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The DAWN

A Herald of Christ's Presence

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

Vol. 11, No. 6

JUNE 1942

One Dollar A Year

THIS MONTH

NEWS AND VIEWS

Freedom for the People—Observations relative to the prophetic significance of what Vice President Wallace calls the "People's Revolution," showing that God will give the people more than they have ever hoped for. 2

RADIO SECTION

Broadcast Schedule

The War of Survival. Where Are the Dead? (These two articles appear in the June edition of the Millennial Dawn radio circular.) 5

The Church's Commission—A question from one of the radio audience, and The Dawn's answer. 7

THE CHRISTIAN LIFE

Consecrated Thinking—This article is arranged from a convention discourse delivered by Brother B. H. Barton in the year 1913. We trust it will be a blessing to many. 9

Fulness of Joy—A reminder that God's design for all His creatures is that they be happy. The church will attain fulness of joy in the divine presence; and there'll be no sorrow in the world when God's favor is fully restored to the redeemed race. 14

Privileges of the Throne of Grace—Another timely article from the "Reprints." May it encourage the reader to greater faithfulness in prayer. 18

DIVINE PLAN BEREAN LESSONS

"A Bruised Reed Shall He Not Break" 21

A Hundred Years Old and Still a Lad 22

The House of Servants and the House of Sons 22

Hymn Book Theology 23

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Day of Suffering (Part 2) 25

The Risen Christ and His Disciples 25

The Task Committed to the Disciples 26

Alcohol Facts versus Drinking Propaganda 27

God the Creator 28

TALKING THINGS OVER

Conventions Go On 30

The New Radio Folders 30

The Dawn in Old Folks Homes 30

Interesting Letters 31

NEXT MONTH

THE RED SEA—AND BEYOND

Another article in the series dealing with Israel's wilderness journey, in which helpful lessons are drawn for spiritual Israel of today. Contributed.

VULNERABLE POINTS

A contributed article in which the writer calls attention to nine ways in which the Christian may be open to attack from the enemies of the new creature. It should help us all to be on guard.

THEY DIDN'T HAVE TO DO IT

This article notes the examples set by our Heavenly Father, by Jesus, by the apostles, and by a number of the faithful ones in the church, and finds that the secret of true joy is in doing the things we don't have to do—which is just another way of describing love in action.

THE END OF THE WORLD

This article was promised for the June issue, but circumstances made necessary its postponement until July. It is a helpful review of some of the fundamentals of the divine plan.

HYMNS WITH MUSIC

OUT OF STOCK

Dawn Hymns with music are temporarily out of stock. We contemplate having another edition printed, and will advise when they are ready.

Entered as second class matter at the Brooklyn, N. Y., Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. Canadian address: Box 99, Adelaide Street Station, Toronto, Ontario; British address: Bible Students Committee, Magazine Section, 20 Sunnymede Drive, Ilford, Essex, England; Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia.

NEWS and VIEWS

Freedom for the People

EARLY in the 19th century Elliot Ebenezer wrote what he called "The People's Anthem," a part of which reads as follows:

When wilt thou save the people?
Oh, God of mercy, when?
Not kings and lords, but nations!
Not thrones and crowns, but men!
Flowers of Thy heart, oh, God, are they!
Let them not pass, like weeds, away!
Their heritage a sunless day!
God, save the people!

The noble expression of interest in and sympathy for the common man is echoed in the hearts of millions. Indeed, these words express the sentiments of an ever-increasing number of people the world over, as modern education continues to reveal the God-given rights of man. The divinely foretold "increase of knowledge" which was to come in the "time of the end" began to make its impact felt upon a world enslaved in ignorance as far back as the close of the 18th century. (Dan. 12:3.) Only those, however, who are viewing world developments in the light of prophecy can grasp the full significance of this sudden advent of education and invention during the last century and a half. They see these things as a part of the divine preparation for the Kingdom of Christ which is destined to bring complete liberation—including freedom from sin and death—for the people of all nations—rich and poor.

When the foretold "increase of knowledge" was in its infancy there was only one here and there who caught the vision of what it meant for mankind clearly enough to give expression to it; and even these viewed it merely from the standpoint of human wisdom. They did not realize that in lifting the curtain of ignorance from the masses God was preparing them for the blessings of liberty and happiness which He was about to give them through the medium of Christ's Kingdom.

In Daniel's prophecy of the "time of the end" the increase of knowledge is associated with a "time of trouble." (Dan. 12:1-3.) The trouble is the inevitable first result of the knowledge. People do not clamor and fight for liberty, and other

blessings which have been withheld from them, until they have been awakened to a realization that they have been denied these blessings. Furthermore, the hereditary royalists and the "economic royalists" are not willing at first to voluntarily surrender their "rights," hence struggle to retain them. And inasmuch as selfishness measurably controls both groups there is bound to be a controversy—a controversy that increases as the years and decades pass, and which finally breaks in all its fury in a world-wide "time of trouble" such as never was since there was a nation."

