



WATCHMAN, WHAT OF THE NIGHT?

WALKING IN THE TRUTH

CHRISTIAN LIBERTY

The DAWN

A Herald of Christ's Presence

Vol. 8, No. 2

NOVEMBER 1939

One Dollar a Year

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For one to have a "full assurance of faith" it is necessary to be convinced that he has heard the voice of God speaking to him, and that he is being guided by that voice. Amidst all the conflicting "voices" being heard in the world today, is it possible for the Christian to know that he hears the one and only true voice—the voice of God? It should be, and this article shows that it is.

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SCRIPTURAL RESTRAINTS OF LIBERTY

This article will be a continuation of the one appearing in this issue entitled, "Christian Liberty." It will examine the principle underlying the manner in which Jesus and the apostles dealt with problems confronting the Lord's people in their day, with the view of learning how these principles should serve as a guide to the brethren today in their handling of similar problems which now confront the church.

* * *

A SAVIOR BORN

Soon millions will again be celebrating the birth of Jesus, the Prince of Peace, but in many places the celebration will be amidst the roar of cannon and bursting shells. The angel's message "Fear not," today falls upon the ears of a world that is filled with fear; yet, because Jesus was born, everlasting peace and everlasting life and happiness will yet be a reality, as this article will show.

NEWS and VIEWS

"THE WORK OF RIGHTEOUSNESS SHALL BE PEACE"

God's prophet gives us the only sure formula for lasting peace, saying, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." (Isa. 32:17.) True righteousness, which means the practice of justice and right, never fails to promote peace and happiness. It may not, in fact, in this world of unrighteousness, it seldom does, succeed in establishing peace; but its influence, nevertheless is always in the direction of peace. It is because the forces of unrighteousness are still predominant in the world that "wars and rumours" of wars continue. It is for this reason that while the world has seldom heard so much talk of peace as during the last quarter of a century, yet war, and more war, seems to be the order of the day.

In Jeremiah 6:14 the prophet tells of a time when there would be a cry of "Peace, peace," yet, that there would be no peace. That this paradoxical condition exists in the world today, and has existed for some time past, is becoming more and more apparent; so apparent, in fact, that it is being brought to the attention of the people through regular channels as a possible fulfilment of prophecy. On the opposite page we present a facsimile of the top half of a page which recently appeared in the *New York Journal-American*, which reveals what many are thinking about these days.

In the illustration we note that even the Pope is calling attention to the fulfilment of prophecy. The context of the text cited by the Pope is illuminating in that it reveals the trouble as coming upon the professed people of God; and while attempts are made to heal the wounds which have been made, yet these efforts fail and the cry of "Peace, peace is futile as a deterrent against the destructive trouble which must come as a judgment of the Lord upon the selfishness and unrighteousness of this "present evil world," and upon the church systems which are so closely allied with the world.

In the shifting scenes of present national and international diplomacy it is not possible to determine the exact pattern that is taking shape; and, to the Bible Student, it is not important to know. However, "slowly but surely," says the British news magazine *Cavalcade*, "the line-up of world forces is taking shape. As if guided by some inexorable

destiny, the powers of peace, and those of despotism are gravitating towards their respective orbits. Not Europe but civilization stands at the crossroads today."

But while we can't see nor understand all the details of what is happening, yet certain fulfilments of prophecy become more and more apparent; and not the least of these is that, according to the Bible, the great "time of trouble" with which the age would end, was to be accompanied by cries for peace and efforts to establish peace. The Pope made a timely identification of this fact when, in his message last Easter, given at the time when the Italian armies were aggressively taking possession of Albania, he quoted the words of the prophet which declare that there would be a cry of "Peace, peace, when there is no peace."

Isaiah 6:14; 8:11 and Ezekiel 7:25; 13:10, also call attention to this cry of "Peace, peace, when there is no peace." Isaiah 33:7 declares, "Behold their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." Ezekiel 7:24-26, reads, "Wherefore, I will bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients."

The Apostle Paul caught the significance of these various prophecies, and, applying them to events associated with the "day of the Lord," says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thes. 5:3.) The Greek word translated "sudden" in this prophecy literally means "unawares," or "unexpected." The lesson is clear, indicating that the world would be wholly unaware of the impending destruction of their institutions, hence would be taking part in proclamations of peace and assuring themselves of the safety of their position just before the destructive trouble would begin to strike.

The facts of history bear out that this is exactly what happened. The transition period of destructive trouble by which the people are prepared for Messiah's Kingdom, was due to begin in the year

1914; as this date marked the end of "Gentile Times." Throughout much of the year 1913, and up until the actual outbreak of the war in 1914, there was much ado about peace the world over. Nearly all the nations, in one way or another, were then assuring themselves and each other, that war was a thing of the past. The popular idea was that through the advancement of education and science the world had been elevated to so high a plane of civilization that war was out of the question.

seizure, lasting until the child is born. The destructive trouble that began in 1914 has followed this general pattern, until now there is hardly a let-up apparent as "this present evil world" shudders under one convulsion after another. For example, one of the "spasms" was undoubtedly the world-wide depression which gripped society in the year 1929. The world has never really come out of that depression; yet now it is measurably overlooked under the pressure of still greater



A review of world events of 1913, and early months of 1914, is all that is needed to establish this point. It was in 1913 that Carnegie's Peace Palace at the Hague was dedicated amidst great pomp and ceremony. This palace was dedicated for use as an international meeting place for the world's ambassadors of peace." All the great powers of earth evinced their interest in the palace of peace by donating its trimmings and furnishings. In many other ways also, 1913 witnessed a rising tide of what appeared to be international good will; and the cry of "Peace and safety" was the order of the day.

trouble which we call another war. Many economists are hoping that "war prosperity" will help to overcome some of the evils of the depression; but all clear thinkers know that such a hope but further reveals the weakness of the world's position.

How "unawares," therefore, did the World War break upon the nations, and they have never recovered from the shock. It didn't wholly destroy the nations, although it revolutionized most of them. The destruction was to come as "travail upon a woman with child." Any mother knows that travail comes in spasms, with periods of easement in between. Also, that as birth nears, the periods of easement become shorter so that the birth pangs almost seem to merge into one continuous,

Now, just as this period of destructive trouble which marked the end of the old world, was pre-saged by months of peace festivities and proclamations, so the cry of "Peace, peace" has continued. No other twenty-five years of the world's history has witnessed so many efforts for peace as have been put forth since 1914. On November 11, 1918 the people of all nations went wild with joy over the thought that the war had been ended, and that peace had come. Then, there came into being the League of Nations to keep the peace. The World Court also was designed to assure peace. Hundreds of Peace Societies were formed throughout the world; the larger proportion of them in America. Clergymen who promoted the war from 1914 to 1918 became Pacifists, declaring that never again would they preach the boys into the trenches.

But all the while the seeds of war were developing. Indeed, minor wars continued in one place or another almost continuously. China, Ethiopia, and Spain became shambles. But the cry of Peace, peace continued. Major crises developed, one of the outstanding of which was in September, 1938. A "peaceful" solution was found at Munich, and it was called the "Four-Power Pact." Jubilantly it was announced throughout Europe and the world that "Peace has been saved." In Great Britain "peace for our time" was said to be assured. The German Government didn't seem to be sure about it, promising only at the time that there would be peace in the Reich for Christmas.

When it became plain that the Munich peace pact was not destined to keep the peace for any great length of time, additional alliances of the nations began to take shape. Herr Hitler charged Great Britain with an attempt to "encircle" Germany for the purpose of preventing economic expansion; but Great Britain called the alliances being formed a "Peace Front." The aggressive and war-like moves of the totalitarian states were all said to be in the interest of peace. Yes, in twenty-five of the most hectic, war-weary years the earth has ever witnessed, the word peace has continuously been in the news.

Peace has been the excuse for disarmament conferences that have failed. Peace was the excuse for the Nazi-Communist pact that virtually destroyed the "peace front" of the Allies. The Russian armies marched into a slaughtered Poland, to keep the peace. Peace, it's the magic word of the times that is being used as a camouflage for hatred and aggression on the part of the aggressors, and weaved into the propaganda of those who would keep the peace if they could, in a labored effort to help divert the minds of the people from the grim facts of war.

It is true, obviously, that no prophecy of Holy Writ has ever had a truer fulfilment than those which describe this dizzy clamor for peace and safety when no peace and safety can be found. And we use that word "dizzy" advisedly. In Isaiah 24:20, Society is symbolized as the "earth," and the text declares that it shall "reel to and fro like a drunkard." Is not this what we see going on everywhere today? Each nation seems "staggered" by the plans made by the others; and sometimes they are honest enough to admit it.

Meanwhile they continue to form their alliances of "peace." But no peace will result from these alliances, for the Lord has said, "Associate yourselves O ye people, and ye shall be broken to pieces; and give ear ye of far countries [Japan, possibly]; gird yourselves and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together and it shall come to nought;

speak the word, and it shall not stand."—Isa. 8:9, 10.

But, is there no hope for real peace? Ah yes, thank God, there is! We have not called attention to the futile effort for peace on the part of man because we are pessimists. No, we do this merely in order to establish the fact that the fulfilment of prophecy along this line means that real and lasting peace is soon to come—not because the nations are successful in their efforts to establish it, but because the Lord is soon to order it. With the destruction of war, and war-like governments, the Lord is but clearing the way for the establishment of His Kingdom in the hands of the "Prince of Peace."

This glorious Prince of Peace is soon to "Speak peace to the nations"—to all the nations—and His Kingdom will have the entire earth as its "sphere of influence," for He "shall reign from sea to sea and from the rivers unto the ends of the earth." His peace will be lasting because it will be based upon righteousness. It will not be established at the expense of one nation for the benefit of others. There will then be "living room" for all, because the whole earth will be made to blossom as the rose. It will be a peace that will not be dependent upon the thickness of armor plate nor the efficiency of bombing planes. Yes, it will be a genuine peace, so genuine that never again shall the "nations lift up sword against nations, neither shall they learn war any more."—Micah 4:1-4.

■ **yes---**

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The Dawn 136 Fulton Street Brooklyn, N. Y.

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal. 3:8

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Lu. 2:10

20 And he shall send Jesus Christ, which before was preached unto you.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

30 For ye are all the children of God by faith in Christ Jesus.

31 And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went.

9 And "all flesh shall see the salvation of God."

Lu. 3: 6.

10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb. 11: 8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21: 2-5.

WATCHMAN, WHAT OF THE NIGHT?

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night."
—Isaiah 21:11, 12.

TRAVELLERS who have visited the territory identified in our text as "Seir," tell us that in this district, with the rising of the sun, there sometimes occurs a very peculiar phenomenon, in that the rapid evaporation of the dew caused by the sudden appearance of the sun over the mountains, produces a thick fog, or mist, which temporarily hides the sun; and that hence, even though the morning has come, there is brought about a short period of dense darkness.

The long years of the reign of sin and death in the earth, beginning with the fall and condemnation of our first parents in Eden, is characterized in the Scriptures as a night time, to be followed by a morning of joy. We read, for example, that "weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5.) The Scriptures also declare that during this period, "Darkness shall cover the earth, and gross darkness the people."—Isa. 60:2.

The dispelling of this darkness of night is foretold in the Scriptures as being brought about by virtue of the fact the Lord intervenes in earth's affairs, and, as the great life-giver and light-giver, dispels ignorance, superstition, disease, suffering and death; this being done during a thousand-year period in which He reigns as the "Sun of righteousness, . . . with healing in His wings." (Mal. 4:2.) Appropriately enough,

the period during which Christ, as earth's King and Blessor dispenses His life-giving blessings, is Scripturally styled the "day of the Lord," in contrast to the preceding night time during which Satan has been the ruling "prince."

The Light of the World

Meanwhile, the Lord has not left the world entirely without "light," for in every age He has had His witnesses, who, as they have endeavored to represent Him, have radiated a certain amount of light which has blessed their fellow men to the extent that it has been seen and appreciated. Jesus said that He is the "light of the world," and St. John says that He "lighteth every man that cometh into the world," but as yet the light has reached but a comparatively few of earth's millions.—John 8:12; 9:5; 1:9.

Jesus likewise declared that His followers, the church of this Gospel age, are also "the light of the world," and He admonishes them to "let your light so shine," so that they might be as a "city that is set on an hill," sure to be seen. (Matt. 5:14, 16.) But at best, up until the end of the age, the light that emanated from both Christ and His church, appeared to be but a faint glimmer, having had practically no effect on the great masses of mankind. Nevertheless, it has accomplished the divine purpose for this Age, in that those who are to reign with Christ in the new age, have been reached and prepared for their future work.

The parable of the Wheat and Tares indicates that at the very end of the age, when the Wheat class—that is, the truly faithful followers of the Master—are all gathered into

the heavenly garner, they will then "shine forth as the sun in the Kingdom of their Father." (Matt. 13:43.) This indicates that when the full shining forth of the "Sun of righteousness" takes place, the followers of Jesus will constitute a part of that new light-giving medium by which the darkness of the night is to be dispelled, and the people blessed.

While the darkness of the night continues, the Lord's people are admonished by the Scriptures to be like "watchmen," carefully scrutinizing the horizon, as it were, to note the appearance of signs which may betoken the coming of day. Concerning these "brethren" St. Paul declares that, "We are not of the night, nor of darkness; therefore let us not sleep, as do others, but let us watch and be sober." (1 Thes. 5:5, 6.) Because these brethren of the Lord are faithful in their watching they become aware of the dawning of the day of the Lord before mankind in general, and while the latter are still "asleep."—1 Thes. 5:1-3, 6, 7.

As the Bright Shining

In the prophecies, the dawning of the new day is associated with the second coming of Christ, and, from various standpoints, these prophecies describe the effect of the light that is shown to emanate from Christ during the period of His second presence. In reply to questions relative to His second presence, and the end of the age, Jesus explained that the manner of His presence would be like that "bright shining" that "cometh out of the east and shineth even unto the west." The Greek word here translated "lightning," in the Common Version, is **astrape**, which, in the Scriptures, is

sometimes used to describe the illumination of lightning, sometimes the light of a candle, and in one instance, the beaming countenance of an angel. In the text just quoted, Jesus uses it to describe the bright shining, or illuminating effect of His second presence, which, as He indicates, will be world-wide—from the “east . . . even unto the west.”—Matt. 24:27; Luke 17:24.

Thus, we have the general picture of the dark night of sin and death, to be followed by the glorious new “day of the Lord;” this new day being ushered in by the coming and presence of Christ. Chronologically, we believe that this new day began more than a half century ago. Thousands have believed this; that is, that six thousand years from Adam ended in 1874, and that, in a general way, the seventh millennium of man’s history would constitute the thousand-year period of divine blessing, during which that which was lost by sin—namely, life and a perfect home upon the earth—will be restored.

Because of the continued and increasing troubles of the world since that time, the question might logically be asked as to whether there is any good reason for believing that during this time the Lord has done anything toward the bringing in of the new day. A natural question would be, If we are in the early dawning of the new day, should not evil of all kind be on the decline?

The Night Also

It is at this juncture that the vital lesson of our text should be considered; namely, that even though the “morning cometh,” it is followed by “also the night.” This is a prophetic truth that is reiterated in the Scriptures many times, and in various ways. The natural setting of the prophecy of our text gives us the clue as to why this is so. Just as the heat and light of the rising sun in the mountain of Seir caused the rising of a thick, dense cloud of mist which temporarily obscured the light of the new day, so the great effulgence of light accompanying the dawning of the Earth’s new day, piercing the veil of superstition and ignorance that has so long held the world in its grip, causes a sudden inflaming of enlightened passion which

temporarily results in a short dark night of increased trouble.

This is the thought revealed in the prophecy of Joel 2:1, 2. Jesus quoted from Joel’s prophecy when discussing the events associated with His second presence. We quote: “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains [of Seir]: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.”

