



SPIRITUAL BALANCE
SIGNS OF THE TIMES
WITNESSES FOR JESUS

SPEAKERS' APPOINTMENTS

BROTHER A. W. ABRAHAMSEN		Seattle, Wash.	Nov. 2, 3
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Tacoma, Wash.	4, 5
BROTHER S. J. ARNOLD		Montesano, Wash.	6
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Centralia, Wash.	8
BROTHER T. E. BARKER		Portland, Ore.	9, 10
New Bedford, Mass.	Oct. 5, 6	Salem, Ore.	11
Boston, Mass.	20	Lebanon, Ore.	12
Worcester, Mass.	27	Medford, Ore.	13
BROTHER H. K. BLINN		BROTHER D. J. MOREHOUSE	
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Richmond, Ind. (Convention*)	Oct. 26, 27
BROTHER C. P. BRIDGES		Pittsburgh, Pa. (Convention*)	Oct. 18-20
Greensboro, N. C.	Sept. 29	BROTHER R. E. NASH	
Chattanooga, Tenn.	Oct. 1	Chicago, Ill.	Oct. 6, 23
Donelson, Tenn.	2, 3	Buffalo, N. Y.	9, 11
Madisonville, Ky.	4	Brooklyn, N. Y.	13
New Albany, Ind.	6	Pittsburgh, Pa. (Convention*)	Oct. 18-20
Indianapolis, Ind.	7	St. Louis, Mo.	27
Muncie, Ind.	8, 9	Oklahoma City, Okla.	29
Richmond, Ind.	10	Phoenix, Ariz.	Nov. 3
Eaton, Ohio	11	BROTHER C. C. PEOPLES	
Piqua, Ohio	12	Pittsburgh, Pa. (Convention*)	Oct. 18-20
Dayton, Ohio	13	Richmond, Ind. (Convention*)	Oct. 26, 27
Newark, Ohio	14	BROTHER W. N. POE	
Zanesville, Ohio	15	Richmond, Ind. (Convention*)	Oct. 26, 27
Coshocton, Ohio	16	BROTHER EDWIN PROCTER	
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Pittsburgh, Pa. (Convention*)	Oct. 18-20
BROTHER FRED BRIGHT		BROTHER G. P. RIPPER	
Philadelphia, Pa., Y. W. C. A., 18th & Arch Streets	Oct. 6	Hawthorne, Calif., 13110 Doty St., 7:45 P. M.	Oct. 20
Allentown, Pa.	Oct. 27	BROTHER A. I. RITCHIE	
BROTHER W. A. BUHL		Riverside, Calif., Y. W. C. A., 8th & Lemon, 7:30 P. M.	Oct. 13
Baltimore, Md., 4 West Eager St.	Oct. 13	BROTHER S. STAMULAS	
BROTHER H. C. DEITRICH		Paterson, N. J., Y. M. C. A., Ward & Prince Sts.	Oct. 27
Richmond, Ind. (Convention*)	Oct. 26, 27	BROTHER C. A. SUNDBOM	
BROTHER EDWARD FAY		Pittsburgh, Pa. (Convention*)	Oct. 18-20
Ithaca, N. Y.	Oct. 27	BROTHER J. H. L. TRAUTFELTER	
BROTHER A. C. FREY		Pittsburgh, Pa. (Convention*)	Oct. 18-20
New Haven, Conn., 19 Elm St.	Oct. 13	Philadelphia, Pa. (Convention*)	Nov. 2, 3
Pittsburgh, Pa. (Convention*)	Oct. 18-20	BROTHER E. WALTERS	
Lynn, Mass. (Convention*)	Nov. 3	Lebanon, Pa.	Oct. 6
BROTHER C. F. GEORGE		BROTHER H. V. WARREN	
Duquesne, Pa.	Oct. 6	Santa Ana, Calif., 417 S. Bristol, 10:30 A. M.	Oct. 20
East Liverpool, Ohio.	13	BROTHER G. M. WILSON	
BROTHER W. J. HOLLISTER		Reading, Pa.	3 P. M. Oct. 13
Paterson, N. J.	Oct. 20	Norristown, Pa., Wildman's Hall	8 P. M. 13
Bloomfield, N. J. (Convention*)	27	Richmond, Ind. (Convention*)	Oct. 26, 27
Philadelphia, Pa. (Convention*)	Nov. 2, 3	Philadelphia, Pa. (Convention*)	Nov. 2, 3
BROTHER C. W. JANKE		BROTHER W. N. WOODWORTH	
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Cincinnati, Ohio	Oct. 3
BROTHER A. P. JOHNSON		St. Louis, Mo. (Convention*)	5, 6
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Dayton, Ohio	7
BROTHER G. S. KENDALL		Paterson, N. J.	13
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Pittsburgh, Pa. (Convention*)	18-20
BROTHER PETER KOLLIMAN		Bloomfield, N. J. (Convention*)	27
Pittsburgh, Pa. (Convention*)	Oct. 18-20	Philadelphia, Pa. (Convention*)	Nov. 2, 3
Baltimore, Md.	Oct. 27	BROTHER E. G. WYLAM	
Philadelphia, Pa. (Convention*)	Nov. 2, 3	South Bend, Ind.	Oct. 5
BROTHER A. L. MUIR		Jackson, Mich. (Convention*)	6
Winnipeg, Man. Can.	Oct. 6	Cleveland, Ohio	8
Calgary, Alta. Can.	13, 14	Scranton, Pa.	10
Spokane, Wash.	15, 20	Rutherford, N. J.	11
Boise, Idaho	17, 18	Brooklyn, N. Y.	13
Lewiston, Idaho	21, 22	Norristown, Pa.	14
Seattle, Wash.	24	Wilmington, Del.	15
Lynden, Wash.	25	Lancaster, Pa.	16
Vancouver, B. C. Can.	26-28	Pittsburgh, Pa. (Convention*)	18-20
Victoria, B. C.	29, 30	BROTHER H. L. YOUNG	
Port Angeles, Wash.	31	Bloomsburg, Pa.	Oct. 26
		Shamokin, Pa.	27
		BROTHER C. W. ZAHNOW	
		Seattle, Wash.	Oct. 6

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The DAWN

A Herald of Christ's Presence

Vol. 9, No. 1

OCTOBER 1940

One Dollar a Year

THIS MONTH

THE VOICE OF TOMORROW

The End of the World—What Is It?—A radio dialog by Frank and Ernest, followed by a series of questions which are answered in *The Divine Plan of the Ages*. 2

THE CHRISTIAN LIFE

Spiritual Balance—An admonition to cultivate the "spirit of a sound mind" by giving heed to all the Scriptures say relative to the divine will for us. 6

Cross-Bearing—A short inspirational article calculated to help us be more faithful in following the Master. 11

Witnessing for Jesus—A review of Isaiah 61:1-3, showing the importance of faithfully obeying the commission of the Holy Spirit to preach the glad tidings. 13

The Christian's Peace—This is a peace which the world can neither give nor take away. This short article discusses the subject helpfully. 17

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NEXT MONTH

THE SCHOOL OF CHRIST

As Christians we should endeavor to daily learn more perfectly to know and do the will of God. Obedience to the teacher, and earnestness in the application of the lessons assigned, are necessary in order to graduate in the School of Christ. This forthcoming article discusses these and other truths pertaining to this viewpoint of the Christian life.

GOD'S KINGDOM NEAR

A dialog dealing with the manner in which present world conditions are fulfilling Biblical prophecies pertaining to the end of this age, and the ushering in of the Messianic age.

THE MINISTRY OF GOD'S LOVE

In Romans 5:5 the apostle tells us that the "love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." This article discusses some of the ways by which this diffusion of divine love in the Christian heart is accomplished.

NEW ADDRESS IN ENGLAND

For the benefit of the British brethren we wish to call attention to the new address of the Bible Students Committee in England. It is BIBLE STUDENTS COMMITTEE, Magazine Section, 20 Sunnymede Drive, Ilford, Essex.



The Voice of Tomorrow



The End of the World --What is it?

In this radio discussion Ernest learns the truth and wants to pray for the end of the world. Frank tells him how to do it.



ERNEST:

Frank, I have a little book here which a friend gave me. It is called "God and Reason." I notice that it deals with the prophecies of the Bible. One of the chapters is entitled, "Signs of the End." I'm afraid I couldn't be interested in anything like that.

FRANK:

Why not, Ernest?

ERNEST:

Well, it seems to me there's enough trouble in the world now to worry about without our trying to find out when the world is coming to an end. It's hard enough to be an optimist without discovering that day after tomorrow will come the "crack of doom." What do you think?

FRANK:

If the end of the world is to be "doom's day," then you are right.

ERNEST:

Well, the end of the world is the end of the world, isn't it? To me, that has never been a very pleasant subject to contemplate.

FRANK:

That's because you still have in mind the traditional conception of what the end of the world implies. You know, Ernest, just as knowledge along all other lines is progressing, so it is with respect to the teachings of the Bible—

ERNEST:

But Frank, doesn't the Bible teach that the earth is to be destroyed when the world comes to an end?

FRANK:

No, Ernest, the Bible teaches just to the contrary. It declares, for example, "the earth abideth forever." (Eccl. 1:4.) It also tells us that God created the earth not in vain, but formed it to be inhabited. (Isa. 45:18.) And then, Jesus said, "Blessed are

the meek, for they shall inherit the earth." (Matt. 5:5.) That promise wouldn't mean very much if the earth is to be destroyed, would it?

ERNEST:

Apparently not. On the other hand, there isn't much evidence now that the meek are ever to inherit the earth. But Frank, does the Bible really teach that the earth is to continue right on forever?

FRANK:

Yes, Ernest, and the Bible also shows why this is so; that it's because God created it to be an everlasting home for man. The prophet says, "He formed it to be inhabited." This is in harmony with the Biblical account of creation in which we are informed that God commanded man to "multiply and fill the earth"—

ERNEST:

But Frank, you seem to forget that man sinned and lost everything. Everybody has to die, and go to heaven—or some other place—we are not allowed to stay here on the earth.

FRANK:

Do you mean to say that it is all right for man to go to heaven after he sinned, but not all right for him to remain on the earth?

ERNEST:

I wouldn't put it exactly that way, Frank—

FRANK:

What do you mean, then?

ERNEST:

I don't know, really. I guess I never gave the matter any serious thought. You go on with your story.

FRANK:

The Biblical explanation is very simple. It shows that what Adam lost, for himself and for his offspring, was an earthly paradise; and the privilege of living in that paradise

forever, under perfect conditions of peace and happiness. The Scriptures also reveal that mankind is to be given the opportunity of regaining that lost earthly home by virtue of the fact that Jesus paid the penalty of death by His own death. The Apostle Paul explains this point, saying, "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22, 23.

ERNEST:

But Frank, I have always thought that Jesus died in order to provide people an opportunity to go to heaven. Jesus said He was going away to prepare a place for us. Doesn't that prove that God's plan for men and women is that they shall die and go to heaven?

FRANK:

That promise is not made to mankind in general, but merely to Jesus' footstep followers. A special, heavenly reward is provided for all such, and those who attain to it are to share with Jesus in the work of dispensing earthly blessings of life to the remainder of mankind. The restoration of mankind to live upon the earth forever is the great objective of the divine plan. Jesus' death, as the Redeemer, is the center of that plan. All true Christians are promised that if they suffer with Christ they shall also reign with Him. This also implies a heavenly reward for all such; but the objective of it is that of reigning with Christ; and the purpose of Christ's reign is to destroy sin and death from the whole earth, and to restore man to his Edenic home. St. Paul says that He must reign till He hath put all enemies under His feet; the last enemy that shall be destroyed is death.—1 Cor. 15:25, 26.

ERNEST:

When will that work begin, Frank?

FRANK:

That's the work to be accomplished by Christ's Kingdom, and the establishment of Christ's Kingdom follows His second coming.

ERNEST:

Frank, I thought the world was coming to an end when Jesus returns. How could it be a time of life-giving?

FRANK:

Ernest, in answer to that question, I want you to read what the Apostle Peter says is to take place following the second coming of Jesus. Take this Bible, and begin reading at the 19th verse of the 3rd chapter of Acts. Peter's words, I believe, are accepted as authority by both Catholics and Protestants. Have you found the place?

ERNEST:

Yes. Now, let me see, verses 19-21: "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you, 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." Frank, I never saw anything like that in the Bible before! Why, it says that there is to be a restoration of all things following Christ's return—not the destruction of everything.

FRANK:

Which, of course, is a much happier outlook. And notice, Ernest, the apostle declares that this time of restoration was spoken by the mouth of all God's holy prophets. If the earth is to be destroyed as a result of Christ's return, it would mean that these prophets of the Lord were lying prophets instead of holy prophets, would it not?

ERNEST:

It certainly would. But, Frank, doesn't the Bible say **anything** about the end of the world?

FRANK:

Yes indeed, but the Biblical end of the world is not the burning up of the earth, but rather the end of an order of things. It is now found that the Bible uses the terms world, earth, and fire, much the same as we do in our everyday language. When we say, for example, that Europe is aflame, we don't mean that a literal fire is burning all over that continent, but rather that there is a raging of human passions which, if not checked, will destroy European civilization. The word world in the Bible, is frequently translated from the Greek word *kosmos*, meaning order, or arrangement. Hence, when the Bible forecasts the end of the *kosmos*, it simply means the end of a certain order of society. The order of things that comes to an end as a result of Christ's return, is Satan's *kosmos*, or world. Jesus said that Satan is the "prince of this world." Satan's world is characterized by sin, selfishness, war, graft, oppression, sickness, death, funerals—in fact all the things that tend to rob men and women of their God-given heritage of peace, happiness, health and endless life. Ernest, you wouldn't mind seeing such a world come to an end, would you?

ERNEST:

I should say not, and the sooner the better, so far as I'm concerned. In fact, I'd almost feel like praying for the world to come to an end, if that's what it means.

FRANK:

That's just what we do pray for when we offer the Lord's prayer, "Thy Kingdom come. Thy will be done, in earth as it is in heaven." When God's will is done here on the earth, as we believe it is now done in heaven, it will certainly mean the end of a lot of undesirable conditions, won't it, Ernest?

ERNEST:

Well I should say so. Frank, that thought is staggering. Why, there is almost no end of conditions here on the earth today that I wouldn't expect to find in heaven.

FRANK:

For instance?

ERNEST:

Well, funerals, tanks, bombing planes and poison gas. It sounds ridiculous, Frank, but

I can't imagine the angels wearing gas masks, can you?

FRANK: Hardly, nor can I imagine any of the joy-killing evils that now pester humanity as having any place in heaven. So it means, you see, that when God answers the Christian's prayer, and through the returned Christ, establishes His Kingdom here upon the earth, it will indeed be a wonderful place to live.

ERNEST: And to think that so many people have been offering that prayer without even stopping to think what the answer to it will actually mean. Why Frank, that's the real way to pray for peace, isn't it? But, is there any valid reason to believe that our prayers for Christ's Kingdom are soon to be answered?

FRANK: Yes, Ernest. That, in fact, is one of the many interesting points discussed in that book you have, "God and Reason." In the chapter entitled, "Signs of the End," attention is called to many Biblical prophecies which are now being fulfilled. The events to which these prophecies refer are the ones that immediately precede the full establishment of the Kingdom of Christ.

ERNEST: Oh, I see, these signs of the end are signs that the end of Satan's world is near, and that Christ's world of tomorrow is "just around the corner." Well, that's different. I believe I **could** be interested in that; although I doubt if I could be easily convinced. After all, Frank, world conditions are not much different today than they have always been. What we see now is just a matter of history repeating itself. Don't you think so?

FRANK: No, Ernest, I can't agree with you on that. There are many things happening in the world today that have never been known before. If everything we see today is merely a matter of history repeating itself, tell me where history says anything about the radio, or, in fact about any of our modern inventions.

ERNEST: That's true, Frank, but then, I'm speaking of such things as wars and revolutions—the distressing conditions among men and nations.

FRANK: Very well, but Ernest, the great increase of knowledge along all lines which has come to the world within the last century, is very closely associated with the present upheavals of society. This is not because the knowledge is in itself evil, but because of the selfish misuse man has made of knowledge—

ERNEST: Such as using the radio for dispensing propaganda of hate. But Frank, does the Bible say anything about this increase of knowledge?

FRANK: Indeed it does. In Daniel's prophecy, chapter 12, verses 1-3 we are told that in the time of the end knowledge would be increased, and many would run to and fro in the earth; that is, it would be a time of much rapid travel. The prophet also links this increase of knowledge with what he describes as a "time of trouble such as never was since there was a nation." Today we are witnessing the fulfilment of this prophecy.

ERNEST: Frank, I notice that point is discussed quite at length in this little book. Say, this is interesting. It says here, "Sir Isaac Newton, noted philosopher of the 18th century, studied this prophecy of Daniel, and upon the basis of it he concluded that the time would come when people would travel as fast as fifty miles an hour." Well, if Newton was here now he would need to get going faster than fifty miles an hour or else he **would** be watching the Fords go by, sure enough. You know, Frank, I'm going to read this little book more carefully. I can see that it really does have something in it that's worthwhile investigating.

FRANK: Indeed it has, Ernest. I'm acquainted with that book. It's being given away to anyone who requests a copy. The book deals briefly with the entire plan of God, and shows that only through God's plan can lasting peace and happiness come to the world. "God and Reason" also calls attention to the wonderful harmony of the Bible which is revealed through a proper understanding of the divine plan of the ages. In the chapter dealing with the signs of the times it discusses many prophecies that are being fulfilled today. It is upon the basis of the fulfilled prophecies that we can now look forward with confidence to the world of tomorrow, because it is to be a truly happy world—and it's not far away, either.