World economists who are viewing this developing struggle merely from the standpoint of human wisdom see in it what they think to be a step in human progress toward a higher civilization for all nations. These fail to take into consideration two important factors. First, they don't realize that the sudden increase of knowledge coming to the world after nearly six thousand years of ignorance and superstition is of divine appointment, and does not represent an enlargement of human brain capacity. Second, education has not in itself furnished a solution for the problem of human selfishness, as is evidenced in the present-day misuse of modern inventions.

The world is not to blame for failing to consider these two factors. In due time they will realize that what they thought to be higher attainments of man were but the beginnings of blessings which God had centuries before promised would be poured out for all nations through the administration of Christ's Kingdom. But even now outstanding personalities in the world are beginning to see vaguely the meaning of the increase of knowledge, and see in it eventual liberation for a world of slaves. The following quotation from a speech by Mr. Henry A. Wallace, Vice President of the United States, delivered on May the 8th of this year, will be of interest in this connection:

"As we begin the final stages of this fight to the death between the free world and the slave world, it is worthwhile to refresh our minds about the march of freedom for the common man. The idea of freedom—the freedom that we in the United States know and love so well—is derived from the Bible with its

extraordinary emphasis on the dignity of the individual.

"The prophets of the Old Testament were the first to preach social justice. But that which was sensed by the prophets many centuries before Christ was not given complete and powerful political expression until our Nation was formed as a Federal Union a century and a half ago. Even then, the march of the common people had just begun. Most of them did not yet know how to read and write. There were no public schools to which all children could go. Men and women cannot be really free until they have plenty to eat, and time and ability to read and think and talk things over. Down the years, the people of the United States have moved steadily forward in the practice of democracy. Through universal education, they now can read and write and form opinions of their own. They have learned, and are still learning, the art of production—that is, how to make a living. They have learned, and are still learning, the art of self-government.

"Everywhere, reading and writing are accompanied by industrial progress, and industrial progress sooner or later inevitably brings a strong labor movement. From a long-time and fundamental point of view, there are no backward peoples which are lacking in mechanical sense. Russians, Chinese, and the Indians both of India and the Americas all learn to read and write and operate machines just as well as your children and my children. Everywhere the common people are on the march. By the millions, they are learning to read and write, learning to think together, learning to use tools. These people are learning to think and work together in labor movements, some of which may be extreme or impractical at first, but which eventually will settle down to serve effectively the interests of the common man.

"When the freedom-loving people march—when the farmers have an opportunity to buy land at reasonable prices and to sell the produce of their lands through their own organizations, when workers have the opportunity to form unions and bargain through them collectively, and when the children of all the people have an opportunity to attend schools which teach them truths of the real world in which they live—when these opportunities are open to everyone, then the world moves straight ahead."

These are significant words when we consider that they were uttered by the Vice President of the United States in time of war. Indeed, his speech was designed to clarify the objective of the American war effort, and the viewpoint expressed by Mr. Wallace was that the present war is one of the battles in a major "people's revolution" which has already been drawn out over a period of more than a hundred and fifty years. In explaining his understanding of this world development Mr. Wallace speaks of the role the Axis powers are playing in the struggle as being an attempt to reverse the sign boards on the road which the peoples of the world are marching to freedom.

This was made possible, he said, because the misguided rich had financed the dictators in the hope that they could turn back the march of hu-

man progress. It is a well known fact that the conservative elements in Great Britain, under the leadership of the late Sir Neville Chamberlain, favored the rearmament of Germany in the belief that the Nazis would serve as a wall of protection to prevent Russian Communism spreading westward. Now a Vice President of the United States glorifies the Communist revolution in Russia by putting it in the same category as the American Revolution, speaking of it as another step forward in the people's march to freedom. The following paragraph is also from Mr. Wallace's speech of May the 8th:

"The march of freedom of the past 150 years has been a long drawn out people's revolution. In this Great Revolution of the people, there were the American Revolution of 1775, the French Revolution of 1792, the Latin-American Revolutions of the Bolivarian Era, the German Revolution of 1848, and the Russian Revolution of 1917. Each spoke for the common man in terms of blood and on the battlefield. Some went to excess, but the significant thing is that the people groped their way to the light. More of them learned to think and work together."

