



*THE CHRISTIAN'S ARMOR
FINALLY, BRETHERN, THINK!
FAITHFUL STEWARDSHIP*

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.	San Luis Obispo, Calif., KVCE, 1230 kc., 9:15 P. M. (Wednesdays instead of Sundays)
Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.	Seattle, Wash., KJR, 1000 kc., 8 A. M.
Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.	St. John's Newfoundland, VOCM, 5:00 P. M.
Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.	St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.
Dayton, Ohio, WHIO, 1290 kc., 11:30 A. M.	The Dalles, Ore. KODL, 1230 kc., 9:30 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.	Toronto, Ontario, CKCL, 580 kc., 9:30 A. M. (Daylight Saving Time)
Joplin, Mo., WMBH, 1450 kc., 9 A. M.	Vancouver, B. C., Canada, CKMO, 5:45 P. M.
Kalamazoo, Mich., WKZO, 590 kc. 9. A. M.	Vancouver, Wash., KVAN, 910 kc., 9:15 A. M.
Los Angeles, Calif., KFVB, 980 kc., 6:15 P. M.	Wichita, Kans., KFBI, kc., 9 A. M.
Louisville, Ky., WGRC, 1370 kc., 9:A. M.	
Memphis, Tenn., WREC, 600 kc., 8:30 A. M.	
Minneapolis, Minn., WTNC, 1280 kc., 9:15 A. M.	
New York, N. Y., WMCA, 570 kc., 9:30 A. M.	
Philadelphia, Pa., WIP, 610 kc., 9:30 A. M.	
Phoenix, Ariz., KOY, 550 kc., 10:30 A. M.	
Riverside, Calif., KPRO, 1440 kc., 3:15 P. M.	
Salem, Ore., KSLM, 1390 kc., 9 A. M.	

POLISH RADIO PROGRAMS

Akron, Ohio, WADC, 1350 kc., 7:45 A. M.
Chicago, Ill., WCBD, 1110 kc., 8:45 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc., 8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc., 12:30 P. M.
Springfield, Mass., WSPR, 1270 kc., 8:30 A. M.

COMING CONVENTIONS

NEW HAVEN, CONN., Nov. 2. This convention will be held in Fraternal Hall, 19 Elm Street, with services beginning at 10:30 A. M. The brethren are anticipating a season of blessing and urge all who possibly can to fellowship with them at that time. Speakers: Brothers O. Magnuson, G. M. Wilson and W. N. Woodworth.

ALBANY, N. Y., Nov. 2. The Convention will be held in the Y. W. C. A., 5 Lodge Street. The brethren are anticipating a blessed season of fellowship. Speaker: Brother Edwin Procter.

JERSEY CITY, N. J., Nov. 9. The Jersey City Ecclesia is planning a one-day gathering to be held in their regular meeting place, Lawyers Bldg., Bergen Square, with services beginning at 9:30 A. M., and a blessed season of fellowship is anticipated. The speakers: Brothers Fred Bright, W. A. Buhl, W. J. Hollister, R. Sachtleber, T. Weir, and W. N. Woodworth.

ITHACA, N. Y., Nov. 23. An all day gathering to be in the home of Sister Wilson, 414 E. Tompkins Street. A cordial invitation is extended to all who can arrange to fellowship one with another at that time. Speaker: Brother Fred Bright.

TOPEKA, KANS., Nov. 30. The brethren in Topeka are planning a season of refreshment on this date, in the Colonial Room, Hotel Kansan, 832 Kansas Avenue, and a warm welcome is extended to all. Speakers:

Brothers J. M. Patterson, J. A. Meggison, and C. W. Zahnow.

BOSTON, MASS., Nov. 30. The Boston friends are planning a convention for this date, at their usual meeting place, 30 Huntington Chambers. The brethren desire all who can possibly do so to fellowship with them at that time. Speakers: Brothers W. J. Hollister and G. M. Wilson.

BROOKLYN, N. Y., Nov. 30. This is the regular Fifth Sunday Convention of the Brooklyn Ecclesia, in their regular meeting place, 109 Remsen Street, and a cordial invitation is extended to all. Speakers: Brothers A. C. Frey, M. A. Stamulas, and Norman Woodworth.

WEATHERFORD, TEXAS, November 30. Zion Hill Schoolhouse, near Weatherford.

HAMMOND, IND., Dec 7. "We are happy to announce our one-day convention, sponsored by the Hammond, Indiana, and Cicero, Illinois, Bible Classes, on December 7. The sessions will be held in Hammond Civic Center, from 9 A. M. to 9 P. M. We ask our friends to bring their own lunch. Coffee and milk will be served. There are also reasonable restaurants nearby. The Hammond Civic Center is two short blocks west of U. S. Route 41, and in the 5600 block south."

The DAWN

A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 10, No. 2

NOVEMBER 1941

One Dollar a Year

THIS ISSUE

NEWS AND VIEWS

Religion and the War—A statement of some of the odd and confusing situations that are developing in the religious world as a result of the present revolutionary war; and a reminder that in the divine Kingdom there will be but one religion permitted the world over, and that will be the worship of the true God of love.

THE VOICE OF TOMORROW

The Earth Removed—A dialog discussion of prophecies pertaining to the end of the world, and particularly of prophetic expressions recorded in the 46th Psalm.

THE CHRISTIAN LIFE

The Christian's Armor—A contributed article dealing with the wonderful manner in which the truth is an armor of protection for the Christian.

Finally, Brethren, Think!—A short article taken from the writings of Brother Russell, showing the great importance of proper habits of thought.

Faithful Stewardship—An article showing the Christian's responsibility in connection with the defense of the truth, and also in its promulgation.

DIVINE PLAN BEREAN LESSONS

Christ in You the Hope of Glory 18
The Chief Corner Stone 19
A peculiar People 20
The Finished Mystery 21

INTERNATIONAL SUNDAY SCHOOL LESSONS

Repentance and Faith 22
Union with Christ 22
Prayer and Thanksgiving 23
Christian Love 25
Nature and Work of the Church 26

TALKING THINGS OVER

Christian Thanksgiving 28
Blessings at Pittsburgh 29
The Radio Follow-Up Work 30
Our Brethren Across the Seas 32

NEXT MONTH

THE GIFT OF GIFTS

In approaching the season for the giving of gifts, it is well to remember the greatest Giver of all, who is our Heavenly Father. God's love is manifested toward us by His gifts, the greatest of them being the gift of His beloved Son. This article will review some of these precious thoughts, and will be a reminder also that God has asked us to give Him our hearts.

GOD'S PLAN

A simple outline of some of the main features in the divine program for the rehabilitation of fallen humanity in the Messianic Kingdom soon to become manifested. It is hoped that this article may serve to awaken in the hearts of some the desire to study the divine plan more in detail, as it is outlined in the book, "The Divine Plan of the Ages."

THE UNITY OF THE SPIRIT

A review of some of the thoughts associated with blessings of Christian fellowship, both in our devotions and in our service of the truth. True Christian unity, always important, is none the less so now, and it is our hope that this article may contribute towards its promotion among the brethren.

VEST POCKET BOOKLETS

These little booklets are convenient and effective for use in spreading the Kingdom message. "God and Reason," "Hope Beyond the Grave," at 5 cents each; and "The Day of Judgment," "Restitution," "God's Remedy," at 1 cent each. Send for a supply.

NEWS and VIEWS

Religion and the War

THE ARTICLE, "Held in Derision," which appeared in last month's News and Views, called attention to the increasing confusion among the nations as one after another of the efforts to establish peace are failing. Developments among the nations since then have emphasized this increasing chaos, and particularly is this true with respect to the position of religion in the reeling world of today. This particular phase of world confusion has been given special point by the President's announcement pertaining to religious liberty in Soviet Russia.

The President's press conference remarks on this point have served to bring out into the open the pent-up feelings of many ardent religionists, both Catholic and Protestant, who have been given increasing cause to wonder just what the position of Churchianity would be, if and when the time comes for the world's belligerents to gather around a conference table to arrange terms of peace. It was difficult for many to understand how assistance to Soviet Russia could help the cause of Democracy and liberty; for everybody knows that Russia has not been a Democracy, and that the people of Russia are not free. But when the suggestion came that helping Russia was helping to win religious freedom for the world, the limit of political expediency seemed to be reached, and this latest effort to instill a spirit of belligerency in a more or less apathetic public further contributed to the steadily rising mass of incongruities.

Consequently there has arisen a storm of protest from the people, and especially from high dignitaries in the church. These protests have come from Catholics and Protestants, clergy and laity; and they have been substantiated by statistical proof of the utter ruthlessness with which the Soviet Government of Russia has made war against Churchianity, both within Russia, and within the Russian occupied Baltic States, since those States were seized by Russia a little over a year ago. In the light of these facts, there seems little doubt about the real attitude of Soviet Russia toward religion. In spite of this, however,

high-ranking Protestants, not a few, have urged co-operation with the Soviets.

However, our interest, as students of the Bible, isn't whether or not the Democracies will find Russia an asset to their war aims of establishing the Four Freedoms. Our interest, rather, is in learning God's plan as to the outcome of this and all other issues now so prominently in the minds of the people the world over. The world's statesmen all recognize the crying need for a new order to follow the failure of this present old one, but the Bible tells us that the framework of the new order has already been decided upon by God, and that the next thousand years of human experience is to be under the direction of the "King of kings, and Lord of lords."

Just so it will be with respect to religion in the new order. Irrespective of what the attitude of Soviet Russia may be towards religion; irrespective of the hopes or fears of Catholics and Protestants, or of the Pope, or of the Archbishop of Canterbury, or of the President of these United States, true religion will not be destroyed from the earth; for, in God's new order, the knowledge of His glory will fill the earth as the waters cover the sea. Furthermore, the prophet declares that God will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:9.

The reason why the Soviet Government is opposed to religion is very enlightening when considered in the light of true Christianity. The claim is that religion is an opiate for the people. Perhaps not all have taken the trouble to analyze just what this means. In brief it is this: that according to the church, God wants the poor people, the under-privileged, to be satisfied with their lot, for this is His will for them. Religion, the Soviets claim, lulls the common people to sleep with the philosophy that they should submit to capitalistic oppression now, because the scales of justice will be balanced for them when they die and go to heaven.

It isn't difficult to understand why Catholicism—and Protestantism, too, for that matter—is opposed to a viewpoint of this kind. However, God, through the Apostle Paul, *does* instruct the *true* followers of the Master to be "subject to the

powers that be," and to be "content" with such things as they have. He *does* encourage them to give no anxious thought about earthly riches, but rather to lay up treasure in heaven. He *does* make it plain that they "that will be rich fall into temptation and a snare." What the Bible does *not* teach is that the leaders of the church should use these instructions as a means of keeping *the people of the world* satisfied with ignorance and poverty.

True Christians are followers in the footsteps of the Master. They are promised that if they suffer and die with Him, they will live and reign with Him when His Kingdom is established in the earth. They are invited to sacrifice everything, not because it is God's will for all the people to be poor, and only a few leaders in the church to be rich. They are invited to take this course of sacrifice because they are called out from the world to be associated with the Messiah in the future Kingdom work of restoring life and happiness to all mankind. It has been the misuse of these instructions to the followers of the Master that has given the Soviets what they consider a just grievance against all religion.

Catholicism and Protestantism alike apparently have been blind to the real Christian hope as revealed in the divine plan for human salvation. They know something of what the Scriptures say about Christ's Kingdom, and then they claim to be that Kingdom. Not having power in themselves to reign, they have united with the State, and so the church-state systems of Europe have functioned as the Kingdom of Christ. This means that all the oppression and persecution—including the "Holy (?) Inquisition"—for which Europe has been noted throughout the centuries, has been practised in the name of religion, and by the claimed authority of Christ. It is against this distorted viewpoint and practise of religion that the Soviet Government has declared itself. It is this that has caused the Soviets to be anti-God and anti-religious.

The ideology of Nazism and Fascism, while similar to that of Communism in many respects, —especially in the fact that it is totalitarian—yet in the matter of religion there is a difference. These ideologies are not anti-religious, but include religion—not the Christian religion, but the religion of the supremacy of the State, and the worship of the head of the State. That is to say, these ideologies cannot accept any higher authority in the realm than that of the State, which means that the consciences of the people must bend to the wishes of the State.

In this respect Nazi and Fascist totalitarianism represent a revival of the ancient pagan viewpoint

that existed before Papacy became dominant in the Roman Empire. In that ancient set-up the Caesars assumed the title Pontifex Maximus, which means chief religious ruler. Under that arrangement there was some degree of religious liberty in that the people were free to serve their various gods up to a point, and that point was that they must recognize Caesar as the supreme god over all gods.

This religious viewpoint of the Nazis has been given point recently by President Roosevelt's disclosure of Hitler's plan to abolish all existing religions and put in their place an International Nazi Church. This will be a church, said the President, "which will be served by operators sent out by the Nazi government. In the place of the Bible 'Mein Kampf' will be imposed and enforced as holy writ. And in the place of the cross of Christ will be put two symbols—the swastika and naked sword."

Mr. Roosevelt explains that in order to establish this new religion Hitler will "abolish all existing religions—Protestant, Catholic, Mohammedan, Hindu, Buddhist and Jewish alike. The property of all churches will be seized by the Reich."

The President pointed out that the establishment of this International Nazi Church depended upon Hitler winning the war, and naturally, this was emphasized as one very good reason why the Democracies should not permit Hitler to win the war. From our standpoint Hitler's ability to destroy existing religions depends entirely upon whether God permits him to do it. As was stated in these columns a month ago, God is working out His own designs in connection with the destiny of the nations, and what selfish men may do, or plan to do, cannot interfere with the divine plan. Perhaps Hitler's ambition in this connection will serve as one of the means by which the "heavens" of the present evil world will be destroyed.

So today the German people are being propagandized into believing that Hitler—the head of the German State—is their real god and savior. The meaning of the word totalitarian is that of total government, which indicates that it cannot share authority, even if it be in the name of religion. These total governments may exclude god, as do the Soviets, or they may, in their ideology, include religion, but if so, the state must be god, no other authority being permitted.

As the days go by the outlook, from the standpoint of worldly wisdom, becomes more and more confusing, and especially so for the churches. Whether they aid the Russians, or aid the Axis powers, they are helping to support influences not for their best interests. But they do try to find an excuse to help, as is shown in an article appearing in the October 18th issue of *America*, a Jesuit weekly. In this article the Right Rever-

end Fulton J. Sheen, a leading Catholic Church theologian, and student of Communism, suggests that it might be possible and proper to give aid to Russia if it can be done without giving aid to Communism. He points out in this connection that it has always been the policy of the Catholic Church to pray for Italy and Germany, while at the same time being opposed to Nazism and Fascism. Thus the article in this Jesuit weekly shows clearly that the Roman Catholic Church is opposed to all three of these "isms," and the reason clearly is that there is no place in any of them for the claimed authority of the church.

No wonder church leaders as well as political leaders are at their "wits end" to know where best to exert their influence in the present struggle of the nations. But as the inconsistency of outstanding leaders becomes more and more apparent, the tendency is to break down the confidence of the people in all existing institutions. For example, one well-known columnist represented a United States emissary appearing before Comrade Stalin with a crucifix in one hand and a bag of lend-lease gold in the other in an endeavor to persuade him that he should establish real religious liberty in Russia. This is but a sample of the sarcasm and criticism heaped upon democratic statesmen for their attempt to picture the Soviets as a much better group religiously than they really are.

But while no one has been deceived as to the true religious attitude of the totalitarian governments of Europe, yet the publicity that has been given to the subject has not, by any means, increased the respect of the public for the Churchianity of today. It has rather tended to help break down confidence in both statesmen and religionists. Apart from the glorious outcome of the divine purpose as outlined in the prophecies of the Bible, this surely would be a calamity; and those who do not know of the divine plan are truly distressed at what, to them, seems to be a failure of the cause of Christ.

However, as students of the prophecies, we can see that the universal worship of the true God is to take the place of the confused and contradictory worship of the many and varied creedal gods of Churchianity. Therefore we can look upon what is happening in the world today, and not be distressed by it. If we worship a God who is worthy of our worship, certainly we must ascribe to Him the power to look after His affairs among men. Thus, to whatever extent He permits the organized systems that have worshiped in His name to be destroyed, it must be because they have not been entirely satisfactory to Him, and because He has something far superior and vastly more desirable to take their place.

Certainly the record of Churchianity leaves much to be desired, even by its most ardent advocates. Who among all the churches of today would not wish that no sectarian divisions existed? Who among the Catholics, for example, would not wish that there had been nothing in their organization against which the Protestants could properly protest? Who among the Protestants would not wish that the "mother church" had always been such that there would have been no cause for the Protestant movement? Who among the Protestants would not wish that all Protestants could agree, so that Protestantism itself would not need to be divided?