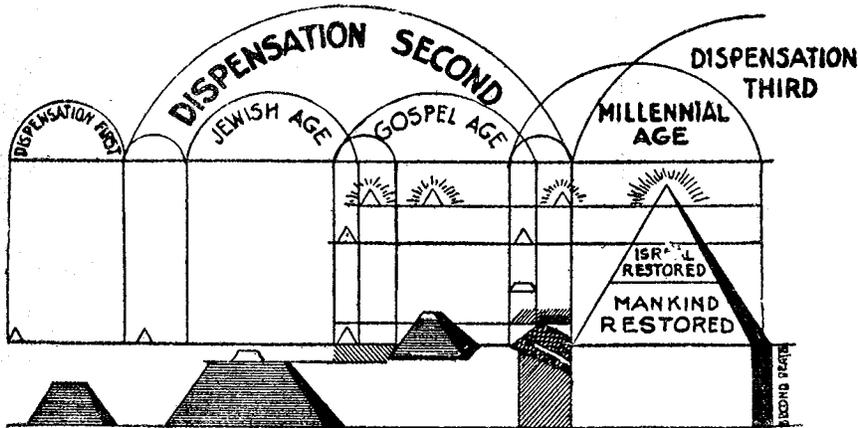
God and Reason

This is the book mentioned by Frank and Ernest in the preceding discussion. It is a book that you will want as an aid to a better understanding of the prophetic significance of present world conditions and what the outcome will be. God and Reason is vest-pocket size and contains 128 pages of hope-inspiring Scriptural facts. It answers the question now in the hearts of millions, "Has Christianity failed?" It presents the testimony of the holy prophets concerning God's glad tomorrow.

Send for a free copy of **God and Reason**. There is no obligation attached to this offer.
Address:

THE VOICE OF TOMORROW
136 Fulton Street, Brooklyn, N. Y.

ALL HUMAN PLANS ARE FAILING--BUT GOD HAS A PLAN



DO YOU KNOW that the present time of worldwide distress is to terminate in a glorious new day of lasting peace and happiness for all mankind? (See **The Divine Plan of the Ages**, page 9.)

DO YOU KNOW that while there are twice as many heathen in the world now as there were a century ago; and while today paganism and atheism are sweeping over Christendom, yet Christianity has not failed, but is soon to become gloriously triumphant, with the whole world acknowledging and obeying the true God? (See **The Divine Plan of the Ages**, page 14.)

DO YOU KNOW that we are daily surrounded with many evidences of the existence of a Supreme, Intelligent Creator, who is working out a definite program for the blessing of mankind which is fully in harmony with the divine attributes of divine wisdom, justice, love and power? (See **The Divine Plan of the Ages**, page 29.)

DO YOU KNOW that the Bible has been called the "Torch of Civilization," and that the distress of nations today, and the possible collapse of civilization, are due to the fact that men and nations have failed to follow the laws laid down in the Sacred Word? (See **The Divine Plan of the Ages**, page 37.)

DO YOU KNOW that a "world" came to an end at the time of the flood, and that Jesus referred to the events of that remote day as being illustrative of the present time of trouble which is destroying this "present evil world"? (See **The Divine Plan of the Ages**, page 64.)

DO YOU KNOW that God has made no attempt to convert the world to Christ during this age, hence that the present debacle of human selfishness is no evidence that His plan has failed? (See **The Divine Plan of the Ages**, page 72.)

DO YOU KNOW that the second coming of Christ is not for the purpose of destroying the earth, nor otherwise to usher in "doom's day," but to establish a Kingdom of peace and lasting happiness? (See **The Divine Plan of the Ages**, page 89.)

DO YOU KNOW that there is a wise, just, and loving reason why God has permitted evil and suffering in the world; and do you know that it is now possible to understand that reason? (See **The Divine Plan of the Ages**, page 117.)

DO YOU KNOW that the "Day of Judgment" is to be a time of rejoicing for mankind, and that during that day all the human race, both living and dead, will be given an opportunity to live forever upon the earth; the earth

itself being made like the Garden of Eden? (See **The Divine Plan of the Ages**, page 137.)

DO YOU KNOW that Jesus died to pay the penalty of death imposed upon Adam, and that this provides a way for Father Adam and for all of his children to be restored to life? (See **The Divine Plan of the Ages**, page 149.)

DO YOU KNOW that the "Chart of the Ages," shown herewith, is fully explained beginning on page 219 of **The Divine Plan of the Ages**?

DO YOU KNOW that the Church-State systems of Europe did not constitute the Kingdom of Christ on earth, and that Christ has never recognized any earthly government as representing Him, and that the Bible calls them all "kingdoms of this world"? (See **The Divine Plan of the Ages**, page 245.)

DO YOU KNOW that the Kingdom of God is to be a real governmental organization that will take full control of the affairs of all nations, ruling them in righteousness and justice for a thousand years? (See **The Divine Plan of the Ages**, page 273.)

DO YOU KNOW that world conditions over the past fifty years are all foretold in the Bible, and are prophetically shown to be "signs" that were to indicate the near establishment of the Kingdom of Christ? (See **The Divine Plan of the Ages**, page 307.)

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

This book has been truly called a "Key to the Bible." Today, all human plans are failing, but God has a plan which was outlined in the Bible centuries ago, and now it furnishes a bright ray of hope for a sorrowing world. Send for a copy of "**The Divine Plan of the Ages**," and let it help to brighten the dark hours of today with its inspiring outline of the joys of tomorrow. Address:

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

The Christian Life

Spiritual Balance

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."

—2 Timothy 1: 7, 8.

THE message of our text was written by the Apostle Paul during his second imprisonment at Rome. Later in this epistle to his beloved son in the faith, Timothy, Paul explains that many of the brethren throughout Asia had forsaken him, apparently because they were fearful of being persecuted if they continued their friendship with the Apostle. Paul is encouraging Timothy not to follow such a course himself—not to be ashamed of the gospel, nor to shrink from the afflictions which loyalty to the gospel message might bring upon him. He points out that such a spirit of fear would not be from the Lord, because the spirit of the Lord is one of power, not of fear, as well as one of love, and of a sound mind.

From a worldly standpoint, a sound mind would dictate quite a different course from what the apostle was urging upon Timothy. The worldly-wise would say that it would be foolish to continue supporting the cause of one who was already in prison and liable to be executed in the near future. The worldly-wise would reason that the best thing to do under the circumstances would be that which many of the brethren throughout Asia had already done; namely, to forsake the apostle. But the soundness of mind which Paul was urging upon Timothy was not the sort that would necessarily be adjudged as sound from the standpoint of the worldly-wise.

Worldly wisdom always dictates a policy of self-preservation, whereas the wisdom from above, is the wisdom which should guide the Christian in the deciding of every issue, and it dictates a course of sacrifice rather than of preservation. Because the faithful Christian takes this unselfish viewpoint of life, he is looked upon by the worldly-wise as being very foolish indeed. In the particular case of Timothy, it would seem to the world that he would be very unsound should he follow the course which would bring him into a position where he would need to suffer and perhaps die for the Gospel of Christ.



LOVE THE GUIDING PRINCIPLE

True soundness of mind, from the divine standpoint, can be attained only in proportion as one charts his course in harmony with the great principle of love. This means that the Christian should view every issue from an unselfish standpoint. His first thought in deciding what to say and what to do under any given circumstance must be that of glorifying God and of having his thoughts, words and deeds such as will bring blessing to others, irrespective of what the cost may be to himself. If we plan our life merely with the thought in mind of providing comfort and, perhaps, luxury for ourselves, it means that from God's standpoint we are very unsound of mind.

No wonder that the apostle in his letter to the Corinthians emphasizes the fundamental importance of love as a guiding principle in the Christian's life! Apart from love, no issue could be properly and Scripturally decided by the Christian. At every turn of the road, should selfishness instead of love dictate the course to be taken, the Christian would find himself farther and farther away from divine favor, and manifesting less and less of the spirit of a sound mind.

What the apostle designates as the "spirit of a sound mind," is the very opposite of the extreme radicalism of the fanatic. It is never necessary to be a fanatic in order to be whole-heartedly devoted to the Lord and His Word of truth. Paul said, "This one thing I do"; but this great apostle was not a radical in the sense of being an extremist along any line of Christian endeavor; yet he was uncompromising in his loyalty to God and to the truth.

The spirit of a sound mind is attained through a study of the Word of God and the application of its precepts in our daily lives. But in order to thus attain true spiritual balance, it is necessary that we "rightly divide the Word of truth." If we are to rightly divide the Word of truth, it is necessary that our study of God's Word be for

the sole purpose of showing ourselves "approved unto God." This means that the slightest degree of selfishness or insincerity in our study of the Word will prevent us from understanding it properly. This fact alone, probably more than any other one thing, accounts for the hundreds of different ways in which the Bible has been "interpreted."

God is dealing with us according to our faith and the sincerity of our consecration. For this reason He has caused His Word to be written in such a way as to make a practical test of our sincerity. The time-worn statement that the Bible is like an "old fiddle on which you can play any tune," is true, if, in our study of the Sacred Word, we simply seek to find justification for the "tune" of our own conception or liking.

It would seem that many phases of the Truth, and especially the practical application of it in the Christian life, is presented in the Bible in such a way that if we have any degree of self-will we shall be able to justify ourselves in taking almost any extreme position that may meet the approval of our selfish fancy. If we are to attain the spirit of a sound mind—spiritual balance—it is necessary to take into account all that the Scriptures may have to say on a given subject, and from this entire testimony endeavor to glean the full intent of the divine will for us relative thereto.

RUGGED INDIVIDUALISM

There is much said in God's Word to indicate that He expects His people, as individuals, to be loyal to Him and to be guided by His will, wholly irrespective of the course taken by others. Certainly as Christians we cannot make each other's calling and election sure. It is necessary, as the apostle wrote to the Philippians, to "work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure."—Phil. 2:12, 13.

If we were to consider Scriptures bearing on the Christian's individual responsibility to the Lord, and ignore those which indicate that God is pleased for us to fellowship and co-operate with others in His service, we might be able, apparently, to justify ourselves in becoming what, in the world, would be styled "rugged individualists." Indeed individualism seems to have gripped some Christians to such an extent that they imagine they can make a greater success of their Christian life by holding entirely aloof from all other Christians, and depending for spiritual nourishment and encouragement simply upon their private study of the Bible.

CHANNEL CHRISTIANS

Then there is an opposite extreme to individualism against which all of us need to be on guard.

This reverse position is that of renouncing practically all individual responsibility and claiming that God deals with His people only as members of His "organization" and that if one is in that organization, and faithful to it as unto the Lord, he is sure to have the protection of Jehovah; though he neglects to search the Scriptures for himself, or develop Christian character. Neither this, nor the opposite extreme of individualism can be wholly pleasing to God.

We must not ignore any of the plain instructions of His Word, all of which are vital to our lives as new creatures. When Paul wrote to the Philippians and admonished them to work out their own salvation, he undoubtedly meant to emphasize that in the final analysis no one can work out our salvation for us; that it is a personal matter between us and the Lord. This means that we are individually responsible to the Lord for the things we believe and the things we do. As individuals we are to "prove all things" and not to accept anything as true simply because it reaches us through some earthly "channel" which we have decided must be the Lord's channel.

To work out our own salvation means, also, that we will have a true love for Christian liberty, and will not permit ourselves to be bound by earthly sects and organizations which "fetter reason with their rules." In the exercise of this true Christian liberty we will reach out and take hold upon the promises of the Lord as individuals, and we will realize that they apply to us irrespective of the opinions and rulings of men or of man-made organizations.

Laying hold upon these divine promises individually, we will rejoice in the Lord no matter what may come or what may go. If we have privileges of service for the Truth we will rejoice; if we are denied them, we can still rejoice in His will. Our union with God and with Christ, as individuals, should be so real, and so vitally and substantially established upon the basis of personal faith in Him, that even though our dearest friend, or perhaps the one who brought us the Truth should fall away, we will continue to stand, energetically working out our own salvation.

CO-OPERATION NECESSARY

While exercising our individual privileges as Christians, however, we are not to ignore the fact that we also have a responsibility toward others; and that the Lord, in His wisdom, has arranged that many of the blessings which we may receive as individuals must come to us through fellow-Christians. When Paul said, "Work out your own salvation," he did not mean that we can be successful Christians while wholly ignoring the fact that there is an association of Christians of which we, as individuals, must be a part. He did

not mean that we should neglect the assembling of ourselves together, "as the manner of some is."

Paul said, "It is God that worketh in you," but he did not mean that God works directly in us by whispering His instructions into our ears, nor that He miraculously lifts us up from the crowd and deals with us in ways of our own choosing. God does, indeed, work in us as individuals, but He has His own way of doing it. He works according to His own plans, not according to ours.

One clue as to how God works in us is given in the fourth chapter of Ephesians. By reading this chapter carefully we get the unmistakable thought that God works not only through the prophets and apostles, but also through various other servants—evangelists, pastors, teachers, etc. This means that in order to properly maintain our own individual standing before God, we must co-operate with Him through others whom He may choose to use from time to time in the work of the ministry.

Surely we cannot be individualists to the extent of ignoring the message of the prophets and the apostles! Nor can we safely be independent Christians in the sense of ignoring the helps that may come to us through the elders of the ecclesia, or through any others whom the Lord may use to encourage His people.

SPECIAL SERVANTS FOR THE CHURCH

In addition to the apostles and prophets, and also in addition to those servants in the local ecclesias which the Lord is pleased to use for the blessing of His people, He has, also, raised up from time to time throughout the age, special teachers whose commission has been to bring to the attention of His people as a whole "meat in due season." In the book of Revelation, seven of these special servants are pointed out and referred to as messengers to the seven churches. How rich have been the blessings that the Lord has poured out upon His people through His use of the seventh messenger to the church in this, the Laodicean period!

When the time came for the Gospel to go to the Gentiles, God did not enlighten the minds of individual Gentiles as a result of their own personal study of the Bible. Rather, He raised up a special apostle to the Gentiles, and through him carried the Word of truth to those who previously had been aliens and strangers from the Commonwealth of Israel.

This same principle we have seen in operation at this end of the age. When the time came for the glorious harvest message of present truth to be made known to the church as a whole, the Lord did not reveal this "meat in due season" to individuals in various parts of the earth, and as a

result of their own personal study of the Bible. Rather, He served this "meat" to one whom He appointed as a faithful servant to minister the glorious harvest message to the remainder of the household. To ignore this provision of the Lord and to insist that the message He has given to His church in this way is relatively unimportant would, it seems to us, reveal a condition of unbalance, spiritually. It would seem that such an attitude would reflect a tendency toward individualism which would be unwarranted by the Word of God.

On the other hand, the fact that the Lord has, from time to time throughout the age, used these special servants, does not by any manner of means release us as individuals from the necessity of continuing to "prove all things" and to "hold fast that which is good." Only the prophets, apostles, and our Lord Jesus must be considered as inspired ministers to the church. The privilege of all servants in the church, aside from the inspired writers of the Bible, is merely to assist the household of faith to a better understanding of the Scriptures. Hence, our individual responsibility as Christians is to accept only that which we can prove to be wholly in harmony with the Word of God.

Thus it is that by considering the entire Scriptural testimony which reveals God's will for us, we learn that He wants us to exercise an individual faith and trust in Him, and to realize our responsibility of proving all things from His Sacred Word; and yet, on the other hand, He also wants us to fellowship and co-operate with our brethren. He wants us to realize that, as in the past, so during the harvest period, He has fed and encouraged His people through special servants. He wants us to realize that His arrangements for working in us to will and to do His good pleasure is further expressed through local ecclesia arrangements, through the elders and other servants of the church who are placed in the body as it pleaseth Him. He wants us to rejoice in the blessings He thus provides for us and also to be on the alert ourselves to render any service we can to other members of the body. By thus giving heed to the entire Scriptural testimony and seeking to apply it in our lives, we attain a spiritual balance—the spirit of a sound mind—which will merit His approval.

THE DEVOTIONAL LIFE

The Scriptures have much to say concerning what many speak of as the devotional life. This devotional life consists of Bible study, fellowship with others of like precious faith, prayer, etc. In it is also included sincere efforts to have our lives conform to the image of Christ. Surely there can be no doubt that God wants us to be faithful

along all these lines. He wants us to search the Scriptures daily. He wants us to be instant in prayer. He wants us to follow in the footsteps of Jesus. He wants us to be kind and gentle, and patient; He wants us to be like Christ in all these ways.

In addition to the instructions of God's Word pertaining to the devotional life, it also makes clear the divine will with respect to things that we are to do in His service. We cannot, therefore, hope to be balanced Christians, to possess the spirit of a sound mind, if we merely are faithful to the instructions which have to do with Bible study, prayer and character development. We should realize that obedience and faithfulness along these lines are but preparatory for the privileges of being co-workers with God in the accomplishment of His glorious plan for the reconciliation of the human race.

This being true, we should be on the alert to acquaint ourselves with the instructions of His Word as they pertain to faithfulness in His service. If we are wholly sincere in our consecration we will not wish to overlook what the Lord has said concerning the privilege of laying down our lives in working for Him. We will not ignore these instructions on the ground that to do so may result in an easier path for us, or to enjoy more of the comforts of this life, either of home or of leisure, or otherwise. Keeping in mind that the spirit of a sound mind is one which is animated by the great principle of unselfishness, we will interpret God's instructions pertaining to our privilege of working for Him in harmony with love, and will gladly enter into whatever opportunity He indicates to be His will for us, irrespective of what the cost may be of time, comfort, money or otherwise.