That conservative England's attempt to keep Communism confined to Russia was futile is now apparent. The appeasement policy not only failed to prevent war with the nation they permitted to arm, but now the war has actually resulted in Communism becoming popular in Great Britain. Edward R. Murrow, CBS correspondent in London, reports that at newsreel theatres in Great Britain, the picture of Joseph Stalin is much more loudly applauded than pictures of Churchill or Roosevelt. It is natural, of course, that Russia's contribution to the war should be greatly appreciated by the British people, but irrespective of the cause, Communism is making rapid strides forward in many parts of the earth today, and this fact is one of the most outstanding results of the present war. The "Left Wing" tendencies of high officials in the British Government and in the Anglican Church are but straws in the wind indicating the drift in this direction. In line with this drift is a report issued by the British Labor Party, through two cabinet members, Hugh Dalton and Herbert Morrison; and designed as a basis for discussion at the 41st Annual Labor Party Conference, which opened in London on Monday, May the 25th. We quote the following excerpts from this report:

"No party is more fully aware than the British Labor Party that this war makes a crisis in our civilization as profound as that of the Reformation and the French Revolution. The first act was the war of 1914; and men hoped when peace came that the lesson of its sufferings had been learned. The hope proved vain; and this tragedy has swept over mankind because in the years between 1918 and 1939 the forces of privilege refused, where they could, to admit the need for vital change.

"They sought to meet the social and economic problems of the 20th Century with ideas which already were obsolete. They refused to recognize that a democratic civilization is incompatible, under the conditions of modern science and technology, with either the parochialism of national sovereignty on the one hand, or the confinement of freedom, on the other, to those whose possession of property gave them, and them alone, access to economic security. That refusal meant a civilization which, for most, was careless of equity and justice.

"The inequity of the system was plainly demonstrated in the years of the Great Depression. All over the world millions of men and women were unemployed, vast areas of production were left to waste, poverty was widespread, while every device that could restrict the potential wealth at our disposal was called into play. . . . It was fear for privilege which, in the epoch of 'appeasement,' led so many of the corresponding classes in Britain, France and the United States to sympathize with the habits and the purposes of the Fascist and Nazi dictators. . . .

"In the result, they got the war they did not want at the hour chosen by the enemies of civilization at their moment of highest preparation. 'Appeasement' almost sacrificed the liberties of the world to those vested interests which had for so long been careless either of equity or of justice."

* * *

"We have, therefore, in the judgment of the Labor Party to set out now, as a deliberate part of our war effort to organize for four things.

"¶ We have to provide full employment.

"¶ We have to rebuild a Britain to standards worthy of the men and women who have preserved it.

"¶ We have to organize social services at a level which secures adequate health, nutrition, and care in old age, for all citizens.

"¶ We have to provide educational opportunities for all which insure that our cultural heritage is denied to none.

"Unless we do these things, there will be, after the war, a repetition of mass-unemployment, the re-emergence of distressed areas, a rebuilding of Britain made mean and inadequate by the surrender of public good to private interest. The Labor Party does not believe that the nation will accept peacefully a return to these conditions. They would endanger the whole purpose for which we are fighting.

"The Labor Party asks that we register now, as a nation, our recognition that this war has already, socially and economically, effected a revolution in the world as vast, in its ultimate implications, as that which marked the replacement of Feudalism by Capitalism. All over the world, the evidence is abundant that this revolution deeply has affected men's minds; our central problem is to discover its appropriate institutions, above all, if we can, to discover them by consent."

As Christians, we know that God loves all the people, the rich and the poor, rulers and the ruled. We know, too, that He intends to bless them all through the medium of Messiah's Kingdom. Our outlook on world developments therefore is a more comprehensive one than is held by those

who are not viewing them through the prophecies of the Bible. We, too, see a great "revolution" taking place, in which the end result will be the full establishment of Christ's Kingdom. And we see that Kingdom destroying all the enemies of God and man, and man restored to his rightful position as king of earth. More than sixty years ago Pastor Russell wrote about this larger revolution, as follows:

"The 'Day of Jehovah' is the name of that period of time in which God's Kingdom, under Christ, is to be gradually 'set up' in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be.—Daniel 12:1; Matthew 24:21, 22."—The Divine Plan of the Ages, page 307.

The following paragraph, from page 313 of The Divine Plan of the Ages, is also to the point, and coincides closely with Vice President Wallace's appraisal of world developments in the "time of the end":

"During past ages, under various influences (among others, ignorance, race prejudices, and national pride), the great wealth of the world has generally been in the hands of the few—the rulers—to whom the masses rendered slavish obedience as to their national representatives, in whose wealth they felt a pride and an interest as their own representatively. As the time drew near in which Jehovah designed to bless the world through a restitution at the hands of Messiah, He began to lift up the veil of ignorance and superstition, through modern facilities and inventions; and with these came the general elevation of the people and the decreasing power of earthly rulers. No longer is the wealth of the world in the hands of its kings, but chiefly among the people."

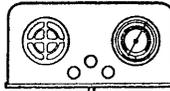
The following from page 541 of The Battle of Armageddon, will also be of interest, especially when we remember that it was written 45 years ago:

"The Battle of the great day, like every other revolutionary war, has its stages of gradual development. Back of every indication of strife are the inspiring causes, the real or fancied national and individual wrongs; next comes a keen appreciation of those wrongs by those who suffer from them; then generally follow various attempts at reform, which, proving abortive, lead to great controversies, wars of words, divisions, strife of opinions, and finally to revenge and strife of arms. Such is the order of the battle of the Great Day of God Almighty. Its general character is that of a struggle of light against darkness, of liberty against oppression, of truth against error. Its extent

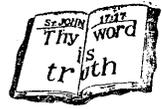
(Continued on page 8)



BROADCAST



SCHEDULE



Frank and Ernest GOOD NEWS FROM THE BIBLE

Sunday, June 7 GOD'S NEW ORDER

It is generally admitted today that the pre-1914 world order cannot be restored, so many plans are being made for a new order of things following the war. The Bible tells us about God's new world—the "world to come wherein dwelleth righteousness." The booklet, "God's Plan" will be offered to the radio audience following this program.

Sunday, June 14 WHERE ARE THE DEAD?

Due to the great loss of life as a result of the war, interest in this subject is renewed. Where are all the thousands that are now being bombed to death and drowned? Where are those who die in bed? Some are saints, some are sinners—what is their destiny? This is an interesting program, and following the discussion the booklet, "Hope Beyond the Grave," will be offered.

Sunday, June 21 THE WAR OF SURVIVAL

This program discusses man's losing struggle against sin, sickness and death, and shows that through Christ there is to be a final victory, and that the human race will survive and live in the restored paradise for ever. The booklet "God and Reason" will be offered to supplement this program.

Sunday, June 28 THE THIRD HEAVEN

This program deals with the prophecy of 2 Peter 3, and with Paul's statement that he had been caught up to the "third heaven," and shows that the third heaven is the spiritual phase of Christ's Kingdom. The booklet, "God's Plan" will be offered to interested listeners.

These subjects do not apply to broadcasts in Canada and Newfoundland; nor to the Polish and Lithuanian programs.

(SUNDAYS UNLESS OTHERWISE NOTED) EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Albany, N. Y., WABY, 1400 kc.,	9:30 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Bangor, Maine, WABI, 910 kc.,	9:30 A. M.
Binghamton, N. Y., WNBF, 1490 kc.,	10:15 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.
Grand Rapids, Mich., WLAV, 1340 kc.,	9:30 A. 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.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Presque Isle, Maine, WAGM, 1450 kc.,	4:30 P. M.
*Saginaw, Mich., WSAM, 1230 kc.,	9:30 A. M.
Savannah, Ga., WSAV, 1340 kc.,	10:30 A. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	12:15 P. M.
Windsor, Ontario, Can., CKLW, 800 kc.,	12:15 P. M.

CENTRAL TIME

Alexandria, La., KALB, 1240 kc.,	8:30 P. M.
(Saturdays instead of Sundays)	
Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Joplin, Missouri, WMBH, 1450 kc.,	9:00 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	9:00 A. M.
Medford, Wisconsin, WIGM, 1500 kc.,	9:45 A. M.
(Wednesdays instead of Sundays)	

*This time will be changed; listen for announcement.

Memphis, Tenn., WREC, 600 kc.,	8:30 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
San Antonio, Texas, KMAC, 1240 kc.,	9:45 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
Wichita, Kansas, KFBI, 1070 kc.,	9:00 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.

MOUNTAIN TIME

Edmonton, Alberta, Can., CFRC, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFSD, 1230 kc.,	4:00 P. M.
Phoenix, Arizona, KOY, 550 kc.,	10:30 A. M.

PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	2:15 P. M.
Riverside, Calif., KPRO, 1440 kc.,	6:15 P. M.
Salem, Oregon, KSLM, 1390 kc.,	9:00 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	2:15 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKMO,	5:45 P. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.

ATLANTIC TIME

Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
St. Johns, Newfoundland, VOXM,	5:00 P. M.

POLISH RADIO PROGRAMS

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

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
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Note: Bangor, Maine; Riverside, Calif.; and Albany N. Y. stations are new on the list.

A WAR OF SURVIVAL

THE present planet-wide struggle of the nations is called a "War of Survival." President Roosevelt says that this is an appropriate name because the survival of humanity depends upon its outcome. More than nineteen centuries ago Jesus was asked what would be the signs of His second presence and the end of this age of selfishness. In His reply to this inquiry He gave them a number of "signs," and one of them was that there would be a time of trouble so severe that unless it be shortened no flesh would be saved.—Matt. 24:21, 22; Dan. 12:1.

Apparently the present generation is witnessing this foretold "time of trouble." It has already become so severe that it is called a "War of Survival." There is no question, however, about the final outcome of the trouble. We know that humanity will survive, because Jesus promised that "those days shall be shortened." (Matt. 24:22.) The present distress of nations will continue until the world has learned necessary lessons in preparation for Christ's reign which is to follow.—Micah 4:1-4.

In the over-all picture presented to us in the Bible we see that humanity has been fighting a war of survival for more than six thousand years—since the transgression of Father Adam. There sin entered the world, and death as a result of sin. (Rom. 5:12.) Satan was the instigator of the attack against the human race, and he has continued to be the leader of the forces of unrighteousness. Sin, selfishness, and death have been his allies, and under the assault of this unholy alliance each generation of humankind in turn has gone down in defeat.

But God has promised that this will not always be so. Throughout the ages He has been preparing His forces to take the offensive against sin and death. Death entered the world because man broke the divine law, but God, in His love, gave His Son to redeem the world from the results of that original transgression. (John 3:16.) Jesus returns to earth to rescue the race for which He died. The period during which this will be accomplished is spoken of in the Bible as the "times of restitution of all things."—Acts 3:19-21.

This work of restitution, or restoration, is accomplished by the reign of Christ, and the Apostle Paul tells us that Christ must reign "until He hath put all enemies under His feet. The last enemy to be destroyed is death." (1 Cor. 15:25, 26.) This victory over death will mean the restoration of Edenic conditions world-wide. Thus, because of divine intervention on behalf of man, the war of survival will end in complete victory for the human race, and sickness and death will be forever vanquished.

In Haggai 2:7, we read that the Lord will "shake all nations," and that then the "desire of all nations shall come." We are now in that foretold shaking time, which means that soon the remainder of the promise will also be fulfilled. The desire of the nations is for lasting security, peace and happiness. God has guaranteed these blessings for all people in His new world order—the "world to come wherein dwelleth righteousness."—2 Peter 3:13.

The peoples of the earth desire life, also, and in God's new world there is to be freedom from sickness and death. The divine provision for life will be so all comprehensive that it will mean a resurrection of the dead, so that even those who have died will share in the rewards of the divine victory over death. Then there will be no more death, neither sorrow nor sighing, for the former things will have passed away.—Revelation 21:4.

WHERE ARE THE DEAD?

DEATH is man's greatest enemy, and the Bible alone furnishes us with definite information of what lies beyond. That information is consoling. God's Word promises that there is to be a resurrection of the dead. (John 5:28; Acts 24:15.) In order that we may know what the hope of the resurrection really implies, Jesus raised a few persons from the dead. One of these was Lazarus. Lazarus was awakened from the sleep of death by divine power, and was restored to his family and friends, and thenceforth mingled with them just as though he had not died. Thus it will be with all mankind when, in God's due time, they hear the voice of the Son of Man and come forth.—John 5:28.

We have been hindered from grasping this practical understanding of the hope of resurrection because of the erroneous view that the dead are not dead—that death is not what it seems to be. The heathen theory that death is but a gateway into another life was adopted into the Christian religion during the Dark Ages, and because of this, even lovers of the Bible often fail to understand the subjects of life, death and the hereafter. In a word, the Bible teaches that death is the penalty for sin; and that it is a condition of unconsciousness. See Psalms 146:4.

Were it not for the hope of the resurrection, death would mean extinction for man as it does for the lower animals. (Eccl. 3:19-21.) But a provision has been made to restore man to life. This provision is the redemptive work of Christ. Death entered into the world because of Adam's sin; and through him death has passed upon all. But life is provided for the fallen race through Christ, and this life will become available through a resurrection of the dead.—Rom. 5:12; 1 Cor. 15:19-22.

Because of this provision for a resurrection of the dead, the Bible speaks of death as being a sleep. There is always an expectation of an awakening from sleep, and for this reason sleep is a beautiful illustration of death as it is now being experienced by the Adamic race. One who is sleeping soundly is unconscious; so the prophet tells us that "the dead know not any thing." (Eccl. 9:5.) Time means nothing to those who are asleep. No matter how long the sleep, the moment of awakening seems like the same moment one fell asleep. So it will be in the resurrection of the dead. There will be no consciousness of the lapse of time.

It was the "sleep of death" that Jesus referred to when He said of Lazarus, "Our friend Lazarus sleepeth." (John 11:11.) Jesus also said, "I go that I may awake him out of sleep." In awakening him from sleep the Master stood before

the tomb and cried with a loud voice, "Lazarus come forth; and he that was dead came forth." This is God's provision for all who have died; and what a wondrous provision!

The Bible tells about two resurrections. One of these is called the "first resurrection" (Revelation 20:6), in which the faithful followers of the Master will participate. Following it they will live and reign with Christ in His Millennial Kingdom. The after-resurrection will be for the world of mankind in general. All in the graves shall come forth. The Revised Version translation of John 5:29 shows that they come forth for trial and judgment. The whole thousand years of Christ's reign will be required for this work.—Rev. 20:4, 6.

The followers of Christ, the church, will in the resurrection, be raised to "glory, honor and immortality." (Rom. 2:7.) This is spoken of in 2 Peter 1:4 as the "divine nature." They will be made like Jesus, and like the Heavenly Father, who dwell "in the light which no man can approach unto." (1 Tim. 6:16.) They will be exalted to the "glory" of the "celestial," or spiritual realm. (1 Cor. 15:40.) The world of mankind in general, however, will simply be restored to life upon the earth.

The general resurrection of the world is described in the Bible as "restitution," that is, a restoration to a condition once enjoyed, but lost because of sin. They will be restored to the "terrestrial" glory in which man was originally created; that is, to life upon the earth, as human beings in the image of God (1 Cor. 15:40; Acts 3:19-21.) And what a glorious beyond the grave that will be.

A PORTRAIT OF TOMORROW

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. . . . The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—The Divine Plan of the Ages.

A THOUSAND YEARS

"Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.

"A thousand years! earth's coming glory!
'Tis the glad Day so long foretold:
'Tis the bright Morn of Zion's glory,
Prophets foresaw in times of old."

The Great Commission

(A Question and Answer)

"Sirs: I enjoyed your program of Sunday, May 3rd. But I could not agree with your statement that although the Gospel was commanded to be preached in every nation, it was not for the purpose of converting the nations, but as a witness. In Matthew chapter 28, verses 19, 20, when Jesus spoke to His disciples He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

"The Brotherhood of which I am a member refers to this as the great commission, and I know of no greater, and if the denominations had gone into all the world and obeyed this commission, this world conflict need not be upon us. It is not a failure of Christianity to convert the world, but a failure of professed Christians to preach (or teach) the redeeming Gospel of Christ. In Acts 2:28 we read, 'And Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.' Should the preaching of this have stopped with Peter, or should we be preaching it today? Consider these questions Frankly and Earnestly, and let me hear from you. Respectfully, C. C. P."

A REPLY

Your letter of May 3rd received, and we thank you for it. It makes us happy to learn that you enjoyed our program of May 3rd, and we are glad also that you have felt free to express your disagreement with a part of it.

We are fully in agreement with the Master's words of Matthew 28:19, 20. We believe thoroughly that it was God's will for the followers of Jesus to preach the Gospel as widely and energetically as possible. The thought we were trying to emphasize in the program of May 3rd, was that God foreknew that even the best efforts of His people during this Gospel age would fail to bring the world as a whole to the feet of Jesus.

According to Matthew 24:4, the Lord foreknew that the preaching of the Gospel, so far as the nations generally were concerned, would result merely in a witness being given to them. Jesus' prophecy concerning the end of the age and the time of His second presence shows that at that time all the tribes of the earth would mourn because of Him. To us this indicates clearly that God did not expect the nations would be convert-

ed by the Gospel-preaching efforts of the followers of Christ during this age.

We believe that circumstances at the end of the Jewish age furnish an interesting parallel of what the efforts of the church during the Gospel age have failed to accomplish. In Malachi 4:5, 6, the Lord foretold that He would send Elijah the Prophet, who would be commissioned to "turn the hearts of the fathers to the children, and the hearts of the children to their fathers." Jesus explained to His disciples that to those who could receive it, John the Baptist was this foretold Elijah. There can be no question but what God commissioned John the Baptist to perform a reformation work in Israel, in order that the Israelites might be in a proper attitude of heart and mind to receive their Messiah. We know that this work was successful only on behalf of a few. The nation as a whole did not repent, and therefore was not prepared to accept Christ, but rather rejected Him. However, God's foreknowledge of the failure of John's work is indicated in His prophecy which shows that in the event of such a failure the earth would be smitten with a curse. There seems little doubt but that the fulfilment of this part of the prophecy came in the great time of national trouble which caused the dispersion of Israel throughout the earth in A. D. 70.

Yes, God likewise commissioned the church to preach repentance to the world. Paul says (Acts 17:30) that "God has commanded all men everywhere to repent." This command has reached all men to the extent that the followers of Jesus have been able to carry the Gospel message to the nations. But the world has not repented, even as Israel did not repent when John the Baptist preached repentance to that nation. Just as God foresaw and foretold the trouble that would come upon Israel as a result of their failure to repent, so He has foreseen and foretold the great time of tribulation that is even now being visited upon an unrepentant world at the close of this age.

It is interesting also to study the Master's commission recorded in Matthew 28:19, 20, also Acts 1:8, with the one formerly given to them as recorded in Matthew 10:5. In this former commission Jesus told the disciples not to go to the Gentiles, nor to any city of the Samaritans, but to go only to the lost sheep of the House of Israel. This was in keeping with God's attitude toward Israel throughout the whole period of the Jewish age. This nation was exclusively His chosen nation. In Amos 3:2 we read God's statement, saying of Israel, "You only have I known of all

the families of the earth." This special dispensation of favor to the Jewish nation was still effective when Jesus came, hence the restricting clause in His commission to His disciples prohibiting them from going to the Gentiles.

The Jews as a nation rejected Jesus, and just before His crucifixion He stated, "Your house is left unto you desolate." It was appropriate, therefore, in keeping with the divine arrangement, that following His resurrection the Master should rescind that part of the commission prohibiting His disciples from carrying the message to the Gentiles. This, we understand, is the real force of the statement "Go ye into all the world and preach the Gospel." It was another way of saying, "You need no longer limit your work merely to the Jewish people. Preach and make disciples wherever you can find a hearing ear."

In Acts 15:13-18, we learn of what it was that God expected the Gospel-preaching efforts among

the Gentiles would actually accomplish, namely, that a people for His name would be gathered out from among the Gentiles. This is what has actually occurred. The Gentile nations have not all been converted, but from among them the church of Christ has been gathered and prepared to reign with Him in His thousand-year Kingdom. You will notice in this Scripture that following this taking out from among the Gentiles a people for His name, there comes the restoration of Israel. This is also shown in Romans the 11th chapter. Then follows the conversion of "all the Gentiles." Thus we see that it will be during the reign of Christ, when the church is exalted in Kingdom power and authority with Him, that the divine commission to convert the world will actually result in the bowing of every knee and the confessing of every tongue to the glory of God. This is further shown in Acts 3:19-23, where the work of Christ following His second advent is clearly outlined.

FREEDOM FOR THE PEOPLE

(Continued from page 4)

will be world-wide—peasant against prince, pew against pulpit, labor against capital: the oppressed in arms against injustice and tyranny of every kind; and the oppressors in arms for the defense of what they have long considered to be their rights, even when seemed to be encroachments upon the rights of others."

What a wonderfully true picture is thus given us of national and international events as we have witnessed them, particularly since 1914! And even before that some of the "stages of gradual development" were apparent. These are referred to by the same writer as "incidental skirmishes" to the "Battle of the Great Day." We should remember that this is a world-wide struggle, which means that its manifestations in each country vary, depending upon the political, educational, and religious background of the people in that country.

Thus for example, we should not expect to see such a violent manifestation of "pew against pulpit" here in America as was witnessed when the revolutionary forces of Russia overthrew the church system that had oppressed that benighted people for so many centuries. Here in America we see a more clear-cut example of "labor against capital" than is apparent in some other countries. In the over-all picture, however, every nation on earth is made to feel the effect of increasing light, so that, depending upon the specific type of shackles with which the peoples of the respective nations have been bound, necessary and appropriate moves are made toward freedom.

Nor are the old regimes of tyranny overthrown

in any one birth pang or "spasm." There are many "stages of gradual development," many "incidental skirmishes," before the final dreadful convulsion which will be the climax of Armageddon. And the Scriptures indicate that even then not all the nations will at once awaken to a realization of what has actually occurred. Following the climax of Armageddon, Christ's Kingdom will take over Jerusalem, and then it will remain for all the nations of the earth to fall in line. But the Scriptures indicate that there will be some "strong nations afar off" which will still need to be "rebuked," and the Lord tells us that upon the nations which do not recognize the authority of the divine government there shall be no rain. (Micah 4:1-4; Zech. 14:17.) The Prophet David informs us that the nations which then will bring peace to their people will be those which adhere to the righteous principles set before them by earth's new King.—Psa. 72:3.

Then will come genuine liberty to all peoples, the rich and the poor. It will be a liberty far beyond the fondest dreams of the merely worldly-wise. It will include freedom from sin, sickness and death. The world will then be liberated from selfishness; because the divine educational program for God's new order will include instruction—disciplinary instruction where necessary—in the advantages and necessity of love as a ruling principle in world affairs. (Isaiah 26:9.) Thus will God solve the problems that human wisdom cannot solve; and thus will the "increase of knowledge" finally clear out and purify all the dark places of the earth—even of men's hearts—and God's glory, with all that that implies, will fill the earth.

The Christian Life

Consecrated Thinking

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

(The following article is arranged from a convention discourse by Brother B. H. Barton.)

FROM thought comes action, habit, character, and finally our destiny. The place we will have in the Kingdom of God will depend upon our thinking, plus, of course, the grace of God. The ability to think is important because it is one of the things which constitute man an image of his Creator. The Scriptures often mention God's thoughts: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." (Isaiah 55:8, 9.) We see then, that God thinks, and when He created man, He gave him the power to think. Man's thoughts are not as high as God's thoughts; nevertheless, they are important.

When God created the sun, the moon and the stars, He did not give them the ability to think. When He created the mountains, the lakes and the rivers, He did not give them power to think, either—they were not in His image. When He created the lower forms of animal life He did not make them in His image. While they have some power of thought it is not the same as man's nor is it sufficient to constitute them in His image. When God made man and angels, He gave them power to think, so in Isaiah 1:18, through the prophet, He says, "Come now, and let us reason together."

This power to think is important, whether in God or man, because everything is the product of thought. The entire universe grew out of thought. Sometime in the past, God had a thought that He would create a universe; that He would make stars and worlds; that He would create trees and plants; that He would make angels, cherubim and seraphim; that He would make different kinds of living creatures upon the earth; and that He would create man to have do-



minion over them. So God began the process of creation and all things came from that original thought.

Everything that man has done began with a thought. We cannot too highly appreciate the value of thought. No wonder the apostle says, "Think on these things." To illustrate, we might say that our minds are like little gardens. We are all raising crops, as it were. The crops we grow in our garden we call character. Sometimes in driving through the country one finds a farm overgrown with weeds and very unsightly. So some characters, like neglected farms, are overgrown with malice, hatred, envy and strife.

Then, as we drive along the road, we sometimes find a farm where everything is in excellent order. The rows of corn and potatoes are straight and free of weeds; the fences are all well kept, the buildings nicely painted, and one is impressed with the beauty of that farm. So with some individuals. We see a beautiful, straight row of humility, another of meekness, still another of forbearance, long-suffering, etc.; thus we see Godliness growing thriftily; together with faith, brotherly kindness, zeal, etc. It is, indeed, like a well-ordered garden.

At other times, as we go along the road, we see still another kind of farm. The larger part is overgrown with weeds, but in one section is a patch of corn, well kept and growing nicely. What a contrast that patch of corn presents with the rest of the farm. So with some characters: they seem like the farm that is overgrown with weeds. But despite their ungodliness, pride and selfishness, they have a measure of sympathy, as it were; and how refreshing this is amidst the unsightly surroundings. So we are all like gardens and our minds, our intellects, are like the fertile soil, productive of character. This is the thought expressed by the Apostle Paul in 1 Corinthians 3:9, where he says, "Ye are God's husbandry."

SOWING AND REAPING

In every garden seeds must be planted in order to grow a crop; so the seeds from which our character grows are our thoughts. The apostle suggests this in Galatians 6: 7, 8, saying, "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The apostle, in another place, wrote: "I have planted, Apollos watered," alluding to thoughts.—1 Cor. 3: 6.

Jesus, in the parable of the sower who went forth to sow, said, "Some seeds fell by the wayside, . . . some fell upon stony places, . . . some fell among thorns; . . . but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Matt. 13: 3-8.) Jesus explained that the seed represented the Word of God. The Word of God is God's thoughts recorded for our edification. Concerning this we read in Psalm 139, verse 17: "How precious also are Thy thoughts unto me, O God!" In the Bible we have God's words or thoughts concerning the creation, sin, man, angels, what God thinks about the wilfully wicked, the redemption of our race, the resurrection and restitution. As we take these thoughts from the Bible and plant them in our hearts and minds they bear fruit.

There are two kinds of thought-seeds which we may plant in the garden of our minds, even as there are good and bad seeds that may be planted in a literal garden. Good thoughts produce patience, gentleness, kindness, temperance and Godliness. Bad thoughts produce a very different kind of character—one which manifests itself in ungodly traits such as envy, malice, hatred, strife, etc.

Planting these seed-thoughts in our minds, however, is not all that is necessary in order to have them grow and produce the peaceable fruits of righteousness. The good seed planted in our minds must have proper care. It must have sufficient water, sunshine, fertilizing and cultivating. This we do, not only by continuing to think upon the thoughts of God, but, also, by painstaking efforts to put those thoughts into actions so that our words and our deeds may be Godlike.

Quite a different situation presents itself, however, in connection with bad thought-seeds which we allow to enter and remain in our minds. Thorns and thistles and weeