in making decisions. We can't imagine the Apostle Paul as ever being anything else but positive and definite in everything which he undertook,

yet he testifies that since becoming a Christian and thus being enlightened he realized he was not successful in doing that which he wanted to do—"for to will is present with me; but how to perform that which is good I find not."—Romans 7:18.

Christian strength of character, therefore, involves more than that which is obtainable thru our own efforts. It is not a matter of understanding and controlling human behavior along natural lines, for fallen human behavior cannot be controlled to a point pleasing to God. Paul found that out, and every Christian who is sincere in appraising his own attainments realizes how far short he comes from reaching the divine standard.

But we can will to do right, and then trust in divine strength to uphold us under trial. When we think of self we tremble, but when we look to the Lord we are strong.

Thus we see that Christian fortitude is made up first of our own decision to do God's will, and then a confident reliance upon God to fulfill all of His reassuring promises to give us grace and strength for every time of need. Even then, there will be slips and failures, for God permits these to keep us humble and to remind us of the necessity of leaning more firmly upon Him.



LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us, and His love is perfected in us."—1 John 4:12

THERE is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love—which marks them as of His Spirit, having been begotten to His disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us—to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all of the brethren all of the time; and overlook their frailties and imperfections, taking that high

standpoint from which God views them, forgiving one another, as God, for Christ's sake overlooks our blemishes. We ought to forgive those who trespass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the Kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Romans 13:10.) The divine law which the apostle had specially before his mind was the law given to Israel—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deuteronomy 6:5; Leviticus 19:18.) This law of God fulfilled—filled full, completely met—requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this law. "Love worketh

no ill to his neighbor." Yet one might work ill thru ignorance and superstition and misunderstanding, thru imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the law; for perfect love would work no ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

GOES BEYOND THE JEWISH LAW

There is a force in the word "therefore" in the text, "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law." The law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That law was evidently not intended to enumerate all the things that should not be done, for it works no ill. One might, therefore, fulfil the law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word "therefore" gives us the thought that the apostle had in mind the Jewish law and not the law of

the new creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfil the law as given to the new creature by the Lord; but it would fill the law of justice given to the Jews.

But our Lord magnified that law and also gave us a new command. The love that would be in His followers, His disciples, was shown in His words, "Love one another as I have loved you." (John 15:12.) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but justice would say, "You must not throw any snow upon your neighbor's pavement." But love says more than this. The new law that is given to us is the law of sacrifice. We who are in the body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this law of the new creation—love, mercy, kindness, gentleness, goodness—lacks the evidence, or proof that he is in any sense accepted of God as a joint-heir with Christ. If we

have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us thru in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder, and selfishness take full control. We are to keep the law in our minds. But while our minds are perfect, we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY

God would have us watch for evidences of His will and profit by all the experiences which He permits to come to us in our every day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the defensive is very wearisome and gains no victory. To gain the victory we must not only put on the whole

armor of God, but we must be heroes in the strife and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love—love for the Lord, for the truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to Him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and He has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the

way we have the precious blood of Jesus to cleanse us. When we have our new bodies we shall be continually in His love and always pleasing to Him, because we shall have no bodily imperfection to mar the perfection of our will.

LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and He accepted us as new creatures in Christ and begat us with the Holy Spirit, it was because we surrendered self. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways; in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the old creature—wrong conditions from which we thought we had escaped. In proportion as the old creature triumphs the new creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in

the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

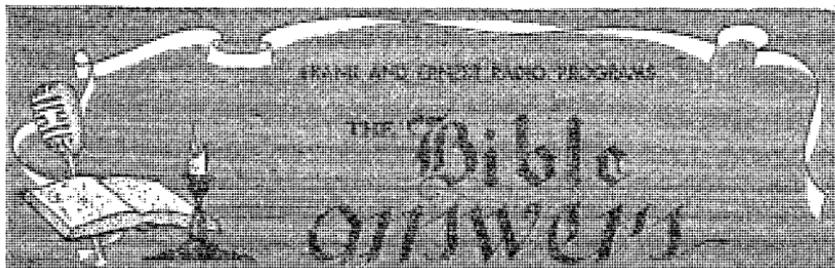
Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life—its trials, difficulties, sorrows, disappointments, no less than in the pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which He has established and to which He requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy are led in the paths of righteousness and peace—into life everlasting.

REPRINTS, PAGE 4849.



"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isaiah



FREEDOM FROM FEAR

QUESTION: Will there ever be a time upon this earth when the people will be absolutely free from fear?

ANSWER: Yes! In Isaiah 35:4 the Lord's people are authorized to say to others, "Fear not: behold your God will come with vengeance, even God with a recompense; He will come and save you."

As Christians we can today hold out a message of hope to mankind. We can explain that the ultimate purpose of God in permitting the present great time of trouble is that He may establish His Kingdom and thru that Kingdom extend the blessings of life, liberty, and happiness to the people. "He will come and save you," is the way the prophet puts it.

In a forecast of conditions which would exist upon the earth, at the time of His return and just preceding the establishment of His Kingdom, Jesus declared that there would be distress of nations with perplexity, men's hearts failing them for fear as they look forward to the things coming, but in the same connection He told His followers that when they would see these things they should lift up

their heads and be encouraged. (Luke 21:26-28.) Christians cannot rejoice in human suffering, but they can rejoice when they see evidences of the fulfilment of these prophecies, indicating that soon all suffering and all death is to cease.

The Revelator tells us that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21:4.) In Micah 4:3 is another promise of God in which we are told of the destruction of war, and that the nations will learn peace. Then follows a promise that then "none shall make them afraid."—Micah 4:4.

When Christ's Kingdom is ruling in the earth another great fear which has menaced millions of people will be taken away. That is the fear of the hereafter. The age-old custom of frightening people into being good is one of the evils that will disappear when Christ's Kingdom is established. The God of the Bible is the God of love and mercy, and He is the God the people will worship in His new world of tomorrow.

BROADCAST

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Human reason has concluded that it is necessary to hold a whip of fear over the people in order to hold them in check, but the Bible doesn't agree. The Bible holds out love as the incentive to serve and obey God. Righteousness that is based upon fear of the future is negative at the best. In Isaiah 29:13 the Lord condemns the teachings of fear towards Him, declaring that it is based upon precepts of men.

JEHOVAH—CREATOR AND FATHER

QUESTION: In the Bible, Jesus is designated the Savior of the world. In Titus 3:4, God is said to be the Savior. Are we to understand from this that God and Jesus are one and the same?

ANSWER: No! Jesus is the Savior of the world in that thru His sacrificial death He redeemed mankind from the curse of death. But, on the other hand, because the Heavenly Father is the Author of the plan of salvation, the Scriptures also speak of Him as the Savior. This is truly a wonderful thing because it presents Jehovah, the Creator, in the true light, as being loving and kind, and desirous of bestowing His blessings upon the human race. It is an erroneous view of the benign character of God that represents Him as being austere and unsympathetic, demanding full punishment for sinners; and that Jesus is the loving One, who steps in between God and men and rescues the fallen race.

There are four cardinal attributes of God's character revealed in the Bible. These are, His in-

Akron, Ohio	WADC	1350 k.	8:15 a.m.
Baltimore, Md.	WFBR	1300 k.	9:15 a.m.
Bay City, Mich.	WBCM	1440 k.	10:15 a.m.
Binghamton, N. Y.	WBNF	1290 k.	10:00 a.m.
Boston, Mass.	WMEX	1510 k.	2:00 p.m.
Detroit—Windsor	CKLW	800 k.	3:45 p.m.
Elizabeth City, N.C.	WCNC	1400 k.	6:15 p.m.
High Point, N. C.	WMFR	1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 k.	5:15 p.m.
Muskegon, Mich.	WKBZ	1490 k.	9:30 a.m.
New York, N. Y.	WMCA	570 k.	9:30 a.m.
Orlando, Fla.	WLOF	1230 k.	3:00 p.m.
Philadelphia, Pa.	WIP	610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 k.	9:45 a.m.
Pittsburgh, Pa. W-47-P (Freq.Mod.)			9:45 a.m.
Portland, Me.	WGAN	560 k.	9:45 a.m.
St. Albans, Vt.	WWSR	1420 k.	12:45 p.m.
Toronto, Ont.	CKCL	580 k.	9:30 a.m.

CENTRAL TIME

Chicago, Ill.	WAIT	820 k.	6:30 p.m.
Cincinnati, Ohio	WCPO	1230 k.	10:15 a.m.
Clinton, Iowa	KROS	1340 k.	9:45 a.m.
Columbus, Ohio	WHKC	640 k.	9:30 a.m.
Dallas, Texas	KSKY	660 k.	9:30 a.m.
Dayton, Ohio.	WHIO	1290 k.	12:30 p.m.
Fergus Falls, Minn.	KGDE	1230 k.	8:15 a.m.
Grand Rapids, Mich.— igan (Mondays)	WLAV	1340 k.	9:30 p.m.
Indianapolis, Ind.	WIBC	1070 k.	9:30 a.m.
Jackson, Tenn.	WTJS	1390 k.	9:45 a.m.
Knoxville, Tenn.	WBIR	1240 k.	9:00 a.m.
Louisville, Ky.	WGRC	1370 k.	8:45 a.m.
Medford, Wis. (Wed.)	WIGM	1500 k.	9:45 a.m.
Minneapolis, Minn.	WTCN	1280 k.	9:15 a.m.
St. Louis, Mo.	KXOK	639 k.	10:00 a.m.
San Antonio, Tex.	KMCA	1240 k.	8:45 a.m.
Wausau, Wis. (Sat.)	WSAU	1400 k.	2:30 p.m.
Wichita, Kans.	KFBI	1070 k.	11:00 a.m.
Wichita, Kans. (Mon.)	KFBI	1070 k.	5:15 a.m.
Wichita Falls, Tex.	KWFT	620 k.	9:15 a.m.
Winnipeg, Man.	CJRC	630 k.	10:30 a.m.

