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BROOKLYN, N. Y.

The DAWN

A Herald of Christ's Presence

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

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THIS MONTH

NEWS AND VIEWS

The World to Come 2

BROADCAST SCHEDULE 7

CUR BIBLICAL DIALOG

The Prince of Peace—A dialog dealing with a prophecy of Jesus' birth and the increase of His Kingdom.—Isaiah 9:6, 7. 8

THE CHRISTIAN LIFE

Reverence in the House of God—This article discusses the general subject of reverence, particularizing upon the blessings which accrue from observing a proper spirit of reverence when we meet together in the Lord's name. 10

The Book of Life—A Reprint article discussing a wonderful promise made to the church and recorded in Revelation 3:5. 15

The Christian's Sabbath—(Announced under the title, Entering Into Rest.) Another article in the series dealing with the lessons afforded to Christians in Israel's wilderness wanderings. 16

Perfect Peace—A contributed article based upon the text, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."—Isaiah 26:3. 18

DIVINE PLAN BEREAN LESSONS

Exaltation Follows Suffering 21

Change of Nature not for All 21

Variety in God's Creation 22

Spirit Beings Invisible 23

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Value of the Church to the Social Order 25

The Birth of Jesus 26

Dynamic Christian Living 27

The Glory of the Son of God 28

TALKING THINGS OVER

Four Public Meetings Scheduled for Brooklyn 29

The Closing Year 29

Three "New Year" Conventions 31

Does This Solve Your Problem? 31

The End of the Way 32

NEXT MONTH

IN ALL THINGS

The apostle admonishes us to grow up into Christ in all things. This article examines some of the "all things" as they are exemplified in the life and teachings of the Master—His love, His zeal, His loyalty to the Word of God, His carefulness in observing the times and seasons of the divine plan, etc.

MASTERS OF DESTINY

A dialog discussion of the Biblical truth pertaining to man's free moral agency, showing how man's free choice of right or wrong is taught in the lesson of the potter and the clay that God gave to the Prophet Jeremiah.—Jer. 18:1-10.

CROSS BEARING AND SELF-DENIAL

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NEWS and VIEWS

The World to Come

WITH the recent series of victories for the United Nations there has come a renewal of interest in what will be the character of the post-war world. Voices are heard from all quarters of the earth saying what the new world must be and must not be. These voices are in agreement on only one point, namely, that the pre-1914 order of things cannot and should not be reestablished. The peoples of the earth are witnessing the dying struggles of that world, and there were so many things about it that were wrong that very few are feeling especially sorry that it is almost dead.

But while there is agreement that the old world must be done with forever, the wise men of the earth are expressing very divergent opinions as to what the shape of the new world should be. Much now being said is by those holding no official positions in the affairs of the nations that will give them a right to express their views at the forthcoming peace conference, if and when it is held. True, Messrs. Roosevelt and Churchill framed and signed the Atlantic Charter, which was supposed to be at least a skeleton outline of what the new order should be, but of late these high officials are not saying much on the subject; and what has been said, especially by Mr. Churchill, has been disappointing to a lot of people. We refer to his announcement that he was conducting Britain's war with the thought of holding on to British possessions and keeping the British Empire from falling apart.

Outstanding among the recent efforts of the people to discover the secret of how to establish a new order that will really assure lasting peace and economic security for all nations, was a Forum conducted under the auspices of the *New York Herald Tribune*. The proceedings of most of this Forum were broadcast throughout the nation, and some of the speeches were beamed to Europe by short wave. President Roosevelt gave the closing talk. Other notable speakers were Sir Stafford Cripps (whose speech was short-waved from London to the conference room in the Waldorf-Astoria Hotel and then re-broadcast to the nation); Wendell Willkie, and many others. Commenting editorially on Mr. Willkie's speech, the Passaic, New Jersey, *Daily News* observed that while he may have slightly lifted

the mists of uncertainty that hang over the future, the dark clouds are still concealing from the people what is actually to be the character of the post-war world.

Mr. Willkie, as all know, has recently returned from a world tour in which he visited many of the distressed nations of earth, including Russia and China. Since his return he has made some startling statements—not startling if made by a Communist or a Socialist, but unusual indeed for a capitalist and industrialist such as Mr. Willkie. He has said, for example, that a castle set on a hill and surrounded with the huts of serving peasants, has lost its appeal for most people. This symbolic statement has been interpreted to mean that Mr. Willkie is coming out for some sort of a share-the-wealth solution for the world's problems.

In Mr. Willkie's speech at the *Herald Tribune* Forum he bitterly criticized Mr. Churchill's remarks about the British Empire holding its own after the war. In view of this, some have thought that his castle set on a hill may be official London, and the surrounding huts of peasants, Great Britain's colonial possessions. At any rate, Mr. Willkie's visit with Joseph Stalin and Chiang Kai-Chek did something to him so that he no longer talks like the leader of the conservative Republicans that he used to be. It is true, as some editors have observed, that it is unlikely Mr. Willkie will be sitting at the peace table following the present global war, hence his views cannot now be considered as official. Nevertheless, when men of his standing in the world begin to talk like left-wing radicals it is bound to have more effect in swaying public sentiment than if the same things were said by men like Earl Browder.

Mr. Willkie is not alone among the notables who are advocating radical changes for the new world. Mr. Wallace, the Vice-President, is doing likewise, and his views are being carried into the hearts of the downtrodden people of earth on the wings of his homely slogan of a quart of milk a day for everybody. Mr. Wallace has correctly identified the cause of present world chaos as being the sudden increase of knowledge that has come to the masses of the people during the last hundred years. He says that this has started the common people on the march for freedom

and to obtain their share of the bounties of earth. The Prophet Daniel was twenty-five hundred years ahead of Mr. Wallace in announcing this fact.—Daniel 12: 1-3.

Still others of note are taking up a similar theme song of a better world to come. In this connection we quote from Paul Mallon's column, "The News Behind the News":

"Mr. Wallace, the Vice-President, Thomas Mann, the greatest living literary artist; Archibald MacLeish, the political poet laureate, and others of that wing, are crusading among the intellectuals of this country in favor of eradicating every selfish impulse in the future world, and making all nations live hereafter in some form of selfless, God-loving state, yet unsystematized in their minds. They have even promoted a new Bill of Rights. It was issued by the National Resources Planning Board, and contained such unspectacular suggestions as 'the right to work, to fair play, to eat,' etc."

Sir Stafford Cripps, prominent left-wing diplomat in the British Government, apparently doesn't think that it will be possible to establish a "selfless, God-fearing" society of nations after the war, for in his message to the *Herald Tribune* Forum he advocated that the whole world be policed by a mighty army provided with fighter and bombing planes in sufficient quantities to put down rebellious aggression wherever it might raise its ugly head. He thought there should be some sort of United States of Europe, similar to the United States of America and the United Republics of Russia. Aside from this Sir Stafford Cripps had no clear idea of what could be done to assure lasting peace among the nations.

Among the many voices which are advocating this, that, or the other form of a post-war world, are those crying for a solution of the Jewish problem; which indeed is a problem of global magnitude. A recent editorial in the *New York Journal-American* expresses the thoughts of many along this line. We quote it in part, as follows:

"We are being confronted with all sorts of 'post-war' projects—some of them Utopian, others highly desirable and even essential.

"One of the most important of these problems—the 'Jewish Problem' as it is called—fairly cries for serious consideration at the present time.

"In fact one of the definite objectives of the war would be an honest and adequate settlement of this Jewish problem, which is vexing the Jews themselves as much as anyone else.

"There are many Jews throughout the world who seek a homeland. They seek the cultural and political union which a nation of their own

would give them. This is a legitimate and normal aspiration. It means physical and spiritual expansion.

"This war (and the peace treaty that will naturally follow) seems to offer a great opportunity to solve, or to go far toward solving, this aspiration of many Jews. The Jews should receive in the peace negotiations a country of their own—and a great country for a great nation and a great people."

In reading this editorial we were reminded of a statement made some years ago by an orthodox Rabbi of New York City, and prominent in the World Zionist Movement. It was at the time when Great Britain was showing signs of not living up to the terms of the Balfour Declaration concerning Palestine as a homeland for the Jews, and this Rabbi remarked that orthodox Jews (those who believe in the inspiration of the Old Testament Scriptures) place their trust in God's declaration to give them Palestine, not the Balfour Declaration.

This declaration of faith in God's promises might well be applied today with respect to the manner in which all the problems of the nations are to be solved. The hope for a world to come "wherein dwelleth righteousness" is based upon the promises of God. And, despite the chaos and uncertainty of the present, and the inability of human wisdom to pierce the gloom that shrouds the future, God's promises assure us that the world to come is to be one in which

"Peace shall lift her sceptre high,
And Love's fair banner greet the eye."

The significant thing about all the present discussion about the new world is the fact that there is such discussion. In the first place, it reflects a recognition of the fact that the old world cannot survive. It means that the people realize the need of a better world, a world in which both Jews and Gentiles, white, black and yellow peoples, can have security and peace and happiness. Prior to 1914 only a few pioneering radicals were heard expressing sentiments of this kind, and in many instances these voices were silenced by the old-world powers.

"The desire of all nations" is to come, but first the great shaking of the "time of trouble" must accomplish its purpose of convincing the peoples of earth that only in God's way can they expect to enjoy the fulfillment of their desires for security and peace. (Hag. 2:7.) And while the nations have suffered much from the result of selfishness since the outbreak of the first World War, they have not as yet learned well the lessons they must learn before they are ready to say, "Come, let us go up to the mountain of the Lord,

to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths."—Micah 4:1-4.

We can't overlook the fact that among the voices that are now advocating some sort of new world order are those emanating from Tokio and Berlin. Japan wants a new order for Asia, which, of course, from the standpoint of the Japanese, must be dominated by the Land of the Rising Sun. Hitler wants a new order for Europe, which, as he sees it, must be controlled from Berlin. These "strong nations afar off" still need considerable rebuking by the Lord before they are ready to accept the rule of righteousness which will be the Kingdom of Christ. Some American writers are suggesting that apparently the people of the United States are doing more talking about a Utopian world order following the war than are the people of other countries. Along this line we quote again from Paul Mallon's column, "The News Behind the News":

"While Messrs. Willkie and Wallace agitate, Mr. Churchill pledges himself to the maintenance of the British Empire (including India?) and Stalin—ah yes, Stalin, whose democratic ideals were lauded by Mr. Wallace, speaks not a word about Democracies, or Atlantic Charters, or Bills of Rights, or Russia's plans for post-war. He did not send anything to the New York Herald Tribune Forum.

"Apparently, we—we good Americans—are the only nationality in the world talking about building international TVA's, international banks, giving a quart of milk a day, 'global states,' 'world unity.' No one else is."

From this we gather that when the time does come for the warring nations to gather around the peace table there may be such a divergence of opinion as to what ought to be done and ought not to be done, that the hopes of a new and united world order of peace and security may be far from realized. Apparently selfishness will still influence the deliberations and decisions of most of the world's statesmen; and selfishness in the end will ruin any sort of solution for world problems that may be based upon it.

It seems reasonable to suppose, however, that some sort of peace will finally be agreed upon; and perhaps mankind will be permitted temporarily to try out some kind of new order, and see it fail, that they may finally learn the lesson that only in God's way can lasting peace and happiness be secured and maintained. The prophecies make it clear that we are living in the last days of the rule of sin and selfishness; that the time is near for the establishment of a new order which will be under divine control. God's new order will triumph because, first, it will be backed

up by divine authority and power; and second, because it will be based upon love instead of selfishness.

The framework of God's world to come is briefly outlined in Isaiah 32:1, which reads, "Behold, a King shall reign in righteousness, and princes shall rule in judgment." The "King" here mentioned is Jesus, the "King of kings." Associated with Him in that divine rule will be 144,000 associate kings—those from among all nations who have suffered and died with Him in order that they might live and reign with Him. (Rev. 5:10; 20:40.) These associate kings will share the divine nature with Jesus, hence will be invisible to mankind. Just as Satan has been the invisible, but powerful ruler of the world that is now dying; so Christ and His church will be the invisible rulers of the world to come. Satan's rule, however, has been based upon sin and selfishness, while the rule of the divine Christ will be based upon righteousness and love.

Representing the divine rulers of the world to come, will be the "princes" who "shall rule in judgment." These "princes" are also mentioned in Psalms 45:16 (where the appointment to their official position is mentioned), and also in Psalms 47:9. This whole Psalm is descriptive of the joys of Messiah's Kingdom. Jesus, in Matthew 8:11, identifies these princes or teachers of the people as being the resurrected ancient prophets and others of the period preceding Christ's first advent. In Hebrews the 11th chapter they are also mentioned, their faithfulness described, and their better resurrection at the hands of the church foretold.

This, in brief will be the set-up in God's new order. Miracles will be required in order to establish it, but only miracles can save fallen man from the result of his sin and selfishness. And God's world to come will bring peace to the people because its foundations will be laid in righteousness. God's spirit—the spirit of love and justice and mercy—will then be "poured out" upon the nations, and will become the dominating influence in all the affairs of men. Concerning the results of this, first on behalf of Israel restored to God's favor, and then on behalf of all nations, the prophet writes:

"Until the spirit be poured out from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isaiah 32:15-18.

THE FACT FINDER



THE EARTH ABIDETH FOREVER

QUESTION: Will you kindly harmonize Ecclesiastes 1:4 with Psalms 102:25, 26? The first Scripture declares that the "earth abideth forever," while the latter says that it shall "perish."

ANSWER: These two passages are seen to be in perfect harmony with each other when we realize that in Ecclesiastes 1:4 the prophet is speaking of the literal earth; while in Psalms 102:25, 26, the terms "heaven" and "earth" are used in a pictorial sense. There are many passages of Scripture which discuss the literal earth and God's purposes relative to it. In Isaiah 45:18, for example, the Lord explains that He created the earth not in vain, but formed it to be inhabited. This is clearly a reference to the literal planet earth and is quite in keeping with the Genesis account of creation where we are told that God planted a garden "Eastward in Eden," and there placed the man whom He had created, commanding him to multiply and fill the "earth" and subdue it.

The Scriptures further reveal that God's original purpose concerning the earth is yet to be realized. On account of sin man forfeited his right to life, hence could not continue to enjoy the earthly home created for him, but this tragic result of sin is only temporary. Through the program of redemption centered in Christ Jesus, God's purpose relative to the earth will be realized. The dying race is to be restored to life and Garden of Eden conditions will yet prevail over this entire planet.

This will be accomplished during the thousand years of Christ's reign. The project is described by the Apostle Peter as a work of "restitution." He speaks of the Kingdom period as being "times of restitution of all things," and declares that all of God's holy prophets have borne testimony concerning the blessings thus to be brought to mankind. (Acts 3:19-21.) All of these restitution promises recorded by the prophets of God clearly indicate that the literal planet earth is to be the scene of their fulfilment. Thus we see that not only does the Bible definitely assure us that the "earth abideth forever," but its outline of the divine plan for the recovery of the race makes it necessary that the earth does abide forever.

How then are we to understand certain Scriptural references in which the term "earth" is used in ways which seem to indicate that it is not to continue? The answer is that in these passages the word is used in a pictorial sense. If the Bible said merely that the earth is to be burned with fire, the symbolic nature of the prophecies pertaining thereto might not be so easily established. But, according to the Scriptures, many things happen to the symbolic "earth" besides being burned. In the 24th chapter of Isaiah alone it is said that the earth is made "empty," is turned "upside down," is caused to "fade away," etc., etc. It would be quite difficult to imagine how the literal earth could be turned upside down.