Here, as in our text, we have a description of the new day dawning; but, to begin with, it is like the “morning spread upon the mountains”—that is, dark, misty, and foreboding. And this darkness of the morning is said to be on account of a “great people and a strong,” which indicates clearly an uprising of impassioned multitudes, bent on destruction and devastation. The encouraging note in this prophecy of conditions that would obtain in the morning of the “day of the Lord” is Jesus’ promise that the trouble will never be repeated.—Matt. 24:21.

And this reminds us of the prophecy of Daniel 12:1, in which we are told that as a result of “Michael”—one of the Scriptural titles of Christ—standing up, there is shown to be a “time of trouble, such as never was since there was a nation.” Jesus applied this prophecy to the time of His second presence, and added that there would never again be a time of trouble like it. (Matt. 24:21.) Evidently the Master was well acquainted with what the Prophet Joel had said on the subject.

In this connection, it also should be noted that the time of trouble depicted in the 12th chapter of Daniel is clearly one of the events of the “time of the end,” and the prophet indicates that the time of the end can be identified because of the fact that it would be accompanied with a great “increase of knowledge,” and that people would then “run to and fro.” Light is a symbol of knowledge, and this is evidently just another way of reminding us of the “bright shining” of the Master’s second presence; and

the fact that one of the first results of it would be a period of intense darkness, a “time of trouble.”

“In the Which”

The Apostle Peter, in the third chapter of his second epistle, discusses the “day of the Lord,” and indicates that some would have difficulty in believing that it had already dawned, because of the continued trouble. In this lesson, Peter follows very closely the outline given by Jesus. Jesus explains that, “as it was in the days of Noe, so shall it be also in the days of the Son of man.” (Luke 17:26.) In Noah’s day the people in general—except Noah and his family—were not aware of the impending flood; so, in the day of Christ, they would not be aware of the impending time of trouble, but would suppose that conditions would continue on indefinitely.

Peter reminds us also, of what happened at the time of the flood, and that the “day of the Lord also would be upon the world as a “thief in the night”—that is, unknown except to those alert and watching. We quote: “But the day of the Lord will come as a thief in the night; in the which [not before] the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”—Verse 10.

The special point to be noted here is, that **after** the day of the Lord comes—when it is here as a thief in the night—that the old world order, symbolized by the heavens and the earth, are destroyed. This, then, is further confirmatory evidence of the “night also” that follows the early dawning of the day. Peter reminds us that in setting forth this thought he has not forgotten that the ultimate object of the day of the Lord is to establish a **new world order**. He says, “Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness”—but first, the old world must be destroyed, and in its destruction there is brought about the “night also,” the “time of trouble such as never was since there was a nation.”

Brightness of His Presence

In 2 Thessalonians 2:8, St. Paul gives us another interesting sidelight on what is to be accomplished as a

result of the "brightness" of the Master's presence. In this chapter, he tells us of the great "falling away" that would follow the death of the apostles, and of the "man of sin" that was to develop. This "man of sin," or "antichrist," is identified by most students of prophecy as primarily being the great papal system of church and state, which, for hundreds of years ruled as a counterfeit kingdom of Christ. Paul declares that this system would be destroyed by "the brightness of His presence."

In the Common Version, the Greek word *parousia*, here used by the apostle, is incorrectly translated "coming," hence the real significance of the prophecy has been largely lost sight of. "Presence" is the proper translation of the Greek word *parousia*, hence, what the apostle is telling us is, that as a result of the general increase of light, or knowledge, accompanying the period of His second presence, the powerful papal system would be destroyed. The fact that we now see this system being destroyed, and during a time of great stress and trouble which threatens the destruction of the whole civilized world, seems clearly to indicate that the "night also" is already upon us.

In Revelation 17 is described the particular agency principally used by God for the destruction of this antichrist system—in this prophecy characterized as a harlot woman, and named Babylon. Of the ten-horn powers there mentioned, the statement is made, that God puts it into their hearts to destroy this woman. How does God do this? We could hardly suppose that the Lord would enter into an agreement with these wicked powers. Evidently it is done through the great increase of knowledge accompanying the Master's presence.

This increased knowledge of the last days has unmasked the corrupt practices of this unholy system. It has revealed the sham and hypocrisy of its claims of divine authority and power. This knowledge—a part of the general increase of light which is dispelling the power of superstition along all lines—in the minds and hearts of powerful and arrogant groups backed by implements of war, inspires them, "in the interests of humanity," to ruthlessly destroy a system that has for so long held the

peoples of Europe and elsewhere in its unholy grip.

While the Lord thus identifies the particular agencies by which the papal system is to be destroyed, the bright shining of His presence prepares the way for the destruction, in that the people generally, as they become educated to the facts, are prepared to see it go, hence do not offer the resistance to its going that they would have offered a century or so ago. In the past they kept papacy alive, even though strong forces were temporarily arrayed against her.

The "increase of knowledge" not alone brings about the destruction of papacy, but it is one of the principal factors in precipitating the destructive trouble which is destined to bring to an end the whole world order as at present constituted. But all of this is but the first effect of the light of the new day. The "night also" having been experienced, then will come the full rising of the "Sun of righteousness . . . with healing in His wings." That will mean not only a diffusion of knowledge as it pertains to the rights of man as king of earth, but it will include a full revelation of the divine will, and the means by which all may come into harmony therewith and receive the life-giving benefits of that new Kingdom day.

Does Jesus Cause Trouble?

When Jesus was here at His first advent He was very kind and gentle and loving; and it might logically be asked if it is reasonable to expect that upon His return at His second advent He would be responsible for a "time of trouble such as never was since there was a nation." Some have suggested, in fact, that it is Jehovah, not Jesus, who destroys the old world, and that Jesus does not enter into the picture until the time for the dispensing of blessings.

Actually, there is little weight to this argument. In the first place, it is inconceivable to suppose that Jesus, who is the "express image of the Father's person," is more loving than our loving Heavenly Father, who so loved the world as to send His Son to be the Redeemer. And even at His first advent, Jesus was not always gentle. He drove the money-changers out of the temple with a scourge of cords, etc. The Scrip-

tural thought is that since the resurrection of Jesus, "all things are of the Father, and by, or through, the Son."—1 Cor. 8:6.

In many of the Old Testament prophecies Jehovah is shown bringing about the destruction of "this present evil world," but in the New Testament these prophecies are shown to be fulfilled by Jesus, who is the active agent of Jehovah for the accomplishment of this work. He is pictured, for instance, as "coming in the clouds of heaven." This shows that storm clouds of trouble are associated with His presence; and the Revelator adds, that "all kindreds of the earth shall wail because of Him."—Rev. 1:7.

This "wailing" is undoubtedly now going on; but we can rejoice that soon the dark clouds will be dispelled by the still brighter shining of His presence, and that then the knowledge of the glory of God will fill the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14.) This full result of His bright shining, however, will not be realized until the very close of the new day; as it will require a thousand years to scatter all the mists of darkness.

It is this gradual scattering of all the darkness that is evidently referred to by the prophet when he explains that this day of the Lord will be unlike any other day yet known, in that from the morning even until the evening it will be "partly dark and partly light." The ordinary day, as we know, becomes fully light soon after the sun has fully risen. But not so in the Millennial day of Christ's Kingdom. This day will continue to be partly dark until the evening; and then, at the time when other days fade out into darkness, this "day of the Lord" becomes fully light.—Zech. 14:6, 7.

And so the watchmen of the Lord today can rejoice that the "morning cometh," that there are many unmistakable signs that the new day is here. The "night also" of Isaiah's vision is, likewise, discernible to them; and, as the darkness of that short night time of trouble settles down upon a distressed world, they can blow the trumpet in Zion, and elsewhere, as they have opportunity, announcing that the "day of the Lord is at hand," hence that the deliverance of both the church and the world draweth near.

The Christian Life

Christian Liberty

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galatians 5:1.



LIBERTY is a priceless heritage, to enjoy and protect which, millions have given their lives. In the church as well as in the world, the restraint of liberty in unwarranted ways tends to stifle individual initiative and to hinder wholesome progress. For the Christian, liberty means freedom to pursue a course of life which he believes to be the divine will for him; this freedom being restrained only by the express commands of God recorded in the holy Scriptures. For a Christian to attempt the exercise of liberty beyond the circumscribed limits of the divine will is certain to result detrimentally to his own spiritual growth and impose trials upon those with whom he is associated.

Approached from another angle, we might say that liberty means freedom to do what one wishes to do; hence, because the Christian is interested only in doing the divine will, he finds himself restrained only by the limitations God's commands place upon him. "I delight to do Thy will, O my God," is the heart desire of every truly consecrated Christian; and as he pursues the business of doing that will he is not conscious of being in bondage—although, actually, he is a "bond-slave of Christ."—Psa. 40:8; 1 Cor. 7:22, *Diaglott*.

Liberty, in its application to both human and Christian endeavor and association, must of necessity be only relative. For to override all restraint would result in his being an outcast from society, and fit only to be incarcerated in an institution where all liberty is denied. But only a renegade would wish to practice such a liberal application of liberty as this. The majority of men and women, we are sure, feel themselves quite free when they acknowledge the proper restraints of convention and constituted laws. They *willingly* choose to acquiesce in the restraints society imposes upon them, hence are free men and women, even though subject to certain laws and restraints.

MAN A FREE MORAL AGENT

There is not so very much said in the Scriptures bearing directly on the subject of liberty. That

which is said, when properly analyzed, is found not to give the impression that a Christian is privileged to take the viewpoint that he has the liberty to do almost anything he wants to do, within the dictates of his conscience, and expect at the same time to maintain the divine favor. A text often quoted on the subject of Christian liberty is that of John 8:36, which reads, "If the Son therefore shall make you free, ye shall be free indeed." What freedom is here implied? The Jews had just told Jesus that they were Abraham's seed, and "were never in bondage to any man." Then they asked Jesus what He meant by saying that through Him they could be made free.—John 8:33.

Replying to this the Master said, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever." (John 8:34, 35.) Then follows the statement that the Son would make them free. The freedom here mentioned then, is freedom from the effects of serving sin—which, in reality, is freedom from Adamic death. As Jesus was here addressing Jews, it would be proper, also, to understand Him as meaning that through the Son, they could obtain freedom from the curse of the law. To use this text, therefore, in an attempt to establish a private interpretation of what constitutes liberty among the people of God, is quite unjustifiable. Let us guard against the misuse of Scriptures, even though it be done in what we might suppose to be an excellent cause.

The text appearing at the head of this article, while it admonishes that we make every effort to safeguard our liberty in Christ, likewise is limited in application to liberty from the yoke of the Law—a liberty that was brought about through Christ by virtue of the fact that He redeemed those who were under the yoke of the Law. This same liberty is spoken of by Paul in Romans 8:21 as "the glorious liberty of the children of God." The Jews, under the Law, were merely servants. Servants, in those days, were actually slaves in many instances; hence were, indeed, in bondage. But

Christ, as Head over His house, deals with His co-workers as sons, and grants them the liberty of sons.

An examination of the use of the terms "free," "freedom," and "liberty," as those terms are used in the Bible in its discussion of the Christian's relationship to God, reveals that their application is to the fact that through Christ, we have been made free from sin and its results, death. There is no use of these terms anywhere in the Bible that even remotely suggests that, in becoming a Christian, one enters into a relationship with God wherein he is privileged to do just about as he pleases. In fact, quite the contrary is true.

CHRIST LEARNED OBEDIENCE

Christian liberty, Scripturally speaking, is the "liberty of the Sons of God." But Jesus, the Head over this entire house of sons, "learned obedience by the things which He suffered." So it might be said of Jesus' followers that they have the liberty to obey the divine will. Peter says, "As free and not using your liberty as a cloke of maliciousness, but as the servants of God." (1 Pet. 2:16.) To enter into the liberty of Christ, then, is merely to transfer our servitude from the great taskmaster, sin, to Christ, by endeavoring to render full obedience to the divine will as it is expressed through Christ.

The lure of the flesh to exercise unrestrained liberty is a strong one. While the sinful desires of the flesh in their grosser forms are easily identified, and by divine grace can be successfully resisted, yet Satan often helps the human mind to reason itself into a position where it considers it right to demand absolute liberty, barring only the right to practice immorality and other gross sins. The human heart itself "is deceitful above all things, and desperately wicked;" and we need to be constantly on the watch lest, while supposedly exercising what we consider to be Christian liberty, we do not, in reality, become the slaves of our own weaknesses.—Jer. 17:9.

The final end of a course, which, to begin with, may be but a slight resentment against the restrictions of the divine Word, is described in 2 Peter 2:18-21. We quote: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them that live in error. While they promise them liberty, they themselves are the servants of corruption [hence in bondage]: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to

have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

The protection against the possibility of such a tragic slumping back into the ways of sin as here outlined by the apostle, is suggested by the prayer of David, when he said "Cleanse Thou me from secret faults, keep back Thy servant also from presumptuous sins; let them not have dominion over me." (Psa. 19:12, 13.) The whole course of the Christian is one of keeping the body under, hence the restraining of our personal liberties. Because the human heart is so deceitful, we will need to be on guard continually lest we reason ourselves into believing that we are standing for Christian liberty when, upon closer analysis, it might be discovered that we are rather catering to some one or another desire of the flesh.

SCRIPTURAL RESTRAINTS OF LIBERTY

The "bes" and the "be nots" of Holy Writ are many, and cover every conceivable phase of the individual Christian life, including our proper attitude toward the brethren in the church as well as our fellow-men and women in the world. These are calculated to be restraints upon the exercise of fleshly liberty. In the world, for example, ambition to take leading parts in the affairs of men is considered praiseworthy, but to the Christian, comes the admonition, "Be not many masters: [teachers]." (Jas. 3:1.) To balance this, we are also told that "If a man desire the office of a bishop, he desireth a good work." (1 Tim. 3:1.) Thus the sincerity of our full consecration is put to the test. If we wish to justify a selfishly ambitious course for ourselves in the church, we will over-emphasize the latter text. If we wish to shirk responsibility which the Lord indicates we should assume, we will justify ourselves by the use of the former text. If, on the other hand, we truly wish to know and do the Father's will, and consider carefully the admonitions contained in both passages, we will humbly perform the service which the Lord may give to us, being ever watchful that we are not tripped up by any of the snares of selfishness or pride.

It is not considered wrong in the world, when anyone is injured by another, to be resentful, and to seek ways and means of taking legal revenge upon him. But the Christian does not have the liberty of doing this. When he is reviled, he must not revile again. The Christian, under such circumstances, has liberty only to love, to be kind and patient; and to be ready to forgive. He has the privilege, also, of praying for his enemies, and of seeking ways and means of blessing them. Under no circumstances does he have the liberty of injuring them.

If someone has trespassed against us, and we feel that it shouldn't be ignored; there is only one way that we have the liberty of dealing with the matter; and then only with the thought in mind of helping a brother, and not to justify ourselves. That way is outlined in Matthew 18: 15-17. If the question in point is not considered to be of sufficient importance to be dealt with according to this arrangement, then it should be forgiven and dropped for we have no liberty to do otherwise.

If we are in doubt concerning any matter relative to a brother, and it is of sufficient importance to possibly bar our full fellowship with him; it is proper that we enquire of that brother—and of no one else—as to the point in question. Enquiring thus, we do not have the liberty to doubt the brother's word concerning his own profession of consecration to the Lord, and his endeavors to carry out that consecration; for we cannot read the heart of others; hence do not have the liberty to decide that just because we may not understand certain things they do, it is evidence that they are hypocrites.

LIBERTY IN THE CHURCH

Among the many other instructions of the Bible by which the Christian's liberty is restrained, are those which have to do with decorum in the church. This is neither the time nor the place to go into a lengthy review of what constitutes proper church organization. We believe that Bible Students for the most part are in agreement with the truth on this matter as set forth in volume six of Studies in the Scriptures. If we understand the Scriptures properly, no Christian who professes to be in harmony with these arrangements is free to be an individualist, if his individualism runs counter to the arrangements made by the church with which he is affiliated.