SUBJECTS FOR THE M

NOV. 7—ROMANCE OF

NOV. 14—JEHOVAH, C

NOV. 21—JESUS, THE SON OF GOD

ST SCHEDULE

MOUNTAIN TIME

Edmonton, Alta.	CFRN	1269 k.	9:00 a.m.
Grande Prairie, Alta.	CFGP	1340 k.	10:15 a.m.
Kalispell, Mont.	KGEZ	1460 k.	4:45 p.m.
Nampa, Idaho	KFXD	1230 k.	4:00 p.m.
Phoenix, Ariz.	KTAR	620 k.	8:15 a.m.
Safford, Ariz.	KGLU	1450 k.	8:15 a.m.
Saskatoon, Sask.	CFQC	600 k.	10:45 a.m.
Scottsbluff, Nebr.	KGKY	1490 k.	10:30 a.m.
Tucson, Ariz.	KVOA	1290 k.	8:15 a.m.
Yuma, Ariz.	KYUM	1240 k.	8:15 a.m.

PACIFIC TIME

Berkeley, Calif.	KRE	1400 k.	9:05 a.m.
Fresno, Calif.	KMJ	580 k.	10:00 a.m.
Kelowna, B.C.	CKOV	630 k.	8:45 a.m.
Los Angeles, Calif.	KMPC	710 k.	9:15 a.m.
Riverside, Cal.	KPRO	1440 k.	9:45 a.m.
San Diego, Calif.	KFMB	1450 k.	10:15 a.m.
Seattle, Wash.	KJR	1000 k.	8:45 a.m.
Spokane, Wash. (Sat.)	KGA	1510 k.	4:15 p.m.
The Dalles, Ore.	KODL	1230 k.	9:15 a.m.
Vancouver, B. C.	CKWX	980 k.	2:45 p.m.
Vancouver, Wash.	KVAN	910 k.	9:15 a.m.
Wenatchee, Wash.	KPQ	560 k.	10:30 a.m.

ATLANTIC TIME

St. Johns, Nfld.	VOCM	1006 k.	5:00 p.m.
Sydney, Nova Scotia	CJCB	1270 k.	9:45 a.m.
Sydney, N. S. (Short Wave)	CJCX		9:45 a.m.
Yarmouth, N. S.	CJLS	1340 k.	10:00 a.m.

POLISH RADIO PROGRAMS

Baltimore, Md.	WCBM	214½ k.	8:45 a.m.
Boston, Mass.	WORL	950 k.	10:30 a.m.
Chicago, Ill.	WGES	1390 k.	8:45 a.m.
Chicago, Ill. (Wed.)	WGES	1390 k.	3:45 p.m.
Detroit, Mich.	WJBK	1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM	1480 k.	4:30 p.m.
Muskegon, Mich.	WKBZ	1500 k.	10:45 a.m.
Niagara Falls, N. Y.	WHLD	1290 k.	8:45 a.m.
Racine, Wis.	WRJN	1400 k.	2:30 p.m.
Springfield, Mass.	WSPR	1270 k.	8:30 a.m.

AUSTRALIAN BROADCASTS

Geelong, Victoria	3GL	222 meters	9:00 p.m.
Swan Hill, Vict.	3SH	226 meters	9:00 p.m.

MONTH OF NOVEMBER

OF CHRIST'S KINGDOM

CREATOR AND FATHER

NOV. 28—THE HOLY SPIRIT

finite wisdom, justice, love and power. These attributes are perfectly balanced and blended in the Creator's character, and by their manifestation in His dealings with the human race, His glory is revealed. However, it is only to the degree that we can understand the divine plan for the human race that we can appreciate the beauty of the divine character.

He is the great Creator of the universe, and all nature speaks of His power. But even so, when we know what the Bible says about His plan for human salvation, we get a much better understanding of God's infinite power. That plan calls for a resurrection of the dead. This can be accomplished only by divine power. His plan called for the resurrection of Jesus from the dead, and this especially is mentioned by the Apostle Paul as an outstanding demonstration of the power of God.—Ephesians 1:19,20.

God is not only powerful, but He is just and loving and is infinitely wise. Everything He does must be fully in harmony with all these attributes. Had God been merely loving and merciful He would not have condemned our first parents to death, altho He had told them that they would die if they sinned. One of the fundamentals of God's law is that "the wages of sin is death." (Rom. 6:23.) His justice therefore demanded that our first parents pay the penalty of their sin.

However, God's wisdom and love also enter into the picture in that redemption was provided thru Jesus. The main feature of

this redemptive work is referred to in the Bible as providing a ransom, which means a corresponding price. (1 Timothy 2:3-6.) The Scriptures tell us, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."—John 3:16.

This does not mean that God has changed His mind concerning the penalty of death. If He did change His mind then we could not depend upon Him, for He might change it again. God is unchangeable. His Word stands, and therefore we can have confidence that what He says will be carried out, and we know that He has the power to accomplish all His purposes.—Numbers 23:19; James 1:17.

God's wisdom is displayed especially in the manner in which He provides all mankind with an experience with evil and its results. There are four ways of obtaining knowledge; namely, by information, by observation, by experience, and by intuition. Intuitive knowledge belongs to God alone. Our first parents were given knowledge by information as to the results of sin, but this was not sufficient. If they were to receive it by observation, it would mean that evil would need to be experienced by others somewhere in the universe, so the only method left was that of experience. Hence God in His Wisdom permitted evil to enter the world that mankind might thus learn of its terrible results.

God by His great power could

have created enough human beings to fill the whole earth and thus have the planet populated without the process of procreation. This would have meant that each one would have been, individually, on trial for life; and if those who, like Adam, had failed under such a plan were to be redeemed from death, it would have required a separate redeemer for each one. But, according to the wisdom and foresight of God, Adam was held the responsible head of the race and his sin brought condemnation upon all because, with condemnation to death resting upon him, all his children were imperfect when born.

Thus all in Adam die, and by the substitutionary, voluntary sacrifice of the perfect humanity of Jesus, "All in Christ will be made alive." (1 Cor. 15:21,22.) This divine provision made it possible for Jesus, the Son of God, to redeem the entire race. Meanwhile the whole race has had an experience with sin and death which, when its lessons are learned, will greatly enhance the everlasting joy of all mankind.

Thus we see that God's plan displays His love, His justice, His power, and His wisdom. The more we learn about that plan the better we can see His glorious character revealed therein. Even the present experiences of mankind, which seem hard to understand, are understandable in the light of the wonderful future provision God has made for the blessing of all the people.

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THE SON OF GOD

QUESTION: In John 10:30, Jesus is quoted as saying, "I and My Father are one." Does this not prove that the Father and the Son are one in person?

ANSWER: There are other forms of oneness beside physical. In the 17th chapter of John, Jesus is quoted as praying for the oneness of His church. In this prayer He asks His Father to bring about the same kind of oneness in the relationship of His church and Himself that He had with His Heavenly Father. Obviously this does not mean the every member of the church of Christ is to become physically at one with the Father and Son. The oneness here referred to is rather that of interest, heart and will; that is, every member of the true church will be fully in harmony with Jesus and the Father and desirous of doing only the divine will.

It is this same kind of oneness that is referred to by the Master in the text quoted in the question. This is clearly borne out by many things the Master said. He emphasized over and over again that

He came not to do His own will but the will of His Heavenly Father who sent Him. The Father's will reigned supreme in the Master's life, hence He could truly say, "I and My Father are one." In John 14:9, Jesus says, "He that hath seen Me hath seen the Father." Some have misunderstood this to mean that the Father and the Son are one in person. If those who looked upon Jesus in the flesh actually saw God, it would mean that God is a human being. Jesus, like Adam before the fall, was in the image of God—a perfect, sinless, human being. It was necessary that He be such, else He could not have redeemed Adam and his race from death. He came to earth as a representative of His Father, and everything He said and did was just what the Father desired Him to do as His representative. This, together with the fact that Jesus in the flesh, like Adam, was in the image of God, meant that in a very wonderful way it was true that those who saw Him saw the Father.

Instead of the Father and the Son being one in person and equal in power and glory, Jesus said, "My Father is greater than I." (John 14:28.) This is the reason why, when performing miracles, Jesus always made it plain that the power back of the miracles came from His Father and not from Himself. "He doeth the works," is Jesus' own testimony. —John 14:10.

THE LOGOS

QUESTION: In the first chap-

ter of John's Gospel we read that, "In the beginning was the Word, and the Word was with God, and the Word was God." In the 14th verse of this chapter we read that "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Does this prove that it was God Himself who was made flesh?

ANSWER: No, this Scripture shows that the "Word" which was made flesh was the "only begotten of the Father." Could He be the only begotten of the Father and the Father also? This and other Scriptures indicate that Jesus was the only direct creation of the Father, that all the other creative work was done thru this only begotten one. In Revelation 3:14, we are told that Jesus was "the beginning of the creation of God." Jehovah, the Creator, is "from everlasting to everlasting," thus having no beginning.—Psalm 90:2.

The term, "Word" in the passage under consideration is a translation of the Greek word, "Logos" which means a mouth-piece, or spokesman. This was the position occupied by Jesus in His prehuman existence. The King James Version of this passage is not clear. According to Greek professors, this passage should read: "In the beginning was the Word, and the Word was with the God, and the Word was a god." Thus the Greek text makes a distinction between the Father and the Son—the Father being the God, while the Son, the Logos,

is described as a god, or mighty one.