Every Christian should realize, however, that he cannot work his way into the Kingdom. That is to say, we should know that there is nothing we can do for the Lord which will earn for us the right to joint-heirship with Christ. We should ever keep in mind that God's favor to us is wholly by His grace, and not because of anything we have done to warrant it. This fact however, should not be used as an excuse for not being faithful in serving as ministers of the Kingdom message.

The apostle says, "Not of works, lest any man should boast." (Eph. 2:8, 9.) Surely God would not be pleased for us to boast of what we have done for Him, nor to claim His favor upon the basis of our own merit. But, let us not, dear brethren, improperly apply texts of Scripture in order to provide comfortable resting places for ourselves in the camp of inactivity.

ACCEPTABLE AND UNACCEPTABLE SERVICE

But the Lord is not looking for a campaign of "great works." Surely nothing could be more displeasing to the Lord than for us to assume that simply because we are engaged in a frenzy of activity that He will be pleased with us. This would be another extreme position reflecting the spirit, not of a sound mind, but of an unsound mind—spiritual unbalance. That such an erroneous position is a possibility is clearly indicated by the words of the Master in which He explained that in the end of the age many would come to Him and claim His friendship upon the basis of the "many wonderful works" they had done in His name, and that He would answer them saying, "Depart from me, ye that work iniquity; I never knew you." (Matt. 7:21-23.) This statement clearly reveals the possibility of one becoming unbalanced with the idea of great works. But it should not, nevertheless, be used to justify the false position of *no* works.

That it is pleasing to God for a Christian to be actively engaged in the divine service there can be no doubt. In fact, the ideal Christian life is one that is wholly and directly spent for God, even as was that of the Master; yet few are in a position to render such direct and full-time service. The Bible itself circumscribes the energies of the Christian, by pointing out that certain earthly obligations, especially toward one's family or dependents, must be met before one may properly feel free to devote time and strength to the service of God.

The sincere Christian will find no great difficulty in fitting himself in with these various Scriptural requirements; yet the insincere will find in them an excuse to side-step the responsibilities of his consecration vow, which requires him to present his body a "living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

The divine commission given to the church most unmistakably implies self-sacrificing activity in proclaiming the glad tidings of the Kingdom. The examples of the apostles in this respect indicate clearly what they understood this commission to mean. Their instructions to the church emphasize and re-emphasize the importance of faithfulness in the Lord's service. But this does not mean, as many seem to have concluded, that all the Lord requires of a Christian is that he should be everlastingly active in a feverish campaign of "great works."

TAKE NO THOUGHT FOR THE MORROW

On one occasion Jesus said to His disciples, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." (Luke 12:22.) Here is an inspired statement, which if

taken independently of other instructions of the Sacred Word, might lead to fanaticism. While these words of the Master should not be used as the justification for fanaticism, yet they are a heart-searching command implying how fully the Lord expects us to be devoted to Him if we have made a full consecration to do His will. In connection with this statement Jesus explained that we can truly put our trust in the Heavenly Father, knowing that He will care for our physical needs, and that, because of this, we can and should seek first the Kingdom of heaven and its righteousness. But Jesus did not mean that a Christian can throw off all responsibility of a material nature, because other Scriptures outline certain responsibilities which, if he is to be faithful to the Lord, must be discharged faithfully as unto Him.

In Romans 12:17, Paul tells us we are to "provide things honest in the sight of all men." In 1 Timothy 5:8 we read, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." If we are to be balanced Christians we must take these passages and those of a similar import, put them over against Jesus' words in Luke 12, and seek to know and practise the harmony of thought that lies between them.

The words of Jesus in Luke 12 undoubtedly are intended to convey the thought that the consecrated Christian is to regard ALL his time—his whole life—as devoted to the service of God. He is to seek first the Kingdom of heaven, and if he does this, he is to have full confidence that the Heavenly Father will take care of his earthly interests. On the other hand, while one can consecrate himself to the Lord, he cannot consecrate his family, in the sense that they must become a part of the sacrifice he is making. Thus it is seen that the practical carrying out of one's consecration vows must be circumscribed to the extent to which the Scriptures obligate him to care for those dependent upon him for support.

But herein is another heart-searching test of our sincerity before God. Did we really mean it when we said, "Here Lord, I bring to Thee mine all"? If so, we will see to it that our all is really consumed upon the altar of sacrifice—as directly and as effectively as possible in the divine service. If our consecration was not wholly sincere, or if since we made it we have become to any extent cool in our zeal and devotion to the Lord—"weary in well-doing"—then we will be able to find in the various instructions of the Bible apparently plausible excuses to "draw back."

The command to "provide things honest," will be interpreted by us, if we are insincere, to mean that we should devote practically all of our time

and strength in providing things that are luxurious. The command which obligates us to provide for our own may be construed to signify that we should spend our entire life caring for them, and that we must also leave them well taken care of when we die; even though the "Kingdom of heaven and its righteousness" must thereby be almost wholly neglected.

Here again, then, the spirit of God, operating through His Word, will enable us, if we are sincerely consecrated to Him, to exercise the "spirit of a sound mind," and to see that since we have consecrated ourselves to God, we belong wholly to Him; and that other conditions being equal, we are to be entirely consumed in His service. It also will enable us to see that God would have us use some of our time and some of our strength—as much as is reasonably necessary—to care for those who by ties of blood or marriage, are properly dependent upon us. We will not, however, use these latter instructions as an excuse to devote our entire life to earthly pursuits; yea, we will rejoice in the fact that all necessary service in caring for our own according to the flesh is counted by God as also a part of our sacrifice to Him.

JESUS, THE PERFECT EXAMPLE

In Jesus we have perfectly exemplified that true spiritual balance for which the Heavenly Father would have us strive. Jesus was wholly devoted to His Father. Jesus recognized His dependence upon the Father in all things. Jesus, having consecrated Himself to do the Father's will, and knowing that God had revealed His will in the Scriptures, was faithful in the use of the Scriptures as the means of divine guidance in His everyday life. Yes, Jesus was truly a "Bible Student."

Jesus' devotional life of prayer and communion with the Father was ideal. He prayed much and often, and upon every occasion when some special service was to be rendered He took the matter to the Father in prayer, seeking His guidance and invoking the divine blessing. In addition to paying strict attention to His own relationship to the Heavenly Father, Jesus also zealously laid down His life for the blessing of others. The Master exercised a loving watch-care over His disciples, teaching them, instructing them, providing for their needs, both temporal and spiritual.

Jesus also was faithful in bearing witness to the truth whenever and wherever opportunity afforded. When He saw the multitude who had come to meet Him in a desert place, His heart was filled with compassion for them because they were as sheep without a shepherd. Because of His compassion for these distressed people, He taught them many things. Thus He used His strength to impart blessings to others even though the time

had not come for them to be converted. Jesus recognized that the use of such privileges was a part of His training for future glory in the Kingdom.

THAT THE MINISTRY BE NOT BLAMED

In 2 Corinthians, Chapter 6, the Apostle Paul presents to us the proper relationship between the devotional life and our service for the Lord. He reminds us in the first verse of this chapter that we are "workers together with Him." Then he admonishes us further, saying, "Giving no offense in anything, that the ministry be not blamed." (Verse 3.) From here on in the chapter the apostle mentions our privilege of suffering with Christ, and tells us of the importance of knowledge, of longsuffering, of kindness, of being filled with the Holy Spirit, of being controlled by "love unfeigned," of being instructed by the Word of God, of having on the whole armor of God, etc. All of these necessary elements of the Christian life Paul indicates as being important in order that "the ministry be not blamed."

The thought thus presented by the apostle is that Christian character development, prayer, Bible study, etc., are the background of the Christian ministry. We cannot hope to be kind enough or pure enough, nor to pray enough, to warrant our being made joint-heirs with Christ in the Kingdom. Neither can we hope to be zealous enough in the service of God to work our way into the Kingdom. Our acceptableness with God in all these things is through Christ and by divine grace. But God does want us to deport ourselves as His ministers in such a manner as not to bring unnecessary reproach upon the ministry. He does want us to be kind, to be gentle. He does

want us to know the truth, in order that we may not misrepresent Him when we attempt to present it to others. He does want us to commune with Him in prayer—to keep the lines of communication open so that we may have access to the throne of grace at all times—to obtain mercy and find strength to help in times of need. All of this the Heavenly Father expects of us, and then with this proper background, He wants us to go out zealously in His service, as faithful witnesses for Jesus and for the Word of God.

Jesus was all of these things. In Him we find the perfect example of everything that the apostle urges upon us as ambassadors of Christ. This means that the balanced Christian is a Christ-like Christian, one in whose life is displayed more and more, day by day, the image of the Master—one who seeks to do as Christ did, and to be like Him under all circumstances and conditions.

Jesus was not an extremist along any particular line. Jesus did not ride hobbies. Jesus did not conclude that this, that or the other divine requirement was more or less important than the rest, and that, therefore, those that particularly appealed to Him should be stressed and the others ignored. Jesus made it plain that it is by obedience to every word that proceedeth out of the mouth of God that one can have the divine favor. Jesus in His own perfection displayed this full obedience, and if we are to be balanced Christians we will endeavor to copy Him, to have the divine image, as reflected in Christ, worked out more and more in our daily lives irrespective of what the cost may be to us. May the Lord grant that this shall be true in the experience of each one of us as the days go by.



Cross-Bearing

THE world today is passing through the greatest trouble it has ever experienced. There is distress and perplexity on every hand—business reverses, domestic troubles, loss of friends and dear ones. We sometimes hear it said: "The cross is too hard to bear." This, however, is not bearing the cross of Christ. The burden under which the poor creation groans from the cradle to the grave, and which weighs so heavily upon the world today, is that which the great adversary of God and man has brought upon them. As expressed by the Prophet, "the way of transgressors is hard."—Prov. 13:15.

Yes, the poor world has a hard taskmaster, and their burden is a heavy one. Many today have much of this world's goods, but they are not

happy. Many of these, having indulged in the world's pleasures and pastimes, have undermined their health, and would give all their earthly riches to regain their health.

We recall the words of Jesus to the rich young man. This young man had much of this world's goods, and had kept the law from his youth up, "then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me." (Mark 10:21.) The Lord tells what the taking of the cross really means to those who become His disciples. He warns us that carrying the cross would be a serious matter. We are to count the cost.

The Lord emphasized this fact when He said, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God. (Luke 9:62.) If we take up the cross we are entering into a life-long contract—not for a month, or a year, or to some particular date.

There is unspeakable joy in bearing this cross, for He who bore the cross to Calvary has promised to be with us always "even unto the end of the age." Further, we have the privilege of helping others to bear their cross. Thus, we read, "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2.) Our blessed Lord did not have any earthly companion who could help Him bear His cross. Even His closest earthly associates, Peter, James and John, in the garden of Gethsemane could not watch with Him one hour. The last day and night of His earthly ministry had sapped His physical strength to such an extent that He was unable to bear the cross to Calvary, and we read that, "they laid hold upon one Simon, a Cyrenian . . . and on him they laid the cross."

Are we inclined to envy Simon this privilege? Wonderful privilege indeed! Fortunate man, that his sturdy and robust body had won for him this honor. Would that we knew the conversation that ensued between the Lord and His cross-bearer. What Jesus said to Simon was for him and him alone. If disposed to envy Simon his privilege of assisting the Master in the bearing of the cross, let us reflect that many of the Lord's people are daily bearing symbolic crosses, and that it is our privilege to assist them and that the Lord reckons such service done to His faithful followers as though it were done to His own person—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—Matt. 25:40.

How often we miss this opportunity of assisting those of like precious faith with little deeds of kindness, or words of comfort and encouragement, which often mean so much to those who are passing through severe trials, and whose cross is becoming too heavy for them to bear. He has promised that not even a cup of cold water, given in His name, will go unrewarded. Let us, therefore, be swift to grasp every opportunity to lend a helping hand, or speak a word of comfort to those who may be passing through severe trials.

Soon the sacrifices of atonement will be finished; soon the promise will be fulfilled, "If we suffer, [with Him] we shall also reign with Him; if we be dead with Him, we shall also live with Him." (2 Tim. 2:11, 12.) From that time onward the redemptive work takes on a larger scope. As soon as the last members of the body of Christ

shall have suffered with Him, He will apply the full payment to Justice on behalf of all the remainder of mankind, and the penalty, the curse, will then be cancelled.

That will be the fulfillment of the oath-bound promise to Abraham that in his seed all the families of the earth shall be blessed.

"Oh glorious future hope, oh bliss beyond
compare,
Through all eternity His love and work to
share."

This is the blessed portion of those who have borne the cross of Christ faithfully to the end of their earthly lives. They will be co-workers with Christ Jesus, as His beloved Bride in dispensing the blessings of life, joy, peace and happiness to all the families of the earth.

The Psalmist, seeing the purposes of Jehovah with a prophetic eye, declares: "How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." (Psa. 36:7, 8.) Those whose eyes have been opened to see God's great plan of deliverance for all the families of the earth from sin and death, and who have heard the call to lay down their earthly lives in sacrifice that they might thus share with Him in dispensing the blessings of life to others, have not counted their earthly lives dear unto them.

Thus the Apostle Paul in writing to the Church at Thessalonica says: "We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer." (2 Thes. 1:4, 5.) These take it joyfully when they suffer and are persecuted for their faith in the Gospel, because, to them it is a token of their faithfulness to their covenant of sacrifice. These declare in the words of the Psalmist: "Because Thy loving-kindness [favor] is better than life [the earthly life which they have laid upon the altar of sacrifice with Christ Jesus], my lips shall praise Thee." (Psa. 63:3.) This is indeed Gospel [good news] and they are willing, yea, anxious to tell it forth to others, thus fulfilling their commission to "comfort all mourners; to grant unto the mourners of Zion,—to give unto them ornament in the place of ashes, oil of gladness in the place of mourning, garments of praise in the place of a grieved spirit."—Isa. 61:2, 3, *Leeser*.

Witnesses for Jesus

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Rev. 20:4.

THE twentieth chapter of Revelation follows what is depicted in the preceding chapters as the final overthrow of all that has been associated with Satan and his empire, particularly the false church, as represented by the harlot woman. There also is shown the overthrow of the forces instrumental in destroying the false "woman." Beginning with the twentieth chapter there is shown another series of events having to do with the establishment of a new rulership on the earth, and the inauguration of true religion, based upon the knowledge of the true God. The "tabernacle of God" is at last seen to be with men—He deals with them, and they become His people.

In the opening verses of Chapter 20 those are identified who will reign with Christ in the new Kingdom. The marks of identification are very interesting, being summed up under two headings: (1) They were "beheaded for the witness of Jesus, and for the Word of God." In this witness work they are shown not to have been in any way associated with the false systems that had gone before. They had been witnesses for Jesus even unto death. Everything they possessed, even their own lives, they cast aside and accepted Jesus as their Head and thus they died.

(2) They were "holy." (Rev. 20:6.) The formula for attaining holiness, as suggested by Jesus, is a proper application of the Word of Truth. Jesus prayed that His church might attain holiness—entire devotion to the cause of God. He said to His Father, "Sanctify them through Thy Truth: Thy Word is Truth." (John 17:17.) As the sanctifying power of the truth lays hold upon the individuals who make up this class, it brings about a condition of true holiness. When this condition of holiness is attained, these individuals find themselves in the position of being witnesses for Jesus and for the Word of God—co-laborers with God.

THESE QUALIFICATIONS STILL NECESSARY

These then, are the qualifications by which we today as followers of the Master, may hope to be among those who will live and reign with Christ a thousand years. And inasmuch as it is our privilege to be living at the very time when the destructive forces outlined in the preceding chapters are tearing down Satan's rulership over the earth, how very important it is now to give con-

sideration to the conditions upon which we may have a part with Christ in His Kingdom.

Jesus Himself was a faithful witness. He laid down His life bearing witness of His Father, and declaring the Word of Truth, the gospel of the Kingdom. In doing this, He was carrying out the commission that had been given to Him by the Holy Spirit. This comes to our attention very early in the experiences of the Master when He was in the synagogue at Nazareth, and was given the Old Testament Scriptures to read as was the custom. He turned to Isaiah's prophecy (Chapter 61), and, reading a portion of the first two verses, claimed that this statement was the authority for the ministry upon which He was then embarking. We quote:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and to open the prison to those who are bound; to proclaim the acceptable year of the Lord."

Jesus did all of these things, and did them because He was commissioned to do so by the Holy Spirit. The footstep followers of the Master are members of His body. This is why the Revelator saw them as those who were beheaded for the witness of Jesus. They had accepted Him as their Head, in place of their own, and thus had become members of His body. The anointing of the Spirit, therefore, that came upon the Head, is effective for every member of His body. Hence, this royal commission from heaven applies to us even as it applied to Jesus. This means that if we, as followers of the Master, desire to live up to all of our spiritual privileges, we must obey this commission of the Spirit.

Sometimes we may be inclined to think that to the extent we busy ourselves in witnessing for the Truth, we are jeopardizing our spiritual interests. This is not true. The spiritual life of the Christian is made up of a number of elements. We are *begotten* of the Spirit—there is an energy in us, a new hope of life, which the Holy Spirit begets, nourishes, and builds up. The Holy Spirit is said also to *seal* us. That is to say, the promises of God that are recorded in His Word, under the operation of the Holy Spirit, give us God's guarantee of victory. The Holy Spirit is also said to bear *witness* with our spirits that we are the children of God. What a rich spiritual blessing there is in the realization that if we live up to our privileges we do have this witness of the Spirit. But, the Holy Spirit of God also anoints us, and if we neglect this anointing influence we are not living up to all of our spiritual opportunities.