Isaiah 34:1 is another interesting example of how the Scriptures use the terms "earth" and "world" in a symbolic sense. We quote: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it." From the construction of this passage it is apparent that the "nations" and "people" in the beginning of the text are pictured as the "earth" and the "world" in the latter part of the text. Certainly the literal earth cannot hear the words of the Lord.

The message given to the symbolic earth in this prophecy is one pertaining to the present great time of trouble upon all nations, and reads, "For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."—Isaiah 34:2-4.

Here is pictorial language indeed. Notice the statement, "the mountains shall be melted with their blood." Literally speaking we know that mountains would not melt no matter how much literal blood might be spilled upon them. But the mountains here are symbolic of kingdoms, or nations, and the great sacrifice of life and material incident to the global clash of armies here

described does have the effect of weakening kingdoms and nations and causing them to melt, or disintegrate.

In this passage also we are told that "all the host of heaven shall be dissolved." The "host" of heaven are the armies of heaven. Certainly there are no armies in the literal heaven, which is God's home and throne, so again we are confronted with the inescapable conclusion that all of this language is pictorial. The "heavens" are symbolic of the higher powers in a world order that is out of harmony with God, hence destroyed to prepare the way for His promised "new heavens and new earth wherein dwelleth righteousness."—Isa. 65:17-25; 2 Pet. 3:10-13; Rev. 21:1-5.

In Daniel 7:3 there is another very interesting symbolic use of the term "earth." In this chapter we are told of four beasts which, as it was explained to Daniel, were symbolic of four kingdoms. Of this fourth beast the 23rd verse says that it stood upon and devoured "the whole earth." Obviously this could not be the literal earth, but the term is used, as elsewhere in the prophecies, to picture the peoples and nations living upon this planet. Being devoured by a beastly kingdom is a most vivid picture of how this particular kingdom (Rome) did stand upon, or dominate, the whole world for a long period of time, and appropriated the resources of the people for its own selfish use.

In Zephaniah 3:8, 9, we are again told of the "earth" being devoured, not by a beast as in Daniel 7:23, but by the "fire of God's jealousy." There is no more reason to believe that this devouring of the earth is literal than is that of Daniel's prophecy. The prophecy shows that the devouring occurs following a gathering of the nations and an assembling of the Kingdoms. The passage closely parallels that of Isaiah 34:1, where, as we have seen, the terms "earth" and "world" are clearly seen to be descriptive of the nations and peoples living upon the literal earth. If Zephaniah's prophecy is a literal statement of fact, then it is hard to see the necessity of literally gathering the nations together to be destroyed, because the destruction of the literal earth would mean the destruction of all nations wherever they might be located upon the planet.

As we thus note these various passages of Scripture in which the term earth is unmistakably used in a symbolic manner, we reach the conclusion that the prophecy of Psalms 102:25, 26, must also be using the term in the same way. This being true, it is seen that there is no contradiction between this passage and that of Ecclesiastes 1:4, where we are told that the literal earth abideth forever. That God, according to the text, laid the foundations of the earth which

are to perish is in keeping with this conclusion. The foundation laws and principles governing human behaviour were originally laid by the Creator. Had they been adhered to, a world order would have developed which would have been fully in harmony with God, hence would not need to have been destroyed.

The "foundations" of the symbolic earth as originally laid by the Creator called for a just and equitable distribution of divine blessings, etc. In Psalms 82:5 we read that "all the foundations of the earth are out of course." This simply means that the divine principles of justice and right have been set aside, hence the whole structure of human society must perish. The lesson of this entire Psalm indicates that this is the proper thought. We quote the first five verses as follows:

"God standeth in the congregation of the mighty; He judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy, rid them out of the hand of the wicked. They know not, neither will they [that is, the gods and rulers of this order of things] understand; they walk on in darkness; all the foundations of the earth are out of course."

Verses 6 and 7 which follow contain a promise to the church of Christ, who die sacrificially like Prince Jesus, and because of their faithfulness unto death will live and reign with Him as the rulers in God's new earth. Through these kingdom agencies righteous judgment, as the foundation of the new symbolic earth, will again be established among all nations, as indicated in the closing verse of this prophecy.

AFTER DEATH THE JUDGMENT

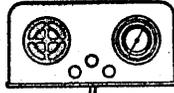
QUESTION: I am not sure that I understand you correctly about the dead being raised to life again here upon the earth. I have always been taught that it was "appointed unto men once to die, but after this the judgment."

ANSWER: The statement that it is "appointed unto men once to die, but after this the judgment," is a quotation from Hebrews 9:27. The following verse reads, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." The thought here is that the offering up of Christ in death is what the apostle refers to as being "appointed unto men once to die." Jesus died sacrificially for the whole world, and during the time of His second presence upon the earth will offer salvation from death to all mankind.

Concluded on page 20.



BROADCAST



SCHEDULE



Frank and Ernest GOOD NEWS FROM THE BIBLE

Sunday, December 13

MASTERS OF DESTINY—God promised the Israelites blessings if faithful and punishments if unfaithful, while not interfering with their free choice. This discussion shows that similarly during the Millennial Age the obedient will be blessed and the disobedient punished, the choice still being their own. "Restitution" booklet offered.

Sunday, December 20

THE PRINCE OF PEACE—"Behold, I bring you good tidings of great joy, which shall be to all people." In this program Frank and Ernest discuss the Kingdom of peace which shall come "in due time" as the result of God's gift to the world of a Redeemer. "Good News" booklet will be announced.

Sunday, December 27

SONS OF GOD—Because of disobedience, mankind lost God's favor and fellowship. Resurrection of the dead and enlightenment of all will provide an opportunity for restoration to full sonship with God, this discussion reveals. Booklet offered is "Hope Beyond the Grave."

Sunday, January 3

TIME OF THE END—The increase of knowledge and present-day conditions were foretold in the Bible. Frank and Ernest discuss some of the prophecies relating to these times, and the necessity of God intervening in a miraculous manner to bring about lasting happiness. The booklet "Divine Intervention Near" will be announced.

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Bangor, Maine, WABI, 910 kc.,	9:30 A. M.
Binghamton, N. Y., WBNF, 1290 kc.,	10:00 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Detroit—Windsor, CKLW, 800 kc.,	1:00 P. M.
Grand Rapids, Mich., WLAV, 1340 kc.,	12:30 P. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WJHP, 1230 kc.,	10:00 A. M.
Lewiston, Maine, WCOU, 1240 kc.,	10:00 A. M.
Muskegon, Mich, WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMCA, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	10:00 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Saginaw, Mich., WSAM, 1230 kc.,	6:05 P. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Washington, D. C., WOL, 1260 kc.,	9:30 A. M.

CENTRAL TIME

Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Clinton, Iowa, KROS, 1340 kc.,	10:15 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Hot Springs, Ark., KTHS, 1090 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Jackson, Tenn., WTJS, 1390 kc.,	10:00 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	8:45 A. M.
Madison, Wis., WIBA, 1310 kc.,	10:15 A. M.
Medford, Wisconsin, WIGM, 1500 kc.,	9:45 A. M.
(Wednesdays instead of Sundays)	
Memphis, Tenn., WHBQ, 1400 kc.,	9:15 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
San Antonio, Tex., KMAC, 1240 kc.,	8:45 A. M.
Shenandoah, Iowa, KMA, 960 kc.,	9:00 A. M.
Tulsa, Okla., KTUL, 1430 kc.,	9:15 A. M.
Wichita, Kans., KFBI, 1070 kc.,	9:00 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.

MOUNTAIN TIME

Denver, Colo., KFEL, 950 kc.,	9:15 A. M.
Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.

Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Ariz., KTAR, 620 kc.,	9:45 A. M.
Safford, Ariz., KGLU, 1450 kc.,	9:45 A. M.
Saskatoon, Sask., Canada, CFQC, 600 kc.,	10:45 A. M.
Scottsbluff, Nebr., KGKY, 1490 kc.,	10:30 A. M.
Tucson, Ariz., KVOA, 1290 kc.,	9:45 A. M.
Yuma, Ariz., KYUM, 1240 kc.,	9:45 A. M.

PACIFIC TIME

Bakersfield, Calif., KERN, 1410 kc.,	10:00 A. M.
Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Fresno, Calif., KMJ, 580 kc.,	10:00 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	1:30 P. M.
Oakland, Calif., KROW, 960 kc.,	10:00 A. M.
Riverside, Calif., KPRO, 1440 kc.,	9:45 A. M.
Reno, Nev., KOH, 630 kc.,	10:00 A. M.
Sacramento, Calif., KFBK, 1530 kc.,	10:00 A. M.
Santa Barbara, Calif., KTMS, 1250 kc.,	10:00 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	4:00 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	2:45 P. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

ATLANTIC TIME

St. Johns, Newfoundland, VOCM,	5:00 P. M.
Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.

POLISH RADIO PROGRAMS

Baltimore, Md., WCBM, 214½ kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc., (Wednesdays)	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	4:30 P. M.
Muskegon, Mich., WKBZ, 1500 kc.,	10:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Racine, Wis., WRJN, 1400 kc.,	2:30 P. M.
Springfield, Mass., WSPR, 1140 kc.,	8:30 A. M.

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
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Note: KTHS of Hot Springs, Ark.; WTJS of Jackson, Tenn.; WIBA of Madison, Wis.; KTUL of Tulsa, Okla.; and KGLU of Safford, KVOA of Tucson, KYUM of Yuma, all in Ariz., are new on the list.

OUR BIBLICAL DIALOG

The Prince of Peace

ERNEST:

To start with, Frank, I want to read a passage of Scripture found in the 9th chapter of Isaiah verses 6 and 7 to be exact.

FRANK:

That's a prophecy of the birth of Jesus, is it not?

ERNEST:

Correct, and it seems to me it should be of interest to Christians throughout the whole year, not merely at Christmas-time—anyway, I'll read the passage, and then I want to ask some questions about it. It reads: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

FRANK:

What particular part of the passage is it that you find difficult to understand? It seems clearly to be a promise of the birth of Jesus.

ERNEST:

That I believe, and I know that Jesus was born all right, but when we look around us in the world today it's hard to see how there has been any worthwhile increase of His government and peace, as this promise says would be the case. I'm willing to keep on believing that Jesus is the Prince of Peace, but I would like to understand why He has not yet become the **real ruler** of the world. I have too much confidence in divine power to conclude that Christianity has failed, yet the world seems no nearer to enjoying the blessings of Christ's Kingdom of peace than it was nineteen centuries ago when Jesus was born. What is the answer, Frank?

FRANK:

From one standpoint the answer is found in the word, "time." The Scriptures clearly reveal that the Creator has a "due time" for the accomplishment of all His purposes. Four thousand years of time passed from the fall of Adam before the Savior was born. Why? because God had a due time for this great event in His plan to take place.

ERNEST:

Does the Bible say so?

FRANK:

Yes, in Galatians 4:4 the Apostle Paul informs us that "when the fulness of time was come, God sent forth His Son, made of a

woman." In Romans 5:6 we read that in "due time, Christ died for the ungodly."

ERNEST:

Is it your thought, then, that the due time has not yet arrived for Jesus to become the world's Prince of Peace?

FRANK:

That's what the Bible clearly teaches, and you can depend upon it, Ernest, that God's timing is perfect.

ERNEST:

Well, He certainly has the movements of all the millions of planets well timed. But, Frank, while the Bible says that in "due time" Christ died for the ungodly, has it ever occurred to you that only a small portion of mankind since then has had an opportunity to know about it?

FRANK:

Yes, I realize that, and there is where the matter of timing comes in again. In 1 Timothy 2:6, Paul tells us about the redemptive work of Jesus, and assures us that it will be made known to all "in due time." When that due time comes the knowledge of Christ and His redemptive work will fill the earth as the waters cover the sea. It will be as impossible then for anyone not to know about it as it would be to fall into the ocean and not get wet.

ERNEST:

But meanwhile, millions have died in ignorance of the only name whereby they might be saved.

FRANK:

In 1 Timothy 2:4 Paul explains that it is God's will that all shall be saved and come to a knowledge of the truth. The salvation here referred to calls for an awakening from the sleep of death, and it is God's will that all shall thus be awakened that they may have an opportunity of coming to a knowledge of the truth. Thus we are assured that the divine purpose toward man is to be accomplished when the due time comes. When we realize this, the angelic message is just as meaningful to us today as at any time in the past.

ERNEST:

It should mean more because we are nearer to the "due time" for the world's blessings. Just the same, though, Frank, I would like to ask some more questions about this prophecy in the 9th chapter of Isaiah. After telling us of the child that was to be born, which was Jesus, it then says that "the government shall be upon His shoulder." What could that mean?

FRANK:

It means that the success of Christ's Kingdom does not depend upon human efforts. Christ will shoulder the responsibility for

the accomplishment of all the wonderful things the prophets have foretold concerning His Kingdom and its blessings of life and happiness for the people.

ERNEST:

But, Frank, Jesus was taken and crucified by the Roman Government, and to this day there is no evidence that His government of peace is ever to really control the affairs of men. There's no difficulty in believing that Christ was born, just as the prophecy says He would be, but that is where it all seems to stop. Do you get my point?

FRANK:

Yes I do, Ernest, and it would be a real one apart from the plan of God, and the fact that He has a "due time" in His plan for the accomplishment of all that He has promised. While the prophecy of Isaiah 9 depicts the birth of Jesus, and many of the wonderful things to be accomplished by Him, it does not say that every thing was to be done at once. The fulfilment of the entire prophecy covers a period of nearly three thousand years, nineteen centuries of which are already in the past, and the final thousand years, now dawning, will be the time when Christ's Kingdom will increase until it fills and controls the whole earth.

ERNEST:

But why the long delay? Surely there has been some good reason for that, has there not?

FRANK:

A very good reason indeed. The Scriptures explain that it is God's plan to select representatives from the world of mankind to reign with Christ when His Kingdom begins to operate. This part of the divine program has been spread out over the entire period from Jesus' first advent until now. The time features of the plan indicate, however, that now this work is nearly complete, hence that we may expect Christ soon to take over the rulership of the earth, and bestow all the wonderful blessings of life, peace and happiness which God's prophets have foretold.

ERNEST:

Will that be the time when mankind in general will recognize Jesus as being Wonderful, the great Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, as the prophet has foretold?

FRANK:

Yes! Mankind will eventually, with one accord, ascribe to Jesus the title of "Wonderful."

ERNEST:

There are some wonderful characters recorded in history. In what sense will Christ be more wonderful than any of them?

FRANK:

In many ways, not the least of which is in the fact that He died for His subjects. Practically all the former outstanding rulers of the world have made themselves famous through ability to induce their subjects to

die for them. But unlike all of these, Jesus died for His subjects, and thus prepared the way for their everlasting blessing.

ERNEST:

And that is "wonderful," sure enough. What is signified by the title "Counsellor" as applied to Jesus?

FRANK:

It is translated from a Hebrew word meaning one who gives advice.

ERNEST:

Well the world certainly needs some good advice.

FRANK:

And Jesus will be able to give it. His advice will not be based upon selfishness, nor will it depend upon outward appearances. It will not lead away from God and righteousness, but to harmony with the Creator, so that all who heed it will finally be restored to peace with God, and be granted everlasting life.

ERNEST:

Another title given in the prophecy to Jesus is that of "Mighty God." Does that mean that Jesus, the Son of God, is the same as the Father?

FRANK:

No! Jesus is a mighty God, and Jehovah, the Creator and Heavenly Father has bidden both angels and men to worship Him, but He is not the **Almighty** God. During the thousand years of the Kingdom Christ will be dealing with the people as Mediator, and to mankind will be a mighty God indeed, one able to save them from sin and death and spread peace and happiness throughout the whole earth. Finally, at the end of the thousand years the Kingdom will be turned over to the Father. This is the way Paul explains it in the 15th chapter of 1st Corinthians. Then the Father will be all in all, the mediatorial work of Christ having been completed.