The terms God and Lord have a very wide application in the Scriptures. In the New Testament the Greek word *theos* is the one most frequently translated God, but this same word is also translated god when the reference is to Satan. He is called the "god of this world."—2 Corinthians 4:4.

THE HOLY SPIRIT

QUESTION: What is the Holy Spirit or holy "ghost," as it is sometimes called in the Bible?

ANSWER: The word "ghost" is a mistranslation. The American Revised Version uses the word "Spirit" in many places where the King James reads Ghost and the American revision committee registered a protest against using the word ghost at all as applying to the Holy Spirit.

The word Spirit in the Old Testament is a translation of the Hebrew word *ruwach*. The primary significance or root meaning of this word is wind. This does not mean that the Holy Spirit is a holy wind. The truth rather, is that of invisible power, and gradually this Hebrew word came to mean any power that is invisible. Since divine power is exercised thru channels and by agencies beyond human sight, this word *ruwach* came more and more to be applied to all of God's dealings.

We read, for example, that the Spirit of God moved upon the face of the waters. (Gen. 1:2.) This was a life-giving power. The in-

fluence of the Holy Spirit in our lives as Christians is different. Jesus referred to the coming of the Holy Spirit at Pentecost as the coming of the Spirit of truth; and He said that the Spirit of truth would guide the church into all truth and reveal things to come. (John 14:16,17,26; 16:13.) In the Old Testament the Hebrew word **ruwach** is translated by various English words, as for example, "blast," "breath," "mind," "smell," "wind," and "windy." In every instance, however, the thought behind this word is that of invisible power.

In the New Testament the only word translated spirit, when reference is made to the Holy Spirit, is the Greek word **pneuma**. The primary meaning of this word is also wind, or "a current of air." Like the Hebrew word **ruwach**, **pneuma** is also translated in a variety of ways, such as "life," "mind," "spiritual," and "wind." In Revelation 13:15 it is translated "life," and the reference is to the "life" that is given to the "image of the beast."

When this word is used with respect to principles and influences which emanate from God it is variously styled in the New Testament as "the Spirit of Christ," "the Spirit of holiness," "the Spirit of truth," "the Spirit . . . of a sound mind," "the Spirit of God," "the Holy Spirit of promise," "the Spirit of meekness," "the Spirit of glory," "the Spirit of adoption," and "the Spirit of prophecy."

Just as the spirit of Satan is not

a personality, so the Spirit of God is not a personality, but the power or influence of God as He exercises it for the carrying forward of His purposes not only in the hearts of His children, but thruout the entire universe.

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GOD'S REMEDY

QUESTION: Where is God in all the suffering that is now being inflicted upon innocent people?

ANSWER: In approaching a question of this kind many are inclined to overlook the fact that suffering and death is not peculiar to our time. Actually men and women and children have been suffering and dying by disease, war or accident for more than six thousand years. What God has been doing to put an end to this scene of human woe embraces the development of His entire plan for a peaceful, happy world of tomorrow, and with the assurance that no surprise move by the devil can prevent the success of that plan to alleviate all human suffering—even death itself.

God has been doing something about it. He permitted our first parents to transgress His law in order that they might learn, experimentally, the terrible results of disobedience. He has permitted mankind in general to learn this same lesson. But in spite of man's rebellion against the divine law, God has made provision to give him an opportunity to be recovered from the effects of his transgression.

As each generation has gone down into death it has proved that man by his own wisdom cannot extricate himself from the results of his own sin. For this reason God has waited to apply His remedy in order that all mankind may the better appreciate and enjoy it because of their former experience. God's provision for a suffering world includes a resurrection from death. Because of this, death does not interfere with what God proposes to do.

Because of human weakness man's viewpoint is that "while there's life (present life here), there's hope, but God cannot be limited by any such viewpoint as this, because God proposes to restore man to life and give him the benefit of experiences thru which he is now passing. Therefore, the suffering and trials now being experienced by humanity will yet be of real value to all who choose to profit from them.

One thing that God has already done in order to make an end of human suffering and death is to send His Son into the world to be man's Redeemer. The Scriptures

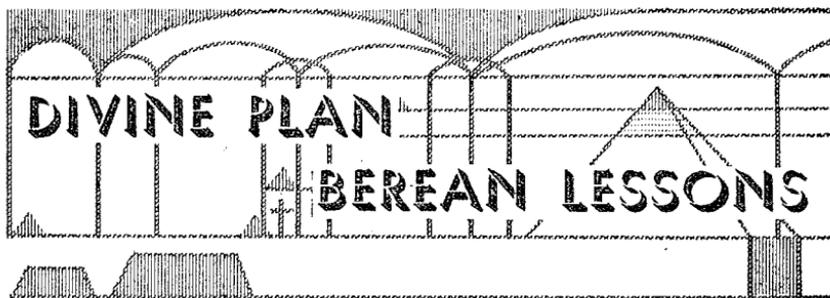
reveal that the death of Jesus provides a release from the penalty of death entered against Adam and the race when our first parents transgressed the divine law six thousand years ago. This means that, ultimately, mankind will cease to die. It is God's purpose, thru Christ, to destroy death. The apostle tells us this in 1 Corinthians 15:26.

The Scriptures reveal that the coming of the Redeemer was sufficiently long in advance of God's appointed time to rescue the whole world from death, to permit the selection of what the Bible calls the church of Christ. In sending forth the Gospel message into the world, the purpose of God has not been to convert all mankind and to get everybody to join His church. It was rather for the selection of those who would be a part of the church, or body of Christ.

Meanwhile God has not forgotten mankind, but has been awaiting His own due time to apply the remedy which He has provided.

God's remedy will be very far-reaching. It will not only destroy the plague of war that has intermittently ravaged the world thruout the ages, but will also solve man's economic problems, which are almost certain to become very acute when the present war ends. On this point the Lord has promised that every man will sit under his own vine and fig tree. Micah 4:4.

The problem of sickness and death will also be solved, for pain and death will be destroyed.



POOR GOVERNMENTS BETTER THAN NONE

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."—Romans 1:28

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 262 to page 265.

HOW should we look on the vain efforts of the human race to govern itself and to arrange for its own well-being? We can well sympathize with the world's efforts. The world has met with a measure of success in governing itself. We might also add that even tho these governments have often been corrupt and selfish, the lawlessness and anarchy that would have prevailed if there had been no government would have been much worse.

How did mankind become exposed to the power and influence of Satan? Man wanted to govern himself independent of God, as we read in Romans 1:28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient". But Satan, as a wily

and powerful tho unseen foe, was quick to take advantage of mankind, and ever since they have been under the handicaps of their own weaknesses and also his schemes and machinations.

What has been the goal and objective of mankind in governing themselves independent of God? The professed objective has always been to promote justice and the well-being of the people. Have they always succeeded? No, many times individual corruption and selfishness has turned aside the course of justice.

Why have the people submitted to these governments? Because they claimed to be organized to provide justice and to further the interests of the people. But whenever some reformer has been able to point out to the people where a government has ignored the ends of justice, the masses have risen up and wars and revolutions have been the result.

As we look back over the pages of history, do we find that the base

deeds of tyrants who gained positions of authority in their governments, represented the laws and institutions of those governments? No, they did not. These wicked men often acted contrary to the spirit of the laws and institutions of their governments. Generally speaking, what can we say as to the laws of each of the governments of earth? They have had a majority of wise, just and good laws. These laws have been for the protection of domestic and commercial interests and for the punishment of wrong-doers. Appeal courts were provided so that justice could be meted out in matters of dispute.

How, then, has the beastly character of these governments been developed? By the exaltation to power of a majority of unrighteous rulers and leaders thru intrigues and deceptions of Satan working on man's weaknesses and depraved tastes. After centuries of effort on man's part in governing himself, what have been the results? The results are far from satisfactory. Dissatisfaction is now more general and wide-spread than ever before. This is because under God's arrangement, there has been a great increase of knowledge and men's eyes are being opened to realize how they have been oppressed.

What has determined the good or bad quality of the various governments of the world? The average ability of the masses to govern themselves. It is true that there have always been individuals who were far in advance of the average, but where the governments have

been despotic and have been tolerated by the masses of the people, it was because they, as a whole, were not able to establish and support a better government.

Is there any difference in the sentiments of the masses today from what they were in former ages? Yes, now there is a spirit of independence and men are not so easily blindfolded and deceived. They are therefore not so ready to submit to the yoke, as they did in former times. Has this change of sentiment been a gradual one? It had a slight beginning in the sixteenth century but its progress has been very rapid in the last hundred years.

Has this change come as a result of the experience of past ages? No it is the natural result of the recent increase and diffusion of knowledge. When did the preparation for this general increase in knowledge begin? It began with the invention of printing about 1440 A. D. This invention resulted in a great multiplication of books, and news periodicals,—resulting in a general enlightenment of the public.

Was this general increase in knowledge and its consequent influence over the people to stand up for their rights, foretold by God and arranged by Him? Yes, it was. The Scriptures refer to it as the "Day of Preparation." The expression is found in Nahum 2:3, where it refers to the automobile as a chariot and says, "The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken."

THE CHURCH IN POLITICS

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."—Revelation 18:7

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 265 to page 268.

WHAT HAS been the result of the increase of knowledge during the past hundred years? It has awakened a feeling of self-respect among men in every direction. They have come to a realization that they have certain natural and inalienable rights and are taking steps to see that no one interferes with their enjoyment of these rights.

In the midst of the confusion, caused by the demands of the people, God will set up His Kingdom which will satisfy the desires of all nations. And O, how glad mankind will be to bow down before the heavenly authority and recognize its strong and just government. After being wearied and disheartened to find their greatest and latest efforts resulting in failure, the Kingdom will be a welcome change.

Why did Jesus and the apostles submit to earthly rulers? Because they knew that it was God's plan to set up His Kingdom after the times of the Gentiles had expired. It was for that reason that they taught the church to obey the laws and to respect the rulers of properly organized governments. They were to be law-abiding and yet entirely separate from these earthly

governments.

When the laws of the land conflict with the laws of God, what is the Christian to do? We have the answer in Acts 5:29. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." On the other hand, where the laws of men do not conflict with the laws of God, we are told in Romans 13:1, 2, 3, and 7: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained (margin, ordered) of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

Why should not the church covet the honors and the emoluments of office in the kingdoms of this world? Because they realize that they are associated with a heavenly Kingdom and should therefore claim only such rights and privileges under the kingdoms of this world as are accorded to aliens. Paul suggests this in Ephesians 2:9 and Philippians 3:20.

Is it the mission of the church to help the world improve its present condition, or to have anything

to do with its affairs at the present time? No, it is not. Such attempts at the present time are only a waste of effort. The Scriptures clearly show that the kingdoms of this world cannot be Christianized, Therefore we should lend our support to the Kingdom of Christ which will replace them.

How great is the political influence of the true church? It is very small. In fact, it is so small as to count practically nothing politically. Because our influence is so small and because we know that the purpose of God is to let the world learn by experience their inability to govern themselves satisfactorily, we should follow the example and teaching of our Lord and the apostles in not trying to exercise a political influence in the world at the present time.

How can the saints influence the world? Only by being separate from the world. As lights shining in a dark place, they can reprove the world by being peaceable, orderly obeyers of every righteous law.

To what work should the church give its entire attention and effort? Its special work should be the preaching of the Kingdom of God and the advancement of its interests, as outlined in the Word of God. If this is done, there will be no time or disposition to dabble in the politics of the present governments of earth. The Lord had no time to do it; and the apostles did not.

How was it that the early church

fell into the temptation of mixing church and state and trying thru politics to reform the world? When some of the ambitious leaders in the early church found that the preaching of the coming Kingdom of God to displace the present earthly governments, and the preaching of Jesus Christ to be the ruler to displace the present rulers, was not popular, they decided to improve on God's plan. They thought that thereby they could avoid the persecution and scorn and contempt.

Did they succeed by this change in their method of preaching, to avoid the suffering and instead get the church into a position of favor with the world? They did, and as a result Papacy was slowly developed until it became a great world political power.

When the church nominal found that she was no longer being persecuted as a result of thus mixing in politics, what course did she take? She became the persecutor of all who did not loudly approve her new and illegal honors. She then started to invent new and false theories and doctrines to justify her course. The central one was that the Kingdom of God was not to wait until the Millennial reign of Jesus Christ. It was claimed that the Kingdom had already begun and that the popes were the vicegerents of Christ, who were the ones to exercise the control of earth as His representatives; and the church succeeded in deceiving the nations of earth with this erroneous doctrine.

◆

Keep yourselves in the love of God.—Jude

COUNTERFEIT KINGDOM OF GOD

"Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."—Psalm 2:12

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 268 to page 272.

WHY is it that the kings of Europe claimed that they reigned by the grace of God? Because either Papacy or one of the Protestant sects appointed or endorsed their rule and claimed to do so as the representative of God Himself. It is for this reason too, that these sovereigns claimed that their kingdoms were Christian kingdoms. Did the Reformers fall into the same error? Yes, while it is true that they abandoned many of the errors of Papacy and renounced many of its claims to ecclesiastical jurisdiction, many of them did hold to this error.

Are the kingdoms of this world "sailing under false colors" in claiming to be Christendom, that is, Christ's Kingdom? Yes, they are; their only title to rule is the authority given them by God's permission during the period called the "times of the Gentiles."

Is it a credit to the coming Kingdom of Christ to refer to the present kingdoms of this world as being His Kingdom and representing Him? No, it is not. These imperfect kingdoms and their imperfect laws and their often selfish and vicious rulers furnish a very distorted picture of that Millennial Kingdom when "the ransomed of the Lord shall return, and come to

Zion with songs and everlasting joy upon their heads." (Isaiah 35:10.) Yes, of Christ as King, we read in Isaiah 32:1: "Behold, a King shall reign in righteousness, and princes shall rule in judgment."

What serious injury have God's professed people suffered from this improper union of church and state? Their attention has been distracted from the promised heavenly Kingdom, and they also have wasted their time trying to reform these wild worldly stocks, who were not interested in the graces and morals of Christianity. As a result, they have neglected the Gospel concerning the true Kingdom and the hopes centering around it.

Some are desirous of having the name of God incorporated into the Constitution of the United States, because they think this would make the United States a Christian nation and thus a part of the Kingdom of God. Is their position altogether correct? No, because it is rather foolish to think that if God's name is mentioned in the Constitution, that fact alone would make this nation a Christian nation. Likewise, it is foolish to think that the nations of Europe have ever been a part of Christ's Kingdom, simply because they have made such a claim. Actions speak louder than words, and their acts belied any

claims to being the divinely authorized Kingdom of Christ.

Let us now read Daniel 2:44: "And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." When we compare the kingdoms of this world with the true Kingdom of Christ, what lesson can we learn from this text? That the best and worst of earth's nations must in due time give way to the Kingdom of God because they are not the real Kingdom and that they fail to meet with the approval of God.

Why is it that so many Christian people feel that they should support the kingdoms of this world? Because they think that these kingdoms are divinely authorized and in harmony with God's plan and that, therefore, they should champion them altho imperfect and even tho this means that often their sympathies are forced to the side of oppression rather than to the side of right and freedom. On the other hand,

are the people of the world ready to accept these kingdoms of this world as being Christlike? No, men are beginning to use their reasoning powers on this and similar questions and are beginning to see Christendom in its true colors. There is a tendency among many to go to the other extreme and reject Christendom because they fail to see that it is not Christianity that is leagued with these unsatisfactory civil rulers.

If men were wise and would apply their hearts and minds to understand the work and plan of God, what changes would follow? Instead of supporting the kingdoms of this world in their present condition, they would insist on reforms and changes until righteousness would be established in the earth. Can we expect mankind in its present condition to follow such a course? No, because they are so governed by pride and selfishness and distrust, that each will strive for mastery and as a result the kingdoms of this world will pass away in a great time of trouble. This was foretold by the Lord in the second Psalm, and in many other Biblical prophecies.



"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight."

—Jeremiah

THE KINGDOM OF GOD

*"Thy Kingdom come; Thy will be done in earth
as it is in heaven."*—Matthew 6:10

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 273 to page 275.

WE ARE now starting a new chapter in our text book, entitled "The Kingdom of God." If we take a Concordance and use it to find out what the Bible has to say on this subject, we will be surprised to see how many promises and prophecies describe the coming Kingdom of God and point to Messiah as the King. For instance, in Psalm 45:2, Christ is addressed, as follows: "Thou art fairer than the children of men: grace is poured into Thy lips: therefore God hath blessed Thee for ever."

What was the hope of every Israelite at the time of our Lord's first advent? Based on all of these promises in the Old Testament concerning God's Kingdom, they were expecting the Messiah to come in power and glory and that He would exalt their nation and thru it establish the long promised Kingdom of God upon the earth. This hope is referred to in Luke 3:15. Interest in this hope was increased by the announcement of John the Baptist, who was the forerunner and herald of Christ. He said, "Repent ye: for the Kingdom of heaven is at hand."—Matt. 3:2; Mark 1:15.

Did Jesus and the apostles feature the message of the Kingdom of God in their preaching? Yes, Jesus commenced His ministry

with the same announcement exactly. Note Matthew 4:17: "From that time Jesus began to preach, and to say, Repent: for the Kingdom of heaven is at hand." The message of this Kingdom continued thruout the Lord's ministry to be the main topic of all His preaching. He spoke on other subjects merely in connection with or in explanation of this one subject. Jesus sent forth His apostles to preach this same message—"And as ye go, preach, saying, The Kingdom of heaven is at hand."—Matthew 10:7.

One of the remarkable features of the preaching of Jesus is the fact that He used so many parables to illustrate His teachings. Did these parables explain the Kingdom of God? Yes, the parables were frequently used as illustrations of various features of the Kingdom of God, and to point out that entire consecration to God is essential to having a share in that Kingdom. Jesus also used the parables to correct the misunderstanding of so many of the Jews who thought that because they were the natural seed of Abraham, God would most surely make them the heirs of all the promises that pertain to the Kingdom. This was plainly stated by Jesus in Matthew 8:11, 12.

How did the Lord Jesus in His lessons to His followers encourage them to expect to have a share in His coming Kingdom? In answer

to this question, we quote from His words, as recorded in Luke 22:29, 30, and Luke 12:32: "I appoint unto you a Kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My Kingdom, and sit on thrones, judging the twelve tribes of Israel." "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

How did Jesus use this message of the Kingdom to encourage His disciples when they were so discouraged to find that He was crucified? The story is found in Luke, the 24th chapter, beginning with the 13th verse. Two of the disciples were on their way to Emmaus when they were joined by one whom they supposed to be a stranger. They told Him of their hopes and expectation that Jesus was the Messiah who would set up this Kingdom of God on earth. Instead of seeing this hope realized, Jesus had been crucified. Like a drowning man clinging to a straw, they held on to His statement that He would be raised from the dead on the third day; yet they were bewildered.

Then Jesus reminded them of all the promises in the Word of God concerning the Kingdom and that they were sure of fulfilment. He called their attention to the fact that a proper understanding of these Scriptures shows that His sacrifice was needful first, before the Kingdom could be established. Then He said unto them, "O fools, and slow of heart to believe all that the prophets have spoken:

ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."—Luke 24:26, 27.

Could God have given the dominion of earth to Jesus without Jesus redeeming mankind? Yes, He could have done so, but that would not have been consistent with His character and plan as forecast. That He could have done so is shown by Daniel 4:32: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The reason that He did not was because He had a better plan for mankind. Such a kingdom would have carried this disadvantage—it would have left the human race under the Adamic condemnation and hence all the blessings of such a kingdom would be only temporary, because each one of Adam's children would live only a few short years and then go into death. But under God's plan, the race is first ransomed from the death penalty and thus legally released from the condemnation of death which came upon Adam and all of his children because of disobedience in the Garden of Eden. The ransom makes it possible for any of mankind who are willing to put forth the effort in the Millennium to walk up the Highway of Holiness and gain restitution to all that was lost thru Adam's failure, and retain it for ever.—Isaiah 35:8-10; Acts 3:19-21; 1 Timothy 2:4-6.



Significance of Present World Distress

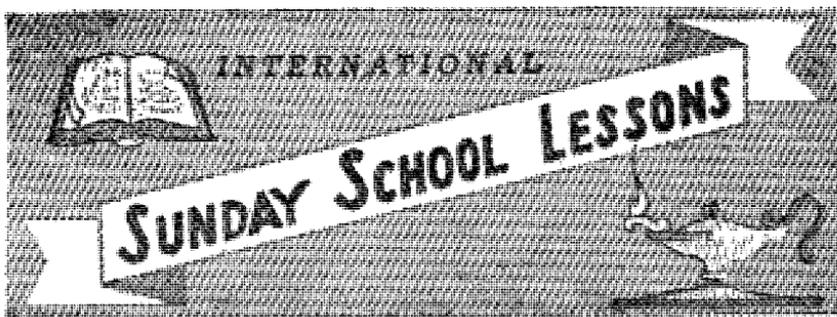
REGARDLESS of what present world distress means to people in general—and it does have a bearing on the lives of all—it has a special significance to Christians who are seeking to interpret events in the light of God's Word, in order to discern the divine will for them at this time. We believe the following quotation will be of interest along this line:

“Some will learn the significance of the trouble more quickly than others, because more teachable. And during the trouble there will be in the world those who will bear witness to its cause, declaring the Lord's presence and the setting up of His Kingdom. . . . Yet the masses will be heedless of wise counsel, as they have always been, until completely humbled under the iron rule of the new Kingdom, only at last realizing the folly of their course. The true teacher and light-bearer (Matthew 5:14), the true church, the body of Christ, is not left in darkness to learn of her Lord's presence by the manifestations of His wrath and power as the world will learn of it. For her enlightenment special provision has been made. By the sure Word of prophecy, which shines as a light in a dark place, she is clearly and definitely informed just what to expect. (2 Pet. 1:19.) Thru the prophetic Word, she shall not only be shielded from discouragement, and enabled to overcome the besetments, snares and stumbling-stones so prevalent in ‘the evil day,’ and thus to stand approved of God, but she becomes the light-bearer and instructor of the world. The church is thus enabled to point out to the world

the cause of the trouble, to announce the presence of the new Ruler, to declare the policy, plan and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things. . . . It is to this mission of the ‘feet,’ or last members of the church, who will declare upon the mountains (the kingdoms) the reign of Christ begun that Isaiah 52:7 refers.”-- Vol. II, P. 141.

What a glorious privilege it is to be living at this time! Truly it is an “age on ages telling; to be living is sublime.” To know of the divine purpose now being worked out in the earth, and to realize that a blessed time of peace and joy will soon dawn for all mankind, is soul-satisfying indeed. How selfish it would be to enjoy this knowledge and not want to share it with others! If we have the spirit of Christ we will be impelled to tell out the glad tidings of the Kingdom to our neighbors far and near. In doing so we will find that our own hearts will rejoice more and more in God's love, causing us to strive the harder to be like Him.

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings . . .”—Isaiah 61:1-3.



THE SANCTITY OF THE HOME

November 14—Exodus 20:14; Matthew 5:27-30; Mark 10:2-12

GOLDEN TEXT: Blessed are the pure in heart: for they shall see God.—Matthew 5:8

THE family unit of one husband and one wife, originally established by the Creator in Eden, is reckoned a cornerstone of righteousness, in the family and in national life. One result of the fall has been a depravity of the sexual desires. The result is impurity, unchastity, a lack of self-control. All of these tendencies lead away from God, from righteousness and from true happiness.

In today's lesson we have the Master's illuminating instruction on the subject of marriage and divorce. In the passage from Matthew He enlarges upon the Seventh of the Ten Commandments given by Moses, and recorded in Exodus, chapter twenty, verse fourteen. This commandment reads: "Thou shalt not commit adultery." Our Lord gave a significance to it which enlarges the meaning and reveals the pith or spirit of the Law, as He did in other instances in His teachings.

He points out that the real danger to character, and of meriting the disapproval of Him who reads the mind, the heart, is in permitting an unchaste, unholy thought; and from this, the divine standpoint, one can disobey the spirit of this commandment by merely desiring to do so.

Jesus then goes on to exhort His followers to great care in examining their thoughts, urging them to separate themselves from any thing as humanly useful and desirable as a right eye or a right hand, if they found that failure to do so would endanger their spiritual welfare and be a stumbling-block to them. Failure to deal thus sternly with depraved desires greatly endangers the New Creature and, the Lord indicates, may result in death—the Second Death.

In the passage from the tenth chapter of Mark, and the parallel passage in Matthew, nineteenth chapter, we have a further discus-

sion of this subject, introduced by a question propounded by the Pharisees in an effort to trap Jesus in His speech. The subject was a thorny one. The high principles of the Law were not being followed closely by Jews in general, nor even by the Pharisees, the holiness people of that time. As Jesus told them, they had by their traditions, explanations and subterfuges, rendered void many features of the Law. Now they came to Him to see how He would handle this question and, as usual, they received an exposition of the principles involved, the mind of God on the subject, which carried it far beyond a mere "Thou shalt," or "Thou shalt not."

Moses, the Pharisees said, had authorized divorce, so they wished to know whether Jesus would openly differ with him on the question. Jesus' reply was that Moses merely gave permission for divorce, because of the hardness of the people's hearts, but that in God's plan for the human family as recorded in the Genesis account of our first parents in Eden, there was no provision for divorce, and had not sin entered, the perfect pair would have continued to live together—"no more twain, but one flesh." Thus we have God's mind on the subject—the ideal, to which all who are consecrated to do His will, will seek to conform.

The one exception which our Lord makes, is the unfaithfulness of one of the partners. Such a course, fornication, or adultery, is considered by our Lord as the breaking of the marriage contract.

It constitutes the one Scriptural basis for a divorce, which may be considered merely a legal recognition of the previously broken contract.

He continues His instructions, pointing out that one who divorces his or her partner for any cause except fornication or adultery equally reprehensible, the penalty for which under the Mosaic Law was death—Lev. 20:10—shares responsibility for any adulterous marriage the divorced partner may contract. (Matt. 5:32.) He also states that the one who marries the divorced is also guilty of adultery (Matt. 19:9), unless in the meantime, the one who secured the divorce, has re-married. In that case the original contract has been broken and the innocent party is now free to re-marry.

Should some who have disregarded the Lord's instructions in these matters desire to attend meetings of the Lord's people, there would seem to be no ground to forbid them. The very most the church might do would be to withdraw fellowship. As for refusing them the privilege of attending public meetings of the church, that would be very inconsistent; for surely all kinds of people come occasionally to meetings, and we hope that by coming they may be benefited and recovered.

QUESTIONS:

Where and when was the family unit of one husband and one wife first established?

What is the only Scriptural grounds for divorce?

How did Jesus interpret Moses' teachings on the subject of divorce?

HONESTY IN ALL THINGS

November 21—Exodus 20:15; Leviticus 19:11, 13; Luke 19:1-10, 45, 46

GOLDEN TEXT: Thou shalt not steal.—Exodus 20:15

OUR study continues consideration of the Ten Commandments and corresponding teachings in the New Testament. Today we consider the Eighth Commandment, "Thou shalt not steal." In the passage from Leviticus, chapter nineteen, the additional that is given, that dishonesty may be practiced without going to the extent of robbery. The exhortation is against all false dealings—any course which would result in defrauding one of his due. Here we have a reminder that the substance of the Law as it affects the relations between men, is to "love thy neighbor as thyself."

This was to control in the employment of a laborer and insure that he be paid every day—his wages not held even over night because he might be in need of them. The principle is the same today, tho it is not now customary to pay labor daily. But one who employs should be solicitous for the comfort and welfare of his employees, and should see to it that he treats his employees as he would wish to be treated, if their positions were reversed.

In the first ten verses of Luke, chapter nineteen, an incident is given in Jesus' journey from Jericho to Jerusalem, just prior to His crucifixion. Multitudes were journeying in the same direction, going up to the Feast of the Passover. As always, Jesus was the center of attraction; all wanted

to see and hear Him of whom we read, "never man spake like this man."—John 7:46.

Zacchaeus, a rich man of the vicinity, was one of those whose curiosity was aroused to see Jesus, of whom he had heard much. He had accepted a minor office under the Roman Government; he was a tax collector for the Romans—a publican. On this account he was despised, and declared to be disloyal to Judaism.

Small of stature, Zacchaeus was unable to see Jesus because of the crowd. He therefore ran ahead and climbed a sycamore tree, that he might have a good view of Jesus as He passed that way. Little did he realize that the Master knew him and had read his heart and perceived in it honesty, and hence, he was to be greatly honored. When Jesus came where Zacchaeus was, He looked up at the publican, called him by name and told him to come down at once, for He must be his guest. The summons was gladly received by Zacchaeus, but no doubt the whole circumstance would displease the Pharisees, and we are told that murmuring arose because of Jesus being a guest of one so unorthodox and sinful as a publican was considered to be.