Notice how this witnessing commission reads: "The Spirit of the Lord God is upon Me." This would mean that if we are not living up to what the anointing signifies, the Spirit of the Lord is not fully ours. To ignore this anointing, or to count it as of secondary importance, or upon the basis of some fanciful theory which we develop to decide that the anointing of the Spirit no longer is effective in the Christian life, means that we are resisting the power of God, *quenching* the Holy Spirit of God in our lives.

The term "anointing" is the Bible illustration by which the Lord tells us that He authorizes us by His Holy Spirit to go to work for Him—to be His co-workers. In bearing witness to the Truth, we are partners with God in the great plan of salvation by which the whole world is to be reconciled to Him.

PREACHING TO THE MEEK

"The Lord hath anointed me to preach unto the meek." Notice, we are commissioned to preach glad tidings *only* to the meek. We are not to force these glad tidings upon anyone. We are not to do violence to the laws of the land in order to impose this message upon the consciences of the people. We are merely to preach good tidings to the meek, that is, to those who are willing to listen. How are we to do this? The Scriptures give us the proper methods of procedure. We are to "sow beside all waters." We are also informed that in the morning we are to sow the seed and in the evening to withhold not our hands. The Lord has made it plain that if we thus proclaim the glad tidings as far and wide as we possibly can, then He will direct the issue as to the number of meek ones who will be reached and blessed thereby. Yes, we are to proclaim the glad tidings even in the evening. We are pretty far into the "evening" now, but this is no excuse for ceasing to bear witness to the truth.

Inasmuch as the Lord thus gives us the commission to continue preaching even at the very time when the dark night is settling down upon the world, it evidently means that there are still some meek ones to be found. We may not know where these are to be found, but if we sow the truth beside all waters, God will see that it reaches those whom He desires to call—"the Lord giveth the increase." It is for us to be faithful in broadcasting the message by every means possible, to sow the seed in the morning and in the evening, and beside all waters, everywhere, and let the Lord take care of the results. This is God's command through His Word, and it has a direct application upon our being "beheaded for the witness of Jesus and for the Word of God."

Some may say, what good does it do to bear witness to the Truth? This is not the time for

converting the world. True, this is not the time for converting the world, but it is the time to *witness* to the world, and this witness is to be given to the world whether they hear or whether they forbear. We might just as well ask what good did Jesus do? Jesus laid down His life witnessing for the Truth, as He was commissioned to do; but not because He expected immediate results. We are to do the same, because the royal commission of God likewise applies to us. How blessed it is to be conscious of the fact that we are guided and strengthened by the same instructions of the Holy Spirit as was our Master and Head.

Jesus bore witness to the Truth right down to the very end. When Pilate asked Him if He were a king, He replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth." On Calvary's cross, with His last breath almost spent, Jesus preached a wonderful sermon on restitution. Throughout the years of His ministry He used His strength to perform those remarkable miracles that illustrated the message He was proclaiming.

So we might well ask what good did Jesus do? Did He convert the Jewish masses? No, He did not. Just five days before His crucifixion He wept over Jerusalem, saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."—Luke 13: 34, 35.

Did Jesus convert Pilate? No! But He witnessed to Pilate! Did He convert the gainsaying crowd that heaped ridicule upon Him as He hung upon the cross? He certainly did not, but He bore witness to them nevertheless. After the Master had said that the hour of darkness had come, still He continued to fulfil the terms of His anointing, even unto death. It was only His death that stopped Him from witnessing.

We are also to work until the "night cometh wherein no man can work." And this doesn't mean that we are to arbitrarily decide when the night comes, and on this basis conclude that it is time to stop witnessing to the Truth. The Divine plan is to keep on until "no man can work." And we are not to be concerned about how much good it will do. We are not to expect reward for our service this side of the veil. If we are willing to serve the Lord only if He shows us immediate results for our labors, then we do not have the spirit of Christ. The Lord does not want this kind of service.

THE HOPE OF RESURRECTION

"He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." In these expressions, while they are telling us of to whom it is our privilege to bear witness, yet we also have outlined in them the nature of the message we are to proclaim. As we analyze these statements they are found to reveal that one of the great fundamentals of the Kingdom message is the fact that it holds out a hope of resurrection from the dead.

If we should remove from our message the fact of the resurrection of the dead, we would have no message at all worth talking about. We would have no message of comfort for the church, and nothing wherewith we could bind up the broken-hearted in the world—nothing that would imply "liberty to the captives." The apostle says that if there be no resurrection of the dead, then is our faith vain, our preaching in vain, and we are found "false witnesses."—1 Cor. 15:13-15.

Thus the apostle informs us that the true witnesses of the Lord are those who proclaim the message of the resurrection of the dead. This is true not only concerning our hope, the hope of the church, but it is equally true respecting hope for the dead world of mankind, because Paul outlines the fact that in our suffering with Christ, in our being held in jeopardy every hour, it is because we are being baptized with Jesus on behalf of the dead world. If the dead world is not to be resurrected, then this death-baptism of the true witnesses is in vain.

Certainly the Kingdom message which we are commissioned to preach is one that must, if it has God's approval, have incorporated in it the hope of restitution, "spoken by the mouth of all God's holy prophets since the world began." (Acts 3:21.) This is the glorious hope of resurrection for the world of mankind.

THE ACCEPTED TIME

Jesus was also anointed to preach the acceptable year of the Lord. Here is that part of the message that has to do with the church. Jesus began the preaching of the acceptable year of the Lord. So far as He was concerned it began at the time of His consecration; for the church it began at Pentecost. And while the dark night is now closing in upon some parts of the earth, it has not reached this country sufficiently to prevent us from still enjoying the privilege of proclaiming the acceptable year of the Lord.

Proclaiming the acceptable year of the Lord simply means holding out the hope of the high calling, which is based upon the fact that during the Gospel age God accepts the sacrifices of His saints, counting them "holy and acceptable," be-

cause they are offered through Christ; and also because they are offered in the "acceptable year." Paul says, "Now is the accepted time."—2 Cor. 6:2.

Are we still to preach this? Yes, of course, there is nothing in the Scriptures that cancels this part of the commission; nothing at all except that when that work is completed the night will settle down when no man *can* work. In our study of the divine plan, we have learned to know enough about God to realize that He is a God of order; that He is a God of power, and that He has His entire plan completely in hand. We can note with what definiteness the high calling was opened up to the early church. There was no guesswork about it. This work of sacrifice was begun so definitely that there was no doubt in the minds of the early church about it.

Can we suppose that at the end of the age God would withdraw His overruling providence with respect to His message of Truth, and permit His zealous people to continue preaching the acceptable year of the Lord after He had closed the door? Would He permit any to have engendered in their hearts this hope of winning the prize if there were no such hope? Would God allow Himself to be placed in a position where He would need to explain that His people had no right to preach the high calling, hence that He had no place in the church for those who had thus been inspired by His Truth?

Can we imagine God running His affairs like this? No! The gospel message pertaining to the acceptable year of the Lord started out definitely just when God wanted it to. And when this acceptable year is fully ended, and there is no further opportunity for spirit-begetting, we may expect it to stop just as definitely. God will not permit us to preach the Truth when that door is closed. The very fact that we find dear ones still offering themselves in full consecration to the Lord, means that we are to continue preaching this acceptable year of the Lord. It is still a part of our commission!

THE DAY OF VENGEANCE

The Master did not quote further from the commission of Isaiah 61:1-3, and advisedly so; because the next part did not apply to Him in the flesh. It reads, "To declare the day of vengeance of our God." This "day of vengeance" was outlined in the prophecies as the period of trouble at this end of the age, that brings about the overthrow of Satan's empire. It was not due in Jesus' day. But we are now living in that day of vengeance. The hand of God is heavy upon the nations, and because it is we see throughout the world exactly what the Master stated would be the condition, namely, that all the tribes of the

earth are mourning because of Him. It is these mourning ones that we are to endeavor to comfort with the Kingdom message.

However, to declare the day of vengeance does not at all imply the thought of pronouncing vengeance—"vengeance is mine, saith the Lord." Our proclaiming of the day of vengeance is simply giving the Bible explanation of the significance of what is taking place in the world: that the time has come for God to establish His Kingdom. It is the hope of this glorious remedy that brings comfort to those who otherwise would be bewildered and mourning. And when we get this viewpoint it is seen that the day of vengeance message is the most blessed, the most happifying, the most cheering one that God's witnesses ever had the privilege of proclaiming.

MOURNERS IN ZION

There is still another part of the commission, namely, to "appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning." (Isa. 61:3.) If we apply this to the nominal church, we would all agree that there is plenty of mourning going on there—perhaps more than at any previous time, because nominal churchianity is failing. The question is being propounded from every quarter of the church, by laymen and ministers alike, Has Christianity failed? Millions who have had the idea that the church would convert the world, and that civilization was reaching ever higher levels, are losing faith. They are seeking an answer to the unexpected developments in the world. Today, dear friends, orthodoxy means very little, because these disillusioned ones realize it cannot furnish the answer to their problems. Present truth does furnish the answer, and it is our privilege to proclaim it to as many of these mourning ones as we can.

But there is even a more vital application of this commission to those who "mourn in Zion," and that is to the true Zion, the Lord's true people. The prophet has outlined that which has actually happened down here at this end of the age; namely, that God's own people, harvested by the message of present truth, have had temporarily drawn over their eyes a veil of blindness which, today, has resulted in a condition among them of mourning such as we can hardly imagine. And it is to these, especially, that we are commissioned to "appoint beauty for ashes, the oil of joy for the mourning, the garment of praise for the spirit of heaviness."

Ashes are a symbol of destruction, as well as of humiliation and disfigurement. As truth people, having been brought together by the message of present truth, we had built up in our minds a sort of castle in the air. We had been harvested

out of Babylon, gathered together as a people. Many thought that we would go into the Kingdom as one body—as one happy people. But this air castle fell like ashes around us, and there still are many who are mourning because of it.

Many of these already have been caused to rejoice by the Truth being restored to them, but there are still others of the Lord's people throughout this country and other countries as well, that do not now rejoice; yet they are our brethren. It is our privilege to give to these "beauty for ashes": that is, to restore to them the Truth. We are not to give them the false beauty of human conception, but the real beauty that God first gave to us, and that is the beauty of the Truth. It is our privilege in carrying out this commission to reach these dear ones as fast as we can, with every self-sacrificing effort we can put forth, and to remind them that the Truth is, indeed, still the Truth. We are to make it plain that this thing that came crashing down like ashes was not the Truth, but simply the trappings which men attempted to attach to the Truth.

Some may say, Yes, I would be glad to help my brethren, but where will I find them? That is just it. The Lord has not given us the addresses of His people who are mourning. If He had, there would be no necessity for us to sacrifice very much in order to help them. God's plan for finding and helping these mourners in Zion is the same as for reaching the other classes, and that is, to sow beside all waters. We are to proclaim the message as far and wide as possible, and the Lord in His love and His providence will see that some of the seeds get to the right addresses. In order to broadcast the Truth it is necessary that we make a sacrifice. The Lord has given us the hardest way, in order that we may have the opportunity to demonstrate our love for Him and for His people and that we may, by doing the hard things, show that we are of the sort that He can use in the Kingdom.

That these dear ones now mourning in Zion are the Lord's people, is shown in the fact that they are called "trees of righteousness, the planting of the Lord, that He might be glorified." (Isa. 61:3.) Yes, they are the planting of the Lord—the remnant of the "wheat" class—and were harvested by the Lord's message. Surely we can't conclude that the great majority of those thus harvested by the sickle of present truth will, in the final picture, turn out to be merely tares; but rather that God is permitting this final test to come upon all His people. In this final testing He is teaching each one of us the lesson of individual obedience apart from any human props or instrumentalities. He is teaching us to stand alone with Him in this hour of trial. Let us not con-

Some have already gotten up on their feet, but there are still others who need a helping hand—the helping hand it is our privilege to extend to them in this hour of their trial. Let us not conclude that those who still may be mourning in Zion are not the planting of the Lord. It is our privilege to lay down our lives for these because they are our brethren. Indeed, we have a glorious privilege now to carry out the commandment of Jesus, to love one another as He loved us.

If we are faithful in doing this, and in witnessing the Truth to all as we have opportunity, the Lord will bless us; and in such a course of faithfulness to Him we can have the consciousness that this is what the Holy Spirit has commissioned us to do. Obeying this commission in the true spirit we will be among those who are "beheaded for the witness of Jesus and for the Word of God," and who will "live and reign with Christ a thousand years."



The Christian's Peace

"Great peace have they which love Thy law: and nothing shall offend them.—Psalm 119:165.

THE peace concerning which the Psalmist is here speaking is "the peace of God, which passeth all [human] understanding," and which the world cannot give nor take away—a peace, which to the Christian, is the antidote for all the distress and trouble in a war-torn world. Surely then, to those who have tried the many panaceas which the world offers, and have found them all based more or less upon selfishness and ambition as the dominating factors, should be anxious to know how to obtain and to maintain this peace of God in their hearts and minds.

Man is a helpless creature, and as Brother Russell says, "during the time of trouble and distress through which the world is now passing it is the privilege and solemn duty of those who follow peace and holiness, without which no man shall see the Lord, to point others to the only source of true and lasting peace. Our text says 'Great peace have they which LOVE Thy law.' Before one can love the Lord or His law, it is necessary to know what that law is, and what it requires of us. In Proverbs 9:10, we read, 'The fear [reverence] of Jehovah is the beginning of wisdom.' We read further (Prov. 22:4), that 'by humility [a willingness to learn; teachableness] and the fear [reverence] of the Lord are riches, and honor, and life.'"

We are so constituted that when we have a fair share of the comforts of life, plenty to eat, nice things to wear, and are surrounded by friends and pleasant company, we do not realize our helplessness; but we are as frail as soap bubbles when circumstances change, our health fails, trusted friends may become cool and even enemies, poverty and lack of life's necessities stare us in the face, then let us recall the words of the Psalmist, "In my distress I called upon the Lord, . . . He heard my voice out of His temple" and He delivered me out of all my troubles.—Psa. 18:6; 34:6, 17.

How carefully the consecrated child of God

should safeguard the priceless heritage of peace with God through our Lord Jesus Christ! Thus we have the admonition, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23.) In order to be accounted worthy of a share in the First Resurrection it is required of us that we should demonstrate our willingness of mind, our earnest desire to be all that the Lord would have us to be. In no way can this be demonstrated to the Lord and to ourselves, or prove more helpful, than by keeping a strict surveillance of our hearts and of our thoughts—"Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5.

When we are like-minded to our glorious Head we need have no fear of man. We may, for a time, be influenced by the sophistries and fair speeches of those who are used of the Adversary to turn others astray. But, if our knowledge of the divine plan and our liberty in Christ is not accompanied by our full surrender to God, by complete burial of our wills into the will of Him who is the author of our liberties, then we stand in great danger; for, as the Apostle declares, knowledge alone, without self-submission to God, would incline to puff us up, make us heady, arrogant, self-sufficient. But if the knowledge is accompanied by a love for God which leads to a consecration to self-sacrifice in His service, in harmony with His instructions, the knowledge will work good for us, and we will have put off the old man with his deeds, and put on the new man which is renewed after the image of Him that created him. Then love becomes the controlling factor of our lives because the effect of love is to "build up" instead of to "puff up."

To such as thus follow the divine command, the Lord's protection and daily watch-care are assured. What a rich store-house the Lord has, in His loving kindness, opened for His people in all the means of grace which He has put at our disposal! Surely the prayer (Prov. 30:8), "Feed me with food convenient for me" is bountifully answered in the Lord's provision for His people.

DIVINE PLAN BEREAN LESSONS

CHANGE OF NATURE NOT FOR ALL (Lesson 6)

Text Book: First Volume of Scripture Studies, Page 180, paragraph 4 to middle of Page 182.

Key Sentence: "To rightly divide the word of truth, we should observe that the Scriptures recognize the perfection of the divine nature in the 'little flock,' and the perfection of the human nature in the restored world, as two separate things."

Main Text: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of terrestrial is another."—1 Cor. 15:40.

We have seen that Jesus when He was here on earth was an illustration of what the restored world of mankind will attain unto. How about since His resurrection? He is now an illustration of what the glorified church will obtain in their resurrection. Note 1 John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." The church class is not to be raised from the tomb human beings; for we are assured by the apostle that, though sown in the tomb natural bodies, they shall be raised spiritual bodies. These shall all be "changed" and even as they once bore the image of the earthly, human nature, they shall then bear the image of the heavenly.

When we realize that the apostolic epistles are addressed to the church who are offered a change of nature and who are being developed during this Gospel age, what two extremes should we seek to avoid? First, we should not think that God's plan contemplates only the salvation of the church in this age and that there is no hope of any other salvation for the rest of mankind. Second, we should not think that the promise of a salvation to the divine nature and a heavenly realm will be offered to all of mankind.

In 2 Timothy 2:15 we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To what conclusions will rightly dividing the word of truth lead us? It will lead us to see that the "exceeding great and precious promises" of the divine nature are only for the church and are only offered in this Gospel age. 2 Peter 1:4 reads: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." It will, also, lead us to see that although these "better promises" (Heb. 8:6) are not for the world, the promises of restitution for mankind are also grand and precious.

In our previous lessons, we were studying more particularly about perfect human beings. We will now direct our attention to spirit beings. Are spirit beings just myths, or ghosts or fancies? We answer, No! They are real beings. Why is it that human be-

ings cannot know all about spirit beings? Because they are invisible, and God has not given us a description of what they are like; except as Jesus has indicated that they are able to come and go as the wind.