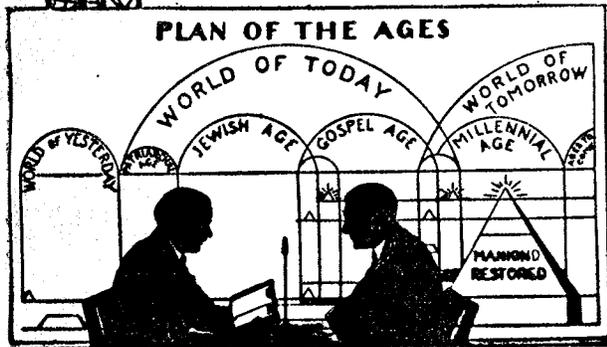
Think of the Fundamentalists today who are mourning because of the growing influence of Higher Criticism and Evolution in our schools and colleges, with the consequent waning of faith on the part of the younger generation. Indeed, it is this growing lack of faith in religion that helps to make possible the growth of Communism and other "isms" in America. For this reason, the argument that Communism is against religion does not seriously frighten the youth of this generation, their attitude for the most part being, What difference does it make?

Thus, no matter from what standpoint we view the Churchianity that has formed one of the bulwarks of an order of things that all admit is now passing, we find contradictions and confusion, waning faith and disintegration. Yes, we find conditions that all deplore, but which no one can remedy. It doesn't help for any of us to blame the other fellow for these conditions. Even if we assume that everyone concerned has done the best he could, Churchianity has not been able to lead humanity into a world of peace and happiness. Human selfishness has caught up with itself, and, implemented with modern instruments of destruction, is destroying the best in the way of civilization that imperfect human beings have been able to establish. With this destruction, contradictory religion also comes under the hammer, God permitting it because the time is near when, through the Messianic Kingdom reign, true religion is to be established world-wide.

To worship the Creator is inherent in the human make-up. It is not, as the Soviets claim, superstition. Through the blinding and misleading influences of Satan, the god of this world, this true spirit of worship and reverence has been debased so that frequently it isn't much more than superstition. But all superstitions that have been attached to the true worship of God will quickly be dispelled under the enlightening influences of the Messianic Kingdom. And when that occurs, the people, with one accord, will exclaim,

(Continued on Page 27.)

The Voice of Tomorrow



THE EARTH REMOVED

How can the earth be "removed" be "melted" and yet abide forever, and God's name be exalted in it? Frank and Ernest find the answer in the Scriptures.

ERNEST:

Frank, in some of our previous discussions you have told me that the end of the world foretold in the Bible does not mean the destruction of this literal planet upon which we live, that actually the earth will never be destroyed, but that the dead will be resurrected and live on it forever. Isn't that right?

FRANK:

Yes, that's right, and it's Scriptural. That, indeed, is what makes it right. In Ecclesiastes 1:4 we read the plain statement that "the earth abideth forever."

ERNEST:

Which, of course, should settle the matter but it doesn't--

FRANK:

Do you mean to imply that we can't depend on what the Bible says?

ERNEST:

No, not for a moment, but the Scriptures say more on this subject than what you have quoted, and that's what makes it hard to arrive at a conclusion. For instance, take this passage here in the 46th Psalm, second verse. It seems to be a promise to the Lord's people, and it reads: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Now, Frank, I just wish you would explain to me how the earth can abide forever, and at the same time be removed.

FRANK:

I might ask you a question on that text. It says, you'll notice, that the mountains are "carried into the midst of the sea." My question is this: If the earth is first removed,

would there be any sea left into which the mountains could be carried?

ERNEST:

That does sort of complicate it, I'll admit. And come to think of it, somewhere in the book of Revelation it says that there shall be "no more sea." However, Frank, that doesn't solve my problem. On your side, you have quoted a text which says the earth remains forever, and on my side, I have quoted one which says it will be removed. Now what will we do about it?

FRANK:

Ernest, the first thing to do about this problem, is to find out, if we can, whether or not the term earth is ever used in the Bible in a symbolic, or pictorial sense. Perhaps, in the passage you have quoted, the Lord is talking about a symbolic earth; just as, for instance, He sometimes speaks of symbolic sheep.

ERNEST:

That might be a convenient way of explaining it, but how could we know for sure that it's the right way? Is there any way of knowing definitely, that the Lord **ever** uses the term earth in a pictorial sense?

FRANK:

Yes, there is. On this point, I think you will find the first verse of the 34th chapter of Isaiah very interesting--

ERNEST:

Did you say Isaiah 34:1?

FRANK:

Yes, that's right. This is a prophecy relating to the same period of time, here in the end of the age, as the 46th Psalm, from which you have quoted.

ERNEST:

I have it now, and it reads: "Come near, ye nations to hear: and hearken, ye people: let the earth hear, and all that is therein: the world, and all things that come of it; for the indignation of the Lord is upon all nations."

FRANK:

You read a part of the 2nd verse also. However, did you notice the statement, "Let the earth hear"?

ERNEST:

Yes, I did—

FRANK:

Well, do you happen to know where the ears of the literal earth are located? Or, in other words, just how does the literal earth hear the words of the Lord?

ERNEST:

Oh, I don't think this means the literal earth. It's sort of poetic language, in which the word earth is used in an accommodated sense.

FRANK:

I quite agree with you. But suppose that in the next verse it should say that the earth is removed, then what?

ERNEST:

I suppose it would be the same earth. But does it say that?

FRANK:

Not directly, that is not in this particular prophecy. It does say in the 3rd verse, however, relative to the armies that participate in the great battle of Armageddon, that the "mountains shall be melted with their blood." This, obviously, is symbolic language, because blood would not melt literal mountains, no matter how much there might be of it.

ERNEST:

I guess I'll have to agree, Frank, that at least sometimes the Lord uses the word earth in a pictorial sense. But then, how do we know that He has done so in the 46th Psalm? It sounds to me like pretty plain language when it says, in so many words, that the earth is removed. Don't you think so?

FRANK:

Not necessarily. As a matter of fact, this very prophecy contradicts your conclusion, if you read it all. In the 6th verse it says that the earth is "melted."

ERNEST:

Well, of course, it could be removed by being melted—that seems to work out all right.

FRANK:

You may think so, but the curious thing about this prophecy is, that when we get to the 10th verse, we find that the literal earth is still in existence, and that God's name is exalted in it. Would you like to read that 10th verse?

ERNEST:

I surely would. It reads: "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth." Frank, how could God's name be exalted in the earth, after the earth is melted?

FRANK:

That's what I want you to explain. That is, you will need to explain it, if you still insist that it's the literal earth, that, in the 2nd verse, is said to be removed. If you are ready to agree that it's a symbolic earth that's removed, then there's no difficulty in understanding how the literal earth can still be here, and God's name exalted in it, as indicated in the 10th verse.

ERNEST:

Frank, I'll have to agree to that. But tell me, just what is the symbolic earth that's removed?

FRANK:

Perhaps the simplest answer to that question is to say that it's an order of things. It's what Paul calls "this present evil world." That takes in about everything that men think of as making up a civilization, or governmental arrangement of nations. In verses 6 to 10 the prophet gives us a pretty clear idea of what is meant by the removal of the earth, and the mountains. The mountains are evidently symbolic of kingdoms. Ernest, perhaps you had better read those verses—

ERNEST:

I'm glad to. My Bible is still open to the place, and they read: "The nations raged, the kingdoms were moved: He uttered His voice, the earth melted. . . . Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Frank, that would suit me better if it said tanks instead of chariots.

FRANK:

It means the same. The prophet used the language with which he was acquainted, when describing what he saw in this prophetic vision. The prophecy, however, is concerning the present time, when war is being waged unto the ends of the earth, and God's promise is that He will use these conditions to make an end of all war; and that He will finally say to the raging nations, "Be still, and know that I am God."

ERNEST:

The symbolic earth, or the order of things, that's removed by God, is, then, as I see it, the one that is characterized by selfishness and war; and in its place God will establish a new world in which there will be no war. Well, I'll vote for that—

FRANK:

You don't need to, because that's what God intends to do anyway—

ERNEST:

But Frank, why should anyone be fearful of such a wonderful outcome of world problems? In the text I read at the outset, it says, "Therefore will not we fear, though the earth be removed." I should think everyone would be glad to see a war-like order of things removed—

FRANK:

They would if they understood what was happening. Those who are said **not** to fear are the ones who are acquainted with the prophecies, hence know the significance of present world events. Jesus tells us of these same events, and says that they would mark the time of His second presence, and the establishment of His Kingdom. He explains that because of the great distress of nations, incidental to their overthrow, men's hearts would fail them for fear, as they look forward to the things coming upon the earth.

ERNEST:

Yes, I remember Jesus' prophecy. He said that there would be upon the earth distress of nations, with perplexity, and that it would be a time of great fear. I believe I get the thought now. It is, that those who know God's part in what is taking place, are not fearful, because they know what the outcome will be, others are fearful. Well, it certainly has worked out that way in my case. What little knowledge I have of the prophecies pertaining to God's new world of tomorrow has meant much to me in these dark days of world distress. I know that at the end of that dark tunnel to which Mr. Churchill referred recently, there's a real light shining; a light that will enlighten and bless the whole world with everlasting peace and happiness. But Frank, tell me this, what is meant here in the prophecy by the statement, "though the waters thereof roar and be troubled"?

FRANK:

Jesus mentioned the same things in His prophecy relative to this time. It's a pictorial description of the restless, discontented condition of the nations, and of the masses of the people, throughout the world.

ERNEST:

How do you know?

FRANK:

Because the Bible says so. Turn to the 17th chapter of Isaiah, verses 12 and 13, and I think you will find the Scriptural authority for my answer.

ERNEST:

That's just what I'll do. Now, let me see, Isaiah. Here it is,—and here's the 17th chapter—verses 12 and 13: They read: "Woe to

the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters; but God shall rebuke them." Well, that's certainly plain enough. Now I can see what is meant by the mountains being carried into the midst of the sea. It simply means that in this uprising of peoples and nations, when they all go to war against each other, that the kingdoms of this world are engulfed in the trouble. But what is meant here by the statement that God will rebuke these nations?

FRANK:

In the 4th chapter of Micah's prophecy, verses 1 to 4, we have another description of the establishment of Christ's Kingdom. Again we are told of the destruction of earth's war machines. In this prophecy also it says that God will **rebuke** strong nations afar off, and that as a result they will beat their swords into plowshares, and their spears into pruning hooks, and so on. God's rebuking of the nations, therefore, is evidently the imposing upon them of His iron rule of righteousness whereby they are compelled to give up their war-like attitudes and methods, and swing into line with earth's new King, Jesus, the Prince of Peace.

ERNEST:

Just one more question, Frank, if you don't mind. In this prophecy of the 46th Psalm, where it speaks of those who do not fear because of the great time of trouble with which the present age comes to an end; it also says, that God will help "her," and that right early. What does that mean? Who is here referred to?

FRANK:

This is a promise to the church of Christ, indicating that she will be united with Christ during this period. To this same class Jesus said, "When these things begin to come to pass, then... your deliverance is near." It is the hope of the church to reign with Christ in His new Kingdom, and this promise is calculated to assure all true followers of the Master that their hope is soon to be realized. In view of present world conditions, the entire prophecy means that the Kingdom of Christ is indeed near. This should be a great source of comfort to all, in these dark days.

VEST-POCKET BOOKLETS

We have available the following vest-pocket booklets, in any quantity desired: "Christ Has Returned," 5 cents; "The Coming World Ruler," 2 cents; "Peace Assured," 1 cent; "God's Remedy for a World Gone Mad," 1 cent; "The Judgment Day," 1 cent; "God's Restitution Project," 1 cent. Order what you can use.

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

The Christian Life

The Christian's Armor



In Eph. 6:10, 11, we read, "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Adversary." It is impossible to appreciate the value of the armor of God unless we understand what is to be protected by that armor. Paul writes (2 Cor. 5:17), "Therefore if any man be in Christ, he is a new creature." The Christian is a new creature in the sense that he, as an individual, has a new mental outlook on life. He is under the influence of the Holy Spirit of Truth. To illustrate: one who, through certain influences and willingness of mind, has decided to become a doctor, takes a doctor's viewpoint—he studies to be a doctor; his mind is alert to everything that will assist him in the practice of medicine; and his sympathies are for the suffering. So with the Christian—through certain influences, and a willingness of mind, he has the viewpoint of Christ, who said, "Not My will, but Thine, be done." (Luke 22:42.) As Christ looked upon life from the standpoint of God's plan as revealed in His Holy Word, even so does the Christian. Therefore, the armor of God is for the protection of this mental state, the new mind, the viewpoint of Christ, which the Christian has adopted as his own. Let us examine each piece of armor, and as we do so, we shall find that the use for each piece is simple to understand, yet mighty as a protecting power.

The first piece of armor is the girdle of Truth (verse 14). In olden times, a girdle was used to bind up the garments while work was being performed. Therefore a girdle is a fitting symbol of work or servitude. The girdle of Truth, then, signifies that the Christian is a servant of the Truth. We find this clearly taught in the Bible—that a Christian is an "ambassador for Christ" holding forth the Word of Reconciliation. (2 Cor. 5:18-20; Phil. 2:16.) But, one may ask, "How is the girdle of Truth a protecting power?" In this way: man is so constituted that he is made to be active. If he is not doing one thing, he is more than likely to be doing something else. In the case of the Christian, if he has not been thoroughly convinced that he is to be a *servant* of the Truth, eventually he will be influenced to be a servant of some other purpose in life, even though that purpose be solely one of self-interest. The piece of armor called the

girdle of Truth, protects the mind against all teachings or tendencies which draw the Christian away from being a servant of the Truth. The girdle of Truth, therefore, is really a definite teaching of the Word of God. If the Christian understands this teaching, and brings his heart into harmony with the spirit and intent of it, he has set up in his mind a barrier to all hostile or intruding teachings. Thus the Christian is protected against every misleading and intriguing sophistry of the world and the Adversary. We might illustrate the point. All the leading highways in the United States are now numbered by the Federal Government. For instance there is one highway, number "99" which starts at Blaine, a small town in the Northwest tip of the State of Washington. This highway runs through the United States from north to south, terminating at the Mexican line in the Imperial Valley of Southern California. If one were to be *protected* against losing his way on this highway, all he would need to know was that the number of the road was "99": and *believing* this he would watch for the number "99" sign all along the way. So with the Christian—if he is to be protected by the girdle of the Truth, he must clearly *understand* that he is a servant of the Truth, and, *believing* this, he must *act* accordingly.

THE BREASTPLATE OF RIGHTEOUSNESS

The second piece of armor is designated "the breastplate of righteousness" (verse 14). The fact that it is spoken of as a "breastplate" over the vital organs of the body (including the heart) suggests that it is extremely important. There are two very prominent teachings in the Bible covering the thought of righteousness. The first one relates to the righteousness that is in the perfect human sacrifice, the man Christ Jesus. He was "holy, harmless, undefiled, and separate from sinners." He gave Himself a ransom sacrifice for Adam and his race. We being sinners, can approach God only through faith in the perfect sacrifice of Jesus. We recognize that only as we

are covered by the merit of our Lord Jesus, do we have a standing in God's presence. Christ Jesus is spoken of as our Advocate, and an advocate is one who "stands beside," as an attorney pleading one's cause. This is an important teaching, and protects us from all ideas which would engender in us a feeling of actual personal perfection—a dangerous thought, indeed. It is good for us to know our condition and place, and our debt to God and Christ Jesus for redemption, giving us a standing in God's presence. "The breastplate of righteousness" accomplishes this proper state of mind, and keeps us humble and thankful. The second prominent teaching, covering the thought of righteousness, is the one that teaches us that we must be righteous, just, honest, in thought and motive. The Christian is to "love righteousness and hate iniquity," even as the Lord did. This teaching, heartily accepted and made a very part of the character, will *protect* one when temptations present themselves to mind. Many times subtle temptations may assail us to be a little dishonest or unjust for selfish reasons. If one has on the "breastplate of righteousness," he will resist these temptations, and thus be protected from them.

The third piece of armor is for the feet—"And your feet shod with the preparation of the gospel of peace." (Verse 15.) The word preparation is translated from a Greek word, the root of which means to prepare. Therefore the meaning would seem to be that this piece of armor *prepares* one to walk in the Narrow Christian Way. The explanation is beautiful and simple. The gospel of peace is really the good news of the coming Kingdom of God. It is good news, indeed, to know that a literal kingdom is to be established here upon earth when God's will (not selfish man's will) shall be done here upon the earth as it is done in heaven. Then all wars and trouble and death will cease. In due time, those who "sleep in the dust of the earth" will awake under new conditions, when the Son of God shall be King.

The Christian has been convinced of the truthfulness of this good news. He has accepted it. He has done more—he has responded to the invitation to walk in the footsteps of the Redeemer, which means that he stands for the same ideals and purposes that Jesus did. The Christian lays down his life in willing sacrifice in the service of God, which is the service of the Truth and in behalf of God's people. In connection with all this are certain precious promises of God's watch-care and affection. The precious promises also include the offer of a rich reward at the end of the Christian way, of "glory, honor, and immortality." All of this—the good news of the coming Kingdom of God, the invitation to walk in the footsteps of

the Redeemer, and the precious promises—bring to the Christian a state of mind called "the peace of God." In the midst of the difficulties of life, and the trouble in the world, and while he walks in the "valley of the shadow of death," the Christian has peace of mind. No wonder the third piece of armor is spoken of as sandals protecting the feet. Without the "peace of God" the Christian would not be prepared to go through such difficulties. God, in a very simple way, protects the Christian against discouragement, and provides him with joy, peace, and hope.

A PEACEFUL CONFLICT

In still another way the Christian is protected by the sandals of the preparation of the gospel of peace. The Christian is taught to use his faculty of combativeness to resist the tendencies of the old will to be selfish and self-reliant. He must be a fighter in the "good fight of faith." (1 Tim. 6: 12.) He must "endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2:3.) However, he must not use his fighting qualities against his fellow man, but only against evil in himself, and in defense of the Truth. Therefore he is taught to be a peacemaker—"blessed are the peacemakers; for they shall be called the children of God."—Matt. 5:9.

In disposition, the Christian is taught to prefer peace to an uncontrolled exercise of the faculty of combativeness. Thus the Christian is protected against any natural tendencies he might have to argue or fight just for the sake of opposing something. When the Christian understands that the ultimate object of discussion or resistance is to establish peace upon proper grounds, how it helps him to be self-controlled and kind! Even when the Christian finds it his duty to "speak sharply" he is protected against bitterness and unrighteous anger by the sandals of peace. How simple to explain, yet how mighty in effect, is each piece of armor for the Christian!

The fourth piece of armor is "the shield of faith." (verse 16.) "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The apostle, in using the words "Above all," suggests that the shield is extremely important. How true! If one does not have faith, or confident belief in the teachings of the Bible, he is not a Christian, neither can he stand the assaults of the Adversary. Faith is increased and strengthened in at least three ways: first, by the knowledge of the attributes of God as revealed by His plan of loving kindness; second, by a consideration of fulfilled prophecy; third, by the witness of the Spirit. In the first way, how it increases faith to understand that our Creator is loving and kind, even in permitting the reign of evil for a time! How our

gratitude goes out to Him when we are assured that eventually this earth will be made a paradise, man's eternal home, and that the dead will be awakened from the tomb to live forever, if obedient to the laws of righteousness, the wicked being destroyed! How it increases faith to know that God's special reward to the Church—joint-heirship with His Son—is an evidence of His infinite wisdom, and not an evidence that the non-elect (the world) are to suffer loss and cruel punishment!

In the second way, how it increases faith to understand prophecy and to be able to appreciate the significance of world events! More than 2,500 years ago, Daniel prophesied that in the time of the end (the end of man's rule, to give place to the Kingdom of God) there would be a "running to and fro, an increase of knowledge, and a time of trouble such as never was upon the earth." And now the Christian can see the actual fulfillment of these events in the modern conveniences, enabling man to "run to and fro" in automobiles, steamships, aeroplanes, etc.; and in the establishment of schools of learning, increasing man's knowledge; and in the distress of nations, which is indeed the greatest "time of trouble" the world has ever known.

In the third way, how it increases the Christian's faith to be able to detect in his life the witness of the Spirit! If he can trace in his life the fulfilment of the Spirit, the intention, the purpose of God (as revealed in the New Testament), then he has reason to rejoice and be full of confidence and trust. God has written us a letter, so to speak, in His Holy Word. A letter is one's mind or purpose expressed in words. If our minds (spirits) witness or show a fulfilment of God's purpose in us, then our spirit witnesses with God's Spirit that we are sons of God.

How much there is in this turbulent and changing world to challenge faith, unless faith is founded upon something sound and understandable. Increase of knowledge has stimulated the minds of all to think. As a result religious beliefs have suffered. Nothing less than this could be expected, because not all religious belief was reasonable faith, but partly ignorance and chiefly credulity. The Bible has suffered, too, because many had the erroneous thought that the Bible encouraged ignorance and credulity, which formerly, without knowledge, they thought was true Christian faith. In this time when knowledge has increased, the Christian has his portion of knowledge to enable him to exercise a strong faith in a reasonable and proved Bible.

THE HELMET OF SALVATION

The fifth piece of armor is the "helmet of salvation." (verse 17.) As with the other pieces of

armor, so with this one, the position gives us a clue to its function in protecting the Christian. The "helmet" being worn upon the head suggests a protection in the form of knowledge, intelligence, information. Christians all down through the Gospel age have had knowledge from God's Holy Word. This knowledge has been an explanation of God's plan of salvation, enabling them to grasp His will concerning them.

It has been said (and well said, we believe), that in the end of the age, the Christian is provided with a much larger helmet than was provided for God's people in the past. The explanation is obvious. We are living in a very different time. Daniel said that in the time of the end, knowledge would be increased. This is true. The disciple of Christ has need of a large helmet to enable him to stand in an intellectual world. The increase of knowledge has discredited many beliefs that were formerly thought to be well founded in the Scriptures. Just at the right time the Christian has been provided with Concordances, Bible Dictionaries, numerous translations of the Scriptures, and last, but not least, he has had access to the most exhaustive and convincing "Studies in the Scriptures" that have ever been written.

This is of tremendous importance to God's people, in view of the numerous appeals to the mind from all quarters and on every subject. Libraries and second hand book stores give evidence of the time in which we are living. There are thousands of books, each one possessing a power to affect the mind in some way. How bewildered the Christian would be if he were not provided with the helmet of a proper knowledge of the Bible, the Word of God. His helmet proves that the Bible is true, shows what God's plan of lovingkindness is, refutes arguments against the Bible, explains prophecy, and interprets the significance of world events. Thus Christian belief is founded upon proper knowledge which cannot be refuted.

The sixth and final piece of armor is "the sword of the Spirit, which is the Word of God." (verse 17.) This is the only offensive piece of the Christian's armor. It, like all other weapons, can be used properly or improperly. The sword of the Spirit is not intended to be used to cut and wound others, but is intended to be used in defense of one's own position and for his own upbuilding. Our Lord Jesus gave us an illustration of its use, in defense of His position. Let us observe carefully the example He set us. Turning to Matthew 4:1-10 we read:

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was

afterward an hungered. And when the Tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God. Again, Satan taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto Him, Get Thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him *only* shalt Thou serve."

We would understand, of course, that these temptations were suggestions to our Lord's mind, by the Adversary. We know our minds are capable of forming pictures in the imagination, in response to word pictures used by others. So it was in the case of our Lord. He was not *literally* taken to a pinnacle of the temple, nor was He literally taken to a mountain top. Rather, His mind formed impressions suggested by the Adversary. It is important to observe the use our Lord made of the sword of the Spirit in resisting the temptations. Not once did He bitterly accuse nor threaten Satan. Instead, He *counteracted* the Adversary's argument with well chosen and properly applied Scripture. In all three temptations He vanquished the devil's malevolent intent with "it is written—the sword of the Spirit. Satan used the sword of the Spirit, too, in the second temptation; but he misapplied it in his attempt to inveigle our Lord into unrighteousness.

CASTING DOWN IMAGINATIONS

The sword of the Spirit is also for the purpose of destroying everything contrary to the knowl-

edge of God, that every thought may be brought into full obedience to Christ. Let us read from 2 Cor. 10:3-5: "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." So we see the purpose of the sword of the Spirit, according to this Scripture, is to nullify all teachings and influences that are subversive of the knowledge of God, which knowledge would have the effect of bringing our *very thoughts* into obedience to Christ.

In conclusion, then, we would understand that each defensive piece of armor is a character-teaching from the Bible, which, accepted and acted upon, erects in the mind of the Christian, an effective barrier to all opposing teachings and influences. The armor itself is contained in the Word of God; but in order to protect, it must be strapped upon one—each piece thereby becoming essentially a very part of the character and disposition. In this respect, many make a mistake—they know where the armor is and what it is, but they do not take the trouble to strap it on, thus making it a component part of themselves; and, as a consequence, they readily succumb to opposition, not even realizing that they are being overcome.

Having on the armor, means that one is *alive* as a Christian soldier, *alert* to danger, and *able* thereby and therewith to defend himself. When the armor is properly worn, a *state of mind* is created, which is quite as important as the armor itself. Our Lord was forty days and forty nights in the wilderness, weak and impoverished physically, yet when He came forth He was *strong in mind*, fortified by the Word and Spirit of God. The Christian must be an entity, molded around the Word and Spirit of God. If this thought is fully comprehended, then we know the means by which we are *strong* in the Lord, and in the power of *His* might."

SIX WONDERFUL BIBLE KEYS

Think what it means to now be able to secure these valuable Bible Keys! As the dark night of the "time of trouble" settles down upon the earth, bringing increasing distress, these index fingers pointing out the only solution, will become more and more precious.

Are you sure that your relatives and friends all have sets of these volumes? They will appreciate

having them later, and will be glad that you gave them a set, or suggested that they buy a set for themselves.

The Republication Edition is priced at five dollars a set. They are excellently bound in black cloth, and edges are red.

Every Ecclesia should have at least one set on the literature table!

THE DAWN

136 FULTON STREET

BROOKLYN, N. Y.

Finally, Brethren, Think

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children—giving them either helpful or injurious dispositions. Few fathers realize this, or seek to co-operate with their wives in the bringing forth of noble children—by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to the children of God, who have entered into a special covenant with Him through the Lord Jesus Christ, and who have become new creatures through the begetting power of the Holy Spirit. The world will be taught and developed during the Millennium. But now, in the present life, the only opportunity for development is on the part of those who have received the begetting of the Holy Spirit, and whose great and only hope is a perfecting on the spirit plane in the resurrection of the just. As much, therefore, as we feel interested in the world, it is the Christian's duty to follow the example of the Lord and to be interested especially in his fellows, his brethren in Christ.

THE POWER OF THOUGHT

The apostle's exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole church—that they seek to build one another up in the most holy faith and along the lines indicated in our Golden Text.

Each individual is responsible for the care of his own mind. In becoming Christians we gave

our wills to the Lord, agreeing that henceforth we would not follow the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord's will. It was on this condition that the Lord received us into His family; and any failure to follow these terms is contrary to our covenant. The Lord through His Word gives us the necessary instructions as to what His will is; and these messages, received into good and honest hearts, bring forth fruitage of obedience, and this leads on to the development of the fruits of the Spirit.

"As a man thinketh in his heart, so is he." Many Christians have learned to govern their actions, to refrain from carnal strife. Many have learned to control their tongues in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures, as the Apostle points out. (James 3:1-10.) But restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God. Hence God shows us the reason for what He requires, and sets before us exceeding great and precious promises. These are intended to work in us—to work in our minds and to work out in our words and actions the Lord's good pleasure, the Lord's will.

QUESTIONS FOR SELF EXAMINATION

The apostle, in our Golden Text, points out the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct. Every thought should be challenged; for if an evil thought or a selfish thought or a mean thought, a depraved thought, be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the comprehensive lines which the apostle lays down in this lesson. What at first may require considerable time for decision will by and by be decided almost instantly:

(1) Is the thought which is seeking consideration in our minds an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence.

(2) Is the thought suggested a pure one—not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm—as would the entrance into our home of things infected with a plague.

(3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing well spoken of by the world? For the apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, the fact that it is not

of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the Kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.—June 1, 1916, Watch Tower.

Faithful Stewardship

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.”

—1 Corinthians 4:1,2.

IN OLDEN times a “steward” was one who was entrusted with a great deal of responsibility in connection with the care and management of his master’s possessions. In our text the apostle speaks of himself and other Christians as being “stewards of the mysteries of God.” In the closing verses of the preceding chapter he speaks of “all things” as belonging to us, and then adds, “ye are Christ’s, and Christ is God’s.” This means that God is the real owner of everything in our lives, and that we are, indeed, merely stewards to manage them for Him.

Going farther back in the preceding chapter we find the apostle condemning the spirit of carnality in the Corinthian church—a carnality which manifested itself in the fallen human tendency to rally around human leaders, rather than around Christ and the truth. When one said, “I am of Paul; and another, I am of Apollos,” it meant that they were, to some extent, putting these men in the place of Christ in their devotions. It meant that in the use of their talents they were (though perhaps unconsciously) seeking to please men rather than God. It meant that they did not have a clear vision of what was involved in being a follower of Christ.

The apostle pointed out to these carnally-minded Corinthian brethren that his ministry to them was

merely as a representative of Christ, and was intended to increase their zeal and devotion to Him as the true Head of the church. The truth that St. Paul made known to them, and that Apollos and others taught them, was God’s truth, and he and the other servants were merely stewards of it. For this reason their allegiance, their devotion, their service, should be to the real giver of the blessings they had received, and not to the stewards who had served in bringing it to them.

To maintain this clear vision of what it means to be a co-laborer in the Lord’s vineyard, is fundamentally important, and constitutes a genuine test of our own humility and loyalty to God. It is so easy to forget that we have nothing that we did not receive from God. Satan, in cooperation with our selfish, fallen flesh, is ever watchful for an opportunity to put the suggestion in our minds that we know the truth because we are so wise—that it is something we have discovered ourselves. This leads to the carnal practice of “drawing away disciples” after ourselves, etc.

On this point the apostle admonishes us, “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men.” (1 Cor. 3:18-21.) Some in the Corinthian church were evidently glorying in men, and Paul, in the faithful discharge of his stewardship of the truth, did not hesitate to point out the error of their way.

This is a phase of Christian stewardship to which the consecrated should give careful heed, namely, the manner in which the "mysteries of God" are affecting their own lives, and their responsibility in helping others to see more clearly what the truth should mean to them. A steward would certainly be unfaithful to his master if he claimed ownership of his master's goods; and he would likewise be unfaithful if he did not, at all times, do what he could to protect those goods. Paul makes it plain that in this matter the consecrated have a common interest, not only in the truth itself, but in each other. Having a common interest, we have a common responsibility to each other, for we are all partners in this divine arrangement.

Paul's condemnation of the spirit of carnality in the Corinthian church is based on the fact that these brethren were showing a tendency to put men ahead of Christ. There is no evidence that Paul, Apollos, and Cephas held differing views as to what constituted the truth, and that this was the reason why some of the brethren were following one, and some another. Apparently they all had the same understanding of the truth, hence it was the issue of personality that caused the brethren to prefer one above another. This was carnality indeed.

CONTENDING EARNESTLY FOR THE FAITH

To be faithful stewards of the "mysteries of God" calls for a defense of the truth. If an energetic, loving presentation of the truth, where error is getting a foothold, causes some to take a stand for the truth and against the error, this should not be construed as carnality. When brethren agree on the truth and its service, and there is no carnal desire for headship, they are certain to labor together harmoniously, and to the glory of God; but where there is not this agreement of doctrine and practice, the spirit of division will surely exist. Friendship for the brethren might, for a time, override doctrinal differences; but when the vital issues of the truth and its service must be kept in the background for the sake of peace, lack of Christian progress must result.

What we do with the truth is as important as the truth itself. Our understanding of the doctrines may be wholly in harmony with God's Word, yet if we are not using our knowledge as the Lord intended we should, we are not faithful as His stewards. So it could be that brethren would agree on the truth itself, yet not agree as to its service. Those who take the Scriptural view will want to be active in the promulgation of the Kingdom message. They will obey the apostle's injunction to exhort others "unto love and good works." (Heb. 10:24.) If, for the sake of friend-

ship, we refrain from doing this, it would mean that we are not faithful to our stewardship.

IMPORTANT TESTS

Among the important phases of the truth and its practise for which the "stewards of the mysteries of God" should now contend are those mentioned in the Daily Heavenly Manna comment for August 9. There Brother Russell says: "The tests of this 'harvest' must be like those of the Jewish or typical 'harvest.' One of them is the *cross*, another is *the presence of Christ*, another is *humility*, another is *love*. The Jews were reprov'd because they 'knew not *the time* of their visitation.' The matter is doubly distressing for those who have once seen the light of Present Truth, and afterward go into the 'outer darkness.'"

Surely these are reasonable tests of faith and practise; and we should be zealous in upholding such a standard among the Lord's people. Who would want to set aside the cross of Christ? And how wonderful is the doctrine of Christ's second presence! The fact that Christ had come in the flesh at the first advent was made an important test. It was not enough that the Jews as a people believed that their Messiah *would* come. It would not have done back there to say that there was little difference between believing that He would come and believing that He had come. A failure to believe that He had come implied lack of vision as to the manner and purpose of His first advent. To those who understood what to look for, there was no doubt of His having come.

The same is true now! The second presence of Christ is such an important factor in the plan of God that we cannot be faithful to our stewardship if we take the position that it doesn't make any difference what we believe on the subject. It would be far better, in our estimation, for one who cannot see that Christ has returned, to openly and energetically oppose the thought, rather than to say it doesn't matter. To us who see it, and see the harvest work that accompanies it, the fact of Christ's presence is vital, and to believe it and to contend for it is important to the faithful discharge of our stewardship.