The murmuring must have been heard by Zacchaeus, also, for, seemingly, he addressed the Lord in self-defense, as tho urging that these charges against him should

not hinder the Master from coming into his home, and intimating his desire of heart to be all that he ought to be and could be. He said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him fourfold." Thus did Zacchaeus intimate his devotion to God and to righteousness, and his acceptance of Jesus as his Lord, his Teacher.

How did the Lord receive this? He replied to Zacchaeus, "This day is salvation come to this house, for so much as he also is a son of Abraham." From the Lord's standpoint all the sons of Abraham were eligible to discipleship. The thing required was an honest confession of imperfection, a turning from sin, a hearty acceptance of Christ and an endeavor to walk in His steps.

Unquestionably this same principle still applies, regardless of what men may think or say to the contrary. The Lord is willing to receive the humble and repentant. No longer is it necessary to be of the natural seed of Abraham, in order to be acceptable as disciples of Jesus. The middle wall of partition between Jew and Gentile has been broken down, as Paul explains. (Eph. 2:11-22.) All who have the faith of Abraham may be counted in as children of Abraham by becoming related to the divine plan as disciples of Jesus.—Gal. 3:16 28, 29.

This section of our lesson closes with our Lord's words, "For the Son of Man is come to seek and to save that which is lost." (Luke

19:10.) Altho the race, one and all, shared the sentence of death pronounced in Eden, it has pleased God to provide two different salvations from this curse of death. Both salvations are based upon the great sacrifice which was consummated at Calvary. The first of these salvations is for the church class, called out of the world during this Gospel age, called to a change of nature—from human to spiritual.

The second salvation belongs to the Millennial age, during which Messiah Kingdom will control the affairs of earth and Satan will be bound. Now the Lord invites members of Adam's race to become His followers and to make a full consecration to do His will and to follow His precepts. But then, the righteous laws of His Kingdom will be enforced as we read, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah 28:17; 26:7-9.

Whether in this age or the next, God desires the devotion of those who worship Him in spirit and in truth. Finally, all who do not learn to thus worship Him will fail to obtain salvation.

QUESTIONS:

How should the commandment, "Thou shalt not steal," affect the relationship between employers and employees?

Why was Zacchaeus disliked by the Pharisees? and why was Jesus drawn to him?

What does the Lord look for in the lives of those whom He calls to walk in the Narrow Way?

TRUTHFULNESS AT ALL TIMES

November 28—Exodus 20:16; 23:1, 7; Matthew 5:33-37; John 8:42-45

GOLDEN TEXT: Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another.—Ephesians 4:25

IN introducing the lesson for today, our Lord referred to the tradition of the ancients, which evidently had great control over the people of that time. No fault is to be found with having respect for the opinions and teachings of those who have gone before us in life's pathway, but one of the important lessons for every Christian to learn is that just because a matter is ancient, that it has been long believed, is no proof of its correctness. All teaching is to be weighed and tested by the one standard, the divine revelation—"If they speak not according to this Word, it is because there is no light in them."—Isaiah 8:20.

The traditional teaching to which our Lord referred was not wholly erroneous, just as the traditions of the Dark Ages contain elements of truth. This was true in respect to the matter our Lord was discussing: the Law had something to say respecting the taking of God's name in vain, and tradition had modified the Law and limited it to false swearing. Our Lord called attention to the error, pointing out that the Third Commandment had a broader and deeper meaning than the tradition implied, that it meant that God's name should never be used in any irreverent manner.

Our Lord extended the thought, teaching His followers that they should not continue the custom of their day, of proving their asser-

tions by appeals to God, to heaven etc. This lesson is also for the Lord's followers today: others may feel it necessary to emphasize their statement by oaths and expletives, but the followers of Jesus are to so live, act and speak, that their words pass for par anywhere they are known. To this end they must be absolutely truthful, so that whosoever may hear them may know that their yea is yea, and their nay is nay.

Oaths and solemn assurances in the ordinary conversation of life imply that the truth of the speaker is questioned—that his yea is not always yea, and that his nay is not always nay. The tendency is to make him less careful in the ordinary statements of his conversation which are not thus solemnized; and the effect is also to make him less reverent toward the Lord or the other holy things he may call upon as witnesses, as evidences of his truthfulness. As the word of such people becomes common and liable to be broken, so their oaths also would soon become common and liable to be broken—such matters go from bad to worse usually. On the contrary, where the word is held sacred the avenues of sin and error and falsehood are measurably stopped.

Nothing in this injunction can properly be understood to apply to the taking of an oath in a court of law. Such oaths, commanded by the law of the State, are neces-

sary, because all have not the high standard of truth desired. But even in the courts of many States it is permitted that an affirmation may be made instead of an oath if any so prefer. To one of the Lord's people an affirmation must mean exactly the same as an oath—he would not affirm what he would not be willing to swear to. He recognizes that, as a follower of the Lord and one of His representatives, his yea or his nay must be as truthfully kept as his oath would be.

Whatsoever is more than yea or nay cometh from evil—the Revised Version says, “of the evil one.” Indirectly all our evil tendencies come from the evil one, for it was by his lie in Eden that the fall from perfection and the divine image took place and brought us all into our present evil, imperfect condition, exposing us to error thru our own weaknesses and imperfections and those of our neighbors. While our Lord's injunction is good for all who have ears to hear it, it is especially appropriate to the “little flock” who have undertaken to hearken to all of His commands, to obey even tho it may mean suffering in following the way of righteousness. Truly all such should be models of truthfulness and uprightness, and thus be burning and shining lights, glorifying our Father in heaven in their homes and in the communities where they live.

Our Lord's words quoted in the passage from John, chapter eight, were addressed to the Pharisees who had accused Him of dishonesty, saying, (verse 13) “Thou bearest record of Thyself; Thy record is not true.” Those who are “in the truth” and the truth in them, have an affinity for others who hold to the same standards. Jesus points out in verses 42-45 that His accusers were under the control of the great adversary, Satan, by partaking of his spirit. In that sense they were of their father the devil, and the lusts of their father they will do. And it was because they had this spirit of misrepresentation, dishonesty, that they were unable to recognize the truth in Jesus' teachings. They were not of the truth; they had not practiced speaking and living the truth, and so were not prepared to accept God's message to them. As Jesus said, “And because I tell you the truth, ye believe Me not”; and again a little later to Pilate, “Every one that is of the truth heareth My voice.”—John 8:45; 18:37.

QUESTIONS:

Does the fact that an idea is very old necessarily mean that it is true? What is the proper test of truth?

What might be implied by the taking of an oath?

Why did Jesus say that the Pharisees were of their father the devil?



When He giveth quietness, who then can make trouble?—Job

THE SIN OF COVETOUSNESS

December 5—Exodus 20:17; Luke 12:13-25

GOLDEN TEXT: Thou shalt not covet . . . anything that is thy neighbor's.
—Exodus 20:17

WHILE Jesus was preaching on spiritual themes He was interrupted by one of the audience whose mind was filled with anxiety regarding temporal matters; and, perhaps finding that he was unable under the Law to obtain what he considered to be his just due, he appealed to the Great Teacher to use His influence on his behalf—that He speak to his brother advising this brother to divide the inheritance with him. While refusing to interfere with the matter the Lord made use of the intrusion to point out a lesson on the subject of covetousness—a lesson which would be of benefit to both of the brothers, if they were present, and which could not fail to be of profit to all His hearers.

Every one who will carefully consider the meaning of our Lord's parable in illustration of this subject of covetousness will draw from it a valuable lesson. In this parable it is not stated that the rich man had obtained his wealth by any unlawful means. He is not charged with having defrauded his brother or his neighbor. He had temporal blessings in abundance. By natural increase he was wealthy; and the point of the lesson turns upon his question to himself, What shall I do with these possessions?

The right attitude of mind, "the spirit . . . of a sound mind," would have answered this ques-

tion somewhat after this manner: These bounties of divine providence are a trust, and I am a steward, a trustee. My position will permit me to be a means of great blessing to others of my fellows not so bountifully supplied; in fact, I have in my hand the power to make many fellow-creatures comfortable and happy. In discharging my stewardship in this proper manner I shall have much greater pleasure than if I endeavored selfishly to use all these bounties upon myself, or to store them all up for my own use in the future.

Such an unselfish, generous course would not only have had divine approval, but, additionally, it would have been the most direct road to happiness for the already favored individual himself. "There is that which scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty." (Prov. 11:24.) So, many have found the hoarding of earthly wealth leads to poverty of heart, and a meanness of disposition, certainly reprehensible in the sight of Him with whom rests our eternal interests.

On the contrary he who uses, in harmony with his best judgment, the earthly wealth committed to his care, gains thereby a rich reward of approbation on the part of those with whom he has to do; and, thru the Lord's

gracious arrangement in Christ, his cultivation of the spirit of love becomes a most important factor in the attainment of everlasting joy and blessing.

Tho our Lord in the parable represents the covetous person as succeeding in accumulating riches, yet, as a matter of fact, many of the covetous never so succeed. However their selfishness is no less reprehensible because it fails of success. The lesson is rather that even if a covetous person succeeds in acquiring what he covets, nevertheless he makes a miserable failure of life. How much more of a failure is the covetous person who gains nothing, either in the present life or in that which is to come!

Our Lord turning to His disciples at this juncture, gave a special lesson applicable to them only, and not to the multitude. A paraphrase of this passage is: Be not **anxious** as respects your earthly life, its food and its clothing. Think rather of the life which is to come; remember that this present condition is, from the divine standpoint, a death condition. Consider that in you who believe, the new, the eternal life, has already begun, and that if you will faithfully continue under present conditions in living for this new life and not after the flesh, it will be perfected in the First Resurrection. Think more of your bodies than of the raiment that covers them. Think more of your life than of the natural food by which it is sustained. God is able and willing to give perfect life and perfect bodies and perfect conditions

in which to live to those who believe in Me and who follow in My footsteps.

We are to remember that if we have become Jesus' disciples and have fully consecrated ourselves to know and do the Father's will, we have given up every interest to His superior wisdom. Our Heavenly Father knoweth what things we have need of, even before we ask Him, and is both able and willing to give what is best. Therefore if, in divine providence, poverty is our unavoidable portion, let us accept it as best for us, according to divine wisdom far exceeding our own. Let us remember that our Father is guarding our future and eternal interest, and permitting only such experiences in this present life as will be the most beneficial, preparing us for and leading us most directly to the eternal riches.

The Apostle Paul assures us that all things work together for good to them that love God, to the called ones according to His purpose. (Romans 8:28.) How necessary then for us to avoid all covetousness if we would inherit this promise. To profit by this promise however, it is necessary as is true of all other promises of God's Word to have faith and confidence that "it is God which worketh in you both to will and to do of His good pleasure."—Phil. 2:13.

QUESTIONS:

Outline the parable used by Jesus to illustrate the sin of covetousness.

Is a covetous person any less sinful if he fails to obtain that which he covets?

How should a Christian view the material things of this life, and what should be his chief concern?

INTERESTING LETTERS

A WONDERFUL STORY

"Dear Frank and Ernest: Please find enclosed \$1.00 for The Dawn for one year. It is a very good and interesting book, and I wish more people would read it. It is a book for this age, containing the only hope for the nation—to study His Word and find what the Lord says about these times in which we live. May God bless your radio talks. We find them very interesting and helpful in studying the Word of God. Since we learned to study the Kingdom message, we have found the Bible a new book for us. Keep on your good work and the Lord will bless you.—J. H. K., Calif."

MESSAGE IN HANDY FORM

"Dear Brethren: Loving greetings in the name of our dear Saviour. I will take the opportunity, while writing, of expressing my opinion on the new form of The Dawn. It is a great improvement over the old style. I find it very convenient to carry about with me to read in odd moments. It is also much nicer to give to those who may be interested. I have come in contact with several friends who do not meet with us who listen to the radio programs, and who have sent names of those to whom they wished sample copies of The Dawn sent. They consider the Magazine in its new form

ideal to give to those who may be interested. Praying that the Lord will bless you in your work, I am, Your sister by His grace, M. S., Wash."

MESSAGE BRINGS JOY

"Dear Brethren of The Dawn: Greetings in His dear name! Enclosed is a donation to be used as the good Lord directs your minds towards the interests of the Kingdom message. We are surely enjoying the radio programs and we know others are doing likewise, as this vicinity has not had the real message going out for many years, and we are sure God is going to give the increase in His own due time and way. We have our Sunday School Lesson each week right after the broadcast, with our family, and find The Dawn so helpful in conducting the study. Our station is now giving us free advertising right after the broadcast each Sunday, better than we could afford. They were glad to do it, telling the public that The Dawn is on sale at the various news stands, drug stores, etc., and giving the names of the individual places. This shows to our minds that the Lord is blessing this service already. We believe He will do likewise in other places where this method is tried. It makes our hearts rejoice to hear this announcement each Sunday following the broadcast. With our

prayers for God's continued blessings to rest upon all of you and the work in general the world over, and with Christian love, Yours in His service, W. C. G., Calif."

DESIRES TO SHARE BLESSINGS

"Dear Frank and Ernest: Enclosed is fifty cents for a 6-months subscription to The Dawn. I am very sorry that I haven't sent it before now. I am well pleased with The Dawn and will try to send you in some more names shortly. I let some elders read your book not long ago and can gladly say they appreciated it very much. Best wishes, R. C. B., Miss."

APPRECIATES THE MESSAGE

"Dear Frank and Ernest: Received my free copy of The Dawn Magazine and think it is the best I have ever read in regard to the Bible, and it is such a help to me. Keep the good work going over the radio. I hear you on Sunday morning at 9:30 over KWFT, Wichita Falls, Texas. Am sending for a year's subscription, but if you have any back copies available, please send them to me that I may pass them on to friends. Am also sending stamps, for which send me 'God's Restitution Project' and 'As Angels of Light' booklets. Thank you. F. P. S., Okla."

AN EARNEST SEEKER

"Dear Sirs: I am a shut-in and not able to have an income of any kind, but would like to get The Dawn for reading. It is like a

gentle wind that clears the fog and smoke of confusing opinions away and lets one see more clearly the plan of God for this world and of the Kingdom. I believe in the Kingdom, for Jesus said there would be such. It isn't far off. I would be grateful if you would send me The Dawn, even if I am unable to pay you for it. May God bless you and your great work in preparing the way for Christ's Kingdom. Yours truly, C. M., Pa."

SEEKS COMFORT FROM BIBLE

"Frank and Ernest, Dear Sirs: I have heard some of your broadcasts and find them very interesting. Please send me a copy of The Dawn Magazine. Do Bible classes meet here in our city? If so, when and where? My darling little daughter died very recently and I need not explain my sorrow. . . . A number of well-meaning friends assured me that it was God's will and that it was a lesson to me for not sending her to Sunday School. She loved to read the Bible. I believe death is brought about by sin and not by God's will. Please help me in my desperate unhappiness. I believe we are living souls and when death comes, we are dead until the judgment day when we all arise. I don't believe the souls of the dead live in some place awaiting their loved ones as so many seem to believe. We study our Bible, help our friends when needed, and believe. . . . I am seeking the truth. Please help me. Sincerely yours, J. J., Ohio."



THANKSGIVING—1943

“O praise the Lord, all ye nations; praise Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.”—Psalm 117

SINCE the Pilgrim Fathers came to America to escape persecution in the old world and to be free to worship God according to the dictates of their consciences, it has been customary to devote a day near the close of harvest time to the giving of thanks to the Lord for all His manifold blessings. Thanksgiving to God surely is appropriate, and there is much for which all people, not only in America, but in all other countries as well, could properly give thanks—even now—if they had it in their hearts to do so. However, while Thanksgiving Day will be observed this year in America as usual, millions will find it difficult to be

thankful in view of the hardships imposed upon them by a global war.

And if the spirit of thanksgiving this year will not be as spontaneous here in America as in former times, what about in those other countries which are much less favorably situated? It is a dark picture and one which tends to cast doubts in the minds of many who are not privileged to view it from the standpoint of God's Word. The nations generally know little or nothing about “the truth of the Lord” mentioned in our text, hence millions who grope on in darkness will not find it in their hearts to “give thanks unto the Lord,” for they do not know

that "He is good," and that His "mercy endureth for ever."—Psalm 118:1.

But how different it will be with those who, understanding the truth of God's plan, know that He truly is good, and that despite present outward appearances to the contrary, "His merciful kindness is great toward us" even now, and will be manifested toward all nations in due time. Our thankfulness, should not be merely on account of what He is doing for us at the present time, but also because of what we know He will do later for all nations in fulfilment of His promises to bless them thru the seed of Abraham. We can be thankful because we know that the people of all nations will yet be thankful, and will say, "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord: we have waited for Him, . . . we will be glad and rejoice in His salvation."—Isa. 25:9.

The very conditions in the world today which make it difficult for many to feel especially thankful, furnish Christians who know the plan of God with additional reasons for giving thanks. Jesus, in referring to the time in which we are living, said to His followers, "When these things begin to come to

pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28.) We do not lift up our heads with thanksgiving because the world is suffering, but rather because we know that as a result of the establishment of Christ's Kingdom, universal peace and joy is to be realized by all mankind. It is a selfish thanksgiving, indeed, that rejoices in the possession of more and greater blessings than others enjoy.

Yes, a day of special thanksgiving is appropriate, but to the Christian every day should be characterized by the spirit of thanksgiving. And what is true thanksgiving? Is it merely a lip service of praise to God, voiced perhaps in song, or in oral testimony before the Lord's people? These are undoubtedly proper ways of giving thanks, but true appreciation for the Lord's goodness does not end with these pleasantries of the Christian life. David mentions a further method of giving thanks which we think is well to remember. He says, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."—Psalm 116:17, 18.

Earlier in this same Psalm

(116) David expresses a similar thought, but a little more in detail, saying, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints." (Psalm 116:12-15.) The thought here is clear, namely, that paying our vows unto the Lord as an expression of our thankfulness to Him for all His benefits, results in our death—"the death of His saints."

This is just another way of saying that it is our privilege to lay down our lives following in the footsteps of Jesus, who laid down His life for us. Paul describes this as being "planted together in the likeness of His death." The Master's death was sacrificial, that is, He died for others, for all mankind; and we are given the opportunity of showing our appreciation for this by similarly laying down our lives for others. And, in doing this, we are given the assurance that our sacrifice is holy and acceptable unto God and our reasonable service.—Romans 6:3-5; 12:1.

So it is that paying our vows of consecration and devotion to the Lord becomes truly a "sac-

rifice of thanksgiving"—a day by day expression of our gratitude to God for all of His lovingkindness to us. It is not merely a lip service of praise, but a life-song of gratitude which finds expression in a daily laying down and giving up of temporal advantages, physical comforts, material wealth and earthly joys, that others may know of the abiding mercy and love of our God.

This is the thought expressed in Hebrews 13:15,16, which reads: "By Him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and communicate forget not: for with such sacrifices God is well pleased." "To do good and to communicate"—this is the true expression of thanksgiving; for, after all, we give thanks for what the Lord has done for us, and how could we more fittingly express our appreciation than by giving to others?

Paul says that as we have opportunity we should "do good unto all men," but "especially unto them who are of the household of faith." (Gal. 6:10.) While we should not overlook the needs of the brethren along material lines, yet the greatest good we can do them is along

spiritual lines, communicating to them the precious truths of God's Word that they may be enlightened and comforted thereby. Thus the sacrifice of our lips is not only a song of praise to God but a melody of cheer and hope to others.

And when we consider the "household of faith" whom we should specially serve, let us not conclude that we are now in touch with all such in our community. Perhaps some the Lord will have in His household are yet to be reached with the truth. Or, perhaps, some who were reached years ago are now isolated from their brethren and discouraged, hence specially in need of our help. It will cost time and effort and means to reach these with the message that helps us so much in these dark days. But the greater the effort, the richer the blessing will be in our own hearts, and the more we will have for which to continue giving thanks.

Yes, brethren, the causes for thanksgiving increase in proportion to our efforts to imitate the spirit manifested by God in doing things for us. Truly, "There is that scattereth, and yet increaseth," and conversely it will be found that to withhold more than is meet, tendeth to poverty. (Prov. 11:24.) The spiritually rich are those who

sacrifice much to enrich others; and how poor indeed are those who think chiefly of self, and whose characters are blighted with a spiritual pride in the erroneous thought that God cares only for them and their immediate friends.

The followers of the Master are now in training for the future blessing of all nations, which blessing will be showered upon the people as an expression of God's love for them. To be prepared for such work it is necessary to partake of the same spirit of love that prompted the divine Author of salvation to make such a loving plan. Certainly we cannot be self-centered *now*, and loving *then*. We must prove now that the Lord's way of love is the right way, and this we do by serving an apprenticeship in the blessed art of doing for others, and in turn experience the joy that comes to those who unselfishly lay down their lives that their fellows may be blessed.

Your brethren of The Dawn are specially thankful for the privilege they have enjoyed of co-operating with so many of the brethren in an endeavor to communicate the life-giving message of the truth to others. May this spirit of thanksgiving abound yet more and more in all of us.

SPEAKERS' APPOINTMENTS

Information as to time and place of meetings in various places served by speakers listed below will be gladly furnished by the Pilgrim Dept. of The Dawn, 136 Fulton Street, Brooklyn, (1), N. Y.

E. MAURER

Duquesne, Pa. Nov. 7

E. R. MACJILTON

Dayton, Ohio Oct. 30, 31
 East Liverpool, Ohio Nov. 14

R. A. KREBS

Salem, Ore. Nov. 1, 2
 Lebanon, Ore. 3, 4
 Roseburg, Ore. 6, 7
 Sacramento, Calif. 8
 San Francisco, Calif. 9
 Oakland, Calif. 10
 Berkeley, Calif. 11
 Cupertino, Calif. 12
 Berkeley, Calif. (Afternoon) 14
 San Francisco, Calif. (Evening) 14
 Stockton, Calif. 15
 Sonora, Calif. 16
 Fresno, Calif. 17
 Tulare, Calif. 19
 San Luis Obispo, Calif. 21
 Glendale, Calif. 23
 Temple City, Calif. 24
 Hyde Park, Calif. 25
 Hawthorne, Calif. 26
 Santa Ana, Calif. (Morning) 28
 Los Angeles, Calif. (Afternoon) 28
 Pomona, Calif. 29
 San Bernardino, Calif. 30
 Riverside, Calif. Dec 1

J. Y. MAC AULAY

New Orleans, La. Nov. 2, 3
 Magnolia, Ark. 4, 5
 Dallas, Texas 7, 9
 Mineral Wells, Texas 10
 Weatherford, Texas 11
 Palo Pinto, Texas 12
 Fort Worth, Texas 14, 15, 24
 Dublin, Texas 17
 Rochelle, Texas 18
 San Antonio, Texas 19
 Houston, Texas 20, 21
 Galveston, Texas 22
 Oklahoma City, Okla. 25
 Wichita, Kans. 26-28
 Topeka, Kans. 29, 30
 Kansas City, Mo. Dec. 1, 2

W. N. WOODWORTH

Hempstead, L. I., N. Y., Nov. 7, 14, 21
 (Odd Fellows Hall, Franklin St., near Front, 3 P. M.)
 Jersey City, N. J. 28

W. T. BAKER

Paterson, N. J. Nov. 14

F. A. BRIGHT

Ithaca, N. Y. Nov. 14

S. C. DeGROOT

Jersey City, N. J. ... Nov. 28

W. J. HOLLISTER

New Haven, Conn. (Morning) Nov. 21
 New London, Conn. (Afternoon) 21

P. KOLLIMAN

Paterson, N. J. Nov. 28

W. S. MARSHALL

Dexter, Me. Nov. 7, 14
 Guilford, Me. 21
 Ellsworth, Me. 28

M. C. MITCHELL

Albany, N. Y. Nov. 7

EDWIN PROCTER

Brooklyn, N. Y. Oct. 31
 Lehighton, Pa. Nov. 2
 Allentown, Pa. 3
 Philadelphia, Pa. 4
 Wilmington, Del. 5
 Washington, D. C. (Morning) 7
 Baltimore, Md. (Afternoon) 7

F. W. RICE

Philadelphia, Pa. Nov. 21

T. G. SMITH

Wilton, Me. Nov. 14

M. A. STAMULAS

Paterson, N. J. Nov. 21

J. I. VAN HORNE

Washington, Pa. Nov. 21

G. M. WILSON

Dayton, Ohio Oct. 30, 31

H. L. YOUNG

Reading, Pa. Nov. 7
 Wilkes Barre, Pa. 21

The conventions listed below are not sponsored by the Publishers of *The Dawn*, but are courtesy announcements which we are glad to make in the interests of Bible study and Christian fellowship. The gatherings are sponsored and the programs arranged by local groups of Bible Students where they are held. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.

CONVENTION ANNOUNCEMENTS

Albany, N. Y., Nov. 7. Y. W. C. A., 5 Lodge Street.

Saginaw, Mich., Nov. 7. Woman's Club, 311 N. Jefferson Street.

Ithaca, N. Y., Nov. 14. 205 Falls Street.

Detroit, Mich., Nov. 28. Meetings and month-end conventions will be held in the same hall, Maccabees Bldg., Woodward Avenue, at Putnam, with opening at 10:00 A. M.

Roseland, Ill., Nov. 13, 14. Pythian Temple, 11037 Michigan Avenue.

Chicago, Ill., Nov. 28. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

Jersey City, N. J., Nov. 28. Lawyers' Bldg., Bergen Sq., opening at 9:30 A. M.

Chicago, Ill., Dec. 31-Jan. 2. Details later.

Miami, Fla., Dec. 31-Jan. 2. Details later.

BROTHER L. F. ZINK GOES "HOME"

Brother L. F. Zink, of Brantford, Canada, known and loved by readers of *The Dawn* thruout the United States, Canada, Great Britain, Australia, and New Zealand, finished his earthly pilgrimage on October the eleventh. Our brother, we believe, was faithful unto death, and by God's grace has been awarded the crown of life. He was eighty-six years old,

and is survived by two nieces: Mrs. K. Pummell, of Brantford, Canada; and Mrs. R. Fisher, of Niagara Falls, N. Y.

Brother Zink served in the colporteur and pilgrim work for more than fifty years; and even when failing health made it necessary for him to give up active service about three years ago, he was still zealous at heart, never having lost his "first love" for the Lord, the truth, and the brethren.

CONSIDER—

*The saints of old—how bold they were
To tell the world the Kingdom news!
Oh yes, it often caused a stir
Among the ones of other views;*

*But did they stop because of this?
Oh no; they spoke yet bolder still,
Lest they a hungry heart should miss,
And fail to do their Master's will.*

*Now stop and think with me a while:
Suppose the saints of early days
Had followed with the common style
And spent their lives in easy ways.*

*Imagine them content to hold
God's wondrous truth all tucked away
Where it would soon begin to mold—
And lose for them its strength and stay.*

*Oh yes, and had they rested well
In luxury and comfort, too,
With nothing good to give or tell—
Just how would truth have come to you?*

*But—praise the Lord for faithful saints
Who from their telling never ceased;
Who suffered much without complaints
And by those toils the saints increased.*

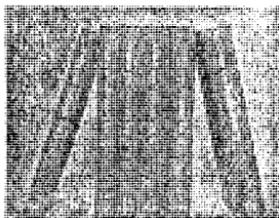
*And now if we sit idly by—
Enjoy the truth in tranquil ease—
What will the verdict be?—we cry!
A growth in grace—or in disease?*

—CONTRIBUTED

*“Preach the Word; be instant in season,
out of season.”—2 Timothy 4:2.*

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Volume 4: **The Battle of Armageddon**—Blue cloth, 65 cents.
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Hymns of Dawn—Without music: 15 cents each; 10 or more, 12 cents each; 50 or more, 10 cents each.

Tabernacle Shadows—25 cents each; lots of 10 or more, 18 cents each.

Evolutionists at the Crossroads—25 cents each; 7 copies, \$1.

Zionism in Prophecy—A pre-war treatise; 10 cents in any quantity.

Envelopes—for mailing sample copies of **The Dawn**: 25 for 25 cents.

"To Us the Scriptures Clearly Teach"
—As on reverse cover \$1 a hundred.

THE DAWN 136 Fulton Street BROOKLYN, (1), N. Y.

To Us the Scriptures Clearly Teach

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

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

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

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

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

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