What can we learn on this subject from St. Paul's statement in 1 Corinthians 15:38-49, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds; there are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of terrestrial is another"? We know what a terrestrial body is, for we now have such bodies. From this Scripture however, we can see that a celestial or spirit body is not of the same composition, but is something different. A fleshly, natural body is made up of flesh, blood and bones, and since there are two kinds of bodies, we know that the spiritual is not composed of flesh, blood and bones, whatever it may be. Of what material a spiritual body is composed, we know not, for "it doth not yet appear what we shall be."—1 John 3:2.

Does the Bible tell us of any of God's creatures being changed from one nature to another? Yes, it tells us about Jesus and the church. The change of Jesus from the spirit plane to the human plane was made so that He could be a ransom price for mankind. The change of Jesus and the church from the human to the divine nature is because they had to have their trial and testing before they received the divine nature, which is immortal. Immortality signifies a death-proof condition.

We can readily see that to have created any beings on the divine plane, immortal, death-proof, and then subsequently to have tried, tested them, would have meant that had any failed to come up to the required standard of absolute loyalty to God, they would have been immortal transgressors who could not have been destroyed, and whose continued existence throughout eternity as transgressors, as sinners, would have been so many blemishes upon God's universe. We see, then, that these were exceptional cases for exceptional purposes.

What will be God's general rule? That each creation will stay on its own plane of nature. In other words, perfect men are not to become angels, neither will the angels be changed to some other nature.

VARIETY IN GOD'S CREATION (Lesson 7)

Text Book: First Volume of Scripture Studies, Page 182.

Key Sentence: "As in the inanimate creation there is a pleasing and almost endless variety, so in the living and intelligent creation, the same variety in perfection is possible."

Main Text: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the

glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 15:40-42.

On page 181, 1 Corinthians 15:38-49 is cited. One of our Berean students asks for an explanation of the 41st and 42nd verses, which read as follows: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." This student asks what connection is there between these stars and planets in the literal heavens, and the resurrection of the dead.

As all of the heavenly bodies are brilliant and glorious, so all of the church class will be perfect and supremely happy. But as the Father is above all, and as He has exalted the Son to be next to Himself, and as this indicates differences of glory, majesty and authority, so amongst the followers of the Lord, all of whom are acceptable, there will be differences of station, "as star differeth from star" in magnitude and brilliancy. The expression "the resurrection of the dead" should be read with the emphasis on the word "the." The best, first, chief, superior resurrection and the special dead—those who will receive the divine nature. The original Greek text supports this thought. See **Watch Tower Reprints**, page 2339.

Does this text, then, imply that some of the members of the church will stand higher in God's love and estimation than others? We answer, Yes. Looking back we see that while the Lord chose twelve apostles and loved them all, there were three of them whom He specially loved, and who were, on various occasions, nearer to Him and in still more confidential relationship than the others. We may be sure, too, that when the "Book of Life" is opened, and when the positions closest to the Master in the throne are apportioned, those on the right hand and those on the left hand (nearest to His person), will be recognized by all as worthy of the honor and distinction accorded to them.

In our text book, the statement is made that as in the inanimate creation there is a pleasing and almost endless variety, so in the living and intelligent creation the same variety of perfection is possible. This brings up the question regarding those who reach human perfection at the end of the Millennial age as to how much they will be alike. If they were all exactly alike "like two peas in a pod," it would become tiresome and monotonous. Some will be blondes and some brunettes. The color of the eyes will be different. While there will not be extremes, yet some will be taller and some shorter than others. We presume, also, that people will be differently complexioned. Neither do we think that all will have the same voice range and quality. No, there will be even greater opportunity to harmonize in song than at present. Note the following quotation from Volume Six of **SCRIPTURE STUDIES**, page 62:

"It was not dissatisfaction with the rose that led to the production of the pink or the pansy, but the varieties in form and beauty and in odor give us a glimpse of the lengths and breadths and heights and depths of the divine mind—diversity in harmony; beauty

and perfection expressed in various forms and patterns and colors. So, too, it is with the intelligent creations—sons of God on various planes of being."

But suppose we grant that restored mankind will be different, one from another, so far as outward features and form are concerned. Should we also suppose that there will be differences in disposition, in mental characteristics and likes and dislikes? We answer, Yes. But would this not imply that some would be more and some less perfect than others? No, because all will be perfect mentally and physically and all will be full of love for their neighbors; but within these limitations, there still will be room for endless variety and individuality.

Our text book quotes from 1 Corinthians 2:13 the expression "comparing spiritual things with spiritual." What is this text used to prove? That while we do not have direct contact with spirit beings, yet by comparing the acts of Jesus after His resurrection and that of angels as recorded in the Scriptures, we can draw some reasonable conclusions. We do not gain this knowledge by comparing spiritual things with natural things, as the natural man is disposed to do. These deep things, or as our Lord designates them, "pearls," are not for those who are full of the spirit of the world, but for those who are taught by the Holy Spirit.

SPIRIT BEINGS INVISIBLE (Lesson 8)

Text Book: First Volume of Scripture Studies, Page 182.

Key Sentence: "Elisha was surrounded by a host of Assyrians; his servant was fearful; Elisha prayed to the Lord, and the young man's eyes were opened, and he saw the mountains round about them full of chariots of fire and horsemen of fire (or like fire)."

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

Our text book now proceeds to set forth three general characteristics of spirit beings, together with Scriptural proof. What are these characteristics? First, angels can be present and yet invisible. Second, angels can assume human bodies and appear as men. Third, spirit beings are glorious in their normal condition.

What Scriptures can we give to show that angels can be present, yet invisible? Psalm 34:7, "The angel of the Lord encampeth round about them that fear Him," and Hebrews 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

But, says some one, how can one angel encamp round about the thousands that fear God? We reply that we do not think that it is referring to one angel but to all of them as stated in the second text above quoted. The encampment is a figure of speech representing a continued and abiding presence of the divine representatives, safely guarding all the interests of the Lord's faithful ones. These believers are the special and happy objects of God's grace and are ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the

same thought in His declaration, "Their angels do always behold [have access to] the face of My Father." (Matt. 18:10.) The Master's words seem to imply at least one or more angels having charge over the consecrated, the very elect.

What is meant by saying that they "always behold the face of the Father"? Jesus used this figure to assure us that these messengers would not be delayed in caring for our interests, would not be hindered by more important heavenly business, but would, at once, have direct access to the divine presence and attention, so that our interests would have all needed consideration.

What lesson can we learn along this line from 2 Kings 6:15-17, "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."

This quotation further illustrates that our great all-wise, all-powerful Heavenly Father has numberless messengers at His command, and has deputized and appointed many of these to care for the interest of His cause here on earth—especially to watch over and minister unto the very elect. Nothing can, by any means, therefore, harm these, except as the Heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual new creature or to the Lord's general cause.

One of our Berean students now inquires, Are we to think that there are horses and chariots up in heaven? If so, are the horses flesh or spirit? Of what material are the chariots made? Do the horses have wings? In what way were the eyes of the servant opened? Our answer to these questions is that it was not the literal eyes that were opened but the eyes of understanding. In the **Watch Tower Reprints** page 3441 we read, "We must assume that the horses and chariots of fire were in the nature of a vision granted to the servant and to us, as illustrative of the divine power and protection given. Thus viewed, what the servant saw was an active parable, a picture similar to the symbolic pictures of Revelation—serving the intended purpose most thoroughly, most completely, and giving to **the eyes of his understanding** a proper conception of the divine power present with the prophet."

This point, that angels can be present and yet be invisible, is supported in our text book by a reference to Numbers 22:22, 23: "He [Balaam] was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way." The angel was invisible to Balaam but the ass, his eyes being opened, saw him.

ANGELS CAN MATERIALIZE (Lesson 9)

Text Book: First Volume of Scripture Studies, Page 183.

Key Sentence: "At first Abraham supposed them [the Lord and the two angels who ate the supper prepared by Abraham] to be three men, and it was not until they were about to go that he discovered one of them to be the Lord, and the other two, angels, who afterward went down to Sodom and delivered Lot."

Main Text: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13:1.

In our previous lesson we considered the Scriptural proof that angels can be, and frequently are, present, yet invisible. We are now considering another characteristic of angels, namely, that they can assume human bodies and appear as men. What Scriptural evidence can we furnish to show that this thought is correct? First, the fact that the Lord and two angels so appeared to Abraham, as recorded in Genesis, 18th chapter.

Abraham had been living in Canaan and Lot in Sodom for a considerable time, when, at the noon hour, three men one day appeared to Abraham—strangers. He was prompt to show them hospitality, and Sarah, his wife, joined.

Did not Abraham know that these men were angels? We answer, No. St. Paul refers to this in Hebrews 13:1: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Abraham afterwards learned that these three strangers were angels. Why is one of them referred to as the Lord—Jehovah? This, no doubt, refers to Christ Jesus in His prehuman condition as the messenger of Jehovah. Note in Exodus 3:2 where He is referred to as the "angel of Jehovah," and then again as "Jehovah" in verses 4 and 7. This indicates that the Logos was a highly esteemed servant, who was really treated for the occasion as a steward or representative—commissioned to exercise divine power as well.

What is the difference between His appearance to Abraham as a man and our Lord's subsequent appearance in the world as the man Christ Jesus? In the first case, the spirit nature was retained and a human body was merely created and used temporarily for a special purpose, just as our Lord after His resurrection as a spirit being, appeared in various human forms, yet was not really a man. But, at His first advent, He "was made flesh." (John 1:14.) This meant a complete laying aside of the spirit nature before enjoyed—a change or transmutation to another nature, the human. This was necessary so He could be a ransom for Adam and his race.

Why did these spirits appear to Abraham as strange men instead of appearing as a flame of fire in a burning bush as to Moses, or as the bright angel appeared to Daniel? We answer that God was dealing with Abraham according to faith—He wished him to learn to walk by faith and not by sight.

One of our Berean students now remarks, "I know that these angels in their materialized bodies talked to Abraham and were entertained by him. But did

(Continued on page 23)

CHILDREN'S HOUR

GLAD TIDINGS FOR JESUS' FRIENDS

Chapter 47--October 6

TEN days after Jesus went to heaven and fifty days after His awakening from death, those who loved Jesus were all in one place. They liked to meet together and talk about God and Jesus and the Bible, just as we still do today. The Bible tells us that all at once there was the sound of a rushing, mighty wind that filled the whole place. Then, most wonderful to see, there appeared tongues of fire on the heads of the apostles. This fire did not burn anybody; it was a special sign from God.

Before Jesus left to return to heaven He had told the disciples to tell all people about Him. Perhaps they wondered how they could do this, for they could not speak all the languages. Now when the tongues of fire came upon them, they began to speak all kinds of languages and people from everywhere attending the holiday feast at Jerusalem heard them. Some people, not understanding what it was all about, said: "These men have had too much wine." Peter told them this was not so. He told them about Jesus; how He had been crucified, how He was raised up by His Father and had gone to heaven. And now, Peter explained, He had sent His spirit, His power, upon them so that they could speak to all people and tell everybody about His future Kingdom of blessing for all mankind.

There were many who believed what Peter said--five thousand in that one day. These met often to study the Bible and as they studied, little by little they began to understand what God wanted them to do. They saw that God wanted them to live as Jesus had lived while He was on earth. If they lived as Jesus had lived, what would happen? People would hate them because they were good. Some of them would be killed; all would suffer. All in time would sleep in death.

After many years, when the time should come for the awakening of the dead, those who had lived as Jesus had lived would be raised as Jesus was raised--spirit beings, brighter and more beautiful than the angels. Children of God, dear friends of Jesus, these people whom we call Christians because they follow Jesus Christ, will live with God and Jesus in heaven. Mary Magdalene and John and Peter and many others must have been very glad to know this. They did not like to live away from Jesus. Jesus, Himself, did not like to live away from His good friends. So He too must have been happy to know that in time they would all live together again, one large, happy family.

When all who love Jesus are together in heaven it will be time to bless the whole world. Jesus alone will not bless the world or He might have started as soon as He was raised from the dead. God wanted first to get ready some who would work with Jesus as His helpers.

MEMORY VERSE: "I will come again and receive you unto Myself."—John 14:3.

QUESTIONS:

How many days was it after Jesus was raised from the dead that He returned to heaven?

What occurred ten days after Jesus returned to heaven?

How many believed on Jesus in one day as a result of the apostle's preaching?

—o—

FAITHFUL UNTO DEATH

Chapter 48-- October 13

AS THE apostles preached about Jesus they found some who were glad to hear. One of these was a man named Stephen. He had much faith in God. Soon he, too, preached about Jesus and the Jews did not like it. They did as they had done with Jesus. They paid some men to tell lies about Stephen. This made the people angry at him and he was brought before the rulers.

Stephen was not afraid of them. He stood up to tell them what it was that he had been preaching and those who were there saw that his face was beautiful as the face of an angel. This was probably because he loved God so much that the love shone out in his face. Those who truly love God cannot help but show it.

Stephen told the people that God had, for many years, led the Jews and helped them in every way. Always they had been like naughty children who would not do right. At last they had even killed God's dear Son. When he said this they became even more angry. Perhaps Stephen did not get a chance to tell them all he wanted to. Perhaps, if they had listened he would have told them that God would forgive them and let them be His friends if they would believe in Jesus; but they did not want to hear any more. Stephen stopped speaking and looked up toward heaven, and God for a moment let Stephen look into heaven. Stephen said: "I see the heavens opened and Jesus standing at the right hand of God."

This gave Stephen joy. He knew from this that some day Jesus, the risen Savior, would take His great power and rule on earth and all who then hated Him would be put down. The people did not like this idea. They dragged Stephen out of the city and threw stones at him. A young man named Saul was there and they put their clothes at his feet, according to a custom of those times when they were about to kill somebody as a law-breaker. They stoned Stephen to death. The Bible says "he fell asleep." He is the first one we know of, after Jesus, to die because he loved God.

It was not easy in those days to be a Christian. It is not easy today. Jesus said that each one who fol-

lows Him will have a cross to carry. By this He meant that every Christian must suffer if he wants to reign as a king when Christ comes again to bless the world. Stephen fell asleep. He did not know any more of joy or suffering, of day or night. He slept, waiting for Jesus to come again and wake him up.

MEMORY VERSE: "If we suffer, we shall also reign with Him."—2 Tim. 2:12.

QUESTIONS:

Who was Stephen, and why did the people become angry at him?

Tell about the message Stephen gave to the people after he accepted Jesus.

Why is Stephen called the first Christian martyr?

—o—

A WONDERFUL LIGHT

Chapter 49--October 20

SAUL did not like people who preached about Jesus. He went everywhere through Jerusalem and caught Christians and had them put in prison. To get away from Saul the Christians went to other cities and as they went they told every one about Jesus. In this way the truth was spread very quickly. Many heard and believed. Then Saul started out for a city named Damascus to go after the Christians there. About noon one day as he came near the city he saw a very bright light shining from heaven—a light that was brighter than the sun—so bright that he fell to the earth when he saw it. As he lay there he heard a voice asking: "Why are you hurting Me?" Saul asked: "Who are you, Lord?" The voice answered: "I am Jesus."

Saul began to tremble with fear and surprise. He had not thought he was fighting God's Son; he had thought Christians were bad people and that God did not like them. Now all at once he understood that Jesus was in heaven as Stephen and others had said, and he saw that he had been fighting God and not helping Him, as he had thought he had been doing. He said: "What do you want me to do, Lord?" The Lord said: "Go to the city and I will tell you what to do."

Saul stood up but he could not see anything. He was blind. The light from Jesus, now a beautiful, bright, spirit being like God, had blinded Saul. The men who were with him led him into Damascus and he was there three days and nights without food or water. Then the Lord spoke to a Christian man living there and told him to go to Saul. This Christian man told the Lord that Saul had done much harm to His people and that he had come there to trouble them. But the Lord said: "Go to him. He is My servant now." So the Christian man went to Saul and laid his hands on him and a wonderful thing happened—Saul could see! He was immersed and had something to eat and felt better.

When the Jews heard that Saul was a Christian they tried to kill him. He went back to Jerusalem and there the Christians at first were afraid of him. They thought he was coming to hurt them again. Saul preached about Jesus and here, too, the Jews tried to kill him and he had to go away. Saul, who

is also called Paul, became one of the best of Jesus' helpers.

MEMORY VERSE: "I have chosen the way of truth." Psa. 119:30.

QUESTIONS:

Who was Saul, and what did he think of people who believed in Jesus?

How did the Lord cause Saul to accept Jesus?

What was Saul's new name, after he was converted?

What did the Jews try to do after they learned that Paul was preaching about Jesus?

—o—

BRAVE SOLDIERS OF THE CROSS

Chapter 50--October 27

PAUL studied the Bible and began to go from city to city to tell people about Jesus. A man named Silas went with Paul. As you already know, it was not so easy in those early days to be a Christian. Paul and Silas were brave men to preach as they did. But God knew that it was hard and helped them very much. I will tell you about one of these times when He helped them.

Paul and Silas had been speaking to the people and some of them had been glad to hear and became Christians. There were also some who did not like God's truth and these had Paul and Silas put in prison. Not only that, but they first beat them until their backs were sore and bleeding. Then they locked them up and fastened their feet so that they surely would not get away.

Did Paul and Silas begin to cry and say they wished they were home and did not have to be Christians? No. They were good soldiers of Jesus Christ. What do you think they did? They began to sing. Yes! Right in the middle of the night they sang praises to God! Then the prison shook from a great earthquake, and the heavy, locked doors opened. Paul and Silas and all the other prisoners found themselves free. The jailer was much frightened. Paul and Silas said: "We are all here. Mr. Jailer. We will not run away." The jailer came with a light and asked Paul and Silas: "What must I do to be saved?" Paul told him about Jesus. The jailer and his whole family became Christians. They had breakfast together and in the morning they went on their way.

It was not pleasant for Paul and Silas to be beaten and put into prison; but they must have been very thankful that they had had a chance to meet a jailer who wanted to know about Jesus. It is not always easy to find those who love God and His Son Jesus and if we want to be Jesus' helpers we must take what He gives us and go where He sends us. We must be brave and remember that God will take care of His children.

MEMORY VERSE: "Endure hardness, as a good soldier of Jesus Christ."—2 Tim. 2:3.

QUESTIONS:

Was it hard in Paul's day to be a Christian, and who was it that could always be depended upon to help the Christians?

What did Paul and his friend Silas do when they were locked up in prison?

What kind of treatment did they receive while in prison?

MANY YEARS--MANY CHRISTIANS

Chapter 51--November 3

THE years went on. After a while the Jews lost their home again. The Roman soldiers came and killed many of them. Those that were left had to run away. Jerusalem's walls and houses were broken down. No one could live there. This was their punishment for killing Jesus.

The apostles went everywhere preaching about Jesus. Here and there in the different towns people came together every Sunday to study about Him. Sometimes when Paul or Peter or John were in one town the Christians in another town would find there was something they could not understand. Then one of the apostles would write them a letter to help them understand. God would help the apostle when he wrote and the answer was always right. These letters were kept by the early Christians; they were copied and sent to other Christians. They are now a part of our Bible and called the New Testament. The writings of the prophets are called the Old Testament. We love the Bible and know it is true because God Himself wanted it written and helped the people who wrote it.

Many years have passed since Jesus and the apostles lived. Always since their time there have been some Christians on the earth. Always, too, there have been some people who have hated the Christians and have tried to hurt them. Because of this many who said they were Christians have not been faithful. They have not been true Christians. It is not easy to live as Jesus lived: always, always, always doing God's will.

Those who have been faithful will find when they awaken from death that they are like Christ Jesus, beautiful spirit beings, brighter and more beautiful even than the angels. Their home will be in heaven with God and His dear Son Jesus. They will not be lazy in heaven. No. In one of our first stories we learned that God and Jesus like to work and those who love God may be His helpers. They will have wonderful work to do. I will tell you about this in our next story.

MEMORY VERSE: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

QUESTIONS:

Where did the apostles go to preach the gospel? Did they preach in any other way except with their lips?

Have there been any since the apostles' days who have hated Christians?

When Christians are raised from the dead where will their home be?

DIVINE PLAN BEREAN LESSON

Angels Can Materialize Lesson 9

(Continued from page 20)

they actually eat food?" We have the answer in Genesis 18:7, 8: "And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

The second Scriptural proof the text book gives to show that angels can assume human bodies and appear as men is the case of the angel who appeared to Gideon as a man, but afterward made himself known. This is found in Judges 6:11: "There came an angel of the Lord, and sat under an oak . . . and . . . Gideon threshed wheat by the winepress to hide it from the Midianites." Then the angel talked to Gideon and performed a miracle. Judges 6:21, 22: "Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face."

The third Scriptural proof given is that of an angel that appeared to the father and mother of Samson. They thought him a man until he ascended to heaven in the flame of the altar. Judges 13:16-20: "Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass, we may do thee honour? And the angel of the Lord said unto him, Why asketh thou thus after my name, seeing it

is secret? So Manoah took a kid with a meat offering and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar."

KINGDOM CARDS

The distribution of Kingdom Cards is increasing, and the friends are finding this a very effective method of bearing witness to the truth. These cards are furnished in two styles—one for mailing, and the other for house-to-house distribution. Subjects now available are, "Hope of Universal Peace"; "Has Democracy failed?"; "God Has a Plan"; "Has Christianity Failed?"; "An Act of God"; and "Has God No Pity?"

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THE DAWN

136 Fulton Street, Brooklyn, N. Y.



International Sunday School Lessons



LUKE AND HIS GOSPEL

October 6—Luke 1:1-4; Acts 1:1;
Colossians 4:14; 2 Timothy 4:11

GOLDEN TEXT: "It seemed good to me also . . . to write . . . that thou mightest know the certainty concerning the things wherein thou wast instructed."
—Luke 1:3, 4.

OUR lesson is intended to be an introduction to Luke and his work as one of the writers of the sacred records. Luke was a physician and the author of the Gospel which bears his name and also the Book of Acts. In the latter he takes up the narrative substantially where he left it in the Gospel—the ascension of Christ. Both accounts are evidently addressed to a friend, Theophilus, who is supposed to have been a person of considerable dignity and influence, as he is styled "most excellent," a title which implied social or political rank. Luke was not one of the apostles, and his records are not therefore of apostolic authority. Such authority or plenary inspiration was not necessary, however, in the recording of plain, simple facts such as the Gospel of Luke and the Book of Acts present. It requires no inspiration to record a fact, though it does require some ability, and it is reasonable to assume that since the Lord used Luke's ability in connection with the work of recording the facts of that time he was **guided** of the Holy Spirit in the **ascertainment of the facts**, which his education and natural talents eminently qualified him to state clearly. Luke was guided of the Holy Spirit in the same sense that all of the Lord's consecrated people are guided by His Spirit, which is to a different degree from that plenary inspiration granted to the twelve apostles—Paul taking the place of Judas.

The first verse of Acts refers back to the Gospel of Luke, as a treatise of the doings and teachings of Jesus from the time He began His ministry to its close; and some have assumed that the word "began" might reasonably be understood to imply that our Lord continued His ministry after His ascension, speaking and acting through His apostles, and those be-

lieving on Him through their word. This is true enough whether or not it was what Luke meant; for the Scriptures invariably teach that the church of Christ in the flesh is His representative: as the Apostle Paul says, we "fill up that which is behind of the afflictions of Christ, for His body's sake, which is the church." (Col. 1:24.) And as we have to do with the suffering of the Anointed One, so we have to do with the witnessing or ministry by which the members of the body are to be called out from the world, separated, instructed, and thus prepared for a share in the glorious Kingdom and the great work of judging the world, which it will inaugurate. It is in this sense that our Lord declared, "Ye shall be My witnesses, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Primarily, the apostles were the witnesses who testified to us respecting our Lord's words, His death, His resurrection and ascension, and His promises of a return to accept His faithful to a share in His Kingdom, when He shall take unto Himself His great power and reign. In a secondary sense all who receive the apostolic testimony and declare the same to others are likewise Christ's representatives and witnesses.

In our Golden Text it will be noted that the writer's purpose is to assure his friend Theophilus of the **certainty** of the Gospel message in which he had been instructed. The message of this writer as well as the other writers of the Bible has been entirely effective in showing to those of faith the certainty of God's message, including the fall, the ransom, the high calling of the church, and the restitution of all the willing and obedient in the future age. But in the end of the Gospel age we have been witnesses of the great falling away from faith among professing Christians, and realize that this is in accordance with prophecy. Our Lord particularly called attention to the fact that one of the signs of His presence would be that "Men's hearts [would be] failing them for fear, and for looking after those

things which are coming on the **earth**: for the powers of **heaven** [the restraining influence of faith in the Bible] shall be shaken."—Luke 21:26.

It is impossible for us to fully realize the great advantage that has been given to Bible Students in the clear unfolding of the plan and purposes of God. And the contrast between this stimulating draught of present truth and its effect in strengthening faith and devotion, and the absence of knowledge and faith in the great mass of nominal Christians and especially their leaders, is in itself a marked evidence of the "harvest"—"the end of the world [age]." (Matt. 13:38-40.) This feeling of "certainty" of which Luke writes has been the priceless possession of God's people always, and it is the only mental attitude which will prompt to a full consecration and enable one to carry it out and faithfully walk in the Master's footsteps.

The devastating effects of unbelief, resulting in loss of ideals, unwillingness to suffer and sacrifice for principle, a general weakening of the moral fiber of the so-called Christian world, is becoming apparent even to intelligent and thinking people of the world. They doubtless see the cause only indistinctly and are hoping against hope that in some way devotion to principle, or at least to the common welfare will be reawakened and turn aside the threatened destruction of the most advanced civilization the world has ever known. But one with faith in the future is best sustained to pursue an even course of loyalty to principle, regardless of the consequences; and doubtless the advancement in education of the common people and in individual liberty gained at great cost in comparatively recent times, was in large measure the outgrowth of the Gospel message and the influence that message has shed upon the world through the circulation of the Bible and through the lives of those who had real faith in it. In the past hundred years or less Higher Criticism has undermined the faith of college students, and while there are some

who still have faith in the Bible no doubt these are a small minority and the mass of the teachers and preachers are persuaded that the theories of men—Evolution and Higher Criticism, “science falsely so-called”—are more to be depended upon than is the Bible. With such pitiable leadership is it any wonder that all the efforts to arouse faith and devotion to principle are well-nigh fruitless? As our Lord said of the leaders of the Jewish people during His earthly ministry, so we observe today—“The blind lead the blind” and together they are falling into the ditch—of unbelief and disaster resulting therefrom. Thank God that this is but a temporary experience, and following this demonstration of the folly of looking to human leadership instead of to God and His Word, the knowledge of the glory of God is to fill the earth and all are to know Him, from the least to the greatest.

QUESTIONS:

Who was Luke, and was he one of the inspired apostles?

What does the Golden Text reveal as being Luke's purpose in writing the Gospel which bears his name?

What are some of the advantages which accrue to Bible Students through the clearer unfolding of the plans and purposes of God?

THE BOYHOOD OF JESUS

October 13—Luke 2:40-52

GOLDEN TEXT: “And Jesus increased in wisdom and stature, and in favor with God and man.”—Luke 2:52.

THE story of the boy of twelve among the Doctors of the Law, discussing the various types of the law and what these probably signified, and what would be expected to be their antitypes, furnishes us a very interesting picture, especially when we remember that the one who was asking the questions was the one who ultimately would give correct answers to those questions in His own experiences. We are not to assume that Jesus was unduly bold or forward, nor are we to presume that He undertook to teach the Doctors of the Law. The narrative is that He was found hearing the Doctors and asking them questions; not attempting to teach them.

We may reasonably assume that Jesus had previously, after the manner of the Jewish boys, attended the synagogue worship at His home town, and that hearing there the Law and the prophets,

the Scriptures of the Old Testament, read Sabbath after Sabbath, and having a perfect memory and an active mind, because not blemished by sin and the fall, the various questions of the Law and the various declarations of the prophets would greatly interest Him—especially as He realized that He had left the Father and had come into the world to do a redemptive work.

The Doctors of the Law doubtless remarked that they had never had such pointed questions asked them respecting the law and the prophets, even by wise men of their day and by each other; hence they evidently noticed the unusual development of this boy. This little item gives us a suggestion respecting the ability of mind that would belong to a perfect boy. It gives us a suggestion respecting what we may expect of the ancient worthies when they shall be resurrected to human perfection.

At twelve, our Lord could not begin His ministry because He was under the law and bound by its every restriction. We note, however, His desire to engage in His Heavenly Father's business at the very earliest moment as we read that when Jesus began to be about thirty years of age, He came to Jordan to be baptized. We who are not under the restraints of the Law Covenant but, on the contrary, are under grace, are not thus limited as to the time we may present our bodies living sacrifices upon the Lord's altar, to be used in His service; hence we rejoice the more if we find that at an early age we can give our hearts and our all to the Lord who loved us and bought us with His precious blood.—Eccl. 12:1.

It was not the babe of Bethlehem that was to bless the world, nor the boy of Nazareth, nor the young man of Capernaum, but it was to be a full-grown man, a mature one, a corresponding price for the first man Adam, who was to redeem him and his posterity and satisfy the demands of Divine Justice against the condemned race. So then, while interested in everything pertaining to the divine character and plan, while interested to know how Jesus grew in stature and wisdom as He approached the maturity of manhood at thirty years, while interested to know about His miraculous birth, our chief interest in all of these things

is that they established our faith in Him as the man Christ Jesus, the Redeemer—that He was holy, harmless, undefiled and separate from sinners, and therefore able to make the atonement sacrifice—to give His own life a ransom, a corresponding price for the life of Adam, and thus for the life of the whole race of Adam in his loins at the time of his transgression, and thus sharers with him in his condemnation.

We do well therefore, to dwell less upon the birth and infancy of Jesus, and more and more to grasp the precious themes set before us in the Gospel, of which the cross is the great point or center of interest. Similarly, we regard all the followers of the Lord—not according to the flesh, but according to the spirit. True, we are glad to know of some who even before their consecration and baptism of the Spirit, were noble-minded and virtuous; and we have a measure of regret when we hear of some who had a disposition contrary to this. Nevertheless our interest centers around the fact that they did turn from sin to become the Lord's followers and that they have been begotten of His Holy Spirit. In this we rejoice. Thus we know each other according to the spirit as new creatures in the Lord and thus we know our Lord as the new creature, as the apostle suggests, “Though we have known Christ after the flesh, henceforth know we Him so no more.” Our special interest centers in our Lord from the moment of His anointing of the spirit until He completed the work there begun three and one-half years later on the cross, crying, “It is finished.” Our interest still holds beyond that point in the resurrection of our Lord from the dead, and the evidence thus given us that the begetting of the spirit at His baptism became the birth of the spirit at His resurrection, and that He was thus the first-born from the dead, born of the spirit to spirit conditions. Our hope then is to follow in His steps, and thus realize the promise that if we suffer with Him we shall also be glorified together and share His Kingdom and His nature in glory.

QUESTIONS:

Are we to suppose that Jesus attempted to instruct the doctors of the law at the time He talked with them in the temple?

Why was Jesus not able to begin.

His ministry when He was twelve years of age?

During what part of Jesus' earthly career does our special interest center?

THE MESSAGE OF JOHN THE BAPTIST

October 20—Luke 3:3, 8-17, 21, 22

GOLDEN TEXT: "Bring forth therefore fruits worthy of repentance."
—Luke 3:8.

WE are not to fall into the too common error of supposing from the record that John preached to the people that repentance and baptism would work for them a remission of their sins. To so interpret his words in Luke 3:3 would be to put them in direct conflict with the entire testimony of the Scriptures, which is to the effect that "without the shedding of blood there is no remission of sins."

To the contrary, we are to understand this verse to mean that John preached a baptism signifying repentance unto, or preparation for, the remission of sins. The time had not yet come for the blotting out of sins, and John neither had nor could have obtained, authority to declare sins remitted because of repentance and baptism.

That the remission of sins was a work future from John's day, is fully borne out by the context. Verses 4 to 6 record a quotation from Isaiah the prophet, which has not even yet been fulfilled, but includes the entire work of the Millennial age. That age will be one for remission and blotting out of sins, and the full reconciliation of so many as will accept God's grace in Christ under the New Covenant. (Compare Acts 3:19-21.) In that time, under those favorable conditions, and not before, will the statement be fulfilled, "All flesh shall see the salvation of God."

It would seem that John's ministry at first was somewhat popular, notwithstanding his probably rough appearance and great plainness of speech; so that great multitudes came to him. Among these were some who seemed to John to be so wicked that he could not properly accept them until they had given him proofs of reform. These he denominates "children of vipers"—very harsh language, we would be inclined to say. We are not to understand that it is proper for the Lord's people today to use similar language. We are rather to suppose that there were special conditions at that time which made

this language appropriate, and that John, as a prophet, was divinely guided into giving this sharp reproof.

The Lord's people of the Gospel age are instructed on the contrary to speak with meekness, gentleness, patience, long-suffering, etc.—"In meekness instructing those that oppose themselves"—"reproving with all long-suffering." The Lord's people of today are under general instruction of God's Word, as regards all their conduct, and are not to depart therefrom unless it would be under special divine direction, as were the prophets of old—such as is not given to any at the present time.

So powerful was John's presentation of the Truth, that the people began to wonder whether or not he might be the Coming One, the Messiah, but he put that thought at rest speedily, assuring them that he was so inferior to the Messiah that he would be unworthy the honor of doing for Him the menial service of removing His sandals.

Then, having given them a glimpse of the character of Messiah, he proceeded to tell them respecting His work, that it would be higher than his own, and that those who received Him would receive a higher baptism also: "He shall baptize you with the Holy Spirit and with fire"—some of them (a few) with the Holy Spirit, the remainder (the mass) with the fire—judgment, the great "time of trouble" which destroyed their national life as well as many individual lives.

There was speculation among Jesus' disciples as to whether or not John the Baptist was the "Elijah" which Malachi had foretold should come "before the great and terrible day of the Lord." (Mal. 4:5.) Near the beginning of his ministry John himself denied that he was the Elijah, but Jesus told His disciples that if they could receive it the Baptist was the one who had been foretold.—Matt. 11:14.

We are not to think from this that John and the Master disagreed. The harmony of the two statements appears in the Master's words, "if ye can receive it." This evidently means that if John's ministry had accomplished an Elijah work in their lives, then to them he was the Elijah, while to others he would not be.

The prophet had foretold the Elijah work as being that of turning the hearts of the fathers to the children and the hearts of the children to the fathers; in other words, a work of reconciliation and reformation. The prophet had also indicated that a failure of this effort would result in a curse coming upon those not reconciled. We see this carried out in the case of Israel as a whole. They failed to heed the message of repentance preached by John. Failing to heed this they in turn rejected the Master, and true to the prophecy, the curse came upon them, when, in the years 70-73, Jerusalem was destroyed and the people scattered.