Humility and love are also important tests—fundamentally important—but it won't do to say that they are the only tests. Paul says that though we have all knowledge and have not love it profiteth us nothing. Amen! But Paul doesn't say that if we have love, knowledge doesn't make any difference. The exercise of Christian love controls the manner in which we use knowledge, but cannot take the place of knowledge. Indeed, there cannot be true Christian love apart from true Christian knowledge; for love is the outgrowth of knowledge. We love God because we

have first of all learned of His great love for us, and so the whole plan of God is the inspiration of our growing love for God, for the brethren, for all mankind. The knowledge of Christ's presence inspires us with the unselfish desire to tell the whole world of the glorious Kingdom now near, because the King has come. And so, brethren, let us not permit ourselves to be lulled into indifferent discharge of our stewardship by the claim that any of the precious harvest truths with which He has entrusted us, are unimportant.

The Jews who did not accept their Messiah at His first advent, obviously did not value the precious truths which were then dispensed by Him as "meat in due season." The same is true with respect to those who are unable to discern the second presence of Christ. Meat in due season has again been served to the household of faith, which meat includes the glorious harvest truths through which is revealed God's will for the consecrated. Failure to discern His presence means failure to accept the harvest truths revealed by the returned Lord. This, in turn, means failure to discern the nature of the work in which it is God's will we should be engaged. From this standpoint, what an important test indeed is the presence of Christ.

GOD'S GIFTS TO BE USED

Another phase of our stewardship is that illustrated in the parables of the Pounds and the Talents. These companion parables illustrate the responsibilities of the stewardship of God's people from the standpoint of the use we are to make of the truth. While this stewardship belonged in a special sense to the apostles, it belongs also to the entire church. The responsibility of the sacred trust imposed upon the consecrated by the truth, is an individual one, and it is only by individual faithfulness in meeting these responsibilities, that we may hope to win the Master's approval.

The parables of the Pounds and the Talents illustrate that as stewards of God we have nothing of our own, nothing with which we may do as we please. The apostle enquires, "What hast thou that thou didst not receive?" The answer is, Nothing! Yes, all that we have and are should be looked upon as gifts from God. This is specially true with respect to the truth, and all the rich spiritual blessings that have reached us by means of the truth. As stewards of these gifts of God, however, it is required, the apostle says, that a man be found faithful.

To merely receive the gifts of God is not faithfulness. The Pounds and the Talents of the parables were to be used, and not merely accepted. Let us not think that we have done something great for God merely by accepting of His grace through Christ. True faithfulness consists in a

proper and diligent use of God's gifts in harmony with the divine purpose and methods. God wants us to appreciate His gifts, and true appreciation is not expressed except as we use them. We are to cherish and protect the truth and its accompanying blessings, and we should do all in our power to be conformed to the truth, but in addition to this we are to make it known to others. It won't do for us to merely be glad that the truth has solved our problems for us, and has taken away fear of the future. We should be glad for these blessings, but should remember that with the receiving of them there has come a responsibility. Along this line, we quote from the *Watch Tower Reprints*, page 1973:

"In plain language these parables teach that it is the duty of every Christian to make good use of all that the Lord has given him. The right use of the 'pound' is to diligently profit by all the means of grace for the spiritual upbuilding of ourselves and others. We cannot afford to neglect any of these; for we cannot do so without loss. If we neglect to consider and ponder the principles and precepts of God's Word, or to heed their wholesome instructions; if we fail to consider or to follow the leadings of the Holy Spirit, if we neglect the privilege of prayer and communion with God; or if we fail to cultivate the fellowship and communion of saints, we are folding our 'pound' in a napkin.

"It cannot yield its legitimate increase while thus unused. Christian character cannot grow and develop in the neglect of the very means which God has provided for its perfecting. In such neglect a spiritual decline is sure to set in; and the more persistent and long-continued is the neglect, the less realized is the decline and the less inclination is there to energy, diligence and zeal in correcting it. But in the diligent and proper use of these means of grace there is a 'feast of fat things' which is sure to build up and invigorate the spiritual life and cause it to bring forth much fruit unto holiness, which is the increase for which the King is looking. . . .

"The parable of the Talents illustrates fruits of labor. In it the ratio of increase is the same with both of the faithful servants—each doubled his 'talents,' and the same approval is expressed to each, according to the principle mentioned by Paul in 2 Corinthians 8:12—"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." A truly 'willing mind' to serve the Lord will always find a way to serve Him in the use of whatever talents are possessed; and the increase is sure to follow; and if not under our immediate, present observation, it will appear by and by. 'God is not unmindful of our work and labor of

love,' however unfruitful it may appear to us. The fruit will be manifested by and by when all the secret things shall be revealed.

"The differences of reward, accompanied by the same words of approval and welcome to the Kingdom glory and joy of the Lord, call to mind those Scriptures which bid us rejoice in all present opportunities for that suffering and service which attest our faithfulness, because they work out for us a 'far more exceeding and eternal weight of glory,' and also remind us that there will be some least and some greater in the Kingdom of heaven. This is an incentive to 'lay up treasures in heaven,' where moth doth not corrupt and where thieves do not break through and steal."

On page 1047 of the *Reprints*, Brother Russell discusses further the privileges and responsibilities of Christian stewardship. Following are excerpts from this article:

"Our stewardship is over what we have and not at all over what we have not. Many failing to see this clearly let talents they do possess lie idle, while they make unprofitable endeavors to create and use others not given them by the Master, only to find in the end that they have been unwise stewards.

"Quite a great many seeing the necessity for money in carrying forward the work, ignore many opportunities (talents) and abilities (talents) for using time, hands, feet, and tongues to serve the truth, and endeavor to *make money*, generously saying that when they once get a good start, then, the truth will be liberally provided for, and in fact that the needs of the truth and not ambition or selfishness are the motives which prompt them to attempt money making. Alas, unwise stewards! Nearly all such efforts are failures, snares by which the adversary gets your hands and heads so full that all other talents *are choked*. And the very few who do 'get a good start' financially are so injured by the greedy strife for gold, that they never use it as they honestly thought they would.

"If when you consecrated yourself to God you had wealth,—the money talent—then it should be your delight to use that talent with whatever others you possess, but never think of burying in a napkin the talents you have, to seek one you have not got. The talents which were added in the parable were the increase from *the use of the talents first given* the stewards.

"The talents of oratory and sermonizing are evidently possessed by few, and hence we may well reason that sermons are not the things the Lord most wants. He is well able to give such talents when and where He sees their exercise needful, and it is the height of presumption for a

steward to seek to use talents which the Master *has not given him to use*. Note carefully the exhortation of Romans 12:1-9.

"It is our *old*, not our *new* natures that would lead us to ignore little, humble matters which we can do, to waste our time in trying to do something '*great*' and '*grand*' which we as well as others know we have not the talents for. Let us not forget that if we were great, grand, influential orators, we would probably not be fit for the Master's use, for it is not the great He is now seeking, but the humble. If you have an eloquent tongue or other such gift, be sure to use it zealously, but always remember that it is written, '*Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to shame the wise; and God hath chosen the weak things of the world to shame the powerful; and the lowly-born of the world and things which are despised God has selected, and things which are not, to bring to nought things that are.*'—1 Cor. 1: 26-31.

"Be honest, earnest, unpretentious; and if you speak in public, or whatever you do, seek not to make self prominent and impressive, but seek to show forth the *truth*, relying upon its *impressiveness* as God intended. Remember that it is written, concerning the Gospel age and God's ambassadors, ministers of the truth, 'out of the lips of babes and sucklings Thou [Lord] hast *perfected* praise.' So then, even if the mighty and grand of this world have to some extent honored the Lord, His assurance that His praise is most perfect in those the world does not count great and grand—in His '*little ones*'—should cause us to rejoice in humility and even to avoid imitating the style, tones and methods of the worldly great. . . .

"Other stewards need a caution in an opposite direction; they do not quickly enough note talents which might be utilized in the Lord's service. These should remember that our commission does not limit us in the use of all, even the smallest talents, but reads, 'Go ye into all the world and preach the good tidings.' (Matt. 28:19, 20.) It is not necessary to preach in the *usual* formal manner. Preach, as the twelve disciples preached, by the wayside, or wherever you find a hearing ear. . . .

"What we all want first of all is honesty with ourselves as well as with others; and a few words honestly spoken, even though rough and brokenly expressed, will carry more weight to your hearer than a parrot-like repeating of more polished sentences. To be an acceptable minister of *the* truth, pride and vainglory must be cast out and trampled upon. Those whose object in preaching

is to appear great, wise and profound are not working with the right motive and will not get the great prize."

THE BLESSEDNESS OF GIVING

It is only through faithfulness in discharging the responsibilities of our stewardship that we may expect to enjoy the fulness of divine blessings, both now and in the future. If we keep for ourselves that which belongs to the Lord, we are sure to become spiritually impoverished as a result. Faithfulness both in guarding the truth and dispensing it for the blessing of others are the prerequisites of a rich Christian experience in which our lives day by day are filled with the joy of the Lord. On this point we quote from page 2487 of the *Reprints*, as follows:

"Hearken to the Word of the Lord to fleshly Israel, in which He says to them, . . . 'Bring ye all the tithes into the storehouse . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' Let all who desire to find blessing in rich and overflowing measure take the Lord at His Word, and present to Him the offerings which we have already consecrated, and which are not our own.

"(1) Because they were bought with a price, even the precious blood of Christ, and (2) because recognizing this fact, we solemnly consecrated ourselves to the Lord—presented our bodies living sacrifices in His service. Let us resolve for the future to bring to the full measure of our ability a reasonable service, rendering of time and influence and talent and means to the Lord and to His cause, to His service—that the words of our mouths and the meditations of our hearts may be pleasing to Him; and let us seek that all our acts of life may be living epistles, read and known of all men, showing forth the praises of Him who called us out of darkness into His marvelous light.

"And not only so, but let us, in proportion as we have been lax or careless in the past, and unfaithful to our vows, put forth renewed energy, to compensate, so far as possible, for past neglect, 'redeeming the time,' remembering also that 'the days are evil'—that the times in which we live are unfavorable, that the tendency of our day is toward selfishness and worldliness more and more.

"Those whose consecration will be thus revived will no longer find themselves more interested in worldly riches, and the meat that perisheth, than in spiritual riches and the bread of eternal life, and contrariwise will seek and find opportunities, not only for serving the Lord in their ordinary vocation, but also will seek and find special oppor-

tunities of service. This will include the rendering to the Lord of thanks and worship. For in proportion as each becomes earnestly desirous of rendering service to the Lord, and of keeping his heart in the love of God, he will find it desirable, yea, necessary, to seek supplies at the throne of grace and the family altar daily, as well as to lift up his heart frequently in private to the Lord, in thankfulness or in prayer for help *in time of need*.

"And likewise, at the close of every day, those who have been desirous of pleasing and serving the Lord will desire to render their report at the close of the day, and to inspect themselves and the efforts which they have made, that thus they may stimulate themselves in the heavenly race, and renew their vows of consecration. Moreover, those who are thus wholly consecrated to the Lord, and seek first or chiefly His righteousness and a share in His Kingdom, will very generally find opportunities for meeting together with others of like precious faith, to encourage one another, and to build one another up in the most holy faith, and so much the more as we see the day drawing on."

SCRIPTURE TEXT BIRTHDAY CARDS NEW ASSORTMENT

Twelve Beautiful Cards in a Box—60 Cents

In response to the suggestions of many of the friends we have secured an assortment of dainty Scripture Text birthday cards. They are priced at 60 a box of one dozen, postpaid to any address.

Daily Heavenly Manna—Original text and comments, together with ruled pages for birthday record. Excellent for gifts. Cloth bound, 50 cents each; de luxe binding, \$1.00 each.

GOD HAS A PLAN

THE DIVINE PLAN OF THE AGES is a 354-page book, bound in blue cloth, and will be sent to any address for 40 cents, postpaid.

This book has been truly called a "Key to the Bible."

Send for a copy and let it help to brighten the dark hours of today with its inspiring portrait of God's world of tomorrow.

The Dawn 136 Fulton Street Brooklyn, N. Y.

DIVINE PLAN BEREAN LESSONS

CHRIST IN YOU, THE HOPE OF GLORY

(Lesson 37)

Text Book: First Volume of Scripture Studies, Page 81, paragraph 2, to Page 82, paragraph 2.

Key Sentence: "Thus the saints of this Gospel age are an anointed company—anointed to be kings and priests unto God; and together with Jesus, their Chief and Lord, they constitute Jehovah's Anointed—the Christ."

Main Text: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—1 Cor. 12:12.

What does the word anointing mean? One meaning is to pour oil upon the head. On what occasions was it done? Pouring oil upon the head was the divinely-appointed ceremony in the inauguration of the Jewish kings. See 1 Sam. 9:16, which reads: "Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over My people Israel, that he may save My people out of the hand of the Philistines," and 1 Kings 1:34, 35, "And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon My throne; for he shall be king in My stead: and I have appointed him to be ruler over Israel and over Judah."

Aaron as the first High Priest was thus anointed to that high office. (Lev. 8:12.) The anointing oil was poured **only** upon the **head**. The under priests were not anointed individually. Exodus 30:30 refers to the anointing of Aaron and **his sons** as his successors. The thought is that each of Aaron's sons who succeeded to the high priest's office was to be anointed in his turn, as Aaron himself was anointed at the beginning. The under priests were recognized as members of the High Priest's body, and received their anointing only in him as their head.—T.S., Page 37.

We see from the text that "the anointed" means the one officially designated or appointed to the office of priest or king. What does the word "Christ" signify? It signifies "the anointed."

Let us now turn to Col. 1:26, 27, which reads as follows: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

To whom is this mystery revealed? Only to God's saints. What is it? That the great deliverer—God's anointed, the Christ—consists of Christ Jesus and the saints of this Gospel Age. They are an anointed company—anointed to be kings and priests unto God.

What does the anointing oil poured on the heads of the Jewish priests and kings typify? It pictures the Holy Spirit,—"How God anointed Jesus of Nazareth with the Holy Spirit and with power." (Acts 10:38.) This Scripture just quoted shows that Jesus was anointed, but are there any Scriptures that show that the body members of the Christ are also anointed? Yes, 1 John 2:27: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." What is meant by the expression that "ye need not that any man teach you"? The context shows that he is speaking about seducers who were attempting to show that Jesus was an impostor in claiming to be the Son of God and our Redeemer. The Apostle is telling them that they know that Jesus is not an impostor and that He did give Himself as "a ransom for all" and hence that they did not need someone to teach them these fundamental truths. They knew that eternal life could only be obtained through vital union with Jesus.

Another Scripture which shows that the saints of this Gospel Age are anointed is found in 2 Cor. 1:21: "Now He which stablisheth us with you in Christ, and hath anointed us, is God." Are we anointed to be a priesthood? Yes, in 1 Pet. 2:9 we are told, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

What does the expression "royal priesthood" signify? It signifies that this anointed company not only will be priests to the world in the Millennium but that they will also be kings. Note the words of John in Rev. 5:10 (Sinaitic), "And hast made them unto our God kings and priests: and they shall reign on the earth." What does the provision of a "Royal Priesthood" imply? It implies weakness and imperfection on the part of those whom the priests are to help and instruct and from whom they are to accept sacrifices and offerings for sin, based upon the better sacrifices of the antitypical Atonement Day, and to whom they are to extend mercy and forgiveness of sins. The world will be under the care, charge and supervision of the Royal Priesthood, whose experience with sin, and whose victory over sin in this Gospel Age will well fit and prepare them to be patient and helpful toward those over whom they will reign as kings as well as priests.

What further light is thrown by the Apostle Paul on this subject of the mystery hid from ages? In 1 Cor. 12:12, he explains, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (the Anointed Company)." Note the fourteenth verse, "For the body is not one member (Jesus, the head, only) but many." In the 27th verse the Apostle speaks very plainly, "Now ye are the body of Christ, and members in particular."

How can we get into this body? We must make a consecration or sacrifice of our justified selves—a

baptism into Christ's death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom. 6:3.) Those who thus are accepted as members of the body of Christ, come in under the anointing, or baptism of the spirit. (1 Cor. 12:13.) See *Scripture Studies Vol. 6*, pages 442, 443.

THE CHIEF CORNER STONE

(Lesson 38)

Text Book: First Volume of Scripture Studies, Page 82, paragraph 3, to Page 84, middle of page.

Key Sentence: "And, dearly beloved, many blows and much polishing must we endure—much transforming must we undergo, and much conforming to His example, under the direction of the great Master-builder; and in order to have the ability and ideality of the builder displayed in us, we will need to see that we have no cross-grained will of our own to oppose or thwart the accomplishment of His will in us."

Main Text: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—1 Peter 5:6.