ERNEST:

I think I understand that all right. It's in keeping with the Scriptures which tell us that we should honor the Son even as we honor the Father.

FRANK:

That's right!

ERNEST:

The next title mentioned here in the prophecy is that of "Everlasting Father." Doesn't that mean that Jesus is in some way the Father as well as the Son?

FRANK:

Not in the sense that you mean it. The term Father means life-giver, and Jesus will be the life-giver to the world of mankind during the thousand years of the Kingdom. Jesus will call the world forth from death. Through His Kingdom they will be restored to health and everlasting life. Hence the

Continued on page 24.

The Christian Life

Reverence

In the House of God

"... Our Father which art in heaven, Hallowed be Thy name. . ."—Luke 11:2.

REVERENCE, according to Webster, is a "Profound respect mingled with fear and affection, as for a holy being or place, or an exalted thing." This is in general line with the meaning of the various Hebrew and Greek words used in the Bible to describe the proper attitude of Christians toward the Heavenly Father. In our text the Greek word translated "hallowed" means to reverence. Thus, in giving us the model prayer of which the text is a part, the Master emphasizes the importance of proper reverence when we approach the throne of heavenly grace; and this proper attitude of reverence in prayer should be reflected in all we say and do. Indeed, prayer itself should be a reflection of Christian desire and endeavor.

While there is an element of fear in true reverence for God, yet those of us who are rejoicing in the knowledge of Present Truth have learned to know the love and mercy of God, hence we do not dread Him. We realize that fear, in the sense of fright, or dread, is "taught by the precepts of men." (Isa. 29:13.) Our fear, therefore, is more that of fearing lest we come short of doing the whole will of God. The apostle says, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) This is not a fear of punishment.

We have lost the fear of eternal torment but our love and respect for God should be a restraining influence in our lives to keep us from conducting ourselves in ways unbecoming children of God. Natural Israelites had this lesson impressed upon them, and spiritual Israelites should not be less sober and reverent in their devotions. In Ecclesiastes 5:1 we read, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil."

To the natural Israelites the "house of God" was the temple, or sanctuary, where, through the priests, God met with them. In the case of spir-



itual Israel there are two viewpoints of God's house, and the spirit of reverence is important with respect to both. In the larger picture all the consecrated constitute God's house, each individual being a living stone in it. In a more restricted sense we may think of God's house as being the formal assemblies of His people, where, even if as few as two or three can get together they may have the assurance of the divine presence. Here also the spirit of reverence is vitally important to proper Christian growth, and to obtain the largest possible blessing.

Typical Israelites were admonished to have great reverence for the temple of God, consequently the devout ones more or less cherished every stone in that typical building. Should not we maintain a similar attitude toward the "living stones" in God's spiritual temple of this age? To have such reverence means that in all of our associations with the brethren we will seek to conduct ourselves in a manner pleasing to the Lord, and with the view of being the greatest possible blessing to them. This means that our viewpoint as Christians cannot properly be a selfish, self-centered one.

While it is true that we have an individual standing with the Lord, yet it is also true that our place in the divine arrangements is that of one living stone among all the rest, so that God's will for us is blended into His will for the others. God does not make a separate plan for each one of His people in an effort to fit in with their individual whims and wishes. His plan is for the temple class, and our individual standing with Him is in connection with the place He has for us in the temple. To keep this viewpoint in mind will help us to appreciate our brethren more, and to seek more earnestly to carry out God's will in our association with them. We will want to share the rich blessings of divine grace which the Lord has for all the temple class.

THE WHOLE COUNSEL OF GOD

In Psa'ms 111:10 we read that, "the fear [reverence] of the Lord is the beginning of wisdom."

This means simply that only by properly realizing our own lack of wisdom, and being willing to be instructed by the Lord through His Word, may we expect both to start and to make progress in the narrow way that leads to life. If we truly reverence the Lord we will want to be taught of Him, not in a few things only, but in all things. This means that we will gladly set aside our own plans, as well as the plans of others, and accept instead the Lord's plan for us. We will gladly do this, not in a few things only, but in all things, knowing that only by obedience to every word that proceedeth from God may we hope to please Him whom we love and reverence so much.

Viewed thus we see that reverence is not only the beginning of wisdom, but is the completion of wisdom also. To whatever extent, therefore, we fail to give heed to His Word, to that same extent we will fail to attain the divine wisdom that cometh down from above. This wisdom is first pure, then peaceable. (Jas. 3:17.) If we decide that for our own individual best interests we will maintain peace through the sacrifice of purity it would mean that we lack a proper reverence for God and for His ways. This principle holds true with respect to every detail of the Christian life, from the beginning to the very end.

The Psalmist expresses the proper thought of reverence saying, "Give unto the Lord the glory due unto His name; *worship* [Heb. *shachah*—reverence] the Lord in the beauty of holiness." (Psa. 29:2.) To give unto the Lord that which is due His name means obedience to His every instruction, to "tremble at His Word." (Isa. 66:5; 2 Cor. 10:5.) Thus the divine will becomes the regulator of the life—every detail of it. To properly reverence the Lord, then, means that we will not question, nor attempt to sidestep, any of the instructions of His Word.

Every phase of the divine will is fundamentally important to us as Christians. Lack of respect for any part of it means not only that we are out of harmony with God, but out of harmony also with His people. The Lord will overrule in the case of any harm which may come to others by disobedience on our part, but He will not prevent us from suffering loss ourselves. Human reasoning frequently seeks to find excuses for not obeying this or that detail of the divine will. The human mind likes to think that God will make certain exceptions because of unusual circumstances. It is irreverent to yield to such reasonings.

THE FOUR LOYALTIES

The over-all picture of loyalty to the divine will embraces in a general way four main aspects; namely, (1) loyalty to the doctrines of the

truth, beginning with the ransom, and including dispensational truth; (2) loyalty to the high standards of Christian conduct set forth in the Scriptures, that we may be conformed to the image of Christ; (3) loyalty to divine instructions pertaining to zeal in the service of the truth as ambassadors for Christ; and (4) loyalty to the divine arrangements of organization in the church, that is, to the arrangements which pertain to local ecclesia activities. A tendency to ignore the divine will along any one of these lines would indicate a lack of reverence for God, and something short of a full determination to please Him in all respects.

It is not enough that we profess to be sound in the doctrines of the truth. It is not enough that in addition to this, we seek to attain a high standard of righteousness in our personal living. It is not enough that in addition to both of these, we also are zealously laying down our lives in God's service. In addition to all these, we should have respect for God's arrangements for the cooperative efforts of His people in each local community.

Some may find it comparatively easy to develop Christian character, yet shrink from the sacrifice involved in serving the truth. With such the fleshly mind might reason that God does not expect us to let our light shine, but reverence for God's ways will keep us from yielding to the desires of the flesh in this connection. Others may find it to their liking to preach the truth, yet find it irksome to keep their bodies under the control of the divine laws regulating Christian conduct. Reverence for God will lead these to a more resolute effort along this line, realizing that to obey is better than sacrifice.

To believe and teach all the doctrines of the truth also places a test upon the Christian. There may be reasons why some would prefer to omit certain of the doctrines. Perhaps in a desire to put peace ahead of purity, some might be tempted to ignore dispensational truth lest those who do not agree with it should be offended; but reverence for God will help to cast down this desire of the flesh, and cause one to believe and teach the whole truth irrespective of whether others hear or whether they forbear. Reverence for God's ways, however, will cause us to proclaim the truth in kindness, and with a desire to help others rather than to exhibit our knowledge.

We may not be severely tested in connection with any of the first three points, yet find our flesh rebelling against the fourth. The flesh might reason that the brethren in our community, who meet together as an ecclesia are such impossible people to mingle with that we will be better off by ourselves. It might be that we have permitted

a personal animosity to develop against one or more in the ecclesia with which we should be cooperating, and on account of this separate from the congregation of the saints; or feel that we would like to do so. Reverence for God and respect for His rules will prevent our making such a tragic mistake.

The flesh may reason that the local ecclesia does not properly appreciate us. We may reason that we should be given more recognition—such as being elected an elder or a deacon. Perhaps we have served thus, and the ecclesia decides to ignore us for a time. These matters are severe tests, but are not Scriptural reasons why we should separate from the saints. It may be that the ecclesia is exercising poor judgment in not electing us to some official position, or in electing us to some position which we consider comes short of our real ability. But it may be the Lord's will to permit the ecclesia to make this mistake in order that we be tested and perhaps prepared for some better service later on. If we fail under the test, and leave the ecclesia because we were not recognized, is it not a proof that no mistake was made by that ecclesia?

In Psalms 84:10 David declares, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." The Hebrew word *resha*, here translated "wickedness," is from a root word which is translated "make trouble" in the text, "When He giveth quietness, who then can make trouble?" (Job 34:29.) The word *resha* itself means "morally wrong." What the Prophet David is saying, then, is that to be outside of the house of God is morally wrong, and that one adhering to this wrong principle is to a greater or less extent a disturber or trouble maker. David, who speaks prophetically for the church, says that he would rather accept the humblest position within the house of God than to be in this unfortunate position on the outside.

Isolated brethren who live in communities where there are no others of like precious faith with whom to meet and fellowship have made up to them by the Lord the blessings which they thus lose; but where it is possible to meet together and cooperate as ecclesias the Lord will not grant the richest of His blessings except to those who are able to submerge their own preferences sufficiently to enable them to dwell together in unity with the remainder of the consecrated. If our spiritual vision is clear we should realize that to be above humbling ourselves and cooperating with the brethren in harmony with the Laws of the New Creation as set forth in the Scriptures and in Volume Six of Studies in the Scriptures, would not be manifesting a proper attitude of reverence for the Lord and for His ways.

Failure to reverence God and obey Him along any line does not mean that one will fail to make his calling and election sure. God permits His people to make mistakes in order that they may learn to trust Him more fully, and be taught to humble themselves more fully under His mighty hand. He may permit us to make doctrinal mistakes; character mistakes; manifest a zeal that is not according to knowledge; and He may permit us to make the mistake of ignoring or fighting against the discipline of the ecclesia with which we are associated, even to the extent of withdrawing from the ecclesia; yet later, when we have learned the necessary lesson, give us strength to step back into the right way. All of us stumble at times along one line or another, but the Lord can and will pick us up again if our hearts are in the right attitude toward Him.

DECORUM IN THE CHURCH

While the church of God embraces His people at large, scattered throughout the whole earth, yet from another standpoint each assembly of the saints is looked upon by God as the church. Reverence in the house of God, therefore, includes a proper conducting of ourselves while enjoying the blessings of these assemblies. Many of us could doubtless be more watchful along this line to the mutual helpfulness of all. Having lost the fear of eternal torment, and been brought into the liberty of Christ, let us be watchful that we do not become irreverent in our rejoicing over the truth and the blessings it has brought into our lives.

The Lord has promised to meet with His people when they come together in His name. Our reverence for His presence should cause us to conduct ourselves with dignity and soberness when meeting with His people. We should not endeavor to copy the formalism of nominal churchianity, but we should avoid the spirit of levity which would be disrespectful to the Lord, who, according to His promise, meets with us when we come together.

The Scriptures do not, of course, give us any set rule to follow in these matters, but it seems to us that a proper spirit of reverence for the Lord would lead us, when entering a room where a meeting is in session, or to open within a few minutes, to refrain from loud talking, etc., and to quietly take our seats and thus be attentively ready to heed the opening remarks of the brother who is to conduct the meeting. It sometimes happens that the chairman of a meeting has to clap his hands rather loudly in order to get the attention of the brethren long enough to announce the opening hymn, and even then many fail to hear the number announced and need to ask

others after the singing starts. This condition is not, of course, the result of any desire to be irreverent, but is merely a matter of thoughtlessness. We believe that if more thought could be given to matters of this kind, we would receive greater blessings from our meetings.

In the meetings of smaller ecclesias this point may not seem so important, but in the larger gatherings a little more self-discipline on the part of the brethren would, we feel, be very appropriate. In writing along this line we are merely reflecting a general desire to which expression has been given by many brethren throughout the entire country. It has come to our attention specially in connection with conventions; and we might say even more particularly with respect to the public meetings usually held at conventions.

The Lord's people are a happy, joyful people. They have a right to be; and there is no doubt but what the Lord is pleased to have us rejoice in all the wonderful blessings He is daily bestowing upon us. But for the interests of the truth, and in the spirit of helpfulness toward those whom we desire to reach with the truth, we feel that all of us could contribute to the effectiveness of a public meeting if, when in the meeting hall while the public is gathering, we could for that little time, refrain from visiting with other friends, and quietly take seats while waiting for the opening of the meeting. Such might prove to be a wonderful opportunity for a few moments of meditation and silent prayer for the Lord's blessing upon the meeting; and besides the public coming into such a quiet and dignified atmosphere would not be confused and shocked, as has sometimes been the case in the past. It is not within the province of any of us to lay down rules for others. We are only reflecting what seems to be a general desire on the part of many when offering these suggestions.

TYPES OF MEETINGS

The Scriptures give us no set rule as to the manner in which meetings should be conducted, but whatever the order of the meeting may be, the one who conducts it in a very special way represents the Lord. The spirit of reverence should lead all in the meeting to respect him by being attentive to what he says. This should be whether the brother is giving a discourse, leading a testimony meeting, or conducting a study meeting. A little more thoughtfulness along this line may add greatly to the blessings of the meetings.

In these matters, as well as in other matters pertaining to the Christian life, the preferences of the flesh should be set aside in the interests of the meetings as a whole. For example, we all

have our preferences as to where we like to sit during a meeting, and it would seem that very few prefer to sit in the front seats. The result is that sometimes the front seats are the only ones left vacant for those who are unavoidably late in arriving. This means that they have to walk by and disturb the entire congregation in order to find a seat. While this is happening the audience loses the thought of the speaker, and the speaker is himself distracted. This could be avoided by a little sacrifice of preference on the part of those who arrive early by taking the front seats and leaving the rear seats for the late comers.

On occasions brethren find it necessary to leave a meeting before it is over. When this is known in advance, the loving, considerate thing to do would be to occupy a seat near the rear of the auditorium, thus making it possible to leave with the least possible degree of commotion. The spirit of reverence calls for thoughtfulness along all these lines. They may seem trivial, but we are sure that the Lord is pleased to see us anxious to be faithful in these little things. Along this same general line we quote the following excerpts from the pen of Brother Russell:

SOME THOUGHTS FROM THE REPRINTS

"Order is heaven's first law. We must lack reverence for our Heavenly Father and for our Master if we are less prompt in the Lord's affairs than we are in our own."

"Reverence is very becoming. We have lost the fear that God will cast us into eternal torment. Decorum is necessary in every place where God is worshipped. We should not be given to laughter, levity, foolish talk and jesting."

"We have God in the church today in a sense that He never was in the typical temple. Wherever there is a meeting of the members of the church, the Lord has declared that He will be there. The living stones constituting the temple of God should be as fully revered as temples made of literal stones."

"Wherever God's people meet, that building is made a holy place. Therefore, whoever approaches it should do so with a watchfulness of his feet. He should be ready to "hear"—to listen—not to be full of mirth. All conversation should be of a kind that would edify—build up—along spiritual lines. Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion."

"The Lord wants the quality of reverence to grow strong. We should show that our endeavors to do the Lord's will are equal to the desires of our hearts. We are required to manifest character."

"When fear is banished, the tendency is to less reverence. Special care in this respect is necessary."

"Whoever has not learned the primary lesson of reverence has not made a proper start in his worship and service."