Inasmuch as the Scriptures make it so plain that the consecrated followers of the Master are expected to assemble for their mutual encouragement and upbuilding and that this is one of the arrangements of the Lord whereby He deals with them and works in them, then we do not have the liberty to assume that the Lord will continue to bless us if we refrain from meeting with the brethren. If our excuse for not assembling is that the brethren near enough to us are not doing things the way we would like to see them done, it might be well to search deeply our own hearts to see if we may not be insisting on having our own ways done in the church, instead of restraining our personal liberties in the common interest of all.

As already intimated, and as all experienced Christians know, the human heart is very deceitful, and if not watched will lead into wrong channels of reasoning. For example: It is a fact that

the great bulk of nominal Christians throughout the age have always constituted a large majority in the professed Christian churches. The Lord's true people have always been a decidedly small minority. Upon the basis of this fact it easy to reason that minorities are more likely to be right than majorities; hence, if we find ourselves upholding a course in the ecclesias that the majority do not sanction, it proves that we, being in the minority, must be right, and that those who see differently are persecuting us and endeavoring to restrain our Christian liberty.

We are writing, it is assumed, to brethren enlightened by Present Truth, and who are meeting in ecclesias Scripturally constituted by brethren free from the bondage and dictates of man-made rules. To be associated with such a company of consecrated people must of necessity bar out comparisons in our reasonings with the nominal Christian world and its affairs. In which case, we would deem it very unwise, without most careful and prayerful consideration, to decide that because a majority in a class do not agree with us it proves that they are wrong, simply because "majorities are usually wrong."

This sort of reasoning frequently leads to dire consequences. If followed to its logical conclusion it would mean, in the final analysis, that one would need to conclude that he alone is right. Indeed, there are known cases throughout the age where such a radical position has actually been taken. There are several small groups of brethren throughout the country today who cite the smallness of their number as one of the proofs that they are right. Might it not be well for these dear ones to re-examine their hearts and their opinions with the thought of learning whether or not it might be possible that their estrangement from the majority of their brethren is due largely to a desire to have their own way, rather than that they have progressed beyond their brethren, hence must stand measurably apart from them?

DIVISIONS IN THE CHURCH

Right along this line a grave responsibility rests upon all consecrated followers of the Master; because the express commands of God must be considered and acted upon. One of those commands expressly states: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16: 17.) As noted, this is a command of the Lord, and as such, cannot properly be ignored. The point is, just how, and under what circumstances does it apply? While it may be, and doubtless has been, unjustifiably used as an excuse to cast real brethren out of the church; yet the fact that it has been wrongly used, does not justify us in taking a

position that it is a command that we can ignore altogether, as though it were not in the Bible at all.

In the first place, what is a division in the church? This question, of course, applies to what the Scriptures indicate to be the church as it is recognized by God, which is the local ecclesia in each individual community. Babylon is called the church by the majority of religious people, but God's true people are invited to leave Babylon, and such a separation surely could not be considered a "division."

A local ecclesia should not be dominated in any manner by outside influences, such as the leadership of individuals, or of organizations. Where such domination exists, and can be positively demonstrated and proved, consecrated Christians are expected by divine command, to withdraw; because such domination would mean that, to a greater or less extent, such an ecclesia had partaken of the spirit of Babylon. That's why withdrawing from the "Society" today is not practicing division in the church. The origin of the symbolism of Babylon is found in the construction of the tower of Babel, which was an attempt to hold the people together in a centralized method of control. God thwarted this purpose, and confused the language of the people, so the term came to mean confusion. But the worst confusion of all in the church is the confusion of the worship of God with the worship of man, as it is represented in the "Channel" doctrine of centralized control.

But we should not use an excuse of this kind to separate ourselves from an ecclesia of the Lord's people that stands free from all centralized control.

In the command covering divisions, Paul says that they should not be made "contrary to the doctrine." From this we get the thought that anyone who circulates doctrines among us that are out of harmony with what we have proved to be the truth, and upon which our ecclesia is founded, and thereby causes some to leave the church, should be marked as one that it is proper to adjudge as causing divisions. To fail to "mark," or take note of such an one, with the view of properly curtailing his activities among us, would be failing to obey the expressed command of God.

But what does it mean to "mark" such, and to "avoid" them? Ah, here is a wonderful excuse for venting our animosity upon those who do not agree with us; that is, in the event that we harbor animosity against them. But this would be a most unchristian thing to do, one that we surely do not have the liberty of doing within the restraining influences of divine love. We are to love our enemies, and do good even to those who spitefully use us. Surely it could not be said that just because brethren do not agree with us, and feel that

they do not wish to associate with us, they are guilty of spitefully using us. As a matter of fact, unless they deny the efficacy of Christ's blood to cover their sins, and renounce their consecration to do the Lord's will, they are still our brethren.

Now in the case of our enemies, the only thing we have the liberty of doing is everything we can to help and bless them; and certainly no less would be true of our brethren, who, according to our best understanding of the divine will, may be walking disorderly. Christian liberty does not permit any other course than that of continued love and an earnest desire and effort—if circumstances permit—to help them, especially to see the error of their way.

How, then, are we to "mark" them, and "avoid" them? Simply, we believe by taking note of their wrong course, whether it be doctrinally or otherwise; and by avoiding using them as teachers in our ecclesias. We should never cease to be kind to them. We should never judge their heart condition, nor their standing in the Lord's sight. We certainly do not have the liberty to say that these are in the Great Company or in the Second Death class. That is for God to decide, not us.

"HOLY BRETHREN" BUT NOT "TEACHERS"

The Scriptures furnish us with an example of how this principle works out in dealing with our brethren. In his letter to the Hebrews the Apostle calls them "holy brethren." Surely he loved these, and considered them his brethren in Christ, else he would not thus have addressed them. However, two chapters further on he tells these brethren that they were not qualified to be teachers in the church for the reason that they had not been sufficiently steadfast in "holding fast the profession of their faith."—Heb. 3:1; 5:12-14; 10:23.

Surely we would not think of saying that St. Paul was too narrow, or that he was unfair to these Hebrews, simply because, while recognizing them as brethren, he let them know that they were not qualified to teach. The ecclesia owes no one the opportunity of serving it. Hence for an ecclesia to decide that anyone whose doctrinal standing is either openly opposed to the truth, or else is in doubt, should not be asked to serve, cannot properly be construed as indicating a lack of love toward that brother. And if the circulated views of a brother tend to draw away brethren from an ecclesia, surely a refusal to honor him as a teacher in the ecclesia is about the least that can be done to "mark" and "avoid" him.

But even this should be done in love; and with the desire to promote the best spiritual interests of the church, as well as to help the erring brother. With the great majority the spirit of kindness and

good will would tend to discourage taking any stand at all in matters of this kind. This fact is a tribute to human kindness and benevolence. God is also kind, but He does not tolerate wrong doing. He wants us to be kind, not by ignoring His instructions, but in obeying them. The real test here is to be able to take the course dictated by the divine command in a spirit of love and kindness; and take it in full confidence that the Lord's prescribed method of dealing with such circumstances is calculated to work the greatest blessing to all concerned. And we have no liberty to do otherwise than to obey God's will in the spirit of true love, and with the realization that at times it is necessary to exercise a "Love that will wound love for its highest need; love that will leave love, though the heart may bleed."

Let us, then, adhere to the truth which we know to be the truth; and endeavor to guard that truth in our ecclesias. Let us also make sure that our local ecclesias stand free to govern their own affairs; that they are not following human leadership in any manner. Then, making sure of these cardinal points, and endeavoring also to promote the spirit of love in our midst; let us be prompt to take proper Scriptural action in connection with any efforts that may be made by individuals or groups of individuals to change this arrangement doctrinally or otherwise; looking upon those who exercise subversive influences in our midst as clearly those who cause divisions, hence to be dealt with as the Scriptures indicate they should be.

While we have singled out some of the ways in which Christian liberty operates within the circumscribed limits of God's will; these by no means exhaust the subject. Every phase and every detail of the Christian life is controlled by divine law, or should be; and we have no authorized liberty whatever outside of those laws. As justice and love are the fundamental basis of these laws, their application must of necessity work for the highest interest of all concerned, even though at times we need to take a course from which the softer side of our natures may shrink.

An assumed Christian liberty that goes outside of the bounds of Scriptural commands must be construed as a worldly liberalism, the effect of which is to induce us to lower the bulwarks of truth and righteousness so that the arrows of error and unrighteousness may be permitted to enter. Let us not judge the sincere motives of those who are zealous in promoting doctrines or practices contrary to what we believe to be right; because it is not our liberty to so judge. Let us not be blind to the fact, however, that Satan often misuses these efforts to promote a liberalism not warranted by

the Scriptures in order to break down our resistance in the truth, by inducing us to believe that we are unloving if we obey strictly what the Scriptures teach on this subject.

Satan is the arch-deceiver, so let us not only be on guard against his cunning devices ourselves, but let us also be faithful in discharging our Christian responsibility of endeavoring to help our fellow-members in the body; and especially those who are in danger of being entangled by his deceptions as well as those who are temporarily caught. Let us remember also, that fundamentally, it is a warfare between the doing of our wills and the doing of the divine will. We have no liberty at all to please ourselves; but we have full liberty to please God; and doing this should be our chief business in life.

"I WILL EAT NO MEAT"

In closing we briefly mention one more application of the principle of Christian liberty which is illustrated for us by the Apostle Paul. It is that which had to do with his eating meat offered to idols. Paul, with his deep insight into the truth, realized that meat that had been offered to idols had not been defiled, and that it was proper for him to eat it. He also knew that others in the early church, because they hadn't progressed so far in the narrow way, thought it was a sin to eat such meat. Here was an opportunity for Paul to restrain his liberty in order to avoid injuring some of his brethren. These weak ones, seeing Paul eat the meat, might, even against their own conscience, eat some themselves, and thus be injured.

Here is a lesson for all of us. Let us not recklessly go ahead carrying out our own plans, even though those plans might not be out of harmony with the divine will, if what we do may, through our example, start others on the way of doing wrong. Let us rather, give up our own preferences and seek, meanwhile, to help those who may be weak in the faith to see the ways of the Lord more perfectly. It we are watchful, we will find that the application of this Scripturally illustrated principle will enter into many of the things we do or refrain from doing.

May all that we say and do be with the thought of glorifying God through a full yielding to His will. Thus we may be made ready for that glorious future work of subjecting the world of mankind to the will of God; having experimentally learned the righteousness of that will, and that only in the doing of it faithfully, is there full and genuine liberty.

(To be continued)

Faithfully Using Opportunities

"She hath done what she could."—Mark 14:8.

AS predicted by the Master, Mary's name and fame have come down through history, and her noble example of faithfulness in devotion to the Lord has been an inspiration to many, who, like her, have sought an outlet through which to express their appreciation and love to Him who had done so much for them. Like Mary, many also have found that often their self-sacrificing devotion to the Lord has been misunderstood by those who have lacked the clear, spiritual vision necessary to properly appreciate the Master and His vital relationship to the divine plan of human redemption and salvation.

There are many helpful and valuable lessons to be derived from the account which tells of Mary's devotion in anointing her Master's feet with the precious ointment; one of the important of which, we believe, is that suggested in our text—"She hath done what she could." In paying this compliment to Mary, Jesus expressed a principle that should be an encouragement to all of His followers; namely, that what He is looking for in His people, is not whether they can accomplish a given amount in His service, either by word or deed, but whether they are faithfully doing all that is possible for them to do, irrespective of how little or much that may be.

Yes, this should be an encouragement, for there are none of us but what are able to prove our faithfulness to Him, because all that He is looking for is that we do the best we can. The same principle is enunciated in the account of the widow who gave her "mite" into the Lord's treasury. She proved her heart's devotion simply because she too, like Mary, did what she could. The widow's mite was of very little value in comparison to the precious ointment used by Mary to anoint the Master's feet, but in giving it, she did what she could, and as a result received the divine approval.

Perhaps there is a purpose why lessons of this kind are given special emphasis in the Scriptures. Perhaps the reason is that those of us who have but slight opportunities to serve the Lord and His people are liable to underestimate the value of these opportunities, hence let them slip by unheeded and unused. This would seem to be borne out in the parable of the talents. The one who was given the ten talents made faithful use of them, but the one given but the single talent, buried it; failing to realize, perhaps, that had he done what he could with the one talent he would have won the divine approval equally with the servant who had given the ten talents.

Another test that comes to those who are able to do but little in the divine service is the fact that what they do is usually quite unnoticed by anyone except the Lord. This becomes a test of faith. Those in a position to render more prominent service, or to bestow larger gifts, sometimes receive a measure of approbation from fellow-servants, which, while encouraging, might at the same time rob them of the rich joys of faith which is usually the heritage of those who serve in smaller ways. But where the heart is right,

the Lord will see to it that each one gets such experiences as will best serve to prepare him for the larger opportunities of the future age.

Mary's service was a costly one as figured in monetary value. It was a sincere expression of her unselfish heart devotion to the Master. While Jesus deeply appreciated it, others did not, and they manifested their disapproval right in her presence. This illustrates how those who give much, as well as those who give their "mite" should be interested only in the approval of the Lord. Thus it is, that while the service of some is unnoticed, the service of others is criticized and opposed, so that in the final analysis, those whose hearts are not wholly set upon pleasing the Lord alone, will sooner or later become weary in well doing and fall by the wayside.

"She hath done what she could"—This is the full measure which the Lord looks for in any of us. It is well, then, to examine ourselves sincerely in an effort to determine whether or not we are doing all that is in our power to do in the divine service. We cannot anoint the Master's feet personally today, but we can render valuable and needed service to the "feet members" of His mystical body—we can "lay down our lives for the brethren." But, are we doing it? Or, are we endeavoring simply to store up in our own hearts the treasures of divine grace that reach us through the truth, and giving little or no heed to ways and means by which we may be comforting the brethren?

We may feel that we would have laid down life itself for Jesus, had we lived at the time of His first advent; If so, we should remember that He counts that done unto His brethren as though it were done for Him, and then act accordingly. We may rejoice in the glorious prospect of sharing with the Master in the future blessing of the world of mankind in general. If so, we will wish to use whatever opportunities afforded to pass along a blessing to the world even now. Let us remember that we are now serving our apprenticeship for the great Kingdom work of the future.

"She hath done what she could"—this is the full measure of that which the Lord looks for in any of us. All do not have the same opportunities or the same abilities, but the divine measuring rod is marked off, not by units of attainment and accomplishments, but by degrees of sincerity and whole-heartedness. Are we doing what we can? If so, by divine grace we are measuring up to the Lord's requirements of what it takes to prove our faithfulness as "stewards of the mysteries of God."

And, from the practical standpoint, the smaller and erroneously supposed less important service rendered, is actually just as vital to the whole, as that part of the ministry which is perhaps more noticeable by those who pass by. Take, for example, a public meeting. The brother whose privilege it is to proclaim the message from the platform is too often thought of as being more important in the picture than the facts justify. From some standpoints his part in that witness is the

easiest and the less costly of the whole effort. There is, for example, the hiring of the auditorium. The money required to do this may have been earned by weary hours of toil on the part of one or more brethren who donated it. And then think of the long hours spent by the several brethren who took part in the distribution of the advertising matter. If money was spent for newspaper advertising, this would probably represent other real sacrifices on the part of the brethren who provided it.

Now, without this cooperation on the part of all concerned, there could be no public meeting. The speaker may study well his sermon, and be ready and

willing to present the message as best he can, but apart from the many, many hours of preparatory service on the part of other brethren, his one hour of service on the platform would be of no effect. We cite this example merely to illustrate how practical is the principle involved in the Master's statement concerning Mary when He said, 'She hath done what she could.' If all of us today, as consecrated children of God, do what we can in our own sphere of influence; seeking the while to extend that sphere as the Lord indicates it to be His will for us, we can rest assured that the Lord's name will be glorified and His people will be blessed.

IT IS THE LORD

"It is the Lord, let Him do what seemeth Him good."
— Sam. 3:18.

THESE are the words of Eli, a priest in Israel, spoken by him when informed by the young prophet, Samuel, that the Lord's favor was to be withdrawn from him because of his indifference to the wicked practices of his sons. Eli's heart was apparently loyal to the Lord but he had failed to take a determined stand with respect to the wrong doing of his sons, hence certain penalties were to be exacted from him and from his house over which he was the priestly head. His full submission to the Lord's will in this matter is beautifully stated in the words of our text.

While Eli's heart loyalty enabled him to submit humbly to the chastenings of the Lord, yet he was not positive enough in his stand for righteousness to win God's approval. Herein is a very valuable lesson for us in that it reveals the importance of being out-and-out for the Lord, and, aggressively so. Nor had Eli himself done anything that was particularly wrong. His sin was in permitting evil to go unchallenged within the prescribed sphere of his authority as priest; and the Lord's reaction to this indicates that He judges His people, not by what they do themselves but also by what their associates do—that is, provided the wrong doing of their associates is permitted by them to go unchallenged.

This does not mean that the Lord holds us responsible for inability to prevent the wrong doing of others; but it does indicate that He is not pleased for us to "wink" at the sins of those with whom we may be responsibly associated in the work of the ministry. Eli was a priest, anointed of the Lord, and in this position great responsibility rested upon him. The entire church of this Gospel age are anointed to be priests, hence their position before the Lord is a very responsible one too. They are expected to walk circumspectly before the Lord themselves, and are not to countenance disorderly conduct on the part of those with whom they are immediately associated. This priestly responsibility is specially incumbent upon those who serve as teachers in the church.

On the other hand, the Lord does not want any of

His people to be chronic faultfinders. We are all imperfect, and according to the flesh come far short of the perfect standard for which we are striving. Because of this, we need to exercise great patience with each other, and cover over all unwilling imperfections with the mantle of love. But, there are specific rules which divine wisdom has laid down to govern His people; and when we see these openly violated the Lord judges us as sharing the responsibility of the wrong doer as if we close our eyes to the sin, as Eli apparently did in the case of his sons. As already noted, this does not mean that the Lord expects us to correct all the evil in the world, for that will not, and cannot be done except through the Kingdom arrangements of the next age; but it does mean that the Lord is pleased to have us demonstrate our loyalty to the principles of righteousness by making proper protests in such cases as the Scriptures indicate it should be done.

To humbly submit to the providences of God, as Eli did, is a blessed thing. This is one of the methods by which the Lord trains us for a future place in the Kingdom. "My Son, despise not thou the chastenings of the Lord, nor faint when thou art rebuked of Him." (Heb. 12:5.) It would be well if we could always remember this admonition, for it is so easy to overlook the fact that our experiences are being permitted of the Lord, and instead to lay the blame for them upon others. We are in the training school of Christ, and there are none of us who as yet have received such high marks in our examinations as to make unnecessary further disciplinary training.

Just as we are not to become "faint" and "weary" in our minds when receiving the "contradiction" of sinners, neither should we "faint" when we are "rebuked" of the Lord. Manifestly, neither the contradiction of sinners, nor the rebukes of the Lord, are particularly pleasant experiences; but they constitute a part of the "cup" which divine wisdom and love have poured for us, hence should be accepted with humility, and by divine grace, borne with fortitude.

We do not know what is best for our highest welfare; and it is fortunate that our Heavenly Father does not permit us to choose the experiences through which to

pass while we journey on in the narrow way. He is "too wise to err, and too loving to be unkind," hence we can safely leave ourselves in His hands; knowing that not a hair of our heads can fall without His notice. "It is the Lord"—what a deep-rooted joy would be ours if, no matter what happens in our lives, we could by faith always look up to our Heavenly Father, and in full confidence thank Him for the experience, realizing that if there were no need for it we would be spared.

While we know that those who "live Godly in Christ Jesus shall suffer persecution," yet we should so far as possible avoid the assuming of a "persecution" complex. If we are truly suffering for righteousness sake, we have whereof to rejoice. If we are suffering because of the chastenings of the Lord let us seek to learn the lessons which His discipline is designed to teach. In any event, let us, in all experiences, endeavor to recognize that "it is the Lord," and humbly, and rejoicingly, "let Him do what seemeth good."

WALKING IN THE TRUTH

"I have no greater joy than to hear that my children walk in truth."—3 John 4.



HE Apostle John tells us that that which gave him the greatest joy when he heard from the brethren was to learn that they were "walking in the truth." Evidently then "walking in the truth" was an important matter in the mind of St. John. In a verse preceding our text, referring to the "wellbeloved Gaius," he mentions the same important matter saying, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth."

Again, this same thought was expressed by the apostle in his letter to the "elect lady and her children," in which he says: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." (2 Jno. 4.) Here the apostle indicates why he considered the matter of walking in the truth so important; namely, because it was "a commandment of the Father."

Continuing, the apostle says, "And this is love, that we walk after His commandments." (2 John 6.) In this John shows how close a student he had been of the Master's teachings, for He had said: "If ye love Me, keep My commandments." (John 14:15.) As our faith is demonstrated by our works, even so is our love for God demonstrated by our keeping His commandments—our "walking in the truth."

What is meant by "truth" as the Bible uses the term? Many times of course, the word is used in the Bible much as we use it today, that is, to denote the quality of honesty, or of being truthful as opposed to falsifying. For example: "Let not mercy and truth forsake thee." (Prov. 3:3.) However, it is apparent that it is used also in a further sense as it relates to certain teachings of God's Word, certain doctrines—*The Truth*, as it is frequently designated. It is in this use of the word that we are told, "Thy Word is truth."—John 17:17.

KNOWLEDGE OF TRUTH IMPORTANT

We should study to grow in knowledge; but the attaining of knowledge alone should not be the ultimate objective of our study; for simply to know the truth does not necessarily mean that one is "walking in the truth." We are to study, the apostle says, to "show ourselves approved unto God" that is, in order that we may know how to show ourselves approved unto God. (2 Tim. 2:15.) The truth reveals the will of God, hence we must study the truth in order to know His will; but our study would be in vain, if, after learning the divine will, we fail to do it—fail to "walk in the truth."

The Master, in one of His illustrations, tells of a man who knew his master's will, yet did not do it. The fact that he knew his master's will indicates that he was in a position of one who knows the truth; but unless such an one brought his life in harmony with that which he knew, it could hardly be said that he was "walking in the truth." In another instance Jesus said: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock." (Matt. 7:24.) Here we have the same principle set forth as outlined by Paul when he wrote to Timothy admonishing him to "take heed" both to himself and to the doctrine. (1 Tim. 4:16.) Only those who learn the truth and then put it into practice can be truly said to be "walking in the truth."

Fundamentally, the truth is the Gospel message, the good tidings. The Gospel centers in the Ransom, and it is through the Ransom that the promised blessing of all the families of the earth, through the seed of Abraham is made possible. This "Seed," is the Christ, Head and body. (Gal. 3:16; 27-29.) To walk in harmony with this great truth of the Gospel means to fulfil all the requirements incident to being members of the body of Christ; and this is a lifetime work. It means sacrifice unto death. It is this that St. Paul mentions when he writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is

your reasonable service; and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—that ye may know the truth, and walk in it, as fellow-sacrificers with Jesus.—Rom. 12: 1, 2.

THE TRUTH, THE POWER OF GOD—THROUGH FAITH

St. Paul says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16.) But, in order that the power of God operate through the truth unto salvation it is necessary, not only to hear the message, but to believe it and act upon it. The apostle makes this plain, saying, "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Heb. 11: 6.

Jesus said, "I am the way, the truth, and the life," but it requires more than a mere mental assent to the truthfulness of this statement in order for its implications to be realized in our lives as Christians. It is necessary, of course, that we give our mental assent to this great truth, but to "walk in the truth" means much more than this. St. James emphasizes this point, saying, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (Jas. 2:19.) Surely, we want to have a more vital faith in God and in His truth than do "devils."

And what does full, active belief in Jesus and in the truth imply? Jesus gives us an answer, saying, "If any man will come after Me [to be My disciple], let him deny himself, and take up his cross and follow Me." (Matt. 16:24.) Actually, there is no other way to walk in the truth in this age, than to follow in the footsteps of Jesus. To thus walk in the truth is a serious matter, and should not be treated lightly. Jesus explains that anyone contemplating starting out on such a course should first sit down and count the cost. (Luke 14:28.) And when the cost is properly counted it will be found that it will require all we have and are and hope to be in order to follow Jesus to the end of the narrow way. Nothing short of our all, given in the spirit of full consecration and abandonment to the divine will, will see us through to the end.

THE TRUTH IS OUR GUIDE

Believing the truth fully, and walking in it, implies that we will gladly be guided by it. In fact this is one of the purposes of the truth. This is one reason why we should endeavor to keep our vision of truth clear and pure. If we misunderstand the truth, we will not see clearly just what the Lord wants us to do. One of Satan's "Scriptures" is that "It doesn't make any difference what one believes as long as he lives right." This might be partially

true if it were possible to live right while believing wrong; which, of course, is not possible.

The manner in which we live is determined very largely by the things which we believe. True, there may be a certain moral code that is pretty much alike in all religious beliefs, and if we limited the matter of living right to merely being moral, perhaps it wouldn't make much difference what one believes. But those who truly walk in the truth are those who recognize that, through the truth, they have been called to be co-workers with God. To them the truth is a revelation of the divine will as it pertains to their part in the divine plan. Hence, the truth is as necessary to the Christian as are the architect's specifications and plans to a builder. If the builder misunderstands the plans, he will not construct the building properly. Just so, if we err in the truth, it means that our consecrated efforts as co-workers with God will be directed in channels that are not in harmony with the divine will.

WE DO NOT WALK ALONE

Those who are walking in the truth are being guided by the spirit of the Lord; the spirit's guidance being largely the Lord's Word. Jesus said, "The words that I speak unto you, they are spirit, and they are life." (John 6:63) Those thus guided by the spirit will have the companionship of others who are being guided in the same narrow way. This fellowship of kindred minds is one of the rich blessings that is enjoyed as a part of the present inheritance of all the truly consecrated.

St. John explains that, "if we walk in the light, as He is in the light," then it is possible to enjoy this "fellowship one with another." (1 John 1:7.) Jesus "walked in the light" because He was fully in harmony with the Father. "I and My Father are one," is His own statement on this point. If, then, we are to walk in the light as the Master walked in it, we, too, must be at one with the Father, and fully consecrated to the doing of His will as it is revealed to us through the truth. The word fellowship, in the Greek, implies partnership. To be in partnership with the Father and with the Son, and with each other, implies a very close cooperation that can be based only upon a clearness of vision and a oneness of purpose.

Our fellowship is not limited entirely to those with whom we are in immediate contact at the present time, for others have been working out the divine purpose in ages past. In Hebrews 11 the apostle tells us of a whole group of faithful witnesses who "walked with God" even before Jesus' first advent. These did not have given to them the "exceeding great and precious promises" which belong to us; as that part of the divine program was not then being worked out. But they worked

on the same divine project, nevertheless; and worked faithfully; thus their lives are an example to us, calculated to encourage us to greater faithfulness in doing the things committed to us at the present time.

These faithful witnesses walked in the truth—the truth then due. The truth has not changed since that distant day in the past; although not all phases of the truth are due to be understood at the same time. The coming of the flood was “present truth” in Noah’s day. The flood is still a fact of truth, but it does not affect the Christian’s life today in the sense that we are expected to build an ark, as Noah did.

Nor is all the truth revealed at one time. God reveals His truth as those for whom it is intended need to be guided by it. The Ancient Worthies did not enjoy all the truth that we enjoy; for it was not as necessary to them as it is to us now; nevertheless, the measure of truth they enjoyed was sufficient for them to carry out the divine will for them. “Present Truth” today necessarily comprehends a very full understanding of the divine plan; particularly those features of the truth now being accomplished by God; for it is necessary to have this knowledge in order to know the divine will for this time, and to cooperate in the accomplishment of it.

To know of the presence of Christ and of the harvest work that is accomplished as a result of His presence is fundamental to a knowledge of the divine will in this end of the age. Such knowledge is not fundamental to salvation; but it is fundamental to one’s ability to clearly know and faithfully obey the divine will; for it is God’s will today that the Christian co-operate in those phases of His plan that are associated with the presence of Christ.

TRUTH DOES NOT BECOME ERROR

The idea that in order to make progress in the truth we must conclude that what we believe today must be discarded tomorrow as error, is quite out of keeping with the facts of the divine Word. The fact that the age would end with a “time of trouble such as never was since there was a nation,” was revealed through the Lord’s servant more than a half century ago. It is still truth. Today, however, we are able to understand a little more clearly how some of the details of that trouble are working out; but the fundamental truth on the point remains the same. The same holds true with other dispensational truths, all of which are seen more clearly as events and circumstances throw light upon them.

To walk in the truth, dispensationally speaking, means that we will endeavor to live our lives of devotion to God as progressively as the increasing light upon the divine Word reveals it to be necessary. The importance of dispensational truth in

this connection cannot be over-emphasized. It is always pleasing to God for His people to adhere to the high principles of righteousness, justice, and love that are set forth in His Word. This is recognized by millions even in the nominal church. But to limit the truth and its application to these things is to circumscribe our vision and Christian endeavors to the narrow limits imposed by Babylon’s lack of spiritual discernment.

It is always pleasing to God for His people to pray; and prayer is just as fundamental to healthy Christian growth and activity today, and perhaps more so, than ever before. It is always fundamentally important that we “study to show ourselves approved unto God.” Through prayer and study we should be enabled to discern the progressive steps in the divine plan, and be equipped to intelligently and zealously and uncompromisingly cooperate in the work of God pertaining to the end of the age, which work is identified with the fact of Christ’s second presence.

THE SPIRIT OF GOD

The spirit of God, according to the Master’s words, is the spirit of truth. It is necessary, then, to know the truth, and to be inspired by it, in order to be filled with the spirit. This means that the Bible will not be a dead letter to us, but a living, vital force in our lives. It means that when we read the Bible we will recognize that through its pages God is speaking to us—to guide and comfort and strengthen us. Thus seen, we will consider the Bible not, as many seem inclined to do, merely something to comfort us when dying, but that which we *live* by while we are laying down our lives as co-sacrificers with the Master.

To have the spirit of the truth dwelling in us, means that our mental discernment of the divine plan is deepened into a heart appreciation of it. This means that the truth becomes, as it were, a very part of us. This, in turn, implies that the truth changes our lives. The truth, being a revelation of God’s will, hence a revelation of His character, it should follow that if we make the truth our own, we should grow more and more in God-likeness.

Thus we read, “The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,” etc. (Gal. 5:22, 23.) Where the spirit of the Lord truly fills the life, these fruits of the spirit are sure to abound. If it is not so, there can be serious doubt as to the degree of success one is attaining in “walking in the truth.” Peter, after enumerating these manifestations of the truth in the Christian life, states, “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these

things is blind, and cannot see afar off."—2 Pet. 1:8, 9.

In speaking of the truth, the Bible tells us of the written Word and also of the living Word. The living Word is Christ. The reason Christ is appropriately called the living Word is because He gave us a living example of the significance of the divine will as that will is revealed in the written Word. It was Jesus' walk in the truth that reveals Him as the living Word. Hence, if we walk in the truth as Jesus did, it means that we will become like Christ, because we will be doing the things that He did. This is what it means to put on Christ. Yes, it is a big job, this walking in the truth. It means enthusiastic effort in acquiring a knowledge of the doctrines of the truth and also self-sacrificing devotion in putting them into practice in our lives.

By walking in the truth as we ought, we will find that it will lead us more and more in the way of love. The "fruit of the spirit is love, joy, peace," etc. This love should be as comprehensive as is God's love. The truth also should be a power in our lives—the "power of God unto salvation." The truth should regulate our thoughts, words and deeds, and bring them more and more into harmony with God's way of doing things. It should be to us as the "wisdom that cometh down from above." Yes, if we are walking in the truth faithfully we will find that it will be to us a "spirit . . . of power, and of love, and of a sound mind."—2 Tim. 1:7.

"BUY THE TRUTH, AND SELL IT NOT"

Has the truth cost us something?—in time, in money, in the friendship of the world, and in sacrifice along other lines. If so, that should make it the more precious to us. Indeed, it is doubtful if the truth can be obtained in deep measure except at great cost; and to continue walking in it faithfully to the end, it will finally cost us everything that we have and are.

"Buy the truth and sell it not," we are admonished. (Prov. 23:23.) Don't ever sell the truth short—don't sell it at all; neither by compromise nor by unfaithfulness, being influenced along other lines. Truth is a great and good investment—a long term investment, which will continue to pay dividends for eternity. No sacrifice should be considered too great in order to acquire more and more of the truth and its spirit. Let us "buy" all we can of it, but may we never sell it. It is thus that we will be "laying up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. 6:20.

To walk in the truth means a renewing of our minds in order that we may know and do that "perfect will of God." (Rom. 12:2.) This will mean a

transformation from the selfish ways of the world, to the loving ways of God. Diligence will be required in bringing about this transformation. The ways of the world, appealing to us through the fallen flesh, will continue to exert a powerful counter influence to the spirit of the truth; hence the necessity of spending time and energy in filling our minds and hearts with the truth that its spirit may become more and more dominant in our lives.

To walk in the truth means much. It means a knowledge of the divine plan, and of our part in that plan. It means freedom—from condemnation; and how thankful we should be for release from the bondage of sin and death! It means peace—the peace of God, for through resignation to the divine will, we cease to be over-anxious about our own petty affairs, knowing that God is abundantly able to cause all things to work out as He desires, and therefore for the best, whether we always think so, or not.

To walk in the truth means responsibility; for we are made the stewards of it. We are to let it shine out for the blessing of others. We are to guard it in our own hearts, and not shirk our responsibility to help others to stand firm in it. We are to be on guard also, lest by word or conduct we bring reproach upon the truth through failure to bring our lives into harmony with its righteous precepts.

Finally brethren, to walk in the truth energetically and with fortitude we must have full faith and confidence in it. If we only half-heartedly believe the truth, we will be half-hearted in our walk in it. Love for the truth is also an important factor. Without faith in the truth and love for the truth, our walk in it will be but a faltering one, and the adversary will be able to trip us up almost at his will. Let us then pray for increasing faith, and for a more abundant infilling of the spirit of love for the truth and for all that the truth means to us in our association in the divine plan and with the brethren.

"Praise to Him by whose kind favor

Heavenly Truth has reached our ears,

May its sweet reviving savor

Fill our hearts and calm our fears.

"Truth how sacred is the treasure!

Teach us, Lord its worth to know,

Vain the hope, and short the pleasure,

Which from other sources flow.

"What of Truth we have been hearing,

Fix, O Lord, in every heart;

In the day of Thine appearing

May we share Thy people's part."

THE SPIRIT VS. THE FLESH

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these two are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. 5:17.

THE Greek word translated "lusteth" in this text literally means, according to Prof. Strong, "to set the heart upon." Thus, the struggle of the new creature against the fallen flesh is revealed to be a most serious matter. On the part of the new creature it indicates that the heart is set upon the task of keeping the body under; while the "old man," reckoned dead, but often very much alive, has set its heart upon preventing the new creature from gaining a decisive victory over it. It can be seen, then, that it is really a life and death struggle.

And just what is this struggle between the "flesh" and the "Spirit"? In brief, it might be said that it is one that has been brought about because the influence of the Spirit of God has caused the individual to start out on a course of pleasing the Lord rather than self. Through this influence, our affections have been alienated from self, and set upon God, resolutely determined to do His will. The flesh rebels against intrusion upon its "rights," this "alienation of affection," and forthwith becomes an opponent of everything in which the new mind is interested; and through continual opposition endeavors to beat down the resistance of the new creature.

The things of the Spirit, as a whole, add up to making the divine will. It is our devotion to the doing of the divine will that sets the flesh in a dead-in-earnest battle against the "Spirit." The "flesh" wants to do its own will. It always has wanted to do so. It resents intrusion from outside sources—especially righteous sources—for it means bondage, or a restraining of its liberties. While it is true that "where the spirit of the Lord is there is liberty," yet this is a new-creature liberty; a liberty which actually means bondage to the flesh. The new creature enjoys full liberty in doing the divine will, but the divine will brings the flesh into bondage.

It is not that all human flesh is necessarily carnal and sinful. Adam was perfect before he disobeyed the divine will. The restored race of mankind will also, as fleshly beings, enjoy liberty within the sphere of the divine will. But because men in general have desired to forget God, and to turn against the doing of His will, "flesh" is used in the Scriptures as a symbol of a carnal attitude of disobedience to God. The "Spirit," on the contrary, is used to symbolize a oneness with and devotion to God. As the Spirit of God, through His written Word, is the channel through which the divine will is revealed, we can see the appropriateness of this symbol.

From this standpoint we can see that the struggle

between the flesh and the Spirit represents in reality a striving of self-will to prevent the enthronement of the divine will in the citadel of the mind. One might suppose that once a full consecration is made to do the Lord's will, that there would be no further striving on the part of the flesh; but it doesn't work out this way. However, the **effectiveness** of the efforts made by the flesh to regain the mastery is much less marked if our consecration is whole-hearted and complete. If to any extent we harbor a "some of self and some of Thee" attitude, the flesh may often get us down, as it were, and the victories of the new creature will fail to be decisive.

If the new creature actually sets its heart on gaining the victory, as the Greek word translated "lusteth" indicates should be the case, it will become the aggressor in the struggle; and every Christian will find that when actively and enthusiastically endeavoring to do the divine will, the flesh is rendered largely impotent as a deterrent influence in the life. If we "sit down," and are merely negative in the struggle, the flesh becomes the aggressor, and the new creature is placed at a great disadvantage.

Bringing the lesson down to cases, as it were, the apostle outlines for us some of the outward manifestations of what is involved in this lusting of the flesh against the Spirit and the Spirit against the flesh. Briefly, the fleshly interests are always selfish, and being selfish, are usually injurious to others; or at least, do not take into consideration the interests of others. The interests of the Spirit, on the contrary, are always unselfish—motivated by love—hence always result in the blessing of others. Thus the apostle declares the "works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God."—Gal. 5:19-21.

Over against these works of the flesh, the apostle enumerates what he describes as the "fruit of the Spirit," which, he declares, is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts." (Gal. 5:22-24.) The apostle makes it emphatic that if the works of the flesh really get the mastery it will mean the loss of the Kingdom. His mentioning of them would seem to imply that the Christian is never immune to the possibility that, once he gives up the struggle, these fleshly tendencies will quickly be manifested. Let us then be continually on guard, and seek to be filled and controlled more and more by the Spirit of the Lord.

ENDURING UNTO THE END

"Ye have need of patience, that after having done the will of God, ye might receive the promise."

—Heb. 10:32.

THE thought of patience, as the word is used in this text, is that of cheerful endurance, constancy. The Greek word here translated "promise" is the same as used in chapter 6, verse 15, of the same epistle where St. Paul tells us that Abraham, after he had endured, obtained the "promise." God made a promise to Abraham before this, even as He has made promises to the church, but there was something more real than the mere statement of a coming blessing through his seed that Abraham received from God after he endured, and that was the guarantee which he received in the oathbound covenant made with him by the Lord.

The apostle declares that we have need of patience, that after we have "done the will of God," we might also receive the promise. This can properly be understood to mean that after our consecration the Lord tests us for awhile, and, enduring these tests, we then receive a confirmation of the divine promises; a sealing by the spirit of promise. Not that the Lord makes special promises to us that did not apply from the time of our consecration, but rather, that after we have endured certain tests, have successfully passed through some of the heat of battle, we realize there is greater cause for full assurance of faith that we will be able, by divine grace, to "endure unto the end."

A king in Israel said, "Let not him that girdeth on the armour, boast himself as he that taketh it off." (1 Kings 20:11.) And it is true, that not until we have endured faithfully even unto death, having fought the good fight and kept the faith unto the very end, will we receive the full fruition of our hopes. "Be thou faithful unto death, and I will give thee the crown of life," said the Master, and there are no short-cuts or detours, by which we can reach the goal and receive the crown. We must follow the Captain all the way into death, enduring cheerfully as He endured, else we will not receive the complete fulfilment of the promise.

The words of this text seem to have been peculiarly appropriate to the Hebrew Christians. Apparently at the time this epistle was written they were not enduring as faithfully as they should have been. In chapter five the apostle explains that they had been in the truth long enough to have made much further progress than was evidenced by them; that by now they should have been teachers. But instead of this, he declares that they need to have even the first principles of the oracles of God taught to them again. It is regrettable when any Christian loses sight of the importance of the first principles of the gospel.

Yes, even in the beginning of the second chapter there is the hint that possibly the Hebrews had to some extent "let these things slip." At any rate, chapter 6:1 indicates that they needed to lay again the

foundation, and the apostle here warned them that it was unprofitable to be so lax in holding the positions gained that they should need, over and over again, to continue with the work of laying the foundation. At the time the epistle was written, they needed to be once more taught the first principles, but Paul was encouraging them to let this be the last time, so to speak, that this would be necessary.

"Let us go on to perfection," continued the apostle. Surely he didn't mean by this that they were to leave the foundation as though they had no further use for it. Nay rather, as he indicates in chapter 5:12, they had need of the foundation. But he did want them to use the first principles of the gospel as a foundation upon which to build a superstructure of faith that would withstand the storms and the trials that must come upon all who follow the Master. Toward the end of the sixth chapter the apostle reveals the state of "perfection," or, the ideal condition of a Christian, as being one in which the soul is anchored by the "hope set before us" in the oathbound covenant with Abraham.

As Abraham obtained that covenant after he had endured, so we need to endure, and through endurance, become rooted and grounded in the promises of God. "Hold fast the profession of your faith without wavering," is another of the admonitions of this epistle. (ch. 10:23.) If we waver, we are not properly enduring. If we have wavered, then we should take the apostle's advice in chapter 10:32-39, and seek to get back to the standing of the "former days" when we first learned of the truth, and knew it was the truth, and were rejoicing in all the rich blessings of the Lord which are vouchsafed to His people through the truth.

While the Scriptures speak of progress in the truth, and of the light of our pathway becoming brighter—which should be true in the experience of every Christian—they also lay great stress upon being rooted, and grounded, and anchored, and holding fast, and not letting these things slip, etc. All of these expressions, from one standpoint or another, emphasize the importance of endurance. We are not to be "tossed about with every wind of doctrine," nor should we allow ourselves to be swept off our feet, as it were, by the allurements of the world or the flesh or the devil.

Satan will endeavor in every possible way to turn us aside from the narrow way. He will attempt to allure us with "new light." If he can he will see to it that we become overcharged with the cares of this world, and the deceitfulness of riches. He will attempt to trip us up through the weaknesses of our flesh. To withstand all of his onslaughts, we will need on the whole armor of God, and to keep it on. Yea, that armor of truth will need to become a very part of us if we are to be able to endure all the way to the end. Let us resolve with the apostle, that we will not be "of them that draw back unto perdition; but of them that believe unto the saving of the soul."—Chapter 10:30.

Love Is Kind

"Charity suffereth long, and is kind."—1 Cor. 13:4.

THE WORD "charity" in our text is a translation of the Greek word *agape*, a more comprehensive translation of which would be "love." Pure charity is the act of giving, or bestowing benefits, upon those who are in no position to return the favor or in any way compensate the giver. Charity, therefore, is one of the very important elements of the divine quality of love. It was an outstanding act of charity on the part of God when He "gave" His beloved Son to man's Redeemer—for that gift was for the benefit of those who were in no position to repay the giver. And this gift was an act of love—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

Love, as a great principle, however, embodies all the qualities of unselfishness, and not alone that of charity. Love, therefore, as a controlling principle in the Christian's life, will always manifest itself in ways calculated to result in the greatest possible blessing to all concerned. The Christian life should operate in harmony with the principle of divine love, as set forth in God's Word. This is not a matter of denying one's self only, but a positive doing of the divine will.

For example, one might set aside his self-seeking ambitions and activities, but instead of accepting the divine will instead of his own, become motivated by the desire to do the will of another. Thus one may devote himself to forwarding the cause of an earthly leader, or some particular organization. Or, he might seek to please his father or mother, or some particularly dear friend. A husband might give up his own will for that of his wife's or vice versa. Thus an individual might be quite unselfish, yet, if any other will except the divine will has supplanted his own, he is not putting himself under the influence of divine love.

Jesus said, "If ye love Me, keep My commandments," and the doing of this is the supreme test of true love. (John 14:15.) Some of the cruelest things of history have been perpetrated in the name of love. But upon analysis it will be found that it was not for God that such offences were committed, but for friends, or church, or group, and, sometimes, merely to carry out their own ideas. But true, divine love is never cruel, or abusive, or rash, or sarcastic. It never supports friends against the divine will as revealed through the truth. Where the necessity of the divine will demands, it will take a firm stand for the right,

and may be stern in its opposition to wrong, even though the wrong may be sponsored by one's dearest friends; but it will always be *kind*.

HUMAN LOVE SOMETIMES UNKIND

It is quite easy to confuse sentimental love with the great principle of divine love. When this is done important issues of the Christian life are lost sight of. Thus, it is entirely possible for one to suppose that he is living in a very high state of Christian attainment along the lines of love, yet actually be dwelling in a sort of "fool's paradise." Each individual Christian can determine for himself whether or not this is true in his own case by applying a few simple tests.

For example, sentimental love will manifest itself in friendly, kindly ways toward one's friends; but frequently in unfriendly, hateful ways toward one's enemies. Thus, monks back in the dark ages could write glib phrases about the love of Jesus, and at the same time join in persecuting to the death those who did not agree with them. Human nature has not changed, and we all need to be on guard lest while indulging in beautiful platitudes of love, we might not be secretly harboring resentment and hatred in our hearts; or possibly sarcastically expressing sentiments of ill-will toward those who may not be believing or doing what we might prefer.

True love is kind, hence, if we discover that the spirit within us is not one of kindness, even toward our enemies, we can be sure that it is not the spirit of love. That it is possible to be deceived along this line is indicated by St. James, who says, "Out of the same mouth proceedeth blessing [for our friends, and praise to God] and cursing [for our enemies]. My brethren, these things ought not so to be."—James 3:10.

But there is nothing wishy-washy about true love. St. John says, "This is love, that we walk after His commandments." (2 John 6.) To ignore, or seek to side-step any of the Lord's commandments, no matter how trivial the points involved may seem to us, would mean that we would be failing just that much in fully exemplifying divine love in our lives. All of the divine commandments are designed to guide us in becoming God-like, and one of the outstanding elements of Godlikeness is resoluteness against any degree of compromise with unrighteousness.

God's commands are exacting and far-reaching, and if love is to be fully expressed in our lives we must be close and obedient students of His will. These commandments cover personal conduct as

well as matters doctrinal. They deal with our own personal doctrinal standing, and also govern our attitude toward others who transgress along these lines. For example, St. John informs us that if we bid Godspeed to one whose doctrines we consider to be erroneous, it is tantamount to accepting and promoting those doctrines ourselves.—2 John 10, 11.

The particular doctrinal point here mentioned by the apostle is not a specially disputed one in the church today; but the principle he enunciates applies just the same. It means that in any matters doctrinal, we place our selves in the same category as the brother whom we sponsor and with whom we cooperate. To many of us this might be construed to be a very narrow viewpoint, devoid of liberty and tolerance; but it is the inspired expression of how God weighs matters of this kind; and if we are to be Godlike, we have no alternative but to make our own decisions accordingly.

The same principles hold true with respect to the personal conduct of those with whom we are associated. All of us are very, very imperfect; and divine mercy and love demand that we look upon each other charitably. God has provided, through the merit of Christ, a covering robe, and is viewing us as being under that robe. Just so should we view each other. It is unfortunate when a Christian becomes a chronic fault-finder with his brethren. Nevertheless, the Scriptures outline certain major things which disqualify for service in the church; and when it is *positively known* that such irregularities exist, there is no other loving way for us to deal with those involved except the Scriptural way.

Thus seen, love does not countenance wrong, doctrinally or otherwise; but love, when erected as a bulwark against wrong, must, nevertheless, continue to be kind. One might, for example, feel truly righteously indignant against obvious efforts to foster erroneous doctrines among the Lord's people; yet this would be no excuse for unkindness in calling the brethren's attention to the lurking dangers.

Unkindness in word or in deed, is never a manifestation of love. Unkindness in word may be revealed by sarcasm, harshness, exaggerations, ridicule, untrue accusations, innuendoes, discounting what is good in that which we believe to be partially wrong, etc., etc. The apostle gives us this same general picture, saying "Love suffereth long, and is kind; love envieth not; love vaunteth [margin, "is not rash"] not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth

[literally, "covereth"] all things; believeth all things; endureth all things."—1 Cor. 13:4-7.

KINDNESS MUCH NEEDED TODAY

We are, today, living in a world that is increasingly being brought under the domination of unkindness and hate. The spirit of hate seems, at times, to almost permeate the air. There seems no limit to what human and Satanic selfishness will stoop to do to further its own ends. Wholesale suffering and woe is inflicted—usually upon the innocent—in order to carry out the designs of selfishness. Bitter words of hatred, and death-dealing missiles of literal destruction, are alike the implements by which the attempt is made to push forward the battle of human selfishness to an inglorious victory.

But how refreshing, in contrast to all this, is the spirit of kindness as that spirit is—or should be—manifested in the lives of the consecrated people of God! We, too, are engaged in a battle. It is the "good fight of faith." But, the "weapons of our warfare are not carnal." Our armor is the truth, and our sword, the Word of God. And this sword, in order to be effective, must be wielded in love. Its blows must fall in kindness and in mercy and in sympathy. It must never be used to injure another, but always to help and bless.

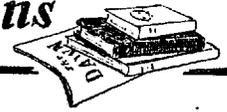
In 2 Corinthians 6 the apostle outlines the necessary Scriptural background for Christian conduct to safeguard the "ministry" against blame. Among the many important things mentioned in this lesson is, that our service of the truth should be "in kindness." How much unnecessary blame has been heaped upon the ministry through failure of the Lord's people to heed this admonition! In a misguided zeal we are often prone, in "defending the truth," to do it unkindly. This should not be!

Let us speak the truth, and speak it with conviction and with clarity; but let us speak it kindly. The mighty power of the truth itself will accomplish the divine will in the lives of the truly consecrated; and it is not necessary for us to resort to worldly methods of handling the truth in order, supposedly, to make it more powerful. Let us have full confidence in the Lord's methods, believing that if we adhere to them the divine ministry in that part of the ministry committed to us, will be fully carried out. Love is obedience, and if we fully obey its dictates, we will be kind.

The kindness of love should ever be operative in our lives: in the home, the office, the factory. It should influence our home life, and our associations with the brethren. At no time does love grant us the privilege of being unkind. Herein, therefore, is one of the vital tests of true love. Our fallen flesh might often wish to be unkind; and as



International Sunday School Lessons



WARNINGS AND PROMISES

Nov. 19—Matt. 7:1-4

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

IN this lesson we have another leaf from our Lord's great Sermon on the Mount. This is not a sermon to sinners but to the Lord's consecrated people; and although there were multitudes within the hearing of our Lord's voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed Himself specially to His twelve chosen disciples, who were being particularly and fully instructed, that they, under the Spirit dispensation, soon to be inaugurated, might become the twelve foundations of the heavenly kingdom, represented symbolically in the New Jerusalem of Revelation.—Rev. 21:14.

It is to the household of faith, then, that the Lord says, "Judge not, that ye be not judged." It is useless that we give this advice to others than the pupils in the school of Christ, for not having put themselves under the direction of the Great Teacher gives evidence that His instructions are not appreciated by them. But all true disciples (learners, pupils) should give earnest heed to this injunction, and should understand that it contains a very important lesson, which unlearned will render them unready for the great examination, unready for graduation, unready for the kingdom; because in their examination this will be one of the tests. If they have been fault-finding, cynical, hyper-critical, etc., judging others harshly and uncharitably, it will be a clear token that they have not developed the spirit of Christ, the spirit of love, which is full of kindness and consideration: hence such would be judged or condemned as unfit for the kingdom; for, according to our way of judging others, we will be judged; and nothing else will better demonstrate our true spiritual condition—the presence or absence of love.

All of the "brethren" should carefully view this picture which our Lord portrayed, and should note

well to see whether or not they have any of the evil disposition of heart—faultfinding, nagging, harsh criticism and denunciation—different degrees of the same fault.

But while we are not to judge our "brother," who with us professes to be endeavoring to walk in the footsteps of our Master, and who gives any evidences at all of sincerity in the matter, we nevertheless are to do a certain kind of judging as respects mankind in general. Elsewhere the Lord intimates that "by their fruits" we are to "know" grape-vines from thorn-bushes, and figs from thistles.

This does not mean that we should never bring holy things to the attention of those who are not the Lord's consecrated people; but it does mean that a mere presentation of the first principles of righteousness and truth should quickly manifest to us those who have an ear for the truth, and those who have not, that finding the ear we might give diligence to serve it, and finding the ear closed we might cease to waste our time, knowing that effort would be fruitless as respects the calling of this Gospel age to saintship, to the divine nature, to joint-heirship in the kingdom. The Millennial age will soon be ushered in, and that will be God's time for breaking the hard hearts, for opening the blind eyes, and unstopping the deaf ears.

Returning to the lessons which the "brethren" must learn, and possibly having specially in mind the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated. We are to ask of the Lord the needed measure of love and sympathy which will hinder us from judging others, and which will help us in correcting our own defects. Luke's reference to this discourse (11:13) declares that the good thing that God will be pleased to give the asking, seeking, knocking ones, is His Holy Spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote for the poison is that we shall be filled with the

Holy Spirit, the spirit of love, for "love worketh no ill to his neighbor;" love "suffereth long and is kind;" love "is not puffed up" to see the faults of others and to be blind to its own; it "vaunteth not itself" to be a general critic, faultfinder and "accuser of the brethren." Love is sympathetic, helpful, the Spirit of God.—1 Cor. 13:4; Rom. 13:10.

The Holy Spirit can flow into our hearts only as the channel is open; and the channel can be kept open only by keeping our Golden Text continually at work at its full gauge. Our Lord intimates that such a life of carefulness respecting not only our actions but also our words and even our very thoughts (which are the springs from which proceed our words and actions) will be a very "narrow way"—a difficult way. And yet it is the only way by which we can hope to enter into the life and kingdom joys which are now set before us in the Gospel call.

THE WORKS OF THE MESSIAH

Nov. 26—Matthew 8:14-27

GOLDEN TEXT: "Jesus of Nazareth . . . went about doing good."—Acts 10:38

OUR lesson opens with a visit to the home of Simon Peter and Andrew, James and John accompanying our Lord. Peter's mother-in-law lay sick of a fever, and one of the evangelists intimates that it was a violent form of fever. For the first time it seems to have occurred to the disciples that the Lord's power, which they had seen manifested on various occasions, might be exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus and He took her by the hand and lifted her up. Immediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the case after a severe fever, she was strong and vigorous, and able to serve the family, probably in the setting forth of refreshments and other household matters. This demonstrates her cure could have been nothing short of miraculous. The

operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

Sunset saw the gathering of numbers of the sick and demon-possessed ones. This was probably for two reasons: (1) that it would be during the cooler time of the day in which the diseased could, come in a warm country such as Palestine; (2) it was the Sabbath day, and the Jews, however irreligious and even devilish some of them were, were all strict Sabbatharians. We remember how on another occasion the Pharisees found fault with Jesus because He had healed a man on the Sabbath day, and how our Lord exposed their hypocrisy in the matter by showing that if it had been an ox or an ass that had fallen into a ditch, and there might be a monetary loss if the creature were not assisted, their reasoning would have been otherwise and they would have thought it quite proper to lift it out. Our Lord, however, seems to have preferred the Sabbath days for His healing work; at all events some of His notable miracles were done on the Sabbath days. His reason for so doing was not, we believe, to exasperate the Pharisees and Scribes or merely to show the hypocrisy of their formalism, but because the Sabbath days served a special purpose as an illustration of the great Sabbath that is to come, the Millennium, in which all the families of the earth shall be blessed by this Good Physician, who has already given His life for the redemption of the world, and who, during the Millennial age (His bride, the church, cooperating), will bless and heal all the willing and obedient of the human family—lifting them up, up, up out of Adamic sin and death conditions to the perfection of life lost in Eden through the disobedience of the first Adam.

In the Lord's estimation the entire race is dead, even though some have a measure of what we call "life." So our Lord expressed it when He said to one "Let the dead bury their dead: but go thou and preach the kingdom of God." (Luke 9:59, 60. We do not understand by this that our Lord required the disciple to absent himself from the fu-

neral of his own father; but the young man was already a disciple (Matt. 8:21), and his thought probably was to leave the Lord's service and serve his father until his death. Our Lord knew that if he served his father for several years, other business or pleasure would crowd upon him, and he might never return to the higher service.

Those of the "dead" who hear the Gospel and accept it are reckoned as passed from death unto life, as translated out of the kingdom of darkness into the kingdom of God's dear Son. Thenceforth, though men continue to judge them according to the flesh, and by the outward appearance, they are judged by God according to the intents of the mind.

The latter part of our lesson tells of a great storm one night when Jesus and His disciples were in a boat on the Sea of Galilee. After a sever test of the disciples' faith, our Lord "rebuked the winds and the sea; and there was a great calm." There is a precious lesson in this miracle for all of the Lord's followers outside of the apostleship, too. We also have need of faith and need of tests of faith. Our daily experiences since we became the Lord's followers, have been guided and guarded apparently by the power unseen, to the intent that as pupils in the school of Christ, we may all be taught of Him and develop more and more of the graces of the Spirit, and particularly more and more faith. How important this item of faith is we probably cannot fully appreciate now. It seems to be one thing that the Lord specially seeks for in those now called to be followers. "Without faith it is impossible to please God." With faith all things are possible. Proper faith is understood, of course, not credulity, not reliance on the words of men, but implicit faith in the Lord for all that He has promised. "According to thy faith be it unto thee."

WALKING WITH JESUS

Dec. 3—Matt. 10:24-39

GOLDEN TEXT: "And the Spirit and the bride say, Come. . . And let him that heareth say, Come. . . And let him that is athirst come: and whosoever will, let him take of the water of life freely."

—Rev. 22:17.

THE Scripture lesson chosen for today covers a wide scope of our Lord's special instructions, exhortations and encouraging promises for His disciples. It opens with the reminder that "the disciple is not above his master, nor the servant above his lord." This is one of the fundamental truths of the Gospel message, but only such as have a consuming love and admiration for their Master, and desire above everything else to have the same qualities of mind and heart developed in them, are prepared to accept the invitation of this age and follow in His footsteps of self-denial and sacrifice. As our Lord's words indicate, such must expect to share in the misrepresentation, tribulation, and persecution He endured.

How reasonable the requirement that Jesus' disciples must be perfected for their future work even as He was perfected for His work as a great High Priest! (Heb. 5:8, 9.) In what other way could we hope to be conformed to His image than by similar experiences and tests. (Rom. 8:29.) This opportunity of suffering and being dead with Him is peculiar to the Gospel age. Evidences abound that this age is rapidly drawing to a close; therefore we must conclude that this glorious opportunity to be prepared to live and reign with Christ Jesus will soon be ended. Suffering with Christ is, therefore, to be considered a privilege, even as St. Peter says: "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing." (1 Pet. 3:17.) In the preceding verses the Apostle has shown that the conditions in which those who do well are permitted to suffer are exactly contrary to the general rule of God's arrangements and, quoting from Psalm 34, indicates that when this special opportunity for suffering with Christ has come to an end, the conditions will be such that those who do God's will then, will be under His protecting care and will enjoy all the benefits of life with abundance. This will be brought about by Messiah's Kingdom in which right, justice and truth will prevail.

After telling His disciples that they must expect to share in the odium heaped upon Him by His blinded and deceived enemies, Jesus exhorts them to have no fear that such mis-

representation will continue indefinitely; but, on the contrary, there is nothing covered that shall not ultimately be revealed. He counsels them therefore, to be fearless and faithful in their proclamation of the Gospel message, with no anxiety as to the consequences to themselves. In the last verses of our lesson (38, 39), Jesus summarizes the whole subject by saying that those who are unwilling to take their cross and follow after Him are unworthy of Him—unworthy of membership in the Christ company, joint-heirship in the Kingdom; and that this great reward is only for those willing to lay down life itself for Christ's sake, in the doing of God's will.

Another thought in connection with the Lord's assurance that all things now covered or hidden shall be brought to light, is that this condition will not only make known the good deeds of the righteous, but will also make manifest the past life and deeds of evildoers as well. (1 Pet. 2:12.) In this view of the matter we can see how, in a perfectly natural way, a man must reap the harvest of his sowing of evil deeds, even though he has been freely forgiven, absolved from guilt and its penalty, death, and is proceeding up the highway to holiness in the Kingdom. He will reap it both in the difficulties he will have piled up for himself in he hardening of his own character, making the steps up to perfection more painful and slow, and requiring severer discipline, and, also, in the just disapproval or indignation of a righteous public sentiment in that Millennial Day of judgment. Such will be the natural and inevitable reaping of the results of present wrong doing. However to some extent this humiliation, will be shared by all; "for there is none righteous [none perfect], no, not one," and all must pray, "Forgive us our trespasses, as we forgive others." (Rom. 3:10.) It will, indeed be a time for melting and mellowing all hearts. Thus the Lord will take away the stony heart and give to all who, under the New Covenant, shall become **His people** (typified by Israel), a heart of flesh, according to His promise.—Ezek. 36:22-25, 28.

In verse 28 we have one of the proof-texts of the mortality of man, in the statement that God is able to **destroy both soul [being, life] and**

body in Gehenna. This final extinction of life is only for the incorrigible, those who with full light and knowledge, in this or in the future age, prefer iniquity and thus indicate that life for them would be but a disadvantage, a curse, to themselves and to others.

Our Golden Text refers to the glorious reign of Christ after the church has become His bride. Then all mankind, for whom Jesus died, will have the opportunity of freely partaking of truth, building character in accord with it, and entering into life.

REACTIONS TO THE GOSPEL MESSAGE

Dec. 10—Matt. 11:16-30

GOLDEN TEXT: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—Matt. 11:28-30.

OUR Lord would seem to have been somewhat disappointed at the result of His ministry, especially in Capernaum, where He had resided a considerable time, and our lesson opens with a warning to the people of Capernaum, Chorazin and Bethsaida, that having been favored with many mighty works and many evidences of Jesus' Messiahship, and that the kingdom was being offered to them, etc., they would be held correspondingly responsible. As Capernaum had been greatly blessed, "exalted up to heaven" in its privileges and opportunities, the result of its failure to use these was to bring a corresponding loss and eventually bring it into the dust—"brought down to hell," brought down to hades, the death state. (See Matt. 11:23.) And surely this was fulfilled in the trouble which came upon the Jews, in the destruction of Jerusalem and the overthrow of their national polity, all as a result of their having failed to accept the Messiah, and the kingdom which He offered.

In view of the privileges and mercies extended them, their rejection of Him as the Messiah and failure to grasp their opportunities branded them, so to speak, as being inferior to the Sodomites, in appreciation of righteousness and truth;

for our Lord declares that the Sodomites would not have met the end they did, had they had the mighty works done in them which He performed in Capernaum. He would have His hearers understand, however, that in that future trial time the people of Tyre and Sidon and Sodom would be treated with more consideration and tolerance than those, who, having had many more privileges, had hardened their hearts against what they did see and know. "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee"—Capernaum.

But it would be a great mistake to infer from this that the people of Capernaum, when they shall be on trial for life during the Millennial age, will be unkindly treated; for the declaration of God's Word is that the world shall be "judged in righteousness"—not in wrath or malice, not with a desire to do them injury, but with a desire to do them every good possible. Hence it will be "tolerable—it will be a grand and blessed opportunity for them to come to a full, clear knowledge of the Lord; but it will be still more tolerable for the people of Sodom and Gomorrah, because their sins, although grosser in some respects, were less reprehensible in God's sight because of their greater ignorance.

In the latter part of our lesson, our Lord appealed to His hearers individually, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." We notice a difference between the two rests of Verses 28 and 29. Of the first it is said that the Lord will give it to him who comes to Him in faith; of the second, it is said that he finds his rest to his soul through becoming a yoke-fellow with Jesus, and so it is: there are two blessings; the first blessing is that of justification;—the joy of having our sins forgiven, realizing ourselves no longer strangers and foreigners from our Heavenly Father, but brought nigh by the blood of Christ—the second is the joy which comes more gradually—a fruitage, a development in the heart; the growing and abiding peace and joy of the holy spirit. The blessing of justification by faith is to make us fit, and prepare us to take the yoke and become a co-laborer with the Lord in the Father's service.

(Cont'd on page 28)

CHILDREN'S HOUR

The Heavenly Father and His Children

NOTE: Beginning herewith we are pleased to present a series of Bible stories, which, when complete, will cover the entire plan of God. Each story is short, and we are dating them according to the Sundays in the month, believing that many of the children of the consecrated will be glad to feel that other children are studying the same lesson at the same time with them. In this series there will be fifty-two chapters, enough for an entire year. We have received many letters assuring us of the helpfulness of the Uncle Eb series of stories; and we hope and pray that this new series, while somewhat different in style, will also be used for the encouragement of many young minds as they endeavor to grasp, in their way, some of the wonderful things pertaining to God and His children. In going over this new series, it seems to us that they may appeal to children slightly younger on the average, than the lessons formerly published.

GOD'S FIRST CHILD

Chapter 1— November 19



ANY, many years ago God had no people to take care of. There was not even an earth for people to live on. There were no angels, no Jesus, no living thing anywhere, but God alone. God loves to work, so He decided that He would have a Son and that this Son would help Him in all the work that He would do.

The Bible tells us that God's Son was called the Logos, and that God loved Him very, very much. Why do you suppose God loved His Son so much? Well, God would naturally love His Son just as your parents love you; but they love you most when you are good. The Logos was a good son. He was always with His Father. He was happy because He knew everything His Father did was wonderful and perfect and He was rejoicing all the time. Besides this He was beautiful, so beautiful that He was sometimes called the Morning Star. It is very nice to be beautiful. If we try hard to please God He will love us and think of us as His beautiful children, too. It does not help us to only pretend we are good, for God knows our thoughts even when we do not speak them. God can see into our minds, He can see through wood and iron; He can know just what is going on in any part of the world at any time. No one could do anything if God did not let him do it. If God did not provide for us, none of us could live. How good God is! How much we ought to love Him and how hard we should try to please Him!

Sit down for a few minutes and think of all the good things God has given you and then see if you do not love Him more than ever.

Memory Verse: "(Christ) is the image of the invisible God, the firstborn of every creature."—Col. 1:15.

Questions:

1 Was God ever alone? Does God love to work? Par. 1.

2 What was God's Son called? Why did God love Him? When do our parents love us most? Can God read our thoughts? Should we try to please God?

Chapter 2—November 26

GOD'S CHILDREN, THE ANGELS

ONE day the Heavenly Father and His Son, the Logos, created an angel. The angel's name was Lucifer. He, too, was perfect, happy and beautiful. After this they created many, many angels and heaven was their home. God was glad to have all these lovely new sons about Him. Always they were busy and happy, singing, praising God, and doing whatever He wanted them to do—helping in all the great and wonderful works of God.

Would you like to know what an angel looks like? I will tell you as much as we now know about them. The Bible does not tell us very much about how angels look. They are very bright; so bright that if you should see an angel you might think you were looking at the sun and you would soon have to stop looking at him because the light would hurt your eyes. The Bible tells us that after the resurrection of Jesus to glory He was so very bright that when He appeared to St. Paul, St. Paul became blind and stayed blind until God cured him. If any human being should see God, that person would die. This is because of the overpowering brightness and glory of the divine nature—God's nature. The Bible tells us that God shines more brightly than all the angels.

Angels can move about very fast. They can move faster than a railroad train or an automobile and they can go through the air swifter than the birds. They can pass from the earth to the stars and from the stars back to earth again, and it does not take them very long, either. The Bible says they are as quick as the lightning. Look at the sky sometime when there is a thunderstorm and see how fast the lightning moves. Then remember that God's heavenly children, the angels, can travel even faster than that.

We do not know of all the work the angels do; but we know God uses them and they must do many useful, helpful things for Him. As you go to the store for your mother or bring her the broom

or run to the clock to tell her what time it is, so in greater ways God gives the angels work to do. The word angel means messenger. Later on we will learn how the angels take care of us, how they watch over us, to see that no harm comes to us.

Usually people cannot see angels. If one should stand right next to you, you could not see him. Our eyes are not made to see angels. Angels can make themselves look just like people when God allows them to. Long ago, men and women saw such angels and talked with them. Sometimes they looked like young men and wore long, white robes and were bright and shiny. Sometimes they wore the same kind of clothes as other people. At such times nobody would suppose they were angels until suddenly they were gone. Then people would say: "It must have been an angel of the Lord."

Memory Verse: "The angel of the Lord descended from heaven. . . His countenance was like lightning and his raiment white as snow."—Matt. 28:2, 3.

Questions:

1 What was the name of the first angel created by God and the Logos? What were all the angels busy doing?

2 Does anyone know what an angel looks like? Why can't we see the angels?

What does the Bible say about the way the angels move about?

4 What kind of work do the angels do? What does the word "angel" mean?

5 Can angels make themselves look like human beings?

HOW GOD MADE THE EARTH

Chapter 3—December 3

SOMETIME after the creation of the Logos and Lucifer and all the angels, the world was made. At first, of course, our earth was not like it is now. It was very, very dark. There were great clouds of gas and steam all around it. It was hot, so hot it smoked. Nothing at all could live on it. Gradually it cooled off. The account in Genesis tells us how God said "Let there be light" and the Bible tells us "there was light." This was the first day's work.

The Bible tells us that the Logos was with God, helping Him in all His work, doing just what God told Him to do and perhaps many of the other angels were there also, working with God.

If you had been in the sky with God at this time, you would have seen, now that the light shone on the earth, that it was covered with gaseous rings of mineral and water. From one end of the earth to the other there was nothing but water and vapor. God caused the vapor to go up into the air—high up—and the water to stay on the earth. This made

a nice space between for the air. So the second day's work was finished.

On the third day God made high hills and low valleys on the earth to appear. All the water ran into the valleys and became streams and rivers and lakes and oceans. This left the higher places dry and God caused little plants, flowers, bushes, and trees to grow in these dry spots. Soon the earth was beautiful, but very, very still, for there was not an animal upon it.

On the fourth day more of the gas and vapor cleared away out of the sky and the sun and moon and stars could be seen a little. On the fifth day God made all the creatures that live in the water, from the smallest fish that ever was seen, up to the big whales that spout water high into the air. Then He made the birds. Just think of how the new little birds must have sung in God's wonderful, new world.

On the sixth day God made all the animals and, last and most wonderful of all, He made a person, a new child of His, a man whom He called Adam. I will tell you more about Adam in our next chapter.

So we see that God made the earth and everything that is in it in six days. These days were very long, however. We think each one of God's days was seven thousand years long. That is a much longer time than you can understand just now, perhaps; but it will be easier for you when you are a little older.

Memory Verse: "And God saw every thing that He had made, and behold, it was very good."—Gen. 1:31.

Questions:

1 What did God do after He had made Lucifer and the Logos? How did God make light to shine?

2 Who helped God in all His work?

3 What did God do on the second day?

4 What was done on the third day?

5 What was done on the fourth day?

6 What did God make on the fifth day?

7 What did He make on the sixth day?

8 How long was each one of these days?

ADAM IN THE GARDEN OF EDEN

Chapter 4—December 10

YOU have all seen beautiful gardens and parks, haven't you? God made a wonderful garden once, too. It was the first garden in the world. The Bible tells us that He planted a garden in His nice new world and called it the garden of Eden. He put all sorts of trees and flowers there. It must have been a lovely place, much nicer than any park we have ever seen. After everything was ready the Bible says: "And the Lord God formed man of the dust of the ground, and breathed into his

nostrils the breath of life; and man became a living soul." God gave Adam eyes so that he could see the beauties of the garden, ears so that he could hear the music of the birds, nerves so that he could taste the fruits of the garden and feel the warm, soft air.

In many ways Adam was like God. The Bible says he was in the image of God. God can see and hear and smell and so could Adam. God can think and love and plan and so could Adam. God has a kingdom and—what do you think?—Adam had a kingdom too. Yes, God gave Adam the whole earth for a kingdom. Wasn't that nice? Just think of having the whole earth for a playhouse. All the animals in the earth belonged to Adam, all the birds and the fish. The lions and tigers did not hurt him and the birds were not afraid of him.

Adam loved all the animals. They were his pets and little by little he named them all. They liked to be with him; but Adam was lonely. This was because in all the world there was not another

person to work and play with him. One day God caused Adam to fall into a deep sleep and while he slept God took one of Adam's ribs and made a woman from it. When Adam woke up there was a beautiful lady waiting for him. Oh, my! How glad Adam was! And how he did love his wife. Her name was Eve. Adam and Eve were very happy together for a while in the beautiful garden that God had made for them.

Memory Verse: "And God said, Let us make man in our image, after our likeness."—Gen. 1:26.

Questions:

1 What was the name of the garden planted by God? Tell how man was made. What was the name of the first man?

2 How was Adam like God? Where was Adam's kingdom?

3 Who named the animals? How was the first woman made? What was her name?

LOVE IS KIND (Cont'd from page 22)

long as we are in the flesh, we will never be able to be as kind as we should be; but we should never cease battling against the unkind tendencies of the flesh, and, as far as possible, endeavor to establish kindness as one of our habits of living.

In the business and social world, kindness is often practiced as a policy; in which case it is very likely to be merely a veneer underneath which rankles the spirit of ill-will and hatred. But Chris-

tian kindness is more than a veneer. It should become a deep-rooted rule of action in which we delight. Our delight in kindness should be based on the fact that we recognize it to be a part of that Godlikeness which we are endeavoring to have worked out in our lives. David said, "My delight is in the law of the Lord." It is a part of God's law for us that we should be kind; hence we should delight in being kind; and "love is kind."

REACTIONS TO THE GOSPEL MESSAGE (Cont'd from page 25)

This yoke which Jesus invites us to come under with Him is a very formidable affair from the standpoint of the world. To them, it seems to be a most unreasonable yoke, a most terrible burden;—to consecrate life, time, means, everything to the service of God—but from the standpoint of those who have come unto Jesus, and to whom He has spoken, the matter is very different. To such it must seem but a "reasonable service," that since the Lord has gra-

viously redeemed our lives and our all, we should use what remains of this life to His praise and glory. And after we have taken His yoke upon us, we find that it is an easy one. With that yoke—His yoke—any duty, any trial, any difficulty, any vexation of spirit, or burden of any kind that might come to us, would be light indeed.

The Lord is watching out for the interests of all those who take His

yoke upon them. Their burdens are counted as His, their trials are His concern, their interests are His interests: yea, and His promise is that all things shall work for good to them because they love Him. Let us remember, however, that the Lord puts none under the yoke as slaves. He does not force His yoke upon any; He merely invites us to come, and then accept His yoke, to make a full consecration of ourselves to Him and to His service.

POEMS OF DAWN

OUR Australian brethren have republished the Poems of Dawn book, and we are able to supply them at 70 cents each. This is a mimeographed production, and neatly bound in cloth. Address your orders to

The Dawn 136 Fulton Street Brooklyn, N. Y.

DAWN FREE TO THE LORD'S POOR

Through a special fund provided for the purpose we are glad to send The Dawn free to anyone who, by reason of old age, infirmity, lack of employment, may not be able to pay the subscription price of \$1. It is necessary, however, to make a request each year for The Dawn; but do not hesitate to do so if you find that The Dawn is proving to be a blessing to you.

Talking Things Over



THE ELEVENTH ANNUAL CONVENTION AT PITTSBURGH

ANOTHER of those faith-strengthening, zeal-inspiring gatherings in the old Bible House Chapel, Pittsburgh, Pa., is in the past; and the three days (October 20-22) during which between four and five hundred friends mingled their hearts together in praise and fellowship, will long be remembered for good by those whom the Lord blessed by permitting them to attend. Brethren were present from eighteen States, and from Canada—and one sister from Switzerland. These were brought together, not by the power of human leadership, or of dictatorship, but by the power of the truth, and its spirit. Yes, this spirit of the truth, which is the spirit of the Lord, should be the unifying influence in all the associations of the Lord's people. A unity and fellowship based upon the truth and its spirit enables the saints of God to sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The convention opened on Friday morning, October the 20th, Brother C. F. George serving as chairman, and giving the address of welcome. Approximately one hundred out-of-town brethren were present when the convention opened. Each session this number increased until at the Sunday morning gathering the chapel was packed to overflowing. In former years about half of the chairs were large, with arms, but in order to accommodate an expected increase in attendance this year, nearly all of these larger chairs were removed, and almost the entire chapel was filled with small folding chairs; but in spite of this a number were unable to find seats in the auditorium, and had to remain in the corridor outside. Evidently, as the years go by, more and more of the brethren are learning that they can depend upon hearing the pure truth at this Pittsburgh Convention, and will there be encouraged to apply the truth and its spirit in their lives as consecrated Christians. If a "double-minded man" is "unstable in all his ways," surely a convention at which there is expressed from the platform a variety of discordant

notes, thus dividing the opinions of the friends, must of necessity be at the best, an "unstable" convention; that is, a convention that would measurably fail to inspire the "full assurance of faith" so necessary to healthy spiritual growth. At the Pittsburgh Convention the trumpet of truth gives forth a certain sound, with the result that those who attend are encouraged to faithfully "prepare themselves for the battle"—that is, to "fight the good fight of faith."

As is the custom at the Pittsburgh Memorial Conventions, a short time Saturday afternoon was spent in visiting Brother Russell's grave; not, however, in any sense to worship a dead hero, but simply in loving remembrance of one whom the Lord so greatly used as His servant to dispense "meat in due season" to the household of faith throughout the greater part of the harvest period. Just as anyone naturally holds in blessed memory those whom they have loved and lost awhile, especially members of their own family, so the brethren who gather at the Pittsburgh Convention, remember Brother Russell because he was a brother, and one who was fully devoted to the Lord and to His truth.

Brother Deming, of Ada, Ohio, conducted the service at the grave; and this seemed to be specially appropriate. Brother Deming was one of two brothers who worked with Brother Russell in the original "Bible House" that was located in the back of Brother Russell's shirt store. This, of course, was in the very early days of the harvest period. Brother Deming is still rejoicing in the truth, and still letting his light shine for the blessing of others.

At the immersion service, seven symbolized their consecration to be dead with Christ. In the absence of Brother Ernest Wylam, of Chicago, who was scheduled to conduct this service, it was taken by Brother C. P. Bridges. As should always be the case, this service reminded the brethren afresh of their own consecration vows, and of the importance of continuing to pay those vows daily unto the Lord.

Two public meetings were held in Carnegie Hall, one on Saturday night, and the other on Sunday night. After the Bible House Chapel became too

small for public meetings, Brother Russell frequently used Carnegie Hall. This is the hall where the Eaton-Russell debates were held about thirty-five years ago. It was encouraging to the "old-timers" who attended the convention to hear the truth again proclaimed from the platform of this beautiful auditorium. While the two public meetings were not heavily advertised, yet the attendance was considered good; the total for the two meetings being estimated at between twelve and thirteen hundred of which at least half were friends. There were 150 names turned in at the two meetings.

Brother G. R. Pollock, of Los Angeles, Calif., served twice on the program; giving one of the public talks, and addressing the friends as well. As Brother Pollock had previously spent several years in the Pilgrim work, he was known to many of the friends, and his presence at the convention made possible the renewing of old-time friendships; and his talk to the friends on the topic, "Blest be the Tie that Binds," helped the conventioners to realize that there are brethren on the West Coast, as well as in other parts of the country, who are "contending earnestly for the faith once delivered unto the saints." Brother Pollock stressed the point that the Truth and its spirit constitutes the basis of true Christian fellowship, hence is "the tie that binds our hearts in Christian love."

Brothers Bridges, Procter and Muir, coming to the convention from extended tours among the brethren in practically all parts of the country, including Canada and Newfoundland, and bringing messages of Christian love and greetings, also helped the brethren to realize more fully how strong and how sweet the tie is that binds them together in fellowship with each other and with the Lord. Brother Bridges' discourse dealt largely with the subject of the Lord's Second Presence as the Chief Reaper during the Harvest period. Brother Procter discoursed on the subject, "Knowing the Truth," the theme of his talk being the importance not only of being fully assured of the Truth, but of applying the principles of the Truth in our lives. To hold the Truth merely as a theory of belief, and not to be governed by its principles of justice and love, is to be at heart disloyal to it, Brother Procter pointed out. Brother Muir's message to the convention had to do with "Self Restraint in Liberty." He pointed out that in many ways the Christian has the privilege of imposing bondage upon himself in things which, if he had no one to consider but himself, he might properly exercise liberty. Those who have the highest spiritual welfare of their brethren at heart will gladly restrain their liberties when by so doing the best interests of the church are served.

Brother S. J. Arnold, another "old-timer" and former pilgrim brother, served on the program. Brother Arnold's association with the Truth and with Brother Russell dates back to the very early days of the Harvest, and he is still rejoicing in the message which, he explained, saved him from infidelity. The subject of Brother Arnold's talk was, "The Secret of True Happiness," and, in brief, the secret turned out to be the principle of self-sacrifice for the blessing of others in contrast with the selfish, worldly spirit of grasping and holding all one can for his own benefit—"It is more blessed to give than to receive."

Brother L. F. Zink, another pilgrim and colporteur whose association with the harvest work dates back to the early days, was present at the convention, but physically unable to take an active part on the program. Brother Zink's presence at the convention however, was an encouragement to the brethren, and we are sure that he also received a blessing.

The "Junior Program" was greatly enjoyed by all. This program consisted of a symposium of three young brethren—Casimir Lanowick, of Chicago; David Mirku, of Detroit; and Ray Krupa, of Detroit. Brother Leo Poskonka of Chicago, was listed to speak on this program, but was unable to be present. Brother C. E. Schiller, of Chicago, was to have been the chairman for this service, but he also was unable to be present, so Brother Wilson of Pittsburgh, substituted for him. These brethren all spoke on subjects having to do with Christian character development and activity in the service of the Truth; and their talks revealed how deeply they had been drinking at the fountain of truth, and how earnestly they were endeavoring to order their lives in harmony with what they had learned.

Brother H. K. Blinn, of Cincinnati, Ohio, spoke on the subject, "The Sealing of the Servants of God." The sealing work is still going on, he said, and for that reason the "four winds" are being held back from blowing with such fury as to make impossible further dissemination of the Harvest message of Truth which serves as the sealing agency.

Brother Peter Kolliman, of Wilmington, Del., discussed the topic, "The Zeal of the Lord's House." This zeal, he pointed out, is a consuming one, which leads to self-sacrifice along all lines directed by the Scriptures. It is a zeal that leads to activity in service, and a zeal also, which prompts unswerving devotion to the will of God as it relates to our personal conduct and to our relationships in the household of faith. It will not permit a compromising attitude toward any of the divine commands.

Brother Chester Sundbom, of Saginaw, Michigan, gave a very helpful lesson on "Keeping Our Hearts Pure." Impurity of heart, Brother Sund-

bom pointed out, consists of one's affections being divided between doing the Lord's will and our own, or the will of others. A pure heart is one that is undivided in its devotion to God and to the doing of His will.

Brother Arthur Newell, of St. Louis, Mo., used the topic, "Our Covenant of Sacrifice—Then and Now." He suggested that the brethren examine their hearts with the view of ascertaining whether or not their consecration is as vital a factor in their lives today, as it was at the time they first entered into their covenant of sacrifice with the Lord.

Brother J. H. L. Trautfelter spoke on the subject of faith, particularly as it relates to the matter of the Lord's second presence. We are convinced of the Master's presence, not because we can see Him with our natural eyes, but because we can see the evidences which the Scriptures tell us would denote the fact that He had returned. It is important, therefore, that our faith be such as to enable us to lay hold upon the prophecies and promises of the Word in order that we may continue to rejoice in Present Truth.

Brother D. J. Morehouse, of Chicago, used as his subject, "Worship in Spirit and in Truth." To worship in spirit and in truth, Brother Morehouse said, means to worship as directed by the doctrines of Truth, and to do so with appreciation and in full sincerity; that is, we should have the proper spirit of devotion and love, and then have that spirit directed by the truth. Thus, by "rightly dividing the word of truth," we learn what is "that good and acceptable and perfect will of God."

Brother Oscar Magnuson, of Brooklyn, N. Y., spoke on the subject, "Stewards of the Mysteries of God." Brother Magnuson emphasized the fact that the acceptance of the truth places a responsibility upon us to guard it and to use it to the Lord's glory. Faithfulness as stewards of these mysteries means that we will be on the alert to meet each responsibility that it imposes upon us, with fortitude and with love.

Brother W. N. Poe, of Cincinnati, used as his subject, "The Battle of the Great Day." Brother Poe cautioned against speculating with respect to the manner in which the details of the prophecies are to be fulfilled. He expressed belief that to date, Brother Russell's viewpoint of the prophecies, has been right in so many details that we should continue to give them careful consideration in all our efforts to understand the significance of present world events.

In addition to those already noted, Brother C. C. Peoples, C. W. Zahnow, and H. E. Detrich, were scheduled on the program, but for one reason or another were unable to be present; which was a

disappointment to the convention, as it doubtless also was to the brethren themselves.

Brother J. I. Van Horne, of Pittsburgh, served as chairman on the second day of the Convention, and Brother George Wilson, on the closing day. The testimony meetings, which were entered into by the friends with inspiring enthusiasm, were led by Brothers Janke, of Tonawanda, N. Y.; Stanford, of Donelson, Tenn., and Gates of Memphis, Tenn. Brother E. G. Walters, of Tamaqua, Pa., was song leader for most of the sessions. It was a joy to the many who knew Brother Walters in former years to see him at the convention, and still rejoicing in Present Truth.

The convention "officially" closed with a Love Feast late Saturday afternoon; although there was one more talk to the friends, and the second public discourse, that evening. The Love Feast was a very fitting climax to the three days of feasting and fellowshiping together in the Lord. Because of the great joy and rich blessings of the 1939 Pittsburgh Memorial Convention, many of the brethren felt that it *really had been* "the best yet."

CHRISTIANS IN TIME OF WAR

THE matter of taking human life is always repugnant to one who is truly consecrated to the Lord and seeking to follow in the footsteps of the Master. Civil governments in countries where religious liberty is granted usually recognize that some have conscientious objections to taking active part in combatant warfare, and have made provisions in their conscription laws to grant certain exemptions for those who establish their claims on these grounds. It is not, therefore, disloyalty to the government to take advantage of these provisions.

The matter of conscience, however, is an individual one, and one Christian cannot decide for another what course should be taken. Naturally, though, when war is on, or becomes a possibility, this issue inevitably comes to the front. It came up at a convention of Junior Bible Students in Detroit, held over the Labor Day week-end. At that convention a resolution was passed expressing the viewpoint of those assembled. A copy of this resolution was sent to us with the request that it be published as a matter of information as to how the brethren assembled at this convention viewed the matter. We are glad to comply with this request, and the resolution follows:

"Whereas war has broken out in Europe and may spread to other countries, like the World War did, we in Convention assembled, as representatives of various Bible Classes in the Middle West, believe

that we should at this time clearly state our position regarding participation in military service.

"For the past sixty years the teachings of Pastor Russell, as recorded in the six volumes of "Scripture Studies," "Tabernacle Shadows," and his other writings, have represented the religious views of our Group.

"As in the World War, so at the present time we believe that we as Christians should not engage in combatant service, but if drafted or conscripted by the government, should be ready and willing to render non-combatant service."

"Moved that we, the Annual Junior Bible Students Convention, assembled here at Detroit, September 2, 3, 4, 1939, accept the above as a statement of our conscientious convictions."

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A PILGRIM VISIT TO NEWFOUNDLAND

ABOUT a year ago we published a letter written by Brother Andrew Horwood, of St. John's Newfoundland, in which he told of a brother (Butler) receiving the truth who owned of one of Newfoundland's radio stations. Since then Sister Butler has symbolized her consecration to follow in the footsteps of the Master, and the Lord has continued



SOME OF THE NEWFOUNDLAND FRIENDS, and BRO. MUIR
Back Row—Brothers Strong; Muir; Horwood; Hodder and Butler. Front Row—Sisters Ross; Horwood; Penny; Hooder; Watson; Strong and Butler

to richly bless them and the little Ecclesia with which they are associated in St. John's. The radio station has been freely used throughout the year for the dissemination of the truth. Brother Muir has recently visited the Ecclesia, and now Brother Horwood writes to tell of the blessings received through his visit, and of how the Lord blessed them in their efforts to make known the glad tidings of the coming Kingdom. The letter follows:

"Dear Brethren of The Dawn: Greetings in the name of our Lord and Saviour Jesus Christ.

"When last I wrote you it was to express fear that, because of world conditions we might be denied the privilege of a visit from our dear Brother in Christ, A. L. Muir. Now, in a happier mood, I want to thank you on behalf of our Ecclesia for making that visit possible; and to express to you our great appreciation for the brother's services. He came to us unknown,

but before he was with us a day it seemed as though we had known him all our lives, and though he was with us two days longer than was expected, we wished that he could have remained with us many additional days.

"We enjoyed Brother Muir's class talks as they rang true to the foundations of the truth and because they inspired to faithfulness and greater effort to show forth the praises of Him who hath called us out of darkness into His marvelous light. Jesus Christ and Him crucified was the standard. Faithfulness in the performance of consecration vows was the exhortation. Glory was the hope! and what glory! for faithfulness to our vows, now that we are in Christ, will mean our sharing immortality in the first resurrection, and being associated with our gracious Master and Head in the glorious work of regathering those who have gone astray from God. We long for the reign of Christ to begin, when this work of blessing all the families of the earth shall begin also.

"Three of Brother Muir's public talks were broadcast from the hall, and three others direct from the studios of Radio Station V. O. C. M.—one address being relayed by remote control from the Orange Hall at Carboneer.

"We shall continue to look forward with joy to our next pilgrim visit, which we hope will be in the summer of 1940. Your brother in Christ,

—Andrew Horwood, St. John's Newfoundland."

DANO-NORWEGIAN LITERATURE WANTED

THE following letter, is, we believe, self-explanatory, and friends having any unused literature of the type described will doubtless be glad to cooperate:

"Dear Brethren: I do not like to impose upon your time, but we are in need of a little help. We have just started a Norwegian study meeting here in Chicago, and we need a few Dano-Norwegian First Volumes of Scripture Studies. If you could find place for a small announcement in The Dawn to the effect that anyone having Dano-Norwegian literature published before Brother Russell died, please write me at address below. Can you do this for us? Yours in His service, Brother Jens Copeland, 4344 N. Springfield Ave., Chicago, Ill."

MANNA BOOKS FOR HOLIDAY GIFTS

Your 50¢ and \$1 holiday gifts this year can be Manna Books. What better gift could you give to your friends and relatives, whether in the truth or not in the truth, than a copy of the new Manna Book containing ruled pages for birthday record.

And you have the choice of two bindings. In red, semi-flexible cloth, with red edges, the price is 50¢ each. The de luxe edition, bound in Du Pont Fabrikoid, stamped in pure gold, and with gold edges, the price is \$1, postpaid.

When making up your Christmas shopping list, think of Manna Books! If your old Manna Book is getting worn, include a copy for yourself when you send in your order.

The Dawn 136 Fulton Street Brooklyn, N. Y.

COMING CONVENTIONS

CROOKSVILLE, OHIO, November 5. This one-day gathering will be held in the City Building, China Street. The convention opens 9:15 in the morning, and closes with a public meeting in the evening. The public meeting will be addressed by Brother Wilson of Pittsburgh. All are cordially invited.

CHICAGO HEIGHTS, ILL., November 12. The Junior Bible Students are planning a convention in Chicago Heights on this date. All are invited. Meetings will be held in Community Center, 220 E. 15th St., Chicago Heights.

NEW HAVEN, CONN., November 12. A cordial invitation is extended to all who can attend this one-day gathering. The first session will open at 10 A. M., and there will be a public meeting in the afternoon. All sessions will be held in Fraternity Hall, 19 Elm Street, New Haven. Lunch served at noon.

ALLENTOWN, PA., November 19. The Allentown friends are planning a good program for this one-day gathering, and extend a cordial invitation to all who can find it convenient to attend. Sessions will be held morning and afternoon in P. O. S. of A. Hall, 38 South 5th Street.

GRAND RAPIDS, MICH., November 25, 26. This is the annual Thanksgiving period convention in Grand Rapids. All sessions of this two-day gathering will be held in the west side Ladies Literary Club, 518 Scribner Street, N. W. A good program is being arranged, and a cordial invitation is extended to all who may find it convenient to attend. For further information address Henry Kuzee, 2126 Lafayette Street, Grand Rapids, Michigan.

WEATHERFORD, TEXAS, 5TH-SUNDAY GATHERINGS. These meetings are held each 5th-Sunday in the Zion Hill school house, near Weatherford. A cordial invitation is extended to all who are near enough to attend.

TRUTH LITERATURE APPROPRIATE TO THE TIMES

KINGDOM CARDS

The Lord continues to bless the distribution of Kingdom Cards. People in general are more perplexed today than ever before, hence it is appropriate to give them an opportunity to learn something of the truth of the divine plan. The use of Kingdom Cards has proved to be an excellent method of introducing the truth. They can be sent through the mail, or distributed from house-to-house, as you prefer. Send for samples, or for a supply, as you desire.

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.

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THE SCRIPTURE STUDY SETS

As announced in the last issue of The Dawn, we are undertaking, with the cooperation of the brethren, to republish the entire six volumes of Studies in the Scripture. The work of typesetting has already begun, and we will proceed with the work as rapidly as possible.

The first thousand sets, which will be known as the "Republication Edition," will sell for \$5 a set. Many friends interested in this effort, have indicated their desire to place advance orders for this edition, and it is upon this basis that we are able to go forward with the undertaking. Orders placed early are specially helpful.

5-CENT BOOKLETS

If you have not yet used the vest-pocket booklets in your witness work, we suggest that you get a supply and give this inexpensive method a trial. We believe you will be encouraged by the results. The following booklets are now available:

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