In Gal. 3:29, we are told, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." What promise is here referred to? The promise to Abraham that his seed would be the instrumentality through whom a blessing would come to all the families of the earth. How can we who are Gentiles, be a part of the seed of Abraham, in view of the fact that we are not descendants of Abraham? In Romans 11, Paul explains that Gentiles become branches in the olive tree [fleshly Israel] whose root was the Abrahamic promise, by being ingrafted into the places left vacant by the breaking off of the "natural branches" of the original olive tree—the nation of Israel—whose hearts were not in a proper condition to accept the Messiah.

What is the relation of Jesus to the church? Paul answers in Eph. 1:22, 23: God "gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all." How was this typified in the Tabernacle? It was typified in the Jewish priesthood by the fact that the under-priests wore bonnets.

What lesson can we learn from John 15:5, "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing"? We see the intimate relationship that exists between Jesus, "the vine," and the branches representing the body members of Christ.

How does the figure of a pyramid illustrate the oneness of the body of Christ? The top-stone is a perfect pyramid. If the lower part follows in line with the shape of the top-stone, the whole, in turn, becomes a perfect pyramid. What lesson can we learn from this? The top-stone would represent Jesus. See 1 Peter 2:6, which reads, "Behold, I lay in Sion a chief corner stone, elect, precious." What does the lower part of the pyramid represent? It represents the elect church as living stones drawn to Him and

shaped and prepared in harmony with the lines of His character, that they may be members with Him in the great pyramidal structure which God is erecting during this Gospel Age, and which in the coming age will bless the world, and in whom He will be glorified to all eternity.

Can we become "living stones" being "built up a spiritual house" without receiving blows and polishing? No! we are rough by nature and are out of line with the graceful lines of the top-stone. We can readily discern that much chiseling and much polishing are absolutely necessary if we would be fitted and prepared for the places in the pyramid to which, through the grace of God, we aspire. And hence those who find that they are not receiving the blows from the Lord's hammer and chisel, may know of a surety that God is not dealing with them. Let us take disciplinary experiences patiently, joyfully, appreciatively, as evidence of our Father's love and as essential to the attainment of our high calling.

How can we humble ourselves under the mighty hand of God? "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—1 Pet. 5:5, 6.

The Christian should not only make a full consecration of his all to the Lord to do His will, but should, day by day, seek to carry it out. What is God's will for us? We find that the great work which God asks of us is not work for others, necessarily, although that is important too, but work in ourselves; subduing, conquering, ruling self. Though we should preach the gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, without love, the spirit of Christ and the Father developed in us as the ruling principle of life, we would be nothing from the divine standpoint. Therefore, let us do whatever service His providence has made possible for us with the love that is of God as the controlling factor in our lives.

Why is humility likened to clothing in this text which we have just been considering? Because it is a protection and an adornment.

Did our Head and Forerunner, Jesus, leave us an example in humility? Yes, indeed! Paul tells us in Phil. 2:8, 9: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

Did the prophets have anything to say regarding the favor that was to come to the church? Peter answers this question in 1 Peter 1:10—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you."

Does an understanding of this mystery help us to understand the Bible? Yes, it does. Types and parallels and hitherto dark sayings now become plain. How does the Bible refer to this mystery—that the deliverer is not composed of one member but many? It calls it a "high calling." When did Jesus unfold this mystery to His disciples? At and subsequent to Pentecost when the promised power of the Holy Spirit came upon the disciples.

A PECULIAR PEOPLE

(Lesson 39)

Text Book: First Volume of Scripture Studies, Page 84 middle of page, to Page 86, paragraph 2.

Key Sentence: "It was a mystery to the world that a person of so much ability as Jesus of Nazareth should spend His time and talent as He did, whereas, if He had turned His attention to politics, law, merchandise or popular religion, He might have become great and respected."

Main Text: "And many of them said, 'He hath a devil, and is mad; why hear ye Him?'—John 10:20.

Is God's plan now understood by the world? No, Paul tells us in 1 Cor. 2:7 and 9, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Who can appreciate and understand this high calling? Only those who have been drawn by God, the heartily obedient, consecrated ones—the church class—can understand these hidden things. Paul explains in 1 Cor. 2:10, which follows the verses quoted foregoing: "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Companion texts along this line are the following: Mark 4: 11, 12: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Matt. 11: 25, 26; "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things (this gracious plan which provides such wonderful future opportunities for all) from the wise and prudent, and hast revealed them unto babes (those who make no boast of wisdom according to the course of this world). Even so, Father: for so it seemed good in Thy sight."

Did the Law Covenant interfere with the original Abrahamic Covenant? No, it did not in any manner change the terms and conditions of the Abrahamic Covenant. As Paul says in Gal. 3:17, "The law . . . cannot disannul (the covenant) that it should make the promise of none effect."

Does the Christ include all who are anointed of the spirit? Yes. Paul brings this out in Gal. 3:27 and 29 when he says, "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Following Paul's line of reasoning in Gal. 4, of whom was Abraham a type? Jehovah. Whom did Sarah typify? She was a picture of the covenant of promise. This covenant promised to Abraham a seed which would have the authority and ability to bless all the families of the earth. Can we be sure who Isaac, the son of Abraham and Sarah, typified? Yes,

we have the answer in Gal. 4:28, "Now we, brethren, as Isaac was, are the children of promise."

But why has God kept this mystery such a secret? We answer, that if mankind knew who were the individual members of this Christ company and what their position and power will be in the Millennium, they would be so anxious to heap glory and honor upon this class that they would not have the necessary sufferings for their development. Paul brings out a similar thought in considering the treatment of Jesus, in 1 Cor. 2:8, "Which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory." They would have been so desirous of His favor, that they would have tried to preserve His life instead of taking it as they did. His going into death provided the ransom price for the world's salvation. Hence if they had not put Him to death, God's plan would have been frustrated. In 1 John 3:1, we are told, "The world knoweth us not, because it knew Him not." What does this mean? It means that if they failed to recognize the Master, who was perfect, much less would they recognize us as His joint-heirs. How could they be expected to appreciate us, physically imperfect as we are, although in God's sight, through grace and Christ's righteousness, reckoned holy?

If the god of this world has blinded the eyes of many it is our privilege, as it was that of the Master, to help remove the blindness, and let the glorious light of the Gospel of peace shine in upon their minds. Like our Lord before us, we are despised and rejected of men, and are not known as the future judges of the earth. It will be our privilege then to render good for the evil they now do us.

Why does the apostle refer to us in 1 Pet. 2:9 as a "peculiar people"? Because we make it the chief business of life to "shew forth the praises (the virtues of character and plan) of Him who hath called you out of darkness into His marvelous light."

Could Jesus have been an outstanding success if He had turned his talents to politics, law, business, or popular religion? Yes, He could have, according to worldly standards. It was therefore hard for the people of His day to understand why a man of so much ability and so great possibilities would espouse a cause that was so unpopular.

Why did some say of Jesus, "He hath a devil, and is mad" (John 10:20), and Festus of Paul (Acts 26:24), "thou art beside thyself; much learning doth make thee mad"? Because both were willing to lay on the altar of sacrifice present earthly honors and privileges and comforts for the "eternal weight of glory."—2 Cor. 4:17.

ADVISE CHANGE IN ADDRESS

Will the friends kindly advise us promptly of their intended change of address? While the United States postal authorities usually advise us in time of subscriber's change of address, there is a charge for this service, and in some instances a copy or two of *The Dawn* may go astray. It will greatly facilitate the matter of handling our subscription list if the friends will advise us promptly of any change in their address.

THE FINISHED MYSTERY

(Lesson 40)

Text Book: First Volume of Scripture Studies, Page 86, paragraph 2, to and including Page 88.

Key Sentence: "Then (in the Millennium) they will see that we were not mad, nor fools; but that we chose the better part when we ran for the riches, honors and crown, unseen by them, but eternal."

Main Text: "Let us be glad and rejoice, and give honor to Him [God], for the marriage of the Lamb is come, and His wife hath made herself ready."—Rev. 19:7.

Now darkness covers the earth and "gross darkness the people." (Isa. 60:2.) Few know God's plan. Will it always be shrouded with mystery? No, the Bible tells us that in the coming Millennial Age conditions will be quite different. God's plan will be made very plain and every means will be used to make all acquainted with it. In Mal. 4:2, we read, "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."

In this text Jesus is likened to the sun, which brings in a new day with the light of knowledge and righteousness. In the dawn of the new day there will be a little light but it will not be long until the "sun of righteousness" will flood the world with "a pure language that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:9.

In the Millennium, will the "sun of righteousness" consist of Jesus Christ only? No, it will include the Church which is His body. Matt. 13:43 reads, "Then shall the righteous shine forth as the sun in the kingdom of their Father." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3:4.

Why is it that only a few can now understand and appreciate the promises of God? Because these hopes can be cherished only by those who have been begotten of the Holy Spirit. In this age God has poured out His Spirit only upon His "servants and hand-maids." (Joel 2:28, 29.) How will it be in the next age? Then God will "pour out His spirit upon all flesh," and all will be able to grasp and appreciate the promises.—Acts 2:17, 18.

Let us now turn to Rev. 19:6, 7—"And I heard as it were the voice of a great multitude (first the Great Company Class in the end of the Harvest of the Gospel Age and then the world of mankind in the Millennium)...saying...Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." Who is the wife of the Lamb? The Church. During the Gospel Age, the faithful Church as a chaste virgin has been making herself ready for the coming Bridegroom. But now the time is near for the marriage of the Lamb and the Church. The world will then rejoice in the glorification of the Church, through whom blessings will then flow to them.

Will the hope of becoming members of the Church and receiving a heavenly reward as spirit beings be held out to the world in the Millennium? No, they will see that the marriage of the Lamb is past and

that the hope of becoming perfect human beings will be the reward held out to them. Will they be satisfied with this lower calling? Yes, indeed.

Rev. 10:7 declares, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." How will the mystery end? By God then making plain to mankind His plan of the Ages. As they then see that the Christ consisted of Jesus and the Church, they will see those comprising the Church were not mad nor fools and that they chose the better part when they were willing to sacrifice the good things of earth for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

In Pilgrim's Progress, we are told about the Pilgrims who came to the house of Mr. Interpreter. He took them to the basement of his home and showed them a man who was spending his time raking up straw and stones and dirt and then gloating over his precious pile of rubbish. In the Millennium, the world will see that this is just what they had been doing—spending their time and efforts to gather the things of this life which, in comparison with the hope set before the Church, are but rubbish.

In what two senses can we say that the mystery of God will be finished? First, in the sense that the secret features of God's plan will be clearly seen. Second, all the members of the Church, the mystery of God, will be selected and developed and glorified.

The fact that God has kept the matter of who compose the world's deliverer and how they would be chosen and prepared for their future work, a mystery for such a long period, leads us to expect some great blessing to follow in the next age. How does Paul express the same thought? In Romans 8:19 he says, "For the earnest expectation of the creature (the world) waiteth for the manifestation of the Sons of God (the Church, who are the promised Seed of Abraham in whom all the families of the earth are to be blessed)."

One important lesson we learn from this chapter in our text book is that the world of mankind is the non-elect in this Gospel Age receiving no special blessing from God, yet in the next age they will be blessed with restitution by Christ and the Church—the elect of God. Then they will receive what our text book calls "showers of blessings."—page 88, line 10.

HYMNS OF DAWN

We are glad to announce a full stock of Hymns of Dawn, with and without music. The edition without music is printed in clear, readable type, and is bound in limp cloth—very durable. The price is reasonable: Single copies 15 cents; lots of 10 to 50, 12 cents each; lots of 50 or more, 10 cents each. All prices include postage.

The music edition is bound in blue cloth, with red edges. You will be pleased with it. Single copies 85 cents; lots of 15 to 100, 73 cents each; lots of 100 or more, 65 cents each. All prices include postage.

The Dawn 136 Fulton Street Brooklyn, N. Y.



International Sunday School Lessons



REPENTANCE AND FAITH

November 9—Luke 15:11-24

GOLDEN TEXT: "Repent ye, and believe in the Gospel."—Mark 1:15.

THE parable of the prodigal son teaches God's love and sympathy toward the poor, fallen, degraded and lost. No interpretation is given, but we believe that the following will be found in harmony with the facts and a reasonable explanation of what the Master may have had in mind in giving the parable:

The elder brother well represents the Pharisees and Doctors of the Law, who outwardly and theoretically were in harmony with God. Paul, who had been one of this class, declares that with all good conscience he had served the God of his fathers as a Pharisee. Doubtless there were others of the class whose intentions and desires were to remain loyal and obedient to the Heavenly Father, who sought daily by obedience to the law to remain at home with God, and who did remain at home up to the time that our Lord addressed them in this parable.

The younger son would represent that portion of the nation of Israel which while aware of the oath-bound covenant and of the blessings and privileges of relationship with God, had nevertheless wandered off into the ways of sin as publicans and sinners and careless ones. These realized in large measure their own unworthiness, and sometimes smote upon their breasts saying, "God be merciful to me a sinner."

All of these publicans and sinners were repudiated by the Pharisees who declared them to be in no sense of the word participants in the promises, but regarded them as prodigals, sinners, and would not eat with them nor salute them, nor have any dealings with them. Our Lord, on the contrary, was willing to speak to these, willing to receive them and told them of the Father's love.

The Pharisees, as the elder son, noting this divine favor to the poor common people, the publicans and

sinners, were angry. They rejected the message of the Heavenly Father through the Son, they would not go to the same feast. They thus showed that they lacked a very important quality of heart, namely the spirit of loving kindness. For this reason they were not really prepared for the feast.

This Pharisee class as the parable indicates, then left the Father's house, that is, they left their share in the oath-bound covenant and the wonderful favors connected therewith, because they had not the Father's spirit, because they lacked the spirit of brotherly kindness, of love. The Lord as a result, cast them off as a nation, and they lost the privilege of the chief blessing and were blinded.—Rom. 11.

The lesson for us all is that even after we have been favored of the Heavenly Father there are ways of departing from Him. One way is that of open sin and wantonness, another is a failure to attain to the divine likeness in our hearts. The parable seems to imply that there is more hope for those who have gone into sin and degradation returning to God and being accepted of Him and received into His blessing and becoming inheritors of His future favors, than there is for some who are outwardly moral and religious, yet fail to acquire the Lord's spirit of love and mercy.

The thought everywhere held out in the Scriptures is that God's mercy endures for ever—that is, to a completion. Only a small portion of the world of mankind at the present time has received God's favor to the extent of being justified and made participators in the divine favors and mercies. In His dealings with these the Lord is very gracious, and so He also is with those who return from the ways of sin, and He is even patient with those who lack the spirit of love and forgiveness, and comes to them entreating them to join in His gracious plan and arrangements.

This loving kindness bestowed upon the believers of the present time illustrates the spirit of the Lord. It becomes an assurance to us of the fulfilment of His promise

that in due time all the families of the earth shall be brought to a knowledge of His goodness, to an opportunity to know Him, whom to rightly know and appreciate, will mean to them everlasting life.

It is not in violation of the Lord's declaration of mercy that we find the Scriptures clearly teaching that when mercy shall have fully accomplished its work, when it shall have accomplished all it can accomplish in the interest of the fallen and the sinful, its work will be at an end, and all those not favored will be those despite their knowledge of the divine character and the divine will, despite their opportunities for coming into harmony with the same, will have refused to enter into the Father's gracious arrangements and plans.

Such wilful sinners eventually will be destroyed and this will be not only for their own best interest but for the best interest also of all those who are in accord with the Lord. Thus the Lord will eventually bring to pass the promise that every creature in heaven and in earth and under the earth shall be heard acknowledging and praising the God of our salvation, for He is worthy. (Rev. 5:13.) No discordant note shall then be heard throughout the universe of God. Every member of Adam's race shall, through Christ, be granted a full opportunity for return to the relationship of the sons of God, and all the willing and obedient will receive the great blessing of life everlasting.

Questions:

Who is represented by the father and two sons in the parable of the prodigal son?

What lessons may we today learn from this parable?

Will God's mercy continue to be shown toward wilful sinners?

UNION WITH CHRIST

November 16—John 15:1-10.

GOLDEN TEXT: "Abide in Me, and I in you."—John 15:4.

IT IS remarkable how fully the Lord has covered the whole range of illustrations in describing the oneness existing between Himself and His consecrated followers. He gives us, for example, the illustra-

tion of living stones, built together on Him as a foundation, the temple of our God. He also likens Himself to a shepherd with His true followers as being the sheep under His care. The illustration of our lesson is still another, namely that of the vine and the branches. In this illustration Jesus is the vine and His disciples are the branches.

In this true vine of the Lord's own planting the branches are not, as some have suggested, the various sects and parties which make up Christendom. As the apostles were not Presbyterians, Methodists, Lutherans, etc., neither should any of the Lord's followers be such, and it is only because some have been blinded by the Adversary's mis-teachings on this point, that they misconstrue this parable and other teachings of the Word to justify their tendency toward sectarianism.