But some heeded John's ministry, and a reconciling work was accomplished in them, hence to them he was indeed the Elijah. The church of Christ is commissioned to do a reconciling work throughout the age, to "command all men everywhere to repent." (Acts 17:30.) But, so far as the masses are concerned, this also fails, with the result that again the "curse" comes; this time in the "great time of trouble" with which the age is already ending.

Finally, under the administration of the new Kingdom, Israel and the world will be reconciled to God; for He has assured us that then He will "turn to the people a pure language," and they will all "call upon the name of the Lord to serve Him with one consent."—Zeph. 3:9.

The last two verses of our lesson refer to the baptism of Jesus by John, in the river Jordan. To Jesus this was a great moment—the moment of His begetting of the Spirit. He had left the spirit condition that He might fulfill the Father's will and plan by becoming man's representative, substitute, ransom price; but He had been promised that the faithful performance of this would bring to Him again the spirit nature, with added glory and greatness and divine favor.

Now, at thirty years of age, as soon as was possible for Him to begin His ministry under the law, He had made a full consecration of Himself as a man—to give His time, His influence, His energy, His life, "all that He had," to purchase the lost life and inheritance of Father Adam and his entire posterity. The consecration made by our Lord at the moment of His baptism is represented in the Scrip-

tures in these words, "Lo, I come (in the volume of the book it is written of Me) to do Thy will O My God; Thy law is written in My heart."

This full consecration to death involved every human power, and there—as sealing the engagement—the Father gave Him the Holy Spirit as a firstfruit of the new spiritual nature, which He would receive completely in His resurrection. That was the Holy Spirit of begetting which, in due time, our Lord being faithful, would result in the birth of the spirit in the resurrection. We are assured in the Scriptures that He was faithful and became the "firstfruits of them that slept," the firstborn from the dead.

QUESTIONS:

Are repentance and baptism on the part of a sinner all that is necessary in order to obtain remission of sin?

Are Christians expected to emulate John the Baptist's rough mannerisms in their ministry of the Kingdom Gospel?

Why did Jesus wait until He was thirty years of age before offering Himself to John to be immersed?

CHRISTIAN MOTIVES FOR ABSTINENCE

October 27—Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45.

GOLDEN TEXT: "For the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."—Rom. 14:17.

THE first section of our lesson describes the announcement by the angels to Zacharias that he was to have a son whom he was to call John, that he would be great in the sight of the Lord, and that he would go before the Lord to prepare the way for Him. In considering this familiar narrative we are reminded of the Lord's care in preparing His chosen instruments for the various parts of His great work. Abraham's life was a long discipline of faith and patience; for he was to be the father of the faithful, a type of the Fatherhood of God, and a worthy example to all his children, both those under the law and those under the new covenant of grace.—Rom. 4:11-17.

Moses too, was specially prepared to be a leader, lawgiver and judge to Israel. John the Baptist was another illustration. The preparations in this as in most of these cases, began before he was born, in the hearts of his parents—"They were both righteous before God, walk-

ing in all the commandments and ordinances of the Lord blameless."—Verse 6.

Consider also subsequent reformers known through the pages of history, and mark the providential leadings in their preparation for their work long before they could have any knowledge of the work that was before them. Consider also how the Lord has been preparing the church for its Millennial work; and how He prepared the Ancient Worthies for their Millennial work in the earthly phase of the coming Kingdom; and so on through all the lists of His "chosen vessels."

The chosen one is always a prepared vessel for the service intended; and that the preparation is of God, and not of himself, is manifest from the fact that in every case it began long before the chosen one knew of the end to be accomplished or the significance of the providential circumstances or the measures of discipline. The principal preparation which God requires for every part of His honorable service is holiness of heart—devotedness to God and to His righteousness and truth, and abhorrence of all that is unholy, unclean—"Be ye clean that bear the vessels of the Lord."

There are, however, some parts of the Lord's service which reflect no honor upon those engaged in them, though they do reflect honor upon the wisdom and power of God who is able to make even the wrath of His enemies to praise Him, by His power to outgeneral and overrule their evil for good to His cause. For instance, Satan, and every other evil worker, whose evil devices are, by divine power, overruled of God for good, unwittingly serve some of the purposes of God—sometimes for the discipline of the children of God and sometimes for the revolutionizing of affairs in the world.

The influences upon John the Baptist were such that, from his birth, his heart was inclined toward God and holiness (Verse 15); and the training and discipline of his life were such that at maturity he was ready for the work of introducing to Israel the long-promised Messiah. Of him it was foretold, "He shall be great in the sight of the Lord." Yes, he was a great man, a great preacher and a great prophet. Jesus said that

there was no greater among all the prophets.—Matt. 11:11.

But he was not great in the eyes of men. He was never a guest at the palace of Herod, but he was a prisoner in his prisons. He was not an esteemed orator in Jewish synagogues, but he was "a voice crying in the wilderness." And though, for a time, the multitudes were attracted by his preaching, he was soon abandoned by the people, imprisoned by the king, and finally beheaded in prison.

All the natural aspirations and human ambitions were made subservient to John's one mission of introducing his cousin, Jesus of Nazareth, a man of humble birth and circumstances, as the Messiah, to whom he knew the gathering of the people would be after he had accomplished his mission of introducing Him. But John was pleased to have it so, and declared that in performing this service for His cousin according to the flesh, and thus accomplishing his part in the divine purpose, his joy was fulfilled—John 3:29.

Then, by the eye of faith, discerning in the humble Nazarene the Son of God, he said to the people, "One mightier than I cometh, the latchet of whose shoe I am not worthy to unloose." "Behold the Lamb of God, who taketh away the sin of the world!" "He must increase, but I must decrease." (Luke 3:16; John 1:29; 3:30.) It was this meekness, this complete self-abnegation and singleness of purpose to accomplish the righteous will of God, that constituted the moral greatness of John.

What a profitable lesson is in this for all who would seek true greatness—to be "great in the sight of the Lord." It calls to mind that wise admonition of the apostle, "Humble yourselves under the mighty hand of God that He may exalt you in due time." (1 Pet. 5:6.) The way of the cross, the way of humiliation and self-abasement, is the way to the crown, to that true honor that cometh from God only.

QUESTIONS:

Does the Lord specially prepare His servants to whom He entrusts responsible duties and privileges?

What is the principal preparation that God requires on the part of all those who are entrusted with His service?

What particular feature of John's ministry was it that afforded him the greatest joy?

Talking Things Over



THE LABOR DAY CONVENTIONS

FOUR General Conventions were held over the Labor Day holiday period. These were in Seattle, Wash., Chicago, Ill., Saginaw, Mich., and Brooklyn, N. Y. Reports from all four places indicate that the Lord was indeed with His people who gathered in these places to commune with each other and with Him. We regret that space prohibits reporting these gatherings in as much detail as the blessings of the conventions really warrant.

The Brooklyn gathering was a particularly joyous one, and the attendance this year was somewhat larger than formerly. The convention motto was "Faith in that Blessed Hope," and all who attended gave evidence of a growing faith in the glorious hope that has come to us through the gospel message of present truth. Speakers serving from outside of the Brooklyn Ecclesia, were C. P. Bridges of North Brookfield, Mass., J. H. Sonntag of Boston, Mass., A. Obenland of Cleveland, O., J. H. L. Trautfelter of Baltimore, Md., Peter Kolliman of Wilmington, Del., Gilbert Kemp of Boston, Mass., A. C. Frey, David Dinwoodie, and W. J. Hollister, of the Jersey City, N. J., Ecclesia, N. Constant and S. Stamulas of the New York City Greek Ecclesia.

At the Sunday afternoon session consideration was given to a resolution that had been adopted by the Los Angeles Ecclesia, the purpose of which is to help establish the fact that the Bible Students are not affiliated with Jehovah's Witnesses. It has been suggested by many of the brethren that it would be well for other ecclesias to adopt a similar resolution; as it may be well, later on, for the government to know the truth thus set forth. Following is the resolution as adopted by the Los Angeles Ecclesia, and in essentially the same form by the Brooklyn Convention:

A RESOLUTION

BE IT HEREBY RESOLVED, by the BIBLE STUDENTS ECCLESIA of Los Angeles, California at its regular session this 25th day of August, 1940, held at the Musart Centre, 1324 South Figueroa Street, in the City of Los Angeles,

THAT it endorses the article entitled "Pastor Russell Not Founder of the Sect—'Jehovah's Witnesses' as published in the magazine THE DAWN, issue of August, 1940, (Volume 8, No. 11) by the DAWN Publishers, Inc., located at 136 Fulton Street, Brooklyn, New York, and

BE IT FURTHER RESOLVED that the said BIBLE STUDENTS ECCLESIA of Los Angeles hereby reaffirms its independence of any and all earthly organizations; and,

THAT it does not endorse or subscribe to the teachings of The Watch Tower Bible and Tract Society of Brooklyn, New York, as promulgated under the direction of its president, Joseph Franklin Rutherford.

The Secretary is hereby directed to send a copy of this resolution to the publishers of THE DAWN, also a copy to the local office of the Federal Bureau of Investigation together with a copy of the August 1940 issue of THE DAWN magazine containing the article aforementioned.

THE CHICAGO CONVENTION

The following brief report of the Chicago Convention was sent to us by the Secretary of the Convention Committee, Brother B. J. Hack:

"The Convention in Chicago (Labor Day weekend) is now a hallowed memory in the hearts and minds of those who attended and has proven to be another 'booster station.' The fellowship of kindred minds was indeed edifying and the discourses given were without a discordant note, each being a real blessing because every speaker upheld the banner of truth.

"The slide song-service was very impressive, as the auditorium was darkened and the audience sang from notes which appeared on the screen. The radio broadcast proclaiming the good tidings also stirred every one. An interesting question meeting conducted by Brother Muir was very helpful.

"There was an average attendance of 325 brethren a day for the gathering and on Sunday the auditorium was filled to capacity of 450. Many states were represented at the convention. The Convention served a threefold purpose: (1) The glorifying of His name, (2) a closer uniting of fellow members of the body of Christ, both young and old, (3) a stepping-stone for those leaving the Society."

THE SEATTLE CONVENTION

IN many respects the Seattle gathering meant more to the brethren in the Northwest than the usual blessed time that is experienced when the

consecrated people of God gather together for fellowship and service. It was sponsored jointly by the Ecclesias in Vancouver, B. C., Lynden, Tacoma, and Seattle, Wash. Each of these Ecclesias appointed a representative to serve on the Convention Committee which arranged the program and other details of the gathering.

The Convention was well attended in spite of the fact that war-time restrictions imposed by the Governments of Canada and the United States hindered all but a very few of the Canadian brethren from Vancouver and vicinity to attend. Only eight of these were able to get through the maze of red-tape which was required, such as passports, visas, photographs, letters, etc.

The principal speakers of the Convention were Brothers C. W. Zahnow of Saginaw, Mich., E. H. Herrscher of Phoenix, Arizona, and G. Russell Pollock of Los Angeles, Calif., while local brethren of the Northwest were selected to serve as chairmen for the various days. Brother E. J. Tepe of Tacoma, was chairman for the first day, and after conducting the Bethel Service, introduced Brother Swanson of Seattle, who gave the Address of Welcome. According to a report of the Convention sent to us by Brother Miles, the Convention Secretary, Brother Swanson "emphasized the fact that the Kingdom for which the groaning creation waits, cannot be fully established until the church is complete and glorified. He enumerated eight important lessons which we have been learning during these twenty-five years of special testings, and pointed out that we should all be grateful to the Heavenly Father for this occasion to demonstrate that we are learning these lessons well."

One of the interesting features of the Convention was the showing of the Photo Drama of Creation. This was done, according to the report sent to us, under the supervision of Brothers William Kelty and John B. Westcott. The report states:

"As all know, these pictures were made and used about 25 years ago. Because of their age the films break easily. Before the convention they had been carefully trimmed and mended. Consequently, they went through the projector with a minimum of trouble. Some of the younger brethren had never seen them before. Incidentally, Brother Westcott operated a Drama set in the days of Brother Russell."

There were two public witnesses given in connection with the Convention. One of these was over the radio, on Sunday morning. A radio set was installed in the auditorium so that all the friends attending the Convention could hear the talk that was given by means of electrical transcription. On Sunday afternoon Brother G. R. Pollock gave a public talk in the Moore Theatre. This meeting was attended by approximately 800.

According to the report sent to us the public meeting was most inspiring, and the attendance was more than ordinarily encouraging. The brethren had worked hard to advertise the meeting, both by the distribution of cards and by sacrificing efforts to advertise through the newspapers, so that the attendance was indeed very gratifying. Reports reaching us from Seattle and vicinity since the Convention indicate that the follow-up from the public meeting has also been very encouraging.

Brother Theodore A. Smith of Bellingham, Wash., served as Chairman on the second day of the Convention; Brother John H. Moore of Vancouver, on the third day; and Brother Clifford R. Miles of Seattle, on the closing day. The Convention closed with a Love Feast. Concerning this the report submitted to us says:

"It was an impressive and beautiful ending to a Convention filled with joy and blessing to all privileged to attend. To witness the joy and happiness mirrored in many a face, giving testimony to the fact that they had in recent months and weeks been freed from the bondage of that which Brother Zahnow is pleased to call 'The Oppressive City,' was indeed inspiring, and their spirit was contagious. Many were unable to contain their joy in being united in Christian fellowship with newly found brethren and also with brethren whom they had known in years gone by, but from whom they had long been separated."

THE RADIO WORK

Following the listing of coming conventions on the inside back cover page of this issue, will be found a listing of a few radio stations that will carry truth programs; some of them each week during the coming months. Negotiations are under way for stations in still other districts. These broadcasts will be known as the "Voice of Tomorrow" series, and in most instances the dialog method of presentation will be used.

The radio programs are usually fifteen minutes in length, and they open with a short bit of theme music, which, as repeated from week to week, will help to identify these particular broadcasts. This theme music consists of a male quartette rendering of the last verse of Hymn No. 248, in "Hymns of Dawn," with two of the lines slightly changed to harmonize with the "Voice of Tomorrow" title of the programs. The words of the Hymn, as they will be heard on the programs, are as follows:

"Rejoice! rejoice! the promised time is coming;
Rejoice! rejoice! the 'Prince of Peace' shall reign.

Tomorrow's joys shall come to stay,

And sadness then shall flee away!

Rejoice! rejoice! the promised time is coming:

Rejoice! rejoice! the 'Prince of Peace' shall reign.
 The sword and spear of needless worth,
 Shall prune the tree and plow the earth;
 For peace shall smile from shore to shore,
 And nations shall learn war no more.

Rejoice! rejoice! the promised time is coming,
 Rejoice! rejoice! the 'Prince of Peace' shall reign."

These programs are electrically transcribed, and are available for use wherever the friends are able to make arrangements with their local broadcasting stations. There is no charge for the transcription. We believe that the greatest results are obtained where it is possible to arrange for a series of programs covering a period of weeks or months. It is also advisable, where possible, to use the more powerful stations, rather than the small, less popular ones.

Use of the radio for broadcasting the truth involves more than giving merely a local witness, such as is the case with a public meeting. We suggest, therefore, that individual friends and ecclesias in a district consider co-operative efforts to make possible the hiring of more powerful stations, and thus serve the entire district better than would otherwise be possible. The Dawn will be glad to advise and assist along this line in whatever way we can. To the extent that The Dawn finances permit, we will be glad to co-operate in helping to make possible the use of better stations. In some instances we may be able to make better arrangements through New York representatives of broadcasting stations than would be possible for the brethren to do locally.

A number of suggestions have been made concerning some co-operative arrangement to finance the witness by radio; but we feel that there is no better method for this purpose than the one adopted many years ago by Brother Russell, and called by him, "Good Hopes." This method, briefly, is that of indicating what one "hopes" to be able to donate during a given period. This method will be very helpful in planning the general radio work, as it will help us to determine approximately how much will be available to spend over a given period, and thus we will in turn be able to make more advantageous contracts with broadcasting companies.

We will be glad, therefore, if the friends who are interested in helping to forward the radio work, and would like to indicate to us in advance, the amount they can reasonably hope to contribute, will do so. It should be remembered, of course, that the expression of such "good hopes" does not imply the making of a contract. It is merely, as the term suggests, a hope. In some cases these hopes are never realized; in other cases, they are more than realized; so that on the average, the method does provide a fairly accu-

rate preview of the amount that will be available for future use. In sending in expressions of "Good Hopes" for the radio work, the friends should specify that this is the purpose for which they desire their donations used.

The results of the radio work thus far have been most encouraging. This has been specially true in the matter of reaching and encouraging isolated brethren who at one time or another have had contact with Present Truth. One of these wrote, saying, "At last I have found the right trail." It is difficult to imagine how this particular saint could have been reached in any other way except by radio; and this is but a sample of encouraging responses of this kind that we have received.

And the radio has also helped to create new interest. From the few programs already broadcast, quite a quantity of First Volumes have been requested by those who have written in for the booklets, read them, and desired the complete story as it is presented in the Divine Plan. All in all we are confident that the Lord is blessing the radio work, so let us all rejoice in whatever privileges may open up to us along this line.

Beginning on page 2 of this issue will be found one of the dialog programs. The heading of this new radio department is an enlargement of the illustration appearing on all Kingdom Cards used for advertising the "Voice of Tomorrow" programs. These cards will be furnished free, in whatever quantity desired, and for any district where programs can be heard. The distribution of these cards will greatly enhance the value of the radio programs, as it will result in many more people listening to them.