"We should be on time—coming late is out of harmony with the principles of both justice and love, for we should always seek not to annoy others."

"If we are indifferent to the rights of others we manifest that we are lacking in the spirit of love—the spirit of God."

"We should be clean. Should not take children who are not properly trained."

"Let us not only desire to do the Lord's will, but if we do it His way we will hearken to the statements of the Word. Let us be amongst those who 'tremble at His Word'—those who are careful to note and follow the Word of the Lord in every matter."

"God now tests our professions of love and devotion and obedience most thoroughly by some of the smallest matters. No act of respect or obedience is too small. We should have the spirit of obedience."

SUGGESTIONS FOR STUDY MEETINGS

The blessings obtainable from a Berean Study Meeting depend largely upon the manner in which all in the meeting cooperate. The leader should always be recognized, which means that the brethren should not answer back and forth to each other, but when speaking should always address the chair. Failure in this may turn the meeting into chaos. While the success of the meeting depends to a considerable extent upon the alertness and ability of the chairman, yet he is helpless to conduct an orderly study unless all in the class cooperate.

For many years the following method of procedure has proven to be very helpful: The chairman first propounds a question based upon the subject matter of the lesson in hand. This may be a question of his own framing or one from the Berean Question Booklet. No other question should be injected into the discussion until this one is disposed of by a summing up of the chairman. If there are two or three questions on the floor at once the friends become confused as to which one they are trying to answer.

In most cases we believe it is wise to put the question to one or more individuals in the class before throwing it open to general discussion. If this is not done it could happen that a few would do all the answering. A good leader will learn to know the class and should encourage

those who are backward about answering by putting questions to them that he is reasonably sure they can answer, putting the more difficult questions to those longer in the truth and more experienced in expressing themselves. The ideal to strive for in a study meeting is to have all take some part in the discussion, even if it is only to read a passage from the Bible or from the Volume being used as a text book for the study.

After the leader's own question or questions on the paragraph have been discussed, then the opportunity should be given for others to ask questions. It is well in handling these questions to give the questioner the last chance to answer, that is, just before the leader gives his answer. Sometimes a brother or sister asks a question merely to obtain information, and in this case would not have any thought to express, but on the other hand, questions are often asked, and properly so, with the desire to bring out some special thought the questioner has in mind, hence he should always be given an opportunity to answer his own question.

We should remember that in our study meetings, as well as in our individual study of the Bible, the object is to really learn something, not to be like those referred to by the apostle who are ever learning but never coming to a knowledge of the truth. For this reason a conclusion should be reached, if possible, on all questions discussed. This conclusion should be expressed by the chairman. To the extent that this ideal can be attained the brethren will go away from a meeting much more edified than they would if the meeting had consisted merely of the expressing of numerous but unrelated opinions and ideas.

The spirit of reverence dictates that we be as helpful to others as possible, not only in our individual relationship with them, but also in the general assemblies of the saints. Thus, for example, if a meeting is set aside for prayer, praise and testimony we will not take advantage of the friends by giving a discourse. A testimony meeting is not the place to exhort the brethren as to what they should do, but an opportunity to express briefly what the Lord has done and is doing for us; to tell of encouraging or trying experiences we may have had during the week, etc.

Just as we should be diligent in adding to our faith virtue and to virtue knowledge, and to knowledge temperance, etc., etc., so we should endeavor to be faithful in all the little things by which we can contribute to the greatest possible blessing of the friends with whom we meet in the church. The expression, "Keep thy foot when thou goest into the house of God" (Eccl. 5:1), would seem to suggest that we should carefully

consider all the details of what is involved in our meeting with the brethren, and, being desirous of doing all we can to be helpful, seek to control our thoughts and words and deeds to this end.

Is it not more important now, perhaps, than ever before that we should give earnest heed to matters of this kind? The apostle admonishes that we should not forsake the assembling of ourselves together, and so much the more as the day approaches. (Heb. 10:25.) Should we not also conclude that because the day is approaching we should "so much the more" give attention to all the little details which will contribute to making our coming together more blessed, more reverential and more pleasing to the Lord. A similar thought is expressed by the apostle in Hebrews 12:28, which reads, "Wherefore, we receiving a Kingdom which cannot be moved, let us have

grace, whereby we may serve God acceptably with reverence and Godly fear."

The increasing nervous strain upon the whole world during these closing days of the age is bound to have its effect upon the Lord's people, making it imperative that they give all diligence to maintain a dignified spiritual poise in all that they say and do. Only by God's help can any of us hope to escape being influenced by the spirit of the world which has always been irreverent, but increasingly so now. Let us ever remember, beloved, that we are the children of God, hence should seek to conduct ourselves as becometh those who dwell in the house of God. When we pray, "Hallowed be Thy name," may that prayer come from a heart that is bowed in reverence before Him whose will reigns supreme in our lives.

The Book of Life

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels."—Rev. 3:5.

THE invitation of this Gospel age is to a special class, a class which professes to be out of harmony with present conditions—out of harmony with sin.

Those who may become of this class are such as have been granted a knowledge of God's arrangement through Christ, and these may avail themselves of this privilege without delay, if they choose, by making a consecration to the Lord.

As Jesus laid down His earthly life in the service of the Father and of the truth, and was misunderstood by those about Him, so those who follow in Jesus' footsteps must in like manner suffer disappointments in earthly matters, if they would be sharers in His glory and immortality. As Jesus overcame and sat down with the Father in His throne, so those who overcome will sit down with Jesus in His throne.

We must distinguish between the overcoming of Jesus and that of His followers. His was a perfect overcoming. While He had the instruction of the Father and the help of the angels, He had no one as a sin-bearer, no one to impute any righteousness to Him. His overcoming was full and complete. His followers, being imperfect in the flesh, cannot do perfectly; and therefore by the grace of God it has been so arranged that

these may be acceptable through Jesus, if they have the spirit to overcome, the desire to overcome—if they manifest righteousness of heart. But they must show this overcoming spirit, else they can never be associated with our Lord in His Kingdom. They must be copies of their Master in spirit, even though imperfect in the flesh.

Thus the very moment that we take the step of consecration and are accepted, all our blemishes and imperfections are covered by the robe of Christ's righteousness. But it is not only while we have blemishes that we need to be covered; even all those represented in the symbolic pictures of the Scriptures are there shown as clothed. The pictures given of the Heavenly Father represent Him as clothed, and the pictures of our Lord represent Him as clothed. The Revelation pictures represent our Lord and the saints as clothed in white garments. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The glorified church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an imputed robe of righteousness, however; our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones—not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it

is raised in glory; it is sown in weakness, it is raised in power."

TWO BOOKS OF LIFE

The Bible mentions two books of life—one appertaining to the present time, and the other to the Millennial age. As we read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Again, "And the books were opened; and another book was opened, which is the book of life." (Rev. 3:5; 20:12) The special book of life that is open at this present time is the one in which the names of all the overcomers of this Gospel age are written. When we take the step of consecration and are begotten of the Holy Spirit, it is appropriate that we should be reckoned as belonging to the family of God. Just as a family will keep a record of its members—Joseph, Mary, Martha, etc.—so with those who become members of the family of God, through Christ; their names will be recorded.

This recording has been going on throughout this present age. This means that those whose names are therein written are not only members of the family of God, but also members of the bride class. In order to maintain this position, they must be overcomers. In some Scriptures it seems that the great company class are included; in other passages it is not so. Those who will constitute the little flock, or those who will be of the great company, or those who will attain perfection as earthly beings by and by, must all be overcomers. The bride class is referred to as "more than conquerors." They will gain the abundant entrance into the heavenly kingdom.—2 Peter 1:10, 11.

In our text we may not be sure whether or not the great company is included. From one standpoint it looks as though they were; from another, as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord's intention is. We know that there will be some names blotted out. All those who go into the second death will be blotted out of the special record, and their names will have no place in the book of life. Perhaps the great company class will also be blotted out of the special record. But we are not anxious to put that construction upon it. They are our brethren, they are also brethren of the Lord, and we would like to think of them as favorably as possible.

INTRODUCTION TO THE FATHER

"I will confess his name." This gives us, first of all, the thought that, although we have been begotten of God, we have never been introduced

to Him—in His actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, His brethren, shall pass over. And as we shall pass over, our Lord being the One to whom the Father delegated the work of instructing us in the school of Christ, it will be appropriate that He should introduce us to the Father.

In another place, our Lord says that if we are ashamed of Him, He will be ashamed of us. This expression would rather imply that the great company class would not be included here. But we are sure respecting the little flock class, that they will be introduced to the Father and to the holy angels as the bride of Christ. This is pictured in the 45th Psalm: "She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her shall be brought unto thee." Those especially confessed, introduced, are the bride class only. And we are to hope and strive that we may have a place amongst these. The place that the Father would prefer us to have is the place we would prefer to have.

Reprints, page 5377

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"Soon, yes, soon I'll see the Father,
When the Son with loving pride,
Will conduct me to His presence,
With the rest of His dear bride.
What a sense of awe will fill me
As with unveiled face I gaze,
On that great and mighty Being
Whom all heaven delights to praise."

—o—

The Christian Sabbath

IT WILL be recalled that in our last lesson we drew attention to the fact of God's proving the children of Israel as to whether or not they would walk in His law. (Exodus 16:4.) This proving was partly in connection with the ingathering of the manna, which, in turn, placed a test of obedience upon the Israelites with respect to their keeping the seventh day as a sabbath of rest. While they were given instructions concerning the gathering of sufficient manna on the sixth day to last them over the seventh, "notwithstanding they hearkened not unto Moses; but some of them left of it [on other days] until the morning and it bred worms, and stank."—Exodus 16:20.

It will be recalled that the sabbath was established in Eden—"And on the seventh day God ended His work, . . . and He rested on

the seventh day . . . and sanctified it." (Genesis 2:2, 3.) The sabbath was also lost in Eden so far as man was concerned. No longer was he to enjoy this gift of God—his sabbath rest, for the Lord cursed the ground for his sake that it might bring forth thorns and thistles, compelling Adam and his children to eat bread by the sweat of face until they should return to the dust from which they were taken.—Genesis 3:17-19.

This sabbath rest was not suggested again until God established it with His people Israel, in the wilderness. And with what reluctance they entered into the keeping of it. The privilege of the sabbath was for Israel's benefit and blessing as well as being a part of the Law Covenant, mandatory upon them. (Mark 2:27; Exod. 23:12; Deut. 5:14.) However, whether as a gift or as one of God's commands, the Israelites failed to appreciate the provision, and certainly failed to learn the lesson it was intended to teach them.

For the Spiritual Israelites of this age there is an antitypical sabbath, not only one day in seven, but every day is one of God-given rest in the accomplished redemption through the ransom sacrifice of Christ Jesus. By faith, one who is thus justified has entered into God's rest, has ceased from his own labors and now depends, for his salvation and all the blessings of divine grace coming to him, upon the finished work of Christ. Concerning this the apostle says, "Now it was not written for his [Abraham's] sake alone, . . . but for us also, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 4:23—5:1.

In keeping with this thought the apostle further says that they could not enter in because of unbelief, "For we which have believed do enter into rest . . . for He spake in a certain place of the seventh day . . . and God did rest the seventh day from all His works. . . . There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." (Hebrews 4:3-9; 3:19; 3:9, 10.) It is not "works" alone that brings us the justification which is in Christ Jesus, but rather, faith—a faith so genuine that it is demonstrated by works. Thus this sabbath rest in the accomplished redemption from the Adamic condemnation is the gift of God. The apostle declares, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Ephesians 2:8, 9.

There are many antitypical Israelites who fail to enter into this "rest" which, by the grace of God, is furnished in Christ Jesus. They feel that they must do great things, "mighty works," to justify themselves in the sight of God. But to work in the day which God has sanctified for rest is a mark of unbelief, or disobedience. God is pleased to have us demonstrate our faith by our works, but He wishes us ever to realize that we cannot attain perfection in the flesh nor can we be justified apart from the merit of Christ's righteousness. Let us then, indeed, rest from our *own* works and enjoy the sabbath of rest which God has provided for us in Christ Jesus.

There are two ways in which Christians often make the mistake of endeavoring to justify themselves by works. One is the thought that they can attain perfection in the flesh, and therefore dispense with the need for the robe of Christ's righteousness to cover their imperfections. The lesson of natural Israel under the Law and their failure to live up to the high standard of that law, should always remind us that we cannot attain the standards of perfection that will justify us before God any more than they could. Others, realizing that they cannot attain to perfection in the flesh, sometimes make the mistake of supposing that they can earn salvation by performing great and wonderful works for God in the way of evangelizing the world. Let us remember that we cannot buy our way into the Kingdom by our own works along either of these lines.

However, lest we conclude that this rest of faith implies idleness, let us be reminded of the fact that while Adam in Eden, enjoyed, as it were, the God-sanctified sabbath, he was required, nevertheless, "to replenish [Hebrew, fill] the earth, and subdue it." (Genesis 1:28.) So, too, every consecrated child of God, though enjoying his sabbath of rest, cannot be idle; for he must, and will be busy keeping his body under and bringing it ever more and more into subjection to the new mind which is in Christ Jesus.—1 Cor. 9:27; 2 Cor. 10:4-6.

The Christian will also be busy letting his light shine out for the blessing of others; not because he expects to earn salvation by so doing, but because he appreciates the grace of God so much that he wishes to use his time and strength and means in letting others know of the boundless love that has been shed abroad in his own heart. The work of keeping the body under and bringing it into subjection to the new mind, as well as that of letting our light shine, proves our faith to be a living one—a hope-inspiring thing. The apostle says in 1 John 3:3, "And every man that has this hope in him purifieth himself, even as He is pure."

Analysis will prove that the doing of these works of faith and the performing of this labor of love (1 Thess. 1:3), is not a violation of the sabbath of rest which God has provided for us through Christ Jesus. It is, on the contrary, a feeding upon the heavenly manna which God provides for us in the day of rest. Truly the labor entailed in keeping the body under and bringing it into subjection of the new mind, evidences the appropriation of Christ Jesus to ourselves; for is it not the "bearing about," as it were, in our bodies "the dying of the Lord Jesus, that the life also of Jesus" might be more and more manifest in our bodies? (2 Cor. 4:10.) Yes, our every effort to be conformed to the image of God's dear Son, whether in the development of the graces of the Spirit or in showing forth the praises of Him who has called us out of darkness into His marvelous light, demonstrates our real faith in the provision that has been made for us and the desire we have that others, too, may share these blessings.

According to the law of dietetics we are more or less what we eat. Applying this law to the spiritual realm it follows that the more we appropriate the Word of God which discloses Christ-likeness, to ourselves, the more Christ-like we become. Thus the eating of this heavenly manna spells death for the old man, but life for the new; for, "though our outward man perish, yet the inward man is renewed day by day."—2 Cor. 4:16.

Accordingly then, we do labor, but not for our redemption from the Adamic condemnation, nor for the consequent justification, for this is already accomplished through the ransom sacrifice of Christ, in which, by faith, we rest—the sabbath rest of God. Any other works save those of faith and love by which we strive to enter into

the fulness of that rest, are contrary to the express teaching of God's Word. Thus we see how God proves the antitypical Israelites in this matter of the ingathering of the heavenly manna and the maintaining of His sabbath of grace—"I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none." (Exodus 16:4, 26.) Blessed is the rest of faith which new creatures in Christ Jesus are privileged to enjoy even now, but there is a still grander rest yet remaining. Concerning this we quote from page 394 of "The New Creation":

"All of the New Creation, then, who have received the Holy Spirit, and have entered into the antitypical rest, and instead of keeping any longer a seventh day of physical rest, they now keep a perpetual rest of heart, of mind, of faith in the Son of God. Nevertheless, this rest of faith is not the end—not the full antitype. The grand rest that remaineth for the people of God' will come at the end, to all those who shall finish their course with joy. Meantime the rest of faith must continue, for it is our earnest, or assurance of the rest beyond. Its maintenance will require not only obedience to the extent of ability in thought, word and deed, but also trust in the Lord's grace. Thus we may be strong in the Lord and in the power of His might, to walk in His footsteps. Our rest and trust must be that He is both able and willing to bring us off 'more than conquerors,' and grant us a share in the great work of the Antitypical Jubilee."