The apostles did not join each other, but each apostle was united in heart, in faith, in hope, in love, in devotion to the Lord Himself. Just so we should not join the apostles nor say, I am of Paul, I am of Peter, etc., but each should individually join the Lord as a member, as a branch. Each consecrated Christian must be thus directly connected with the true vine, in order to receive the "sap" of the vine, if he would bear fruit—the fruit which the Lord desires; that is, the fruit of the Spirit.

We do not mean to imply however, that none of the branches of the true vine are not at times mistakenly associated with one or another of the nominal church systems, which as other Scriptures show, constitute the vine of the earth. Indeed the Scriptures indicate that a considerable portion of the Lord's truth people were associated with this vine of the earth, but to these the Lord extends the invitation, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." These "plagues" which come upon the vine of the earth are the great troubles which come upon Christendom prior to the full establishment of the Kingdom of God.

Seeing then that the branches of the true vine represent individuals who are "in Christ," the pruning mentioned in the parable applies to these individual Christians whoever and wherever they may be. Our Lord's Word on the subject is, "Every branch in Me that beareth

not fruit, He taketh away, and every branch that beareth fruit, He purgeth it that it may bear more fruit." This purging or pruning has to do with the Lord's providences which overshadow each individual Christian who is seeking to walk in the Master's footsteps. God deals with all such as individuals. They are not saved by congregations and sects, parties and families, but by individually and personally being united to Christ, the true vine, and as a result, bearing fruit to the glory of the Lord.

Those who attain and maintain personal relationship with Christ the true vine, receive of the "sap" which flows from that vine. This sap seems to well represent the Holy Spirit. So surely as we receive the Holy Spirit into good and honest hearts, the result will be a tendency to fruit-bearing. But the illustration our Lord gives teaches that some may become true branches in the vine and yet overlook and not possess the fruit-bearing disposition.

Sometimes a healthy, strong branch develops from a good stalk and root, but has no fruit-bearing qualities. In such cases the husbandman, with his trained eye, discerns between the buds which would bring grape clusters and the buds which would have only leaves. The latter are ultimately removed from the vine. These are pruned or cut off, so that the strength of the vine may not be wasted in such merely outward splendor, but may be conserved for the purpose of fruit-bearing.

In other words, there evidently is a class of professing Christians who resemble these suckers, who selfishly would draw to themselves as much of the righteousness of the vine as possible, and would make a fair outward show in the world with leaves of profession, but would have no thought of bringing forth the fruitage which the Lord requires and which can only be brought forth through sacrifice.

Aside from the suckers there are branches which, while having fruit, would never bring to fruit to a good ripe development, if allowed to take their own course and to develop themselves as branches merely. Hence the wise husbandman, noting the bud, is pleased with it, and pinches off the sprout of the vine beyond the bud, not to injure the branch but to make it

more fruitful. So with Christians who have not only joined the Lord by faith and consecration and been accepted as branches, but who as branches desire to bring forth good fruitage, which the Lord seeks in us—we, too, need the Husbandman's care so that we may bring forth much fruit, so that the fruit that we bear may be more to His pleasure, large fruit, luscious fruit, good fruit, valuable fruit.

It would appear that the Great Husband man prunes the branches of the Christ-vine, sometimes by taking away earthly wealth or property, or sometimes by hindering cherished schemes and plans. Sometimes He prunes us by permitting persecution and loss of name and fame, and sometimes He prunes by permitting the loss of earthly friendships toward which the tendrils of our hearts extend to strongly and which have hindered us from bearing the "much fruit" which He desires.

The Father will be glorified in proportion as our fruit increases, and on these terms our discipleship shall continue. We should thus habitually seek to know and do the Father's will, and to glorify and honor Him by lives obedient to His will. If we are not thus faithful we would forfeit our discipleship. Not that it would be forfeited instantly, as though the Lord would take occasion to cast us off lightly, but that it is a part of our covenant relationship that we shall grow in grace, grow in knowledge, grow in harmony with God, grow in the fruits of the Spirit, and if we turn from this engagement or contract, we cannot be considered as retaining our relationship as disciples, members.

Questions:

Do the branches in the vine represent the various denominations of Christendom?

In what way does the Lord purge or prune us as branches?

How can we be sure of remaining in the vine?

PRAYER AND THANKSGIVING

November 23—Matt. 6:5-15;
Eph. 5:20.

GOLDEN TEXT: "Pray without ceasing; in everything give thanks."—1 Thes. 5:17, 18.

TODAY'S lesson has largely to do with prayer and thanksgiving. Certain rules should govern our prayers. We should always ap-

proach God with humility and simplicity and reverence, and in the name of Jesus. While the sinner that is unjustified, does not have the same privilege of prayer and communion with the Heavenly Father as do the consecrated followers of the Master, yet he may approach God in order to ask for pardon and reconciliation along the divinely appointed lines. For example, the prayer of the publican, approved by our Lord, is a case in point. The publican however did not address Jehovah as Father, but as God, and pleaded, "God, be merciful to me a sinner."

Those who come into relationship with God under the terms of the covenant of sacrifice with Christ have the privilege not only of recognizing God as the Creator and Ruler, but also as their "Heavenly Father," and of thus addressing Him. Among such who approach God in prayer as His Children, different circumstances and conditions have a bearing in respect to the manner of worship. At times they may properly draw aside and hold communion with the Heavenly Father in secret—where no earthly eye will see and no earthly ear will hear. Our Lord's own example is an illustration of this privilege.

Prayer at other times, however, may properly and profitably be offered in the presence of fellow believers and audibly, as the prayer of all and in which all are interested and should join. An illustration of this might be drawn from our Lord's example, as for instance, His prayers recorded in John 11:41, 42; 17; Matthew 11:25, 26; Luke 10:21; 11:1. These prayers could not have been recorded if they had not been heard by the apostles, and the very object of their utterance in the apostles' presence was for their benefit and blessing, as well as for the benefit and blessing of all the household of faith since then.

At times it may not be improper to give thanks to God in the presence of a mixed company—believers and unbelievers. An illustration of this course is found in our Lord's own conduct. His prayer at His Baptism at Jordan was evidently witnessed by the multitude. He prayed again in the hearing of a mixed gathering at the grave of Lazarus. There are a number of such instances of our Lord praying in the presence of a mixed multi-

tude, the last of which is that of His prayer on the cross which was audibly heard, even by His enemies.

The general subject matter of the Christian's prayer is well summed up in the model prayer of our lesson, commonly known as our Lord's Prayer. It opens up with the salutation, "Our Father which art in heaven, hallowed be Thy name." This addressing of God as our Father does not imply the universal fatherhood of God to all mankind. On the contrary we remember that our Great Teacher declared to some, "Ye are of your father, the devil." The apostle declares furthermore that even Christians were at one time "Children of wrath," even as others still are.

This portion of the petition is an address of reverence, an acknowledgment of God's greatness, and implies our humility and littleness. It implies that the worshiper reverences God, not undertaking to address Him in a light or irreverent manner; even His very name is revered as holy by the true worshiper.

"Thy Kingdom come. Thy will be done in earth as it is in heaven." This petition is not in the nature of a demand, nor even an expression of impatience. It is rather an acknowledgment on the part of the worshiper that he has faith in the divine promise that a heavenly Kingdom shall be, in God's time, established in the earth. There is no attempt here to tell the Lord what must be done and how and when His Kingdom must be established. It does reveal an interest in the Heavenly Father's plan and a desire on the part of the Christian that the divine will be done even now in his own heart.

"Give us this day our daily bread." This is not an appeal to God for superabundance and "much goods laid up for many days"; nor is it a request for luxuries, but is merely asking the Lord to give us those things which are needful to us. Whoever prays to the Lord after this manner, and from the heart, will surely be a very thankful and very contented person. We may properly think of this petition as being one for both temporal and spiritual food—the spiritual food being of far greater importance.

"And forgive us our debts, as we forgive our debtors." It would

seem impossible for any one to offer a prayer of this kind and at the same time be under the control of the spirit of malice, anger, envy, hatred, and strife. All these are the works of the flesh and the devil and not one of them is prompted by true love, such as the Lord inculcates and His spirit inspires. The very essence of Christian principle is love, sympathy, forgiveness of the faults of others, even as we realize that we have faults ourselves and that God has graciously forgiven us these, for Christ's sake.

Every Christian in approaching the throne of heavenly grace should diligently inquire of his own heart whether or not he has forgiven those who have trespassed against him, as he desires that God should freely forgive him. True, we should not be swift to forgive those who trespass against us, without their asking for such forgiveness, yet we should be slow to recognize offense, and then only when offense is most evidently intended. While we may not in such cases forgive in the absolute sense, yet we should be always in a forgiving attitude of mind, that is to say, we should harbor no vindictive or malicious feelings.

The Scriptures assure us that God does not lead His people into temptation, so the evident thought here is rather a petition to God not to abandon us in temptation. Hence our prayer should be that when the Lord permits us to be in places of severe testing, He will stay with us during the trial, that His grace shall be sufficient for us, and that He will not suffer us to be tempted above that which we are able to bear, but with the temptation provide also a way of escape—delivering us from the evil one, Satan.

"For Thine is the Kingdom and the power and the glory for ever. Amen." These words are not found in the oldest Greek MSS., namely the Sinaitic and the Vatican. They would, therefore, seem to have been human words added to the words of our Lord. So far as this earth is concerned, these words have not been true throughout the Gospel age. The dominion of the earth has not been the Lord's, the power of earth has not been the Lord's, and the glory of the earth has not been the Lord's. On the contrary, Satan has been "the prince of this world," and has worked in the hearts of the children of disobedience, and

has blinded the minds of them that believe not the Gospel. The kingdoms and powers of this world have been Satan's and God's people are waiting for His Kingdom to come, as represented in verse 10, when He will overthrow them and establish the Kingdom of righteousness.

Questions:

Are there any Scriptural rules to govern the manner in which Christians may pray?

Is there any sense in which non-Christians may approach God in prayer?

What are some of the main points in our Lord's model prayer?

CHRISTIAN LOVE

November 30—John 13:34, 35;
1 Corinthians 13:1-3.

GOLDEN TEXT: "We love Him, because He first loved us."—1 John 4:19.

IN THE chapter preceding the one in which our lesson is found, the apostle has recounted the various gifts of the Holy Spirit conferred upon the early church for its establishment and development. He closes the chapter with the exhortation that while esteeming all of these gifts, each member of the Church should covet earnestly the superior ones; and then he adds, "Yet show I unto you a more excellent way." Our lesson pertains to this more excellent ambition which should actuate every child of God, namely the acquisition and development of the spirit of love, the spirit of the Lord.

In emphasizing the importance of this more excellent way, the apostle speaks of oratory in presenting the truth, of giving our goods to feed the poor, and of giving our bodies to be burned, etc. We are not to get the thought from this that these are unimportant privileges in the Christian life. Rather, we know from Jesus' own teachings, as well as the teachings of the apostles, that we are to present the truth with as much ability as possible; we are to bestow our goods to feed the spiritually poor; and we are to present our bodies as living sacrifices. The point for which the apostle is arguing is that these privileges of the Christian must be actuated by the spirit of true Christian love, else they are not acceptable to the Father.

This is not the love which the apostle describes, nor is he addressing his language to the natural man. The love of which the apostle is

speaking is that great principle of unselfishness demonstrated by God in the gift of His beloved Son to be man's Redeemer, and further demonstrated in all the various features of His plan, which are leading up to, and will culminate in the everlasting blessing of all mankind.

Among other qualities of this divine love the apostle tells us that it is kind. Of our Heavenly Father Himself it is said that "He is kind to the unthankful." Have I His spirit of kindness? Am I kind to my friends? Gentle? Courteous? Have I this mark of love pervading my actions and words and thoughts? These are questions which all professed followers of the Master may well ask themselves.

Love envieth not, the apostle says. This means that we should be able to rejoice when we see others prosper, even if for the time our own affairs be not so prosperous. This is generosity, the very opposite of jealousy and envy. The root of envy is selfishness. Envy will not grow upon the root of love. Love envies not, but rejoiceth in the prosperity of all that is good.

True Christian love tends to humility, that is, it vaunteth not itself, is not boastful nor puffed up. Boastfulness has led many not only into folly, but sometimes into gross sin, in an endeavor to make good the boast. The true spirit of the Lord is the spirit of a sound mind which not only seeks generously to esteem others, but also to soberly estimate one's self, and not to be puffed up.

True love also is courteous and polite. It does not "behave itself unseemly." Someone has defined politeness as being love in trifles. Politeness may be either a surface polishing, or it may be an expression of love in the heart. As Christians we are to have the heart love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Love will be willing to permit some of our own rights to be sacrificed in the interest of others, for "Love seeketh not her own." To have love in this particular sense means that we will be on guard against taking unjust advantage of others, and that we will prefer to suffer a wrong rather than to do a

wrong—to suffer an injustice rather than to do injustice.

True love is not easily provoked. The original Greek omits the word easily, and gives the thought rather that love does not become irritated or aroused to anger. Love enables its possessor to see both sides of the question. It makes of him a veritable philosopher, and gives him the spirit of a sound mind. One perceives by love that exasperation and violent anger are unbecoming and worse than that, injurious not only toward those against whom they may be directed, but injurious also upon one's own heart.

To be easily provoked is to have a bad temper, to get worked up into a passion, where evil looks and evil words and angry sentiments are involved. This is wholly contrary to the spirit of true Christian love and whoever is on the Lord's side and seeking to be pleasing to Him and to attain an overcomer's position should jealously guard against this general besetment of our day.

Love thinketh no evil, the apostle continues. This means that it is guileless and is not suspicious of evil, not looking for faults in others or attributing to them evil motives.

Love does not rejoice in iniquity, but rejoices in the truth. We should have the principles of right and wrong so firmly fixed in our minds, and be so thoroughly in accord with the right and so opposed to the wrong that we would not encourage the wrong, but rather condemn it, even if it brings disadvantage to us to do so.

Love also beareth all things, that is, it is impregnable against the assaults of evil. Love resists evil, impurity, sin, and everything that is contrary to the great principle of unselfishness.

As disciples of Christ we are in His school and the great lesson which He is teaching us day by day, and the lesson which we must learn thoroughly if we would attain the mark of the prize of our high calling in all its various features and ramifications, is the lesson of love. It takes hold upon and relates to all the words and thoughts and doings of our daily lives.

Questions:

What is the difference between Christian love and natural love?

Is there ever any valid reason for a Christian to be unkind?

What should be the motive back of all Christian activity?

NATURE AND WORK OF THE CHURCH

December 7—Acts 2:41-47;
Ephesians 4:11-16

GOLDEN TEXT: "Christ also loved the church, and gave Himself for it." Ephesians 5:25.

THE MEAGER outline of the preaching by the Apostle Peter on the Day of Pentecost afforded us by the extracts reported from his discourse in the second chapter of Acts, indicate simplicity, wisdom, and courage, such as we should expect in those who are guided by the Holy Spirit. It is after this same sort that all the preaching of God's true servants should be. It should be illuminating and not confusing. Error is never clear; it is always confused and confusing. Clearness and simplicity, on the contrary, are marks of the truth.

The simplicity of the Gospel always appeals to those who have a hearing ear. For various reasons however the old, old story which the apostle preached on the Day of Pentecost is considerably neglected in our day by professed ministers of the Gospel of Christ. One reason is that those who attempt to teach realize their own confusion of thought, and need first to be taught of God through His Word, and through such channels as the Holy Spirit may use in granting illumination of mind and appreciation of the Word. Today the vast majority seem to have itching ears for something new—a new gospel which may be of education, or of refinement, or of wealth, or possibly a more complex interpretation of the Bible than is warranted.

Peter's sermon on the Day of Pentecost was spoken in the first instance to Jews. The apostle was fully justified therefore in telling his hearers that the promises of God were still theirs as a people; for it was clearly declared by the Lord, through the prophet, that Christ should be cut off in the midst of the seventieth symbolic week of Israel's favor, leaving one-half of the seventieth week, namely three and one-half years, of special favor to Israelites individually, after their national favor had ceased.—Daniel 9:25-27; Matthew 23:37, 38.

As the apostle was addressing Jews, he admonished them to "be baptized for the remission of sins." In Hebrews 9:22, we read that "Without the shedding of blood there is no remission of sins." It must be therefore that when Peter spoke to the Jews about being baptized for the remission of sins, he was mentioning something that applied specially to them and something that would not do away with their need of the cleansing work of the blood of Christ.

This point becomes clear when we remember that the Jewish nation as a whole were blessed by God under the Law Covenant arrangements which included the blood of the typical sacrifices that typically justified and reconciled them. The sin which the apostle wished his hearers to emblematically wash away in baptism was not, therefore, original sin, but was sin against their Law Covenant—including their national sin in the rejection of the Messiah. With these purged away, with the symbolical washing, they would be back to the standpoint of true Israelites, and as such they would have every right and privilege belonging to the Israelites, but belonging to members of no other nation.

Evidently the Lord was guiding in respect to every feature of the establishment of the church, and it was on this account that so large a number as three thousand persons were prepared to accept the message—to accept Jesus as their Redeemer and King, and then to avow themselves His followers, His disciples. When we read that these were added to the church, it does not mean that they were added to a denomination, a party, a sect, but were additions to the one church, the body of Christ, members added to the one Head of the church.

We do not read that their names were enrolled as members of a nominal church, nor that they took certain vows, nor that they assented to certain confessions of faith. He who accepts Christ as His Redeemer and as His instructor, who pledges himself to obedience to Him, and to walk in His footsteps, has taken the only obligation the Scriptures define as marking those who are probationary members of the true church.

And it is still proper to make an outward acknowledgement or sign

of this acceptance of Christ by a symbolic baptism. The real baptism, the real consecration of the heart, or will, its burial into Christ, takes place first, however, and the water immersion is but a symbol of that which has already occurred in the heart of the believer. In the case of Gentile believers this immersion in water does not carry the thought of remission of sin, but is merely a symbol of our baptism into Christ's death.

After the final three and one-half years of special favor to the Jew ended, then the Gospel message was permitted to go to the Gentiles. The first Gentile convert was Cornelius, and the Apostle Peter was the one used by the Lord in giving him the message, even as he was used on the Day of Pentecost to present the Gospel of Christ to the Jews there assembled. Neither at Pentecost when the Message was presented to the Jews, nor later when it was presented to the Gentiles, was it God's purpose to in this manner convert the world. The purpose of preaching the Gospel in this age is that of the selection and preparation of the body members of Christ, the church.

The Jews as a nation rejected their Messiah, hence the majority of them lost their opportunity of becoming joint-heirs with the Messiah in His long-promised Kingdom. In the eleventh chapter of Romans the apostle explains this, saying that they as natural branches in the olive tree were broken off because of unbelief. In the place of these natural branches thus separated from the special favor of God with respect to joint-heirship in the Kingdom, Gentile branches have been grafted in. These Gentile branches have been brought into the true church of Christ upon the basis of their acceptance of the Gospel and their consecration to do God's will.

In the Apostle Paul's letter to the Ephesians, chapters 2 and 3 particularly, he points out that the Gentiles who were at one time aliens and strangers to the commonwealth of Israel, had now been brought nigh by the blood of Christ, and that these together with the Israelitish believers constituted one family or household of God. Thus we find that the church is made up of both Jews

and Gentiles who have all been made one in Christ Jesus.

It is particularly this oneness which the apostle admonishes the early church to remember in connection with their fellowship one with another. Endeavor, he says, to maintain the "unity of the spirit in the bonds of peace." The unity of Jewish and Gentile converts in the one church is a unity of the spirit because it has been revealed through the Holy Spirit that this is God's will for His people. The Lord wants His people to maintain a spirit of unity along other lines as well.

It is for the building up of this one true church of Christ that the Lord, as shown in the second part of our lesson, has given some apostles, some prophets, some pastors, some teachers, some evangelists. It is in order to accomplish this building up work in the church that all of the truly consecrated are admonished to help and to assist each other in attaining, not only a unity of the spirit, but also a unity of the faith. It is the wholesome influence of the truth, spoken in the spirit of true Christian love, that does build up all of

the consecrated in the most holy faith, and prepares them for their future position with Christ in His Kingdom, when the Church Militant this side of the veil will become the Church Triumphant on the other side, and will live and reign with Christ a thousand years.

QUESTIONS:

What was one of the secrets of the power of Peter's preaching on the Day of Pentecost?

Why did Peter admonish the Jews to be baptized for the remission of sins?

What is the purpose of preaching the Gospel in this age?

RELIGION AND THE WAR

(Continued from page 4.)

"Lo, this is our God; we have waited for Him, . . . we will be glad and rejoice in His salvation."
—Isa. 25:9.

Meanwhile the Democracies are doing the best they can to maintain the right of the individual to worship God in his own way. With truth obscure, freedom of the individual to worship as his conscience dictates is the best that can be offered under existing conditions. Today freedom of religion means the privilege to worship God in our own way. There will be freedom of religion in the Messianic Kingdom, but not this kind of freedom. Then the people will have freedom to worship only in the one way, and that will be *the true way*. They shall worship the true God, their Creator, and from Him will flow out blessings of joy and everlasting life.

Under present conditions, freedom to worship and serve God in one's own way is a great blessing. No one, either the head of a state, or the head of a church, has the ability, nor does he have the divine authority, to establish a rule of faith and practice for others. We may all, as Christians, do what we can to help each other understand the will of God, but no imperfect human being is authorized to tell others what they must believe, and how they must worship. An attempt to do this is to assume an authority that has never been given to fallen man.

Because this fact was lost sight of during the darker past, religious freedom was taken away from the peoples of Europe in the name of religion, and many cruelties were practised upon those who did not, for conscience sake, step in line with the state church. From this standpoint, many parts of Europe have merely passed from one form of slavery to another. But God is against slavery in all its hideous forms, and through the

Messianic Kingdom agencies, will free the people from all the sinful practices of the past.

Satan himself, is the greatest of all taskmasters. He is the great oppressor who has enslaved the world of mankind under his rulership of selfishness, disease and death. But Satan will be bound during the Messianic order, and, for a thousand years, the work will go on of removing the shackles of bondage by which he has held the people under his rule. Even the shackles of disease and death will be destroyed. With this liberating work complete, and the law of God written in the hearts of the people, and a knowledge of His glory filling their minds, all will rejoice to give honor to Him that "sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:3.

That will be religious freedom indeed—not a freedom that leads to chaos of worship, but to a unity and oneness of thought and purpose, and a oneness of rejoicing in the rich blessings provided by the true God, the Creator.

KINGDOM CARDS

For Radio and General Use

Kingdom Cards for house-to-house distribution are still available in any quantity desired, free. Generally speaking these cards are found to be more effective than tracts.

Kingdom Cards are available for announcing the "Voice of Tomorrow" radio programs in all districts covered by these broadcasts. We suggest that friends living within the radius of stations broadcasting the truth use this particular type of card. They present the same brief message of truth as do the regular Kingdom Cards, and announce the broadcasts as well. Order freely.

The Dawn 136 Fulton Street Brooklyn, N. Y.

Talking Things Over

CHRISTIAN THANKSGIVING

IN HARMONY with a custom established by the Founding Fathers of America, a day in November is set aside in which the people of the nation are urged to give thanks to God for His manifold blessings. Followers of the Master are much in harmony with the idea of a Thanksgiving Day. From the standpoint of the world—poor world—Thanksgiving Day this year might well cause serious reflection. Those who celebrated the first Thanksgiving Day in New England were thankful that the Lord had enabled them to escape from the oppressions of the church-state systems of Europe, and had cared for them while they were establishing a new home.

Much has happened since that first Thanksgiving Day, so that now, if the people associate European troubles with their giving of thanks, it would need to be with the thought in mind of how thankful we should be that present European tyranny has not yet reached this country. As there was little Christian liberty in Europe when the Pilgrim Fathers celebrated their first Thanksgiving, so now Christian liberty is almost gone over there, and the forces of oppression are threatening its existence the world over.

Those enlightened with Present Truth, however, have a greater cause for thankfulness than others, for they have the assurance that the time is near when all selfish oppression will be ended, and when a knowledge of the true God will fill the earth as the waters cover the sea. From this standpoint we should be more thankful this year than ever before, for the evidences are daily increasing that "our King is marching on." We see the same conditions in the world as do others, but instead of being filled with fear by what we see, we look up and lift up our heads, knowing that our deliverance draweth nigh.

But are we as truly thankful as we should be? or are we permitting the world's troubles, and the hardships they inevitably bring to us, to cause a spirit of indifference to spiritual things to overcome us? Is our faith enabling us to look at world conditions from the standpoint of God's plan; and thus to know, and remember at all times, what the sure outcome is to be? Are we keeping ourselves free from the spirit of selfishness and worldliness so characteristic of the pres-

ent time of world-intoxication? The nearer we can keep to the Lord, and to His Word, and to each other, in these trying times, the more for which we will have to be thankful. In this connection, and on further causes for thanksgiving, we quote the following paragraphs from the Reprints, pages 1489, and 1490:

"The spirit of the world—the disposition and sentiments of the world on every subject—we find all about us, and the inclination of our natural mind is in the same direction: it is the mind of the flesh, the carnal mind, the selfish mind. To partake largely of this mind or disposition is to become intoxicated with it; and this intoxication stupefies the spiritual senses and beclouds the reasoning faculties, and so greatly mystifies the vision of truth that its clear discernment is impossible. But the spirit of Christ has the very opposite effect: it is the spirit of love and of a sound mind, whose healthful tendency is to illuminate the understanding and to invigorate every noble faculty of the soul.

"The effect of such spiritual invigoration and illumination is that of joy and peace and praise; and when two or three such meet their hearts naturally flow together; and while they make melody in their hearts together to the Lord, they often delight to express themselves in psalms and hymns and spiritual songs, and in prayers of thanksgiving to God the Father, in the name of our Lord Jesus Christ.

"Nor do such ever find themselves so beset with the cares and vexations of the present life that they can find no cause for thanksgiving; for, being graciously enlightened by the spirit of God, they know that *all things*, however vexing or perplexing or trying they may be, are working together for good to them that love God—to the called according to His purpose; and therefore it is their privilege to rejoice at all times and under all circumstances, and their pleasure *always* to give thanks to God for *all things*.—Rom. 8: 28.

"And while the world marks and rejoices in, and in some cases returns thanks to God for, the truly glorious *common blessings* which our loving and benevolent Father showers alike upon the evil and the just, let our hearts not only rejoice in these things, but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always and for all things unto God the Father in the name of our Lord Jesus Christ.

"Truly this is a happy frame of mind to be in, and those who can do this at all times and under all circumstances have reached an enviable altitude of Christian character and experience. All about us are trials and vexations on every hand, and the man or woman who has become so superior to these that he takes cognizance only of the end to be gained by this refining process, and who therefore patiently and even thankfully submits to the painful ordeals in hope of the glorious end designed by Divine Providence, may also confidently rejoice in hope of the final reward of the overcomers.

"Along with this beautiful frame of mind produced by the indwelling spirit of God, the apostle also links the grace of humility or submission—'submitting yourselves one to another in the fear of God.' Where the spirit of joy and thankfulness reigns, pride finds no place, but each, in lowliness of mind and in the fear of God, submits himself to the other for helpful, loving counsel or criticism, to the end that so, by mutually taking heed to the Word of the Lord and seeking to measure up to all its requirements, the bride of Christ may make herself ready for the marriage.

"It is in view of the urgent necessity of sober watchfulness and attention to the will of the Lord regarding us that the apostle calls upon all who are to any extent intoxicated and stupefied by the spirit of the world, saying, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light'—put away the worldly spirit and awake to the importance of being filled with the spirit of God, and look to Him for light that will surely follow, with its blessed, invigorating and health-giving influence.

"See then that ye walk circumspectly (carefully, picking your steps. Oh, how carefully we must tread this narrow way!) not like ignorant persons, but as wise men, securing the season for yourselves (taking advantage of your opportunities) because the days are evil. The times are perilous, and only by sobriety and the wisdom of meekness shall we be able to walk this narrow way to its glorious terminus."

SHOWERS OF BLESSING IN PITTSBURGH

THE THIRTEENTH ANNUAL CONVENTION at Pittsburgh, Pa., is now in the past, but inspirational memories of it will remain in the minds and hearts of five hundred of the Lord's consecrated people for a long time to come. This was approximately the total number of brethren who attended; and returning home, these will be sure to share the convention joys with others of like precious faith. We are confident that the desire to

share God's blessings with others was greatly increased in the hearts of all who attended. And certainly our Heavenly Father did shower His blessings upon His people who gathered in the Old Bible House Chapel during those three memorable days.

Today, in the light of the remarkable fulfillment of the prophecies pertaining to the overthrow of the kingdoms of this world, it means a great deal to the brethren who are able to assemble for convention in the birthplace of the Present Truth movement. One of the speakers recalled how Brother Russell was scorned because he boldly called attention to the prophecies relative to the "time of trouble." The popular thought then was that civilization was rapidly progressing toward ever higher levels of righteousness, equity and peace, and when Brother Russell insisted that 1914 would be marked by a "time of trouble such as never was since there was a nation," branded him as a pessimist and false prophet.

Appropriately enough, therefore, different speakers at the convention gave consideration to the "signs of the times," and thereby affirmed the truth of our Lord's second presence, which is so fundamentally a part of "Present Truth." The joy in the hearts of the brethren, and manifested in their fellowship, was therefore the joy so eloquently described in chapter nine of Volume Three, entitled, "Thy God Reigneth." Yes, the "blessedness" that was to follow the completion of the 1335 days of Daniel 12, was surely experienced by the brethren who assembled for the Pittsburgh Convention.

The Lord specially overruled in connection with the subject matter chosen by the various speakers, in that all phases of the truth, and of its application to the Christian life, seemed to be touched upon before the convention. Doctrine and its importance; prophecy, including Revelation; growth in grace; discipline in the church; activity in the service of the truth; our responsibility toward the brethren; unity in fellowship, etc., were among the principal points helpfully discussed.

Due to the weather, a change had to be made in the arrangements for the memorial service. Instead of it being held at Brother Russell's grave, it was conducted in the convention auditorium. Brother H. K. Blinn, of Cincinnati, Ohio, was chairman of this service. It was not in any spirit of man-worship, but in thankful appreciation to God for the blessings received through Brother Russell's ministry, that the brethren recounted some of their experiences of former days when "that servant" was still with us on this side of the veil.

Another of the inspiring sessions of the convention was the baptism service. Brother Magnuson

gave the baptismal talk, and on behalf of the convention, extended the right hand of fellowship to nine friends who expressed a desire to symbolize their consecration by water immersion. Brother Edward Maurer, of the Pittsburgh Ecclesia, did the immersing. Those who truly know the joys of the narrow way can't help but rejoice when they see the evidence that others are putting themselves in line to receive of these same blessings. This is why an immersion service is always such a wonderful source of inspiration to the consecrated.

The convention closed Sunday evening with a public meeting in the Carnegie Music Hall. To the "old timers" this auditorium also brings back pleasant memories of earlier days of the harvest work, as at one time it was frequently used by Brother Russell for public meetings. It was in this auditorium that the Eaton-Russell debates were held. It was in this auditorium that the Pittsburgh funeral service for Brother Russell was held.

The public meeting was unusually well attended this year. It was conservatively estimated that the lecture on "God's Remedy for a World Gone Mad" was heard by eight hundred, about three hundred of whom were friends who remained over for this last meeting of the convention. The advertising for this meeting was not specially heavy. The good attendance can be attributed somewhat to the fact that Carnegie Hall is a well and favorably known auditorium; and also that world conditions are causing more and more people to seek an answer as to what the outcome will be.

The fact that five hundred of the public would attend a meeting of this kind with half the advertising that it would have required twenty years ago to get out the same number, seems good proof that public meetings are still in order as an effective method of bearing witness to the Kingdom message. No doubt many of the brethren returned home from the convention with a greater desire than ever before to arrange for meetings in their own localities. While it is almost always possible to get a few of the public to attend a public meeting, yet if the maximum results are to be attained it is important to have a well and favorably known auditorium where the general public are in the habit of attending.

The "Love Feast" was held following the last session on Sunday afternoon. This was a blessed experience of rejoicing for all the friends, as they bade each other "goodbye, and God bless you," while appropriate hymns were sung. There is no doubt that everyone returned home from the Pittsburgh Convention more than ever determined to be faithful to the Lord, even unto death.

THE RADIO FOLLOW-UP WORK

IN SOME sections of the country the Voice of Tomorrow radio programs have been on the air more than a year, and we believe that rich blessings will result from giving careful and prayerful consideration to how best to follow up the interest that has been awakened. Probably different methods of conducting this follow-up work will be found necessary in the various territories. In some instances the mail follow-up may be all that will be possible, but where there is an opportunity to do so, personal calls will be found very helpful.

And then there is the opportunity of public meetings. Wherever there are brethren capable of presenting the divine plan clearly and interestingly, the brethren will find that often meetings can be arranged in homes or small halls, to which the interested can be invited. While the radio itself is an effective means of proclaiming the Kingdom message, its value will be greatly enhanced by energetic efforts to water the seed thus sown. This means that there are opportunities of service for all who wish to serve.

Brethren in the New York district are rejoicing in the opportunities of service which the radio has afforded them. Quite a number are making follow-up calls, and being blessed thereby, and now a series of public meetings are being held to which those interested over the radio are being invited. The first of these meetings was held on Tuesday evening, October the 28th, in Studio 61, of the Carnegie Hall Building, 57th Street and 7th Avenue, New York City. The chief means of advertising was by a brief announcement at the close of the Voice of Tomorrow radio program, and invitations sent to those in the district who have requested literature.

To the surprise and joy of the brethren, sixty-eight of the public attended this meeting, virtually all of whom had some interest in the truth as a result of listening to the radio programs. As all know, New York City covers a large territory, and most of these strangers at the meeting traveled long distances in order to attend. For this many to thus bestir themselves to attend, especially on a week-night, was very encouraging indeed. These Tuesday evening meetings will be continued for several weeks, and perhaps longer, depending on circumstances.

Other opportunities are being enjoyed by the brethren in the New York district. Recently an invitation for a speaker was received from the superintendent of a small group of worshipers meeting in what is known as the "Kindly Light Gospel Center." This superintendent and others in the group had been listening to the radio programs and decided that they would like to hear

more of the message. At that meeting was a minister from another, but larger such group. After hearing the message, and later talking with one of the brethren, he has extended an invitation to use his chapel one night a week in which to hold regular meetings. Meetings will start in this chapel on Thursday evening, November 6. It is known as the "Greene Avenue Chapel," and is located at 15 Greene Avenue, Brooklyn, N. Y.

This minister was ordained in the Episcopal Church more than forty years ago. After hearing the programs, and reading *The Divine Plan of the Ages* and other literature, he has expressed the opinion that forty years of his life have been wasted. It is experiences of this kind that help to reveal the extent to which the truth is reaching those who have a hearing ear. Should we not all rejoice more and more in the opportunities that are ours in these dark days for letting our light shine for the comfort of those who may thus be reached. We have room for the following interesting letters from radio listeners:

"Dear Sirs: Would you kindly send me a booklet? I have been interested in your radio program on Sundays for sometime, and my distressed soul has found great comfort in the truth. May God's Kingdom be established soon in the earth, so we can all be happy and glorify our great God.—J. N., Mich."

"Dear Sirs: I am enclosing one dollar for which please send me copy of your book, 'The Divine Plan of the Ages.' You might also send one copy each of 'Hope Beyond the Grave,' 'God and Reason,' and a few other topics as I would like to have them to give to others. The balance keep for postage and for whatever good use you might have for it. I expect to order *The Dawn Magazine* soon. I have enjoyed it very much so far, particularly the one containing the article, *The Jew in Prophecy*.

"In your radio talks and in some of your literature I get the impression that all the dead would be resurrected and have another chance to live right, to be reunited and live here on earth with their loved ones. I'll admit it would be wonderful to know we could have our loved ones back with us on earth, to live in harmony without struggling with evil, sickness and death. I would like to think I could have my brother back, free from all the trials, sufferings, etc., never to happen again. But I want to know positively that there are Scriptures for such a thought. I don't want to think something that God does not have in His Plan. I have even prayed to have him back, just as Mary and Martha prayed to have their brother restored to them, though not to have to suffer and die again. I don't want to be or do something I should not, but my grief has been almost unbelievable at times. This boy, working hard, paid for his business, had to leave his wife and sixteen year old son, besides parents and brothers and sisters. It would be great to know, if we should know, we are to be happily reunited. Thanking you for your help, I am assuring you that I look forward Sundays for your broadcasts, and I am most sincerely, I. A. J.—Ill."

"Dear Frank and Ernest: Please send me book men-

tioned on the air Sunday which will help me in keeping up with your illustrations of the Bible. I enjoy your broadcasts so much. It has been a great source of enlightenment to me. Trusting you will continue the good work, I am respectfully, M. W.—Mo."

"Dear Frank and Ernest: The Lord has been sending me through you the *Dawn Magazine*. I have read many books and magazines on all religious subjects, but believe me, when I tell you that *THE DAWN* is the most enlightening of all of them. . . . My days are now devoted fully to studying the Scriptures which for fifty-two years I never cared to study. We are indeed living in a glorious time and must thank the Father daily for the privilege. . . . I try to become as a little child in order to understand the Scriptures which up to now, to my worldly knowledge, has been a sealed book. Yours in the Lord, M. E.—N. Y."

"Dear Frank and Ernest: I received the first issue of *The Dawn Magazine* and I enjoy reading it very much. We also received the booklet. I think your Sunday morning broadcasts are enlightening. Please send me one of those circulars on how to study the Scriptures the *Divine Plan* way. Hoping for you continued success, I remain, J. R. T.—Tenn."

THE COLPORTEUR SERVICE

During the time the *Studies in the Scriptures* were in the course of being printed a number of brethren in various parts of the country indicated their desire to use them in the colporteur service. Now that the Volumes are ready we will be glad to hear from any of the friends who may wish to undertake a service of this kind. Where the radio programs have been heard over a period of several months, the brethren will doubtless find that the way has been somewhat prepared for colporteur work.

HOLIDAY GREETING CARDS

We have succeeded in obtaining a very beautiful selection of Scripture Text greeting cards for the holiday season. An assortment of one dozen is packed in a box, together with envelopes for mailing, and are priced at 60 cents a box. In view of the increased cost of everything made from paper, this is considered a low price for twelve such beautiful cards; and the Scripture text feature makes them specially appropriate for the friends. We suggest that those wishing one or more boxes of these cards order early.

CROSS AND CROWN PIN ASSORTMENT

A choice of style and price is now available in Cross and Crown pins. We are still able to furnish the \$1 pins, both for ladies and gentlemen. These are of plate gold, about one-half inch in diameter—with red enamel cross—a very nice pin for the money.

For those wishing to spend more for a Cross and Crown pin, we can furnish a gold-filled one, with raised, red enamel cross. These pins are smaller, about three-eighths inch in diameter, and are priced at \$2.00 each. We can also furnish the same size and style pin in pure gold at \$2.50 each. These come in either white, yellow, or green gold. In ordering state which you prefer.

The Dawn 136 Fulton Street Brooklyn, N. Y.

OUR BRETHREN ACROSS THE SEAS

FROM time to time the questions are asked by friends here in America, How are the brethren in Great Britain and other war-torn countries getting along? Are they able to hold meetings? Can they continue on with the witness work? etc. It is natural that the Lord's people should be interested in the welfare of their brethren in other parts of the world, for are we not all "one in Christ Jesus"? In answer to these inquiries we wish to say that we are in fairly constant touch with the brethren in Great Britain, and also in Australia, but very seldom hear anything from friends in Continental Europe.

The war has not actually reached Australia in the sense that the people of that island continent are being subjected to air raids and other destructive hostilities. In Great Britain it is different, as all who keep in touch with the news know. There, practically all of the larger cities have been heavily bombed. Thousands of the civilian populations of these cities have moved into the country or to smaller cities. This means that many of the friends are living "away from home," and consequently that regular meetings have been somewhat disrupted.

On the other hand, in some instances, brethren who formerly were somewhat isolated in their home districts, have found others of like precious faith in the district to which they have moved. The disruption of meetings has been incurred only as a result of inconveniences caused by the war, such as the moving of populations, nightly blackouts, etc. We mean by this, that so far as we know there is no legal restriction, either against holding meetings or the circulation of the Kingdom message. A considerable witness work is still being done. There is genuine freedom of speech and assembly in Great Britain, for which we are sure the British friends are truly thankful. This is not so on the continent of Europe.

We have learned that some of the friends in Great Britain have had their homes destroyed, and there has been some loss of life. However, letters received from the brethren indicate that their trust in the Lord remains firm, and that they are rejoicing in the increasing evidences of the presence of our King, and the near manifestation of His Kingdom. It is not so hard to trust the Lord when everything goes along smoothly, but when living under constant strain, not knowing when bombs may be falling all around; and besides, possibly away from home and dear ones, then one's faith and trust are truly put to the test. Our brethren in Great Britain are meeting that test, and meeting it heroically, in the spirit of true Christian fortitude.

It is with confidence that we are expressing the sentiments of all the consecrated in America, when we assure our brethren across the seas, in Great Britain and Australia, of our love and interest, and that we are continuing to remember them in our prayers. In this connection we wish to say to our brethren abroad that at all the conventions being held in America, and most times in the smaller meetings of the friends, they are remembered in prayer. The expression, "Richly bless and comfort our brethren in war-torn lands," has become one of the prayer habits of the American brethren. We know also, that the dear ones in foreign lands are similarly thinking of us, and praying for us, and in this we rejoice. This genuine interest and love among the brethren is well expressed in the following poem by our dear Brother Barton. May the lovely sentiments of these beautiful lines be a true reflection of all our hearts:

Across our native land, and beyond the distant sea,
An humble, longing people, lift up their hearts to Thee.
Oh, Father, how we're scattered, how our tents are pitched apart!
And we long to be together with the loved ones of our hearts.

But, Father, in our scattered state, we thank Thee for the chain
Which binds our hearts in unison, while we on earth remain.
The bond which makes it possible, though scattered far and wide,
To live so close and love so dear, each member of that bride.

We're glad, e'en though the flesh is bound unto a certain place,
The spirit's free in thought to be with every child of Grace.
We're with each brother in his work, no matter where he be;
In prayer, in love, in daily thought, to wish him victory.

And even where a saint may be whom we have never met;
Some isolated gem, perchance, no brother's seen as yet;
Sweet waves of love go from that heart to each devoted soul,
Unintroduced by earthly form they've reached communion's goal.

To loved ones, while we miss your face, we know your heart is here.
We've felt the power of your prayers, effectual, sincere.
The many miles that intervene may keep the flesh apart,
But with it there's a closeness that earth could not impart.

Speakers for Class Meetings

(For Convention Speakers See Convention Announcements)

BROTHER H. E. ANDERSON
Reading, Pa. Nov. 2

BROTHER T. E. BARKER
Lynn, Mass. Nov. 2
New Bedford, Mass. 8, 9
Worcester, Mass. 23

BROTHER FRED BRIGHT
Norristown, Pa. 3 P. M. Nov. 16
Philadelphia, Pa. Fletcher Street, 8 P. M. 16
Ithaca, N. Y. 414 E. Tompkins Street 23

BROTHER W. A. BUHL
Paterson, N. J. Y. M. C. A., 3 P. M. Nov. 16

BROTHER N. T. CONSTANT
Philadelphia, Pa. 18th and Arch Nov. 9

BROTHER DAVID DINWOODIE
Philadelphia, Pa. 18th and Arch Nov. 23

BROTHER A. C. FREY
Paterson, N. J. Y. M. C. A. Nov. 30

BROTHER PETER KOLLIMAN
Lebanon, Pa. Nov. 9

BROTHER E. R. MAC JILTON
Duquesne, Pa. Nov. 2

BROTHER M. C. MITCHELL
Wilmington, Del. Nov. 16
Baltimore, Md. Nov. 23

BROTHER R. E. MITCHELL
Baltimore, Md. Nov. 9

BROTHER EDWIN PROCTER
Albany, N. Y. Nov. 2
North Brookfield, Mass. 3

BROTHER J. Y. MAC AULAY

Richmond, Ind. Nov. 1
Muncie, Ind. 2, 3
Indianapolis, Ind. 4, 5
Lebanon, Ind. 6
New Albany, Ind. 7
Louisville, Ky. 8
Evansville, Ind. 9
Madisonville, Ky. 10
Memphis, Tenn. 11, 12
Dallas, Texas 13, 14
Houston, Texas 15
Galveston, Texas 16, 17
San Antonio, Texas 18
Phoenix, Ariz. 20, 21
Yuma, Ariz. 22
San Diego, Calif. 23
Fallbrook, Calif. 24
Santa Ana, Calif. 25
Riverside, Calif. 26
Mentone, Calif. Afternoon 27
San Bernardino, Calif. Evening 27
Pomona, Calif. 28
Lamanda, Calif. 29
Los Angeles, Calif. Afternoon and evening 30

BROTHER M. A. STAMULAS
Paterson, N. J. Y. M. C. A. Nov. 9

BROTHER G. M. WILSON
East Liverpool, Ohio Nov. 9

BROTHER W. N. WOODWORTH
New London, Conn. Nov. 16
New Haven, Conn. Evening 16

BROTHER H. L. YOUNG
Shamokin, Pa. Nov. 9

C. W. ZAHNOW
Clinton, Iowa, territory Nov. 2
Albany and Moline, Ill., territory 9
Dixon, Ill. 12
St. Louis, Mo. 16
Kansas City, Mo. 23
Topeka, Kans. 30

**ALL HUMAN PLANS
ARE FAILING
BUT**

GOD HAS A PLAN

THE DIVINE PLAN OF THE AGES is a 354-page book, bound in blue cloth, and will be sent to any address for 40 cents, postpaid.

This book has been truly called a "Key to the Bible." Send for a copy and let it help to brighten the dark hours of today with its inspiring portrait of God's world of tomorrow.

The Dawn 136 Fulton Street Brooklyn, N. Y.

CHRIST HAS RETURNED

This booklet presents an interesting and convincing summary of the wonderful ways in which the prophecies pertaining to Christ's thief-like return are now being fulfilled. Its Scriptural analysis of the manner of the second advent is revealing and reasonable. First copy free, additional copies five cents

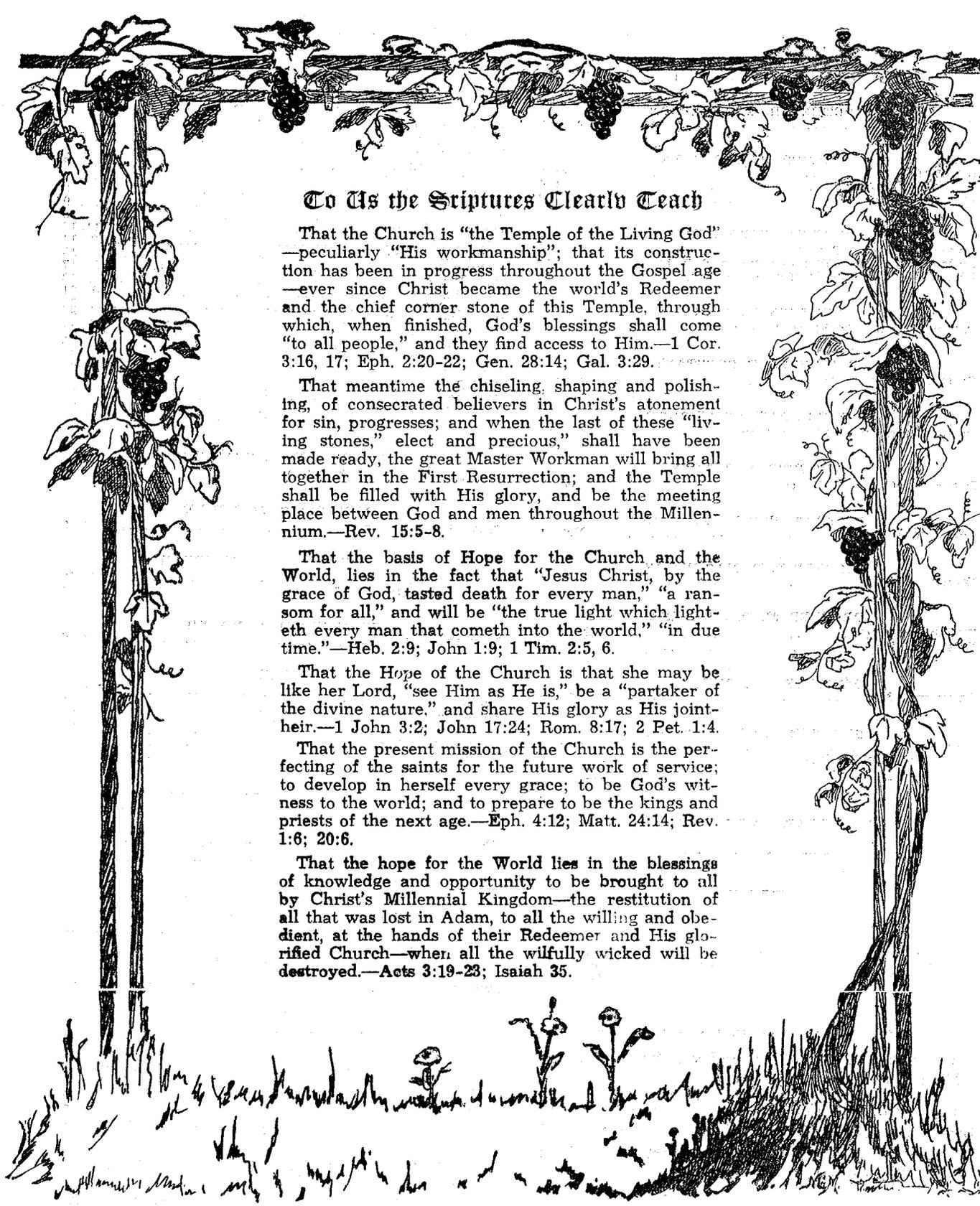
THE DAWN

136 Fulton Street, Brooklyn, N. Y.

THE DAWN IN LITHUANIAN

We are pleased to inform the readers of the Dawn, that it is now published also in Lithuanian, monthly, 16 pages, subscription price \$1.50 a year. This notice is given in order that the English speaking brethren may have an opportunity to co-operate in supplying the truth to those who wish to hear it in their own native tongue.

Anyone desiring a sample copy may write to: Ausra, 6429 So. Damen Ave., Chicago, Ill.



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.