Printed copies of certain dialogs will be available to use as tracts. The one appearing in this issue of *The Dawn*, is thus available, and we will be glad for the friends to order in any quantity they can use. The back page of these new tracts will always carry a generous announcement of *The Divine Plan of the Ages*. The tracts are suitable for distribution anywhere, irrespective of whether or not a radio program can be heard in the district. We believe that the use of the "Voice of Tomorrow" heading on the tracts, will make them more attractive, and will be a good tie-in with the radio work.

THE ANNUAL CONVENTION AT PITTSBURGH

THE PITTSBURGH CONVENTION program is before us, and a glance at what has been arranged for this year, indicates that a rich blessing is in store for those who can attend. While there have been more than the usual number of Gen-

eral Conventions in various parts of the country, during this year, yet, the outlook for a good attendance at Pittsburgh is very promising. Attending the Annual Convention at Pittsburgh has come to be a habit with quite a number of brethren, and from year to year, additional ones are acquiring this same habit.

In keeping with the spirit of local Ecclesia activity and initiative, the Pittsburgh Convention is wholly under the sponsorship of the local Ecclesia of Bible Students. All the speakers to serve on the program are invited as individuals and because of their standing in and for the Truth and its spirit. The Lord has blessed this arrangement in past years, and we are confident that He will not fail the brethren this year when they gather for the three days, October 18, 19, 20 at the old Bible House Chapel, 610 Arch Street, North Side, Pittsburgh. Let us all, through prayers, seek the divine blessing upon the brethren as they gather in this memorable auditorium where the Truth was proclaimed so many years ago by our beloved Brother Russell.

According to the program the most distant speaker to serve will be Brother Robert Nash of the Los Angeles, California Ecclesia. Many of the friends are looking forward to seeing Brother Nash, as he has been well known in the East, both as a colporteur and a Pilgrim, in the "good old days." Brother A. W. Abrahamsen, also of the Los Angeles Ecclesia, will serve on the program. Brother Abrahamsen was an eastern brother originally, having at one time worked at "Bethel."

The usual public meeting will be held Sunday evening in Carnegie Music Hall, and this year it will be addressed by Brother George Kendall, on the subject, "Are the Nations Marching to Armageddon"? In addition to the public meeting, a further witness will be given for the truth during the Convention by means of the radio. Station KQV of Pittsburgh, has arranged to set aside a half-hour of time Sunday morning between 10 and 10:30 o'clock. During this period a dialog message of truth will be broadcast. Arrangements are to be made for this broadcast to be picked up in the Convention Hall.

There will also be an immersion service.

All in all, prospects are bright for a spiritually profitable three-day association of the friends who are able to attend the Pittsburgh Convention this year. See the regular Convention Announcements for further details.

LETTERS FROM YOUNG AND OLD

"Dear Sirs: The notice of the new edition of the Divine Plan of the Ages is indeed a joyous one to me. I am in my twenties, a college graduate, well trained in philosophy, aesthetics, geology, evolution, enlightened with all the best information of the world, only to find it all leading to darkness, fear and terror. The only light that I have found that can expel the fear is that of the Bible and Pastor Russell's explanation of it. And what glorious light it is! But most of my friends, earnest, sincere, intelligent, eager young people, are groping hopelessly in darkness so devoid of light that fear seems to be the main thing governing their lives, in the face of what is happening in Europe.

"Most of them I cannot help; they will not go back into the superstitions of religion from which they have so recently escaped through their greater information received in college. To them the Bible is the most hopeless bit of confusion ever thrust upon the human mind. And can one blame them for thinking that, when most of them came through the training of some church?

"But there is one here and there than I can help, and have helped, who is eager and hungry for some explanation of the Bible that is coherent and reasonable. For some realize that Christ's teachings have too far-reaching effects on humanity to be other than divine. In the hearts of these I have found what it means to have a fierce hunger for something other than bread; and never have I given anything that I enjoyed giving more than the information that gives infinite peace and strength of spirit to the receiver. To such as these I wish you would send your free subscriptions of the The Dawn. I greatly appreciate

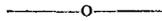
SEND THE DAWN FOR THREE MONTHS

We again remind the friends that they may have The Dawn sent to BIBLE STUDENTS for three months, and have the subscriptions charged to the special fund provided for the purpose. Probably many of the friends may be able to think of the names and addresses of truth people to whom they have not yet asked to have The Dawn sent. This service on your part may be the means of bringing much joy into the lives of some who for one reason or another are now needing the spiritual help that The Dawn will give them. Do not be fearful of sending in names that may already be on the list, as a check will be made by us to avoid duplication.

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

your making it possible for me to ask this.—E. R. K.—Idaho.”



“Dear Sirs: I am an old man, 75 years old, and accepted Christ as my Savior in my youth, and have been taught that to those that have not, death ends all in torment forever, but I have received The Dawn, and I see there may be another opportunity in the Kingdom age. If I could only see this to be God’s

Plan, it surely would change the entire outlook, for I have many loved ones that have gone without publicly confessing Christ, and of course, I mourn them as lost. If there is any Scriptural light, I would be pleased to have it.

“I am marking the enclosed card for a few more copies of The Dawn, and many, many thanks to those who have made it possible. Yours in Christ—B. F. P.—Ohio.”

“GOOD HOPES” REPORT (Months of April, May, June, 1940)

For the benefit of new readers we wish to explain that the method of listing each donation of \$5.00 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. The first item listed in each Fund includes all donations under \$5.00.

FREE TRACT FUND

A1-772—A1-808	\$40.77
1-775	5.00
1-777	5.00
1-778	5.00
1-780	10.00
1-801	5.00
1-806	5.00
Balance April 1	171.13
Transferred from General Fund	700.00
Total	\$946.90

Tracts, Kingdom Cards, Advertising material, etc., figured in equivalent of tract pages and charged against this fund, 956,288.

Total cost of printing and shipping	\$650.90
Balance	\$296.00

FREE SUBSCRIPTION FUND

E5-178—E5-183	\$ 7.00
Balance April 1	247.17
Transferred from General Fund	150.00
Total	\$404.17

Number of 3-month subscriptions charged to this fund, 622 at \$.25 each; \$155.50; number of annual subscriptions charged to this fund, 29 at \$1.00 each; \$29.00. Total charge

Balance	\$219.67
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FREE BOOK FUND

7-108	\$ 5.00
7-109	5.00
7-110	5.00
7-111	5.00
Balance April 1	112.33
Transferred from General Fund	100.00
Total	232.33

Total booklets charged against this fund at one to five cents each, 3,952; \$145.76; other books, \$28.16.

Total charge	\$173.92
Balance	\$58.41

CLASS FORMING FUND

2-48	\$5.00
Balance April 1	105.80
Total	\$110.80
Total charge	48.00
Balance	\$62.80

GENERAL FUND

F6-2206—F6-2308	\$113.46	6-2262	10.00
6-2203	5.00	6-2264	30.00
6-2204	5.00	6-2266	25.00
6-2205	10.00	6-2268	5.00
6-2208	10.00	6-2271	7.70
6-2210	50.00	6-2273	20.00
6-2213	5.00	6-2275	13.00
6-2216	20.00	6-2277	5.00
6-2217	8.00	6-2278	5.00
6-2219	10.00	6-2279	10.00
6-2223	5.00	6-2281	5.00
6-2227	7.50	6-2282	7.00
6-2230	5.00	6-2283	5.00
6-2233	50.00	6-2284	6.00
6-2235	5.00	6-2285	5.00
6-2236	5.00	6-2286	27.00
6-2237	50.00	6-2287	44.50
6-2238	5.00	6-2289	5.00
6-2240	12.50	6-2291	5.00
6-2241	5.00	6-2293	5.00
6-2242	10.00	6-2294	25.00
6-2244	10.00	6-2295	5.00
6-2245	32.70	6-2296	25.00
6-2246	5.00	6-2304	60.00
6-2248	5.00	6-2305	100.00
6-2250	23.50	Balance April 1	752.17
6-2253	500.00	Total	\$2203.03
6-2257	10.00	Transferred	950.00
6-2258	5.00	Balance	\$1253.03
6-2259	10.00		

TRAVELING SPEAKERS FUND

C3-1584—C3-1652	\$81.55	3-1627	5.00
3-1583	5.00	3-1632	5.00
3-1585	11.00	3-1634	5.00
3-1590	5.00	3-1635	6.88
3-1591	5.00	3-1637	5.00
3-1594	5.00	3-1639	7.00
3-1595	5.00	3-1640	5.00
3-1598	9.80	3-1641	7.50
3-1599	5.00	3-1644	10.00
3-1600	20.00	3-1645	5.00
3-1605	5.00	3-1646	10.00
3-1607	5.00	3-1647	5.00
3-1608	5.00	3-1648	5.00
3-1610	5.00	3-1650	18.60
3-1611	5.00	3-1651	5.00
3-1612	10.00	Balance April 1	262.25
3-1614	7.00	Total	\$691.56
3-1620	10.00	Traveling Expense	239.33
3-1622	5.00	Balance	\$352.23
3-1623	10.00		
3-1624	5.00		

Number of class meetings served, 288; total attendance, 8,982. Number of public meetings served, 143; total attendance, 6,729.

COMING CONVENTIONS

One-Day Conventions

JACKSON, MICH., Oct. 6—This will be the Seventh Annual Convention held each year in celebration of the establishment of the Class. All sessions will be held in the I. O. O. F. Temple, 310 South Mechanic Street, opening at 9 o'clock.

BLOOMFIELD, N. J., October 27—All meetings will be held in the Masonic Temple, Liberty and Broad Sts., opening at 10 A. M. There will be a public witness at 3 P. M.

BROOKLYN, N. Y., Oct. 13—This one-day gathering will be held in the regular meeting place of the Brooklyn Ecclesia, 109 Remsen Street. It is expected that Brother R. E. Nash, of Los Angeles, Calif., and Brother E. G. Wylam, of Chicago, Ill., will serve on the program. A public witness will be given at 3 P. M. A cordial invitation is extended to all. The Convention opens at 9:30 A. M., the first item being the regular Sunday morning broadcast over WMCA, 570 kc.

LYNN, MASS., Nov. 3—All sessions of this one-day Convention will be held in Lee Hall. A public witness will be given at 3 o'clock.

JERSEY CITY, N. J., Nov. 17—All sessions of the Convention will be held in Lawyers' Building, 880 Bergen Avenue. There will be a public witness at 3 P. M. A cordial invitation is extended to all believers in the Ransom for all.

General Conventions

ST LOUIS, MO., Oct. 5, 6—A two-day convention will be held by the St. Louis Bible Students Ecclesia on these dates. A spiritual feast is being prepared in keeping with 2 Timothy 3:14-17, and all who trust in our Lord and Savior, Jesus Christ, are most cordially invited to attend.

A public witness will be given between 7 and 8 A. M. on Saturday, October 5, over KMOX, which broadcasts on 1090 Kc. Exact time is not yet decided. KMOX uses 50,000 watts and will be heard well within a radius of 300 miles. There will also be a radio witness at 12:30 P. M. Sunday, October 6, over station KXOK, 1250 Kc.

All services will be held at the regular hall, International Institute Building, 514 Culver Way, St. Louis, Mo. Take any Olive Street car, or drive out Olive Street to 4000 West. For further details, communicate with the Class Secretary, Brother J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

PITTSBURGH, PA., Oct. 18-20—All sessions of this Convention with the exception of the Sunday evening public witness will be held in the Old Bible House Chapel, 610 Arch Street, N. S., Pittsburgh. As usual a wide variety of speakers has been secured. An immersion service is to be held. A public witness will be given over KQV, 1380 Kc., 10 A. M. Sunday. The public meeting Sunday evening will be in Carnegie Music Hall, Federal and Ohio Streets.

If additional information is desired, write to Bible Students Ecclesia, 610 Arch Street, N. S. Pittsburgh.

RICHMOND, IND.—The dates for this two-day Convention will be October 26, 27. All meetings will be held in the I. O. O. F. Building, Main and Eighth Sts. Any desiring to symbolize their consecration will please advise the Secretary, Mrs. R. Karn, R. F. D. 3, Richmond, Ind., in advance.

PHILADELPHIA, PA., Nov. 2, 3—The brethren of the Philadelphia district are enthusiastic about the prospect of this two-day gathering. There will be a meeting for the public Saturday at 7:30 in Red Men's Hall, 3708 N. 5th St. All other sessions will be held in the Y. W. C. A., 18th and Arch Streets. For further information, address the Class Secretary, Mr. Amos Van Sant, Redbank Ave., Woodbury, N. J.

Radio Programs

KMOX, 1090 kc., St. Louis, Mo., between 7 and 8 A. M., Oct. 5.

KXOK, 1250 kc., St. Louis, Mo., 12:30 P. M., Oct. 6.

WROK, Rockford, Ill., 9:45 A. M., Oct. 6.

WJBX, 1500 kc., Detroit, Mich., 8:30 A. M. every Sunday; 8:45 A. M. every Sunday in Polish.

WMCA, 570 kc., New York, N. Y., 9:30 A. M. every Sunday. (Beginning Oct. 13.)

WIP, 610 kc., Philadelphia, Pa., 9:30 A. M. every Sunday. (Beginning Oct. 13.)

KQV, 1380 kc., Pittsburgh, Pa., 10:00 A. M., Oct. 20.

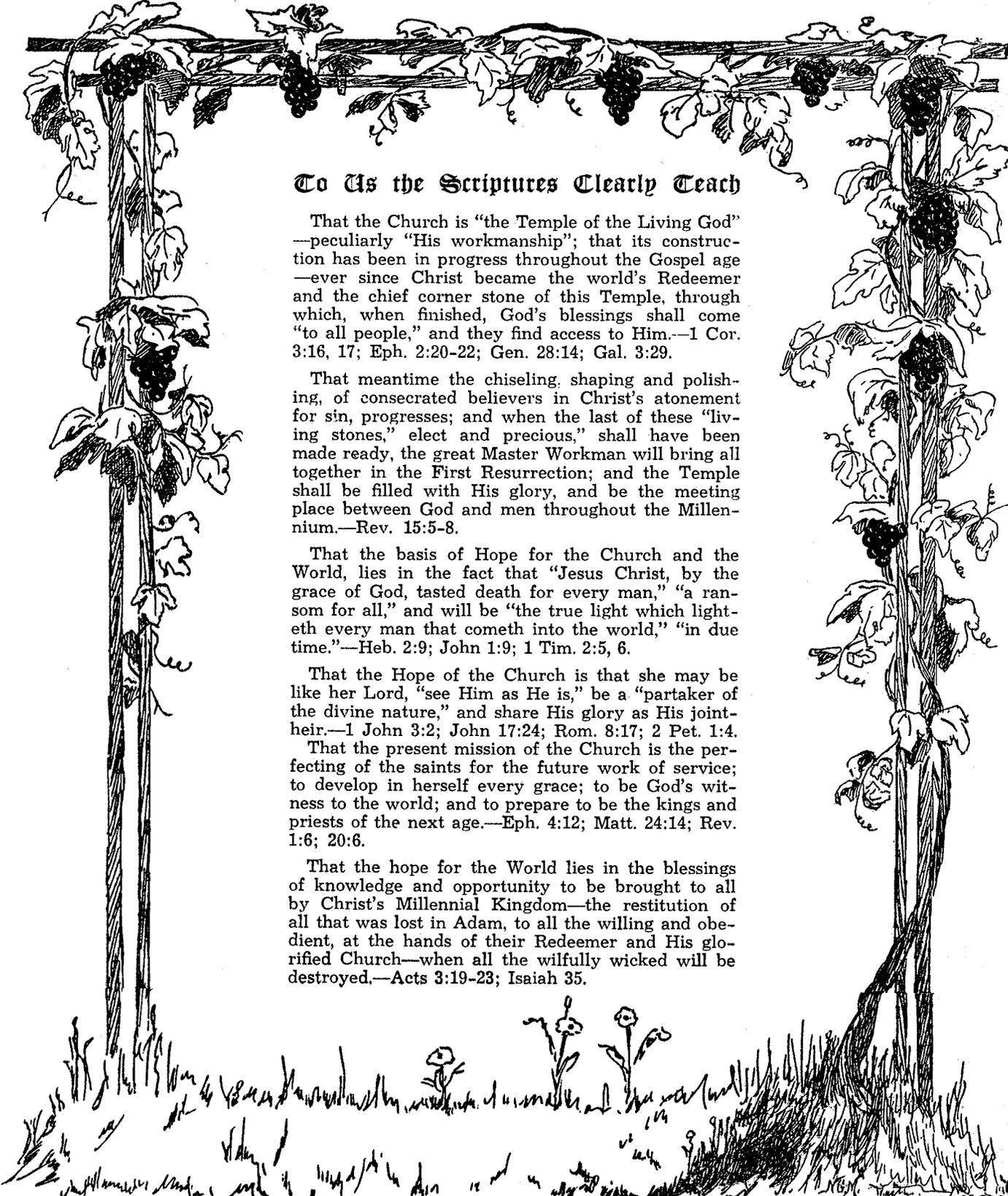
The Time, My Soul, is Short!

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys,
The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart's dull pain;
No time for tears or mournful song,
No time to ask, How far? How long?—
The time, my soul, is short!

Ah, yes, 'tis short—just time enough
To run thy course, so steep and rough,
Just time to reap "the fields," so white,
Before the coming of "the night,"
Just time, my soul, just time!

Just time to make thy heart more pure,
Just time to make thy "calling" sure,
Just time to enter through "the door,"
Just time, my soul, just time!



To Us the Scriptures Clearly Teach

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

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

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

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

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

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