—Arranged from contributed notes.

Perfect Peace

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusted in Thee."—Isaiah 26:3.

THE peace enjoyed by the Christian is referred to in the Bible as a perfect peace, which means that it is complete, not only in the sense of possessing it all the time, but complete also in the sense that its possession relieves the mind from all anxiety. Who is the recipient of this perfect peace? This text tells us that it is the one whose mind is *stayed* on God. In Romans 5:1 we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Peace with God means that He no longer treats us as

enemies. Having accepted Jesus Christ as our Redeemer and having turned from sin unto righteousness, we are now considered as being friends of God.

Surely it is wonderful to have peace with God, to realize that we are no longer alienated from Him. But through faith a still more wonderful peace is possible, namely, the "peace of God." That is the peace enjoyed by those who take the step of consecration referred to by Jesus in Matthew 11:29: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The yoke enabled the oxen to serve their master and beauti-

fully pictures our full consecration to serve God and to do His will.

But we must also "keep our minds stayed on Him." (Isaiah 26:3.) The mere making of a consecration is not sufficient. How can we do this? There recently appeared a picture in a magazine showing a tub placed next to a rock where a stream of water dropped about ten feet into the tub. The lesson the artist was teaching was that if you wanted to have fresh cool water all the time you should see that the tub was placed just where the water would drop into it. So, if we want to keep our minds stayed on Him, we need to keep continually where the water of truth can trickle into our hearts and minds. Where is this? We answer at the Sunday and mid-week meetings where the Bible and *Scripture Studies* are used; also by reading and re-reading these books. When we do so, we not only have made plain to us the doctrines of the Bible but also catch the spirit of faith and full consecration to God.

Another way to keep under the trickling water of truth and divine grace is by meditating on the *Daily Heavenly Manna* text and comment each morning and by attending, if possible, the weekly testimony meetings where these Manna texts and comments are used as the basis of the testimonies. We recall one Manna comment where Brother Russell likens our habit of thought to the needle of a compass. Some outside attraction may temporarily deflect the needle to point in a different direction from what it should, but as soon as the attraction is removed the needle immediately points to the magnetic north. Likewise during the day, our minds may be occupied with business or other cares but whenever we are free to do so, our minds should immediately turn to the Lord; sometimes in prayer, sometimes in meditation on some Scriptural subject, sometimes on some opportunity to witness for the Lord and His plan.

A brother many years ago said to Brother Russell, "The Bible says that we should set our affections on things above. I try to do so but they slip off. What should I do about it?" Brother Russell replied, "Set them back again. No matter how many times they slip off keep setting them back. The more you do so, the less they will slip off."

Another thing we need in order to keep our minds stayed on the Lord is balance of character. We need to keep our spiritual balance and avoid going to extremes. Take, for instance, self-esteem. If we have too much of it we are liable to get puffed up and heady or else be easily offended. If our names come up for election as

elders and we are not elected, we should not be offended and hurt. Let us remember that water is quiet only when it reaches its lowest level. On the other hand, we should not have so little self-esteem that we do not take advantage of opportunities to serve the class or witness for the truth when they are presented to us. This balance of character is very essential if we are to enjoy perfect peace.

SINGLE MINDEDNESS

Single mindedness is another essential to keeping our hearts stayed on the Lord. To be single minded means a whole-hearted, undivided devotion to God. In James 1:8 we read, "A double minded man is unstable in all his ways." The "little flock" class is not double minded, but the members of the great company class are. They are seeking to please God and at the same time are seeking to gratify their fleshly desires. The Lord is daily sending us trials and tests to prove our sincerity in claiming to be fully submitted to His will. If we are fully sincere, we not only will grow in Christian love but will enjoy perfect peace.

We have been considering the heart condition necessary for one who is to enjoy perfect peace—the one "whose mind is stayed on God." Let us now look at the gift itself—"perfect peace." The poet has said:

"Some folks pray for rain and some for shine
And some for both together
I just pray for sunshine in my heart—
And then forget the weather."

This sunshine in the heart, this peace which is not dependent upon outside conditions, is the legacy of priceless value which Jesus promised the church when He said: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) In Isaiah 30:15 we read, "In quietness and in confidence shall be your strength." This quietness refers to the absence of rebellion and murmuring in our own hearts. The confidence refers to our full trust in God which gives us the strength to do His will.

We recall a trip to the Natural Bridge in Virginia. It was a warm pleasant day. As we walked beside the clear quiet stream in the valley spanned by the bridge and listened to the "Bells of St. Mary," (a phonograph transcription) as it echoed down the valley from the side rocks of the bridge which acted as natural sound boards, we were reminded of Isaiah 66:12, "For thus saith the Lord, Behold, I will extend peace to her like a river." Just as the river flows on all the time, so nothing should interrupt our peace. A rock thrown in the river makes a splash, but the

river continues to flow. So now and then we may have some disturbance, but the deep flowing peace continues in our hearts. Our Lord has promised that He will never leave us nor forsake us. The valley at the Natural Bridge could picture the Valley of Blessing where we have sweet fellowship with our God and where we hear the song of Moses and the Lamb telling us of God's wonderful plan of the ages.

Does the possession of perfect peace mean that we will always be fully satisfied? Oh no, not until we are beyond the veil will we be fully satisfied, for we long for the perfect divine bodies wherein we will be able to perfectly express the desires of our hearts. We long to be in the personal presence of our Father and His Son, our Bridegroom. Our heart's desire is well expressed by the Psalmist, "I shall be satisfied, when I awake, with Thy likeness."—Psalm 17:15.

In the meantime, while still this side the veil, we are content because we know that all our trials, experiences, and circumstances are overruled by the Lord for our best spiritual interests, so long as we are His people seeking to do His will and coming to Him in prayer for grace to help in every time of need. Paul tells us in Philippians 4:11, "I have learned in whatsoever state I am, therewith to be content." There are some who have an imitation peace based on recklessness—a "don't care" spirit. But invariably and inevitably this disposition eventuates in the remorse of despair when the shallow feelings of security are shattered by the vicissitudes of life; but this is not the proper attitude for a Christian. We have peace because we put our trust in our never-failing God.

Do all have the same measure of this "peace of God?" We answer, no! Our rest is in proportion to our faith. To the extent we can realize that God has a tender love for us as individuals, and that He not only is willing but able to overrule all our affairs and that the transforming power of His Holy Spirit is working in us, we can have this peace. Through the divine "Plan of the Ages" we see the stately steppings of our God. (Eph. 3:11, *Diaglott.*) We see it is not such as are the schemes of men which will fail, but as the expression of God's love and power which will surely bring deliverance to us, even as He has promised.

In Revelation 4 and 5 we have a beautiful picture of the *Giver* of this perfect peace. He is shown seated on a throne as the King of the universe. His character of wisdom, justice, love and power is implied by His jewel-like appearance. In His hand is a scroll, a symbol of the divine plan of the ages which He hands to Jesus to carry out. Jesus is pictured as a "lamb slain."

But note the rainbow around the throne of God. A rainbow in the sky implies quietness and peace after a heavy storm. Therefore this becomes a beautiful symbol of God's peace based on His loving character and His complete mastery of every situation at all times. This same God is our Friend, who will use all His resources of power in His loving care for us, whose minds are stayed on Him. —Contributed.

THE FACT FINDER

Continued from page 6.

Some confusion exists concerning the meaning of the word "judgment." Some think of it as merely a matter of pronouncing sentence upon the guilty. Actually, however, the Greek word which it translates in this text means not the rendering of a verdict, but the reaching of a decision. It is the Greek word *krisis*. It has practically the same meaning as our English word "crisis," which is that of deciding or determining, as in the case of a disease which reaches a crisis on a certain day. It is determined on that day whether the patient will get better or grow more ill and perhaps die.

In the text under consideration the apostle is discussing the sacrificial death of Jesus. The church follows Jesus into a similar sacrificial death. From the time one presents himself in consecration to follow in Jesus' footsteps unto death, when his sacrifice is complete, he is on trial. That is the Christian's "krisis" time. This was represented in the tabernacle services by the fact that the priest in offering the sacrifices of the typical atonement day was obliged to carry out every detail of the service exactly as God had directed, else he would die.

So it was with Jesus from Jordan to the cross, and so it is with each one of His followers. Concerning those who thus enter into a covenant with the Lord to die with Jesus, the apostle says, "Ye are dead, and your life is hid with Christ in God." (Col. 3:3.) With all such, the period of their Christian walk is one of probation, a "krisis" time. If they prove faithful unto actual death, they will receive a crown of life, and will have the opportunity of living and reigning with Christ in the Kingdom which will offer human life to all mankind.—Revelation 2:10.

After the sacrificial work of this age is ended, and the entire Christ company shall have finished their course in death, then will come the trial or crisis period for the whole world. There is reason to believe that for the majority of mankind this will mean a complete salvation from death and everlasting life upon the perfected earth. Those who fail in that judgment day period will, of course, die the second death.

DIVINE PLAN BEREAN LESSONS

EXALTATION FOLLOWS SUFFERING

(Lesson 88)

Text Book: The Divine Plan of the Ages, pages 179 and 180.

Key Sentence: "It was not until the time of His consecration even unto death, as typified in His baptism—at thirty years of age (manhood according to the Law, and therefore the right time to consecrate Himself as a man)—that He received the earnest of His inheritance of the divine nature."

Main Text: "He became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted Him."—Phil. 2:8, 9.

Would it be true to say that Jesus was a spirit being and a human being blended together? No! He has had three different natures, but no two at the same time. He was created as a perfect spirit being with a nature higher than that of an angel. Then He was changed from the spirit nature to the human nature when the life principle was transferred to the womb of Mary and in due time He was born. He was "made flesh." (John 1:14.) At Calvary He died as a perfect man. Three days later He was raised from the dead to the divine nature. Note that in both changes, He did not retain one nature and receive another.

The statement is made in our text book that "the blending of two natures produces neither one nor the other, but an imperfect hybrid." Can we give an example? Yes, the mule, which is an offspring of a donkey and a horse. It is a well known fact that the mule cannot propagate either species.

Our text book makes the statement that Jesus made His consecration at thirty years of age and that thirty years is the time of manhood according to the Law and therefore the right time to consecrate Himself as a man. Is there any Scriptural basis for such a thought? In answer we offer the following suggestions: First, the fact that He did consecrate at thirty years of age together with the fact that He met God's approval by so doing as evidenced by Hebrews 10:7, "Then said He, Lo, I come to do Thy will, O God. He taketh away the first that He may establish the second." Also Matthew 3:16, 17, "And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Second, Numbers 4:3, shows thirty years as the time "to do the work in the Tabernacle of the congregation." We also suggest looking up page 58 in "The Time Is at Hand."

In what way can the Holy Spirit be called "the earnest of our inheritance"? (Eph. 1:13, 14.) The word earnest here means pledge, down-payment, or guarantee. When God gives the Christian the new

spiritual mind which enables him to appreciate and understand spiritual things, He is giving Him a pledge that if he faithfully carries out the terms of his covenant of sacrifice, God will give him a spirit body on the divine plane—will resurrect the Christian out of death to His own glorious nature.

Why could God give this pledge to Jesus at Jordan? Because He there made a covenant with God to sacrifice His perfect human nature. From that time forward, God reckoned Jesus as being dead. During the last three and a half years of His earthly course, He was faithfully carrying out this consecration. This is what He meant when He said, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished."—Luke 12:50.

Does that then mean that He was exalted to the divine nature at His baptism? No, but He was then begotten to the divine nature. St. Paul in Philipians 2:8, 9, shows very clearly that Jesus did not receive the exaltation to the divine nature until He had completed His course in death. Paul says, "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

We have seen in our lessons so far that Jesus was a grand example of perfect humanity. When the obedient of the human race reach this same perfection as a result of the restitution work, how will they spend their time? Will they not soon run out of interesting things to do? We answer, No! There will be all the arts and sciences to explore. When men reach perfection each one can easily become proficient with every musical instrument. Each one will be able to quickly become skillful in any trade or game. Every one will be loving and kind and beautiful; there will be, therefore, an everflowing source of pleasure in fellowship. Let us also remember that as each one comes back "to the days of his youth," he will not tire so quickly physically and therefore his powers of enjoyment will be greater.

CHANGE OF NATURE NOT FOR ALL

(Lesson 89)

Text Book: The Divine Plan of the Ages, 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 the 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 beings 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 15:39, 40, "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 the 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 in order that they may be the spiritual rulers in Messiah's Kingdom.

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 they 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. Thus they would have continued to exist throughout eternity as transgressors, as sinners, and 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 90)

Text Book: The Divine Plan of the Ages, 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 Corinthians 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 there is 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, so 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 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 others 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 91)

Text Book: The Divine Plan of the Ages, 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."—Psalm 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 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, her eyes being opened, saw him.

THE PRINCE OF PEACE

Continued from page 9.

world will look upon Him as their great Life-giver—the One who will give them everlasting life—hence He will be their Everlasting Father.

ERNEST:

According to that, then, Jesus will be more than merely a ruler over the people.

FRANK:

Quite true! He will not only rule in righteousness, but will also provide life for His subjects. That is something no ruler of the world has ever attempted to do, or promised to do; but Christ will do it, and so completely that eventually there will be no more death, neither sorrow nor crying, for the former things shall have passed away.

ERNEST:

A wonderful Savior, indeed! Then there is also the title, "The Prince of Peace." That means, no doubt, that Jesus will actually establish universal and everlasting peace among the nations when He becomes King.

FRANK:

Yes, Ernest, that will be the time, when, under the administration of Christ's Kingdom, the nations will beat their swords into plowshares, and their spears into pruning-hooks; when nation will not lift up sword against nation, nor learn war any more. But the reign of the Prince of Peace will result in a much more universal peace than the mere laying down of arms by the various nations of earth.

ERNEST:

I guess you're right, because it says here in the prophecy that of the increase of His government and peace there shall be no end. In what way, however, will the peace of Christ's Kingdom extend beyond that of international peace?

FRANK:

The increase of Christ's government and

peace will continue until there is not only peace among the nations, but peace within every nation; and until there is peace in every community and peace in every family; yes, until there is peace in every heart. And beyond all of that, peace will be established between God and men. Without such a peace there could be no lasting and genuine peace of any kind. But with peace between God and men established all the other blessings of Christ's Kingdom will flow out freely to the people, resulting in everlasting life for all the willing and obedient.

ERNEST:

Is that what the angels meant when they said to the shepherds, "Peace on earth, and good will toward men"?

FRANK:

Yes! God's good will toward men, expressed in the gift of His beloved Son to be man's Redeemer, will be the basis of all the wonderful things the divine Kingdom will offer to the sin-cursed and dying world.

ERNEST:

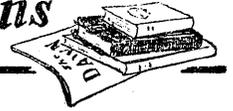
What is meant here in the prophecy by establishing the throne of David?

FRANK:

It is a reference to God's plan for restoring the natural house of Israel to His favor, which proves that the Kingdom blessings promised in the passage are not due to begin until after the second advent of Christ. In Acts 15:13-18 this is made very clear. The natural house or Kingdom of Israel and of David had fallen, but God promised to restore it following the second coming of Christ. Christ's Kingdom will thus begin in Jerusalem, and will spread and increase until He is King from sea to sea and from the river to the ends of the earth. Ernest, the Bible is filled with good news for the world today if they would only read it and believe its message.



International Sunday School Lessons



THE VALUE OF THE CHURCH TO THE SOCIAL ORDER

December 13—Matthew 5:13-16; Mark 12:13-17; 1 Peter 2:13-17.
GOLDEN TEXT: Ye are the salt of the earth. . . . Ye are the light of the world.—Matthew 5:13, 14.

THE first section of our lesson is a portion of our Lord's Sermon on the Mount. The multitudes had thronged about Him to witness His miracles and to hear His words, and He had healed their sickness and taught them many things, but this discourse was one specially designed for His disciples, the household of faith.

The declarations, "ye are the salt of the earth," and "the light of the world," may be very properly applied to such of the Lord's followers as cultivate a condition of heart and mind similar to that of Jesus, studying His ways and words, and walking in His footsteps. All such, in proportion as they attain the character-likeness of their Lord, are indeed the salt of the earth and the light of the world. As salt is useful in arresting decomposition, so the influence of these, though they be few in the world, is preservative.

Looking back along the aisles of history, we can see that a good influence extended from the Law Covenant that God made with Israel. As the Jews were scattered among other nations they carried with them more or less clear conceptions of the divine standard as represented in the Law, and these, wherever they went, had a preservative and corrective influence among men. But it was Jesus and His higher law of love, exemplified in His own life and in the lives of His apostles and all His followers, who became the real salt of the earth, in a period when without it we know not what might have been the result.

As it is not only the spot upon which a candle or lamp rests that is enlightened by it, and as the rays extend out in every direction, so is the influence that extends from

every true Christian. It touches not merely his own person or home, but to some extent radiates throughout his vicinity. Similarly it is not merely the spot that is touched by a lump of salt that is preserved, but the influence of that lump spreads over considerable space round about it, and always with preservative effect.

At the time of our Lord's first advent the world was in a condition in which it probably would have hastened to degeneracy and corruption, but the introduction of the body of Christ, and the beneficial influence extending from each member of that body, were potent for the arrest of the demoralizing tendency of the time. And even today, although the truly consecrated believers in the Redeemer are doubtless very few in number, yet the general influence, the saltiness from the teachings of the Savior, still exercise considerable influence throughout Christendom. That influence is still manifest in so-called Christian principles of government and civilization, and without it doubtless corruption and a complete collapse would have come long ago. Today, however, in spite of it we see very corrupting influences at work in every direction and the wider our horizon, the more general our information, the more this fact will be appreciated.

Before very long we expect that all of the overcoming members of the body of Christ will be changed, glorified, and the body, completed on the other side of the veil, will be without members on this side. The "light" will have gone and the darkness will hold greater sway than ever for a short time; the "salt" will be gone and corruption will take hold swiftly; resulting in the climax of the great time of trouble such as was not since there was a nation, which will only be ended by the establishment of God's righteous rule in the hands of Jesus and His church.

Meantime we are to let our light shine and thus to glorify the Father whether men heed or forbear; we

are to exercise the salt or preservative influence, an influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God's purpose to enlighten the world through the church in its present humble condition. The matter of living and speaking the truth will test us and prove whether or not we are worthy to be members of the glorified body of Christ, which shortly will shine forth as the sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps at the present time will in no sense compare.

The second section of our lesson records the question asked Jesus by the Herodians toward the end of His ministry, whether it was lawful to pay tribute to Caesar. Jesus called for the tax coin and asked whose image and superscription appeared there. The reply was, Caesar's. Our Lord then answered in those famous words, "Render unto Caesar the things that are Caesar's, but unto God the things that are God's." Jesus did not attempt to declare that justice was connected with every feature of the tribute tax, but He did sum up the matter in those few words, that is, if Caesar has some just claims against you, render to him accordingly—this will not interfere with God's just claims against you, which you should be equally ready to meet.

This answer was not an evasion of the question, but was an answer in the full sense, probably far beyond what they could fully comprehend. But they did comprehend that they had failed to entrap Him, that He had answered their question in a manner which would never have occurred to them, that He had a wisdom far beyond theirs and all natural, earthly wisdom—He had the wisdom from above, first pure, then peaceable, gentle, easy of entreatment, full of mercy and good fruits.—James 3:17.

What we shall render to God, depends upon who we are and what we see and know respecting Him

and His will. Those who have seen and heard and tasted that God is gracious, that His favor has been manifested in the redemption price provided at Calvary, have greater privileges than their less enlightened neighbors and correspondingly greater responsibilities. To these it is but a reasonable service that they should present to the Lord the little all that they possess in this present life, and this becomes a more reasonable matter when they learn that God has sent forth during this Gospel age a special message of invitation to joint-heirship with His Son in the Kingdom. Those who are thus enlightened and who thus possess any measure of wisdom should, it would seem, joyfully lay aside every weight and besetting sin and earthly ambition, and strive to attain to the gracious things of the divine promise to the seed of Abraham.—Gal. 3:29.

QUESTIONS:

What is implied by Jesus' statement that His followers are the "salt of the earth" and the "light of the world"?

Does the influence of the comparatively few consecrated Christians today have any effect upon the course of world events?

What is the lesson for us in Jesus' reply to His critics that they should render to Caesar the things that are Caesar's, and to God the things that are God's?

THE BIRTH OF JESUS

December 20—Luke 2:3-20.

GOLDEN TEXT: Thou shalt call His name JESUS: for He shall save His people from their sins.—Matthew 1:21.

TODAY'S study is a most interesting one, relating to the birth of Jesus. In order for Jesus to be able to give His life a redemptive price for Father Adam's life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read: "He was holy, harmless, undefiled, separate from sinners." Again, "A body hast Thou prepared Me," for the suffering of death.

It is not enough, then, that we recognize Jesus as a good, well-intentioned man. We must see in Him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam. And we must see also that He was begotten from above—that the holy spark of life in Him as the babe was transferred life-principle from a pre-existent condition, mentioned by our Lord when He prayed,

"Glorify Thou Me with the glory that I had with Thee before the world was." St. Paul explains this to us when he says, "He that was rich, for our sakes became poor, that we through His poverty might be made rich."

The message declared by the angels was that a Savior had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, He was also the Son of the Highest. He was to be the Savior—the Deliverer—the Mediator of the New Covenant, so long looked for by Israel, hoped for and prayed for.

There is a special force or meaning in this word Savior—it signifies life-giver. In the Syriac version the word Savior is translated life-giver, and Syriac was probably the language spoken by Jesus and others in Palestine at that time. And is there not a special fitness or appropriateness in this name—Life-giver? What had man lost? and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty, "Dying thou shalt die." He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. And Jesus declared that He "came to seek and to save [recover] that which was lost." (Matt. 18:11; Luke 19:10.) Throughout His entire Messianic reign of a thousand years He will be the world's Life-giver, gradually raising up the willing and obedient out of sin and death conditions to perfection and everlasting life and earthly human blessings.

But our Lord also does a special work for the church, the elect, His bride and joint-heir in the Kingdom. This blessing to the church begins before the setting up of the Kingdom. The church are by nature "children of wrath even as others," but they are not to be restored to what was lost. The offer to them is that they may become copies of their Redeemer by laying down their lives and walking in His footsteps; that He will make up for all their deficiencies and that thus the Father of mercies will bring them, like their Lord, to the

divine nature, will assist them in making their "calling and election sure" to the heavenly state. Paul says, "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.

In verse 14, we have a kind of

hallelujah chorus or angelic response to the message of the angel already given. The heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." How grand and inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christendom.

What is the matter? Why is the fulfilment of this grand song of the angels at the birth of Jesus so long delayed? Ah, as the apostle explains, the answer is a secret, a mystery, hidden from past ages and dispensations. Yes, and still hidden from the world, and revealed only in its fulness to the faithful people of God! The mystery is that God not only intended Jesus to be the Anointed One to rule and bless the world, but He also foreordained a company of footstep followers to be with Him and share His work. The entire Gospel age has been devoted to the work of selecting this class, the body of Christ, the "espoused virgin" which eventually, changed in the first resurrection to the divine nature, is to become "the bride, the Lamb's wife," and joint-heir.

The invitation to become a member of the bride of Christ is a very special one and those who would be His must walk in the narrow way. The "sufferings of Christ, and the glory that shall follow," were not only to be accomplished in our Lord Jesus personally, but He was an example for all the church who are justified through faith in His blood. They share with Him in His sufferings, and will share in His glory; they share in the first resurrection as the Revelator declares, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Rev. 20:6.

QUESTIONS:

Was the child Jesus an imperfect human, a perfect human, or divine?

Is the bride of Christ offered a restoration to that which was lost?

When will the angelic message of peace on earth be fulfilled?

DYNAMIC CHRISTIAN LIVING

December 27—Romans 12:1-3, 9-21.
GOLDEN TEXT: Be not overcome of evil, but overcome evil with good. Romans 12:21.

AFTER the preceding chapters of logical, instructive reasoning, the apostle reaches what may be considered the high point of his argument in the appeal of the first verse of our lesson, "I beseech you, therefore, brethren, by the mercies of God [presented in the previous eleven chapters], that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

In addressing the elect body of Christ which was being selected from among the Jews and the Gentiles, he is speaking to those who should know what are the terms and conditions upon which God has called them, namely, to suffer with Christ in this present time, in order that they may be glorified and reign with Him in the coming age, to bless the world. These should know the reasons for the sufferings and the character which God would develop in them, and without which they would not be fit for the Kingdom. It is concerning some of these characteristics, necessary to those who would make their calling and election sure, that our present lesson treats.

In verse 9 the apostle exhorts, "Let love be without dissimulation." He had already explained the necessity for love; but he now puts us on guard against a feigned love, which would only outwardly appear kind and polite. The true spirit of love, the holy spirit, will not be a dissimulating one, a hypocritical one; the love will be genuine, heartfelt as well as expressed. This love is directed toward God and toward all in proportion as they are godlike or striving to be so. It is a love of that which is good, right, pure, true.

"Abhor that which is evil." The more we learn of the beautiful harmony of heavenly grace and love and the more they become

the qualities of our own heart, the more distressing and repugnant will sin and selfishness, "the spirit of the world," become to us. As holiness and sin are opposites, so our feelings toward these must be represented by the sentiments of love and hatred. Let us therefore cultivate in ourselves an abhorrence for sin, selfishness, impurity and every evil way, and we shall find it easier to cultivate in our hearts the beautiful graces of the Holy Spirit.

"Cleave to that which is good . . . be kindly affectioned . . . in honor preferring one another." The thought is adhere to, be cemented to, that which is good. Another suggestion of the apostle is that we should cultivate among ourselves that kind of affection properly belonging to the family, where the blessing or honor of one member signifies the blessing, honor and advancement of all.

And where that affection exists, it is possible to practice the further exhortation and rejoice more if honor comes to another than if it had come to self. Our hearts should be so unselfish that we would take pleasure in seeing honor and prosperity come to another, and rejoice in it; and so sympathetic that our brother's failure would cause us as much chagrin as if it were our own. This is the Holy Spirit which unfeignedly rejoices with those who rejoice, and weeps with those who weep.

And so let us carefully examine and apply in our own hearts and lives the further admonitions of the apostle. All of these good qualities are desired and all will be found in the members of the bride class, transformed into the characterlikeness of their Redeemer, their betrothed Bridegroom. But our ability to apply all these exhortations to our own life will depend upon our mind, our will, our heart. It must be not only good, but absolutely perfect. "Blessed are the pure in heart, for they shall see God." They shall be the children of God; they shall be the joint-heirs of the Redeemer.

This purity of heart which the Lord approves and desires might be summed up in the expression, loyalty of heart—loyalty to the principles of truth and righteousness, principles of the divine government—loyalty to God the Father and to

our Lord Jesus Christ and to all the members of His body. This perfect heart loyalty is in truth, therefore, love for God and the Redeemer and for the brethren as well as sympathetic love for mankind in harmony with the divine purpose and revelation. The apostle says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord," and "so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ."—2 Peter 1:8, 11.

There is particular force attaching to this word abound, similar to the expression, "fervent in spirit," in verse 11 of our lesson. All of God's people, all begotten of the Holy Spirit, are inspired by the spirit of the Father, the spirit of love, the spirit of justice and loyalty. But how about the degree, the abounding, the having of this love permeate all of life's affairs? Is it not possible to have a measure of the Lord's spirit with very little abounding, and hence have merely an enjoyment of some spiritual things, on special occasions, etc.?

It is the abounding love, the all-pervading influence of our Lord in the life, and in all of life's affairs that is required of those who would have the abundant entrance into the Kingdom of Messiah, as members of the bride class. If they have this abounding loyalty and love they will be copies of God's dear Son, the Redeemer; otherwise, they will not. God has predestinated that only such as are copies of His Son shall have a share in the Kingdom of Messiah. Others may reach, indeed, a secondary place in the great company class, but will never reach the throne and never be members of the bride class.

How important, then, that we discern clearly the necessity for this abounding love, this zeal for God, such as is expressed in our Lord Jesus. "Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

QUESTIONS:

Is it important for Christians to understand clearly the purpose of the Christian life?

Is it sufficient that Christians merely refrain from doing evil?

What is meant by all-abounding love?

THE GLORY OF THE SON OF GOD

January 3—John 1:1-14

GOLDEN TEXT: And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.—John 1:14.

THE first verse of our lesson, although not a bad translation, fails to give in the English reading the force and significance of the Greek, and gives the implication that there are at least two Gods, whereas the Scriptures declare that "there is one God, the Father, and one Lord Jesus Christ." (1 Cor. 8:6.) Nowhere in the Scriptures are these said to be equal in power and glory. On the contrary, whether we take the words of the apostles or the prophets, or of the Lord Jesus Himself, they all harmoniously declare that the "Father is greater than I." "I came not to do Mine own will, but the will of Him that sent Me."—John 14:28 and 6:38.

When we read, "In the beginning was the Word and the Word was with God," that makes two, the Word and the God whom He was with or represented. And then with the statement that the "Word was God," we are thrown into confusion. How could the Word of God be God? It is here that the Greek makes the matter plain. It reads, "In the beginning was the Word, and the Word was with the God, and the Word was a God; the same was in the beginning with the God." If we accept this just as the Greek gives it, with the emphasis of the Greek article in the one place and not in the other, all is made clear. Thus we can see that originally there was but the one God, the living, self-existent and true God; and that the glorious personage in this verse called the Word, or Logos, was the beginning of the Father's creative work.

In verse three we read "All things were made by Him." Let us notice carefully this statement. It refers to the Logos, and is in full harmony with the statement made by the apostle, All things are of the Father, all things are by the Son. (1 Cor. 8:6.) The power was of the Father, but it was exercised through the Son, the beginning of His creation; and hence "without Him was not anything made that was made."

In verse four, the writer abruptly

passes from our Lord's great work in the creation of all things, to His appearance among men. He declares "In Him was life; and the life was the light of men." Our Lord is here contrasted with other men. He was different from others because He was not born of the flesh, though born in the flesh. That is to say, His life did not come from a human father, though it was nourished, matured, by a human mother. Our Lord Jesus, having a perfect life transferred from a heavenly condition, was in consequence very different from other people. Jesus' perfect life constituted the light among men. They perceived that He was a remarkable character, that "Never man spake like this man." They "marvelled at the gracious words that proceeded out of His mouth." (John 7:46; Luke 4:22.) They had never before seen one in whom was life; all others whom they had met, like themselves, were dying creatures, rapidly passing into death.

The multitude of sin-darkened ones in our Lord's day comprehended Him not, nor the light of truth and grace which shined from Him. And thus we read, "And the light shineth in darkness, and the darkness comprehendeth it not." And this is still true today, as the apostle says, "The God of this world hath blinded the minds of them that believe not." (2 Cor. 4:4.) The apostle's explanation of the matter is that Satan has blinded the minds of the human race that their eyes will not be opened until, at the second coming of Christ, Satan shall be bound for a thousand years. Then, during that Millennial period, under the reign of our dear Redeemer, all the blind eyes shall be opened and all the deaf ears shall be unstopped, and every creature shall come to a knowledge of the mercy and goodness and love of God, operating through Jesus Christ our Lord.

In harmony with the foregoing, we read in verse nine, "He was the true Light, which lighteth every man that cometh into the world." This is a prophetic statement, for our Lord at His first advent did not even enlighten all of His own nation, and made no attempt whatever to enlighten the world of mankind. Our Lord Jesus is that great light that is yet to enlighten Adam and every member of his race. While relatively few received and

accepted His teachings and became His followers, yet our Lord during the years of His ministry, according to the Scriptures, "learned obedience by the things which He suffered," and was thereby prepared for the exaltation He received in His resurrection, when He had finished the work which the Father gave Him to do.

Continuing we read, "As many as received Him, to them gave He power [privilege or right] to become the sons of God, even to them that believe on His name." These were the Israelites indeed, of whom were the twelve apostles, and the seventy, and also the "five hundred brethren," and those Jews subsequently reached on the day of Pentecost and afterwards during the entire harvest of their age.

Now that the due time had come, these favored ones saw the true light, because they were in the proper attitude of heart, and they received from Him not only forgiveness of their sins through the merit of His sacrifice, but also the begetting of the Holy Spirit and adoption into the family of the sons of God. Verse thirteen emphasizes all this, saying, "Which were begotten, not of blood nor of the will of the flesh, nor of the will of man, but of God." Later this same opportunity and these blessings were extended to the Gentiles, so that as the apostle said, speaking of the entire body of Christ, God would "make of the twain [Jews and Gentiles] one new man."—Ephesians 2:13-15.

QUESTIONS:

Explain the difference between God and the Word of God.

Explain how Jesus could be born of an imperfect mother and yet be perfect.

When will Jesus be the true Light that enlighteneth every man that cometh into the world?

THOU CROWNEST THE YEAR WITH THY GOODNESS.

—Psalm 65:11.

As we review the leadings of divine providence during the year that is past, let God's goodness and mercy stimulate our faith and confidence in Him as respects the New Year coming in. A proper retrospect on the part of a proper child of God will enable him not only to render thanks for the past, but to look up and lift up his head, realizing that our deliverance is nearer than when we first believed; and that He that began a good work in us is both able and willing to complete it, if we will but continue to submit our wills, our lives, our all, to His wisdom and loving care.—Rom. 13:11; Phil. 1:6; 1 Pet. 5:5, 6.

Reprints. page 2738

Talking Things Over

FOUR PUBLIC MEETINGS SCHEDULED FOR BROOKLYN

THE Associated Bible Students of Greater New York have voted to sponsor a series of four Sunday evening public meetings during the month of January, to be held in the Brooklyn Academy of Music, 30 Lafayette Avenue. The first of these meetings will be held on January 10. The Brooklyn Academy of Music was used a great deal by Brother Russell shortly after the work was moved from Pittsburgh to Brooklyn, and many of the friends will remember it. It is the outstanding meeting place of its kind in Brooklyn, and among the best in all of Greater New York. The friends are enthusiastic over the prospects of using it again to give a witness for the truth.

One of the principal motives in arranging for these meetings is that they might serve as an adequate follow-up for the radio programs which have been on the air regularly in New York for over two years. During these two years thousands in the New York district have written for literature. The friends have made a noble effort to contact these but the names have continued to come much faster than they can be personally called upon. It is the hope that by having these meetings in such a comfortable and popular auditorium that the really interested ones will take advantage of the opportunity and attend. In order that they all may know about it, invitations will be sent through the mail, and the meetings will be well announced over the radio.

While the Associated Bible Students, meeting regularly at Henry and Remsen Streets, Brooklyn, are sponsoring these meetings, they will appreciate the cooperation of all the brethren in the New York metropolitan district. In addition to the radio advertising it is planned to use the newspapers and also put out as many circulars from door to door as possible. The number to be distributed will depend upon how many friends volunteer for the service, and the amount of time they can devote to it. These circulars will themselves be an effective witness for the truth, beside giving an invitation to the meetings.

Brother Felix Wassmann, 44 Livingston Street, Brooklyn, the Ecclesia Secretary, has been chosen as the Volunteer Captain in charge of distribution, and we suggest that all who would like to have a share in this work notify him as far in advance as possible, either by mail or otherwise, that he may be able to estimate the number of circulars needed. In due course Brother Wassmann will assign territory to all who desire to assist. While the meetings will be held in Brooklyn, the distribution of advertising matter will not be limited to Brooklyn, as the Academy of Music is well known throughout all of Greater New York, and is central to the whole district.

We are confident that the brethren sponsoring these meetings will appreciate the prayers of the friends

all over the country, that the Lord may direct and bless the effort to His own glory, and to the blessing of many hearts who are seeking a better understanding of the Lord and His Word in this time of world distress.

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THE CLOSING YEAR

THOSE whose hopes are set upon the Kingdom and who are rejoicing in the prospect of reigning with Christ for the blessing of all the families of the earth, can't help being glad for the passing of time. Now that we are nearing the close of the year 1942 it should be with much satisfaction that by God's grace we are one year nearer to the goal, nearer "home." When on the Isle of Patmos the Apostle John was given a vision of the Kingdom of blessing that would follow the return of our Lord, his longing heart cried out, "Even so, come quickly Lord Jesus."

And now He has come, and we are rejoicing in the foretold blessedness of those who would be among the first to discern His parousia, His presence. But, while the closing scenes of the age are clearly being enacted, and faith's vision enables us to lift up our heads and rejoice as we note the grandeur with which our King is marching on, yet our hopes are not yet fully realized, and will not be until we have completed our sacrificial death as members of His body and join the happy workers on the other side of the veil. Then our labors and trials will be over, and even better, the time for the world's blessing will have come, hence the dark night of weeping for all mankind will give place to the increasing light of the Master's presence, which by then will be as the "Sun of Righteousness" radiating health and life to the whole groaning creation.

"Who would faint while such a prospect
Urges on to faithfulness."

There is more to it, however, than merely rejoicing in the transporting prospect of Kingdom joys for ourselves and for the world of mankind. This prospect should, indeed, be urging us on to faithfulness. But, as we reach the end of another year we should ask ourselves if we have been as faithful throughout the year as we should have, and could have been. Have we been wholly loyal to the Lord, to His truth, and to the brethren? Have we used every available opportunity to get better acquainted with Him through the study of His Word, through prayer, and by trusting Him fully in every time of need, noting the while how He has wrought deliverance for us? Have we been faithful in showing forth His praises, and have we done all we could for the brethren? Have we done the best we could to tell the whole world the blessed tidings of the Kingdom soon to be manifest, as we sometimes sing should be done?

These are difficult questions to answer because it is hard to determine whether or not we have actually done the best we could. Nevertheless, a little sober

reflection of past efforts should stimulate us with the determination to do better in the future. What we can do, in any event, is to determine that with the Lord's assisting grace to help in every time of need we will be more faithful in the days to come. And we will scrutinize our thoughts and words and acts, that we may be the better enabled to serve the Lord and His dear flock.

From the standpoint of the cooperative efforts of the brethren to serve each other and to herald forth the message of the Kingdom, 1942 has been a blessed year. As we know, just before the close of 1941 the United States was forced into the war and many of the brethren wondered how this might affect the work. Thus far there has been no curtailment, and there has continued to be full freedom for proclaiming the message both in the United States and in Canada. The brethren in England, too, have freedom of speech, but, of course, being so close to the theatre of war, many difficulties stand in the way of carrying on a general witness work, much as the friends over there would like to do so. Even in Australia the brethren are using their opportunities. The possibilities of the radio work are being investigated in Australia, and for ought we know, the brethren "down under" are already on the air. Upon request, a supply of Frank and Ernest dialogs have been sent to the brethren on the Island Continent.

The volume of work this year has been larger in all its phases than in 1941. There have been more pilgrims on the road comforting the brethren than previously. The amount of free literature distributed has been larger. Books and booklets have been put into the hands of the people in much greater numbers than heretofore—especially *The Divine Plan of the Ages*. The number of radio stations broadcasting the message has also increased, so that as we go to press with this issue of *The Dawn* there are approximately 75 such outlets for weekly messages of the truth. For all of this we give thanks to God, and leave entirely in His hands what the future may hold, and "we" includes all the brethren whose loving cooperation and prayers and good will have contributed to these results.

The Lord's people can never know this side the veil what the full results of their efforts have been. Occasionally, for our encouragement, the Lord permits us to learn of some good that has been accomplished, some heart that has been reached and warmed, some head that has been enlightened. Throughout the country at the end of 1942 there are those rejoicing in the truth who a year ago had never heard about it. What a blessing it is to realize that we have all had some share in bringing the truth to these! There are two brethren now working at *The Dawn* office who first heard the truth over the radio.

Some may remember a letter that was published in the November issue of *The Dawn* from a man who had been an atheist. He tuned in the program by mistake while trying to locate a non-religious broadcast. He was impressed with the reasonableness of the message. Since then he has read considerable present truth literature, and the following excerpt from a letter recently received from him shows progress and appreciation:

"I just received your letter of inquiry about my reactions to your literature and radio talks. I have read all three of the booklets you mailed me and have listened to each one of your talks, and I can say, in all truth, gentlemen, that I enjoy the message you are delivering very much. I would like to have an opportunity to read something more complete, something that deals with the Scriptures as a whole. Your interpretation of the Bible seems, as far as I have followed you, to be based on reason, and therefore, is acceptable to a mature mind. I have found it impossible in my adult life to accept the inspiration of the Bible, and while I have always believed in a Supreme, Creative Being, Who created all things in this well-ordered universe, I have, with sincere regret, been forced to renounce my belief in the Bible many years ago. Thanking you, from the bottom of my heart for aiding me in again establishing an interest in the Bible, with the hope that it is the inspired Word of the all-wise Creator, and hoping to see you in the near future, I remain, Most appreciatively yours."

While all the consecrated greatly rejoice that others are learning to know the Lord, we should ever remember that the most important result of all our labors should be in our own hearts. There is no better way of helping ourselves than by helping others, but as we endeavor to help others we should strive earnestly to bring our own lives more and more into line with the truth and with the Lord. Paul said of himself, "I keep my body under and bring it into subjection, lest, after preaching to others I myself should be a castaway."—1 Cor. 9:27.

It should be a great source of satisfaction to all of us who are following the Master if at the close of 1942 we find that we are living a little nearer to the Lord than at the beginning of the year; that the love of God fills a larger place in our lives, and we are more determined than ever before to bring our every thought into full captivity to His will. We should rejoice also if we find that we love the brethren more than we did a year ago; that they, as the Lord's own, mean more to us—not a few of them merely, but all of them, even those who may still be in a measure of darkness.

It is but natural to wonder how many more years the church will remain on this side of the veil. Surely every truly consecrated child of God should be longing for faith's full victory, the consummation of our glorious hope. As the Lord has not revealed the date for the glorification of the church it is to be assumed that in His wisdom He sees it is best for us to go on not knowing. This we do know, that only those who are faithful unto death are to receive the crown of life. After all, our consecration is until death, not until a certain date, so let us continue on faithfully in the narrow way with full assurance that in the Lord's own due time the end will be reached. How blessed to rest in the thought that our times are in His hands!

In the January issue we expect, the Lord willing, to publish a "Good Hopes" report, in which some of the detailed figures of activity during 1942 will be shown. We are confident that the brethren will be greatly encouraged by this report. *The Dawn* staff ask a continued interest in your prayers.

DOES THIS SOLVE YOUR PROBLEM?

THE holiday gift season always presents a problem as to what to give relatives and friends as tokens of our love for them. To professed Christians who desire to understand the Bible better, a year's subscription to **THE DAWN** should prove to be a very acceptable gift. It is inexpensive, yet comes into the home each month during the entire year, reminding the receiver's twelve times of your thoughtfulness for them, and your interest in their spiritual welfare.

We have no special gift subscription offer to make, but are merely suggesting that if **THE DAWN** has brought a blessing into your life you give consideration to having it sent to others whom you think may be interested. Wherever possible, let your gifts this season be a year's subscription to **THE DAWN**. The price is one dollar for each subscription—no extra price for Canada.

The Dawn 136 Fulton Street Brooklyn, N. Y.

THREE "NEW YEAR" CONVENTIONS

DESPITE the difficulties of travel and other inconveniences incident to the times in which we are living, the brethren are going ahead with arrangements for conventions during 1943, with the evident desire to be guided by the admonition, "And so much the more as the day approaches." This, we believe, is as it should be. People may well get along without many of the customary material advantages, but Christians need spiritual food and encouragement even more during days of trial than at other times.

Three conventions have been arranged for the beginning of the year. The largest of these will be in Chicago. The Chicago gathering holds its first session on New Years Eve—a Watchnight Service. This convention will continue through Friday, Saturday, and Sunday, January 1, 2, and 3. For address of meeting place, etc., see convention announcements. There will be a 3-day convention in Phoenix, Arizona, and those who have ever attended conventions in Phoenix will know what blessings are in store for all who can make it convenient to attend. See convention announcements for details concerning this gathering also. There will be a 1-day convention in San Francisco on Sunday, January 3. Pilgrim Brothers Kendall and MacAulay are expected to serve at this gathering.

While quite a number of brethren will doubtless attend one or another of these gatherings, yet these will represent only a small portion of the consecrated throughout the country. Most of the friends will not be able to attend in person, but all of us can attend in spirit, and above all, we can bear these conventions before the

throne of grace and ask the Heavenly Father to pour out His blessing upon them. By doing this we can all share in the blessings.

As conditions are getting more and more strenuous no doubt all who are at all able to do so will make a special effort to attend one of these opening conventions of the year. True, other gatherings are being planned, but whether or not the Lord permits these plans to carry through is a matter which we will need to leave in His hands—sufficient unto the day is the evil thereof. Let us rejoice in the privileges of the present, using them as faithfully as possible; and then, when these privileges are removed, we will be happy in the realization that we used all the means of grace we could when we had the opportunity.

CONVENTION ANNOUNCEMENTS

DETROIT, MICH. "The Detroit Ecclesia holds regular conventions the last Sunday of each month." For details, write Mr. Louis Zbik, 8032 Dobel Street, Detroit, Michigan.

SAGINAW, MICH., Dec. 6. Convention to be held in Saginaw Woman's Club, 311 N. Jefferson Street.

WABASH, IND., Dec. 13. All sessions to be held at the Hotel Indiana, corner of Market and Miami Streets, beginning at 10:00 A. M.

CHICAGO, ILL., Dec. 31-Jan. 3. All sessions of this convention will be held in the Masonic Temple building, 910 N. LaSalle Street. The opening session will be in the evening of the 31st—a Watch Night Service. All out of town friends will be accommodated to stay with the local brethren, if possible. A special committee has been arranged for this service, and you are invited to write to Mr. T. Hack, 2619 W. 55th Street, Chicago, for reservations. On account of this general convention, the regular fourth Sunday gathering sponsored by the Chicago Ecclesia has been cancelled.

PHOENIX, ARIZ., Jan. 1-3. All meetings held at 713 N. 2nd Street. For details, address all communications to Mr. C. F. Deppe, 733 E. Portland Street, Phoenix, Ariz.

SAN FRANCISCO, CALIF. San Francisco and Redwood City Classes will hold a convention in San Francisco, Sunday, January 3. Place of meeting will be announced in January **DAWN**.

GENERAL: A particularly attractive card with the text Romans 8:35-39 in Script, without envelope. These are priced at 50 cents the dozen.

CHRISTMAS CARDS: A new assortment of twelve attractive cards, with appropriate texts. These are 60 cents the box, envelopes included. We will appreciate the friends ordering as early as possible to insure time for transit.

The Dawn 136 Fulton Street Brooklyn, N. Y.

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON

Hartford, Conn. December 13

BROTHER F. A. BRIGHT

Baltimore, Md. December 13

BROTHER A. C. FREY

Paterson, N. J. December 20

BROTHER G. S. KENDALL

Duncan, B. C., Can. Nov. 30, Dec. 1
 Victoria, B. C., Can. December 2-6
 Port Angeles, Wash. 7
 Tacoma, Wash. 8, 9
 Portland, Ore. 10-14
 Salem, Ore. 15, 16
 Ashland, Ore. 18
 Sacramento, Calif. 20, 21
 Stockton, Calif. 22, 23
 Redwood City, Calif. 24
 San Francisco and Bay Cities Dec. 25-28, Jan. 3

BROTHER R. A. KREBS

Harvey, Ill. December 1
 Chicago, Ill. 2
 Aurora, Ill. 3
 Batavia, Ill. 4
 Rockford, Ill. 5, 6, 13-16
 Milwaukee, Wis. 7, 8
 Waukesha, Wis. 9, 10
 Lake Mills, Wis. 11
 Madison, Wis. 12
 Clinton, Iowa 27
 Canton, Ill. 28
 Chicago, Ill. Dec. 31-Jan. 3

BROTHER J. Y. MAC AULAY

San Diego, Calif. December 1
 Santa Ana, Calif. 2
 Long Beach, Calif. 3
 Hawthorne, Calif. (A. M.) 6
 Los Angeles, Calif. (P. M.) 6
 Glendale, Calif. 8

Monterey Park, Calif. 9
 San Gabriel, Calif. 11
 Pasadena, Calif. (A. M.) 13
 Los Angeles, Calif. (P. M.) 13
 Pomona, Calif. 14
 San Bernardino, Calif. 15
 Riverside, Calif. 16, 18-20
 Mentone, Calif. 17
 Glendale, Calif. 22
 Taft, Calif. 27
 Tulare, Calif. 28
 Fresno, Calif. 29
 Kerman, Calif. 30
 Redwood City, Calif. 31
 San Francisco, Calif. January 3

BROTHER E. R. MAC JILTON

Duquesne, Pa. December 6

BROTHER M. C. MITCHELL

Paterson, N. J. December 27

BROTHER T. G. SMITH

Wilton, Me. December 13

BROTHER G. M. WILSON

East Liverpool, Ohio December 13
 Chicago, Ill. Dec. 31-Jan. 3

BROTHER W. N. WOODWORTH

Philadelphia, Pa. Y. W. C. A., 18th & Arch Sts., 3 P. M. Dec. 6
 New London, Conn. 20
 Detroit, Mich. 27
 Ypsilanti, Mich. 28
 Jackson, Mich. 29
 Grand Rapids, Mich. 30
 Chicago, Ill. Dec. 31-Jan. 3

BROTHER C. W. ZAHNOW

Cincinnati, Ohio December 1, 2
 New Albany, Ind. 3, 4
 Memphis, Tenn. 6, 13

THE END OF THE WAY

On Sunday, November the eighth, Brother Thomas E. Barker, of the Boston, Massachusetts, Ecclesia, reached the end of the narrow way, finishing his course in death. We believe that he was faithful, "even unto death." Brother Barker is survived by Sister Barker, and three children. Brother and Sister Barker were born in England. He was eighty-two years of age, and had rejoiced in the light of Present Truth for more than fifty years.

When he came into the truth Brother Barker was teaching a Bible Class in a denominational church. As he learned the better way he presented the truths of the divine plan to the class, with the result that fourteen of them also accepted the true "Gospel of

Christ." The brother was faithful for many years as a teacher in the Boston district, and in 1912 was invited by Brother Russell to enter the pilgrim service, and thus many brethren throughout the country became acquainted with him, and were blessed under his ministry. He made two trips to the British Isles in the interests of the truth.

During the last few years of his life Brother Barker again served as elder in the Boston Ecclesia, and while his health was poor, he continued zealously to serve the brethren as best he could, desirous that his last remaining strength be consumed in the service of His Lord and the Lord's children. We rejoice with Brother Barker in the fact that with him the battle is fought and the victory won. Sister Barker will miss him, and we are sure she will appreciate an interest in the prayers of all.

INTERESTING LETTERS

"Dear Sirs: Please send me your booklet, 'Hope Beyond the Grave,' and thank you very much. I am twelve years old and greatly interested in your discussions. My father is a Baptist preacher and he might like to look at the books you send me. Your friend, C. A. E., Miss."

"Dear Sirs: I received the little booklet, 'The Truth About Hell.' I want to say that it really did enlighten me on the subject. I didn't believe the everlasting punishment theory but I couldn't give Bible evidence. I just knew that every time the Bible spoke of hell it didn't mean a lake of fire. I would like to have the little booklet, 'God and Reason,' please. I hope you won't think I am a professional beggar, but I don't mind if you do so think as I am begging for a good cause. Yours for a better understanding of the Bible. C. A. M., Oklahoma."

"Dear Radio Friends: For some time I have been listening to your broadcast every Sunday about fifteen minutes before I go to Sunday School. I really enjoy them. . . . We cannot know too much about the Word of God. I like the way you bring out the points of truth concerning the Bible. We need more programs of this type. I will gladly accept one of your booklets or any number that you care to send me. At this time I would like especially to have the booklet, 'Hope Beyond the Grave,' of which you spoke last Sunday. Respectfully yours, C. C. W., Tenn."

"My dear Sirs: I am a retired minister, having spent the best years of my life in the pastorate. I have listened to your valued program with much interest and noted your offer to mail to your listeners a copy of your book—'God's Plan.' Will you please mail a copy of this valuable book to me? Thanking you in advance for this favor, I am, Faithfully yours, Rev. W. L. D., Ohio."

"Frank and Ernest: I hear you over the air and I wish there were more people like you who understand the Bible as it really is, and who would live the life as it is supposed to be. Wouldn't this world be beautiful to live in if we all lived the way God wanted us to live! But most people take money for their god. Please send me The Dawn. I thank you very much for it. Yours truly, I. A., Wis."

"Gentlemen: I have been listening to your program and will appreciate your sending me the booklet, 'God and Reason.' Also send me every week anything you have. I think you make it possible for the foolish and the scoffers to understand the Holy Bible. May God bless you and your work. Thanks. O. C. T., Mo."

"Dear Gentlemen: I enjoyed your last Sunday's broadcast and the broadcasts every Sunday. Please send me the booklet, 'God's Plan.' I have received some very deep information and very logical facts about the Scriptures. I thank both of you from the bottom of my heart and hope you will continue. J. T., Ark."

"Gentlemen: Will you please send me your booklet, 'God's Plan,' and also 'God and Reason.' I listen to you every Sunday morning and enjoy your discussions more than I have words to express. You make the Bible so plain and understandable. Thank you in advance for your kindness. Respectfully, Dr. C. P. B., Tenn."

"Gentlemen: I have received the copy of 'The Divine Plan of the Ages,' the booklets, 'God and Reason' and 'The Truth About Hell,' and the magazine, 'The Dawn,' for which I thank you very much. Among the many good things to read, I notice in the magazine that there seem to be group meetings, and I wish to inquire about them. What would it cost to have a speaker, and do the speakers talk to the public or just to groups? I shall certainly appreciate an answer to my query. I am very much interested and want to find out as much as I can, and as soon as I can. Thanking you very much, I am, R. E. H., Mo."

"Dear Frank and Ernest: I listen to your program every Sunday morning and I do get so much good from it. I enjoy every minute and could listen all day. I go to church, but I don't hear anything like your program there. Why? Please send me the little book called 'Good News.' I love to read the Bible and learn the wonderful truth of God's Plan for His people. D.M.B., Ill."

"Dear Brothers in Christ: I received your letter on Saturday in regard to your monthly Dawn Magazine, saying it is a good paper in regard to understanding the Bible better. Well, I want to say that I enjoy reading the six books that I received from you. I am sure they explain the Bible, and the second coming of Christ, making 'The Book' clear and plain. They are surely worth the \$3.00 I sent for the support of your work, and that is the way I might be able to take your monthly paper and send you the dollar later on, as I have been in the hospital for nine days and have been home for a whole week and still not able to work. God's will be done, not mine. He knows I just love to read good Christian literature and have no desire for ease or worldly pleasure but my whole aim is to love and serve Him. I would love to meet you and talk with you personally. Then we could know and explain things better. But I trust that God will bless you in your work for Him, that it may do many much good. Yours in Christ, A. U. E., Pa."

"Dear Brothers in the Master's work: I am proud that I am able to write you once again and thank you very much for having so much patience with me. The more I read your books and hear your radio talks, the more I can understand. And I am continually praying God to give me more knowledge. What I have learned is so plain. Please send me the book you mentioned last Sunday. Enclosed please find \$1.00 for The Dawn, and thank you so much. A brother in Christ 'til death, A. W. A., Tenn."

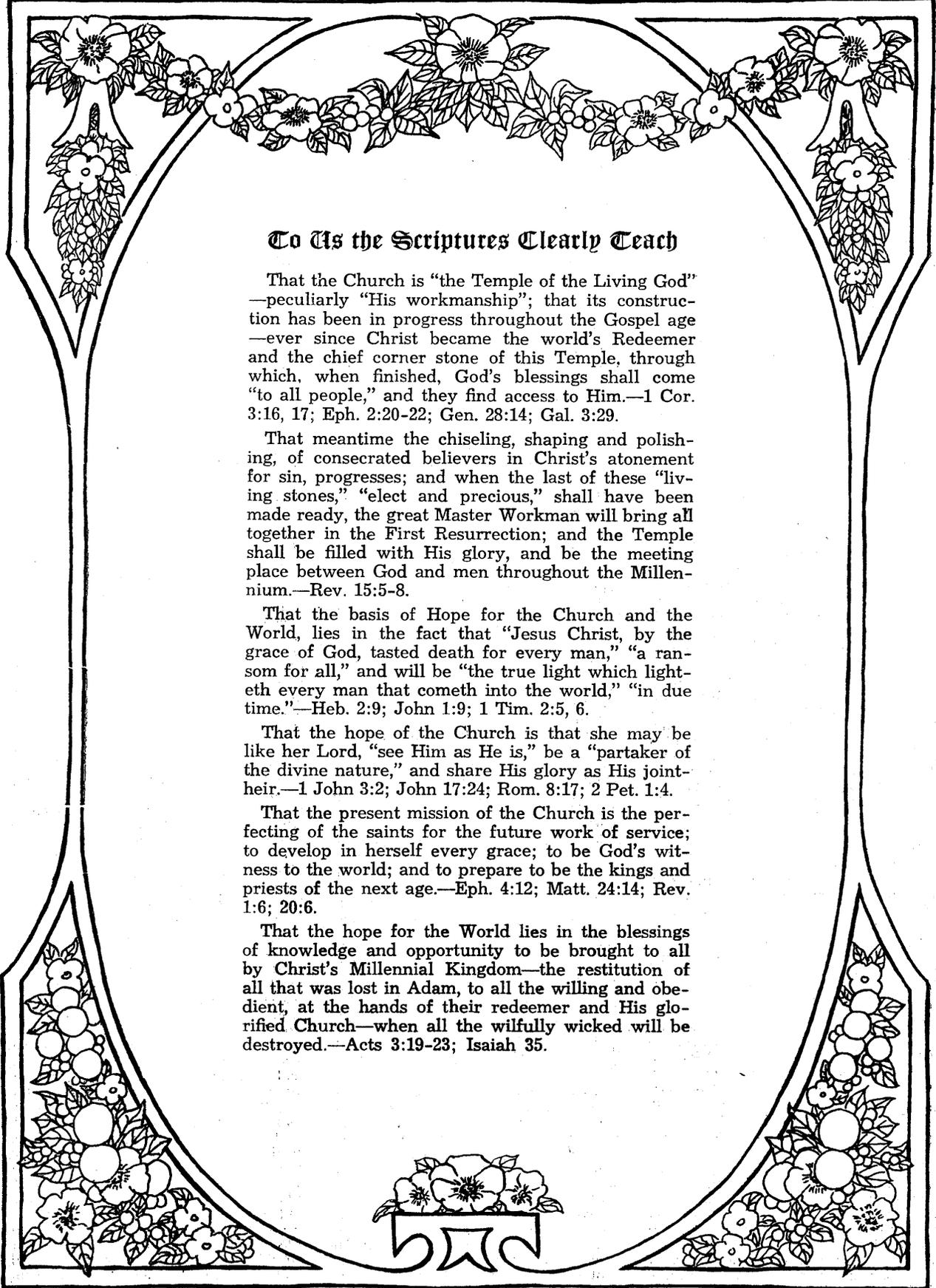
"Dear friends and brothers: I received The Dawn and also the card stating 'The Bible Harmonious' and telling of 'The Divine Plan of the Ages.' You will find enclosed 25 cents in stamps. Please mail this 350-page book to me. Dear friends, I am very much interested in your work. Concerning the Gospel I have been asleep at the switch for years, for the understanding of God's Word, until I heard your broadcast a few months ago. Respectfully, J. H., N. Y."

"Dear friends: I would like to make a request for more books on the Studies in the Scriptures. Would you please send me Series 3, 'Thy Kingdom Come,' Series 4, 'The Battle of Armageddon,' and Series 6, 'The New Creation,' and, if it is possible, add the little book, 'Hope,' spoken about on your radio program the past Sunday."

"I am enclosing the money which I believe will cover the cost of this literature. I have received the first copy of my Dawn Magazine. It is quite the most interesting of all the magazines which I receive and I am going to pass it on to many friends. I have read and re-read 'The Divine Plan of the Ages.' With each reading I find more wisdom and interest. The study of our Bible, the study of God's words therein written, are indeed a 'rod and a staff' to comfort and guide. It is remarkable how problems and the madness of this world seem to fade into nothingness when the light is poured on all these mysteries, and what a blessing to all that God is now sending out this light. May it continue and prosper with every blessing. Yours very sincerely, M.F.M., N. Y."

"Frank and Ernest! Very few Bible discourses are given in as intelligent, understandable, truthful way as yours. So our family listens in every Sunday instead of going to church to listen to what they offer. As we know, most of the Bible is misinterpreted and the sayings of Christ and the great men of olden times are put out in such a way as to confuse the average men and women. No wonder the churches do not draw crowds. Respectfully, F. H., Ariz."

"Dear Frank and Ernest: I want to thank you for the booklets I have already received, and want to order more of different kinds. Since reading the booklet, 'God's Plan,' I thought it would be good for our Bible study group at our Wednesday evening service. I tried it, gave each person several Scripture readings to look up, had a discussion on each, and then read what the booklet had to say. Believe me, they were so interested it took us two hours to go over just the first half of the booklet. Now I have a job as reader every Wednesday evening. Yes, the children, as well as grown-ups, like the study. At present I have 'God's Plan' and 'Good News.' I am enclosing \$1.00, for which please send me 'Hope Beyond the Grave,' 'The Divine Plan of the Ages,' and any other that would be helpful. The work is good, and it is one way we can help bring a better life for the living. F. I. A., Ind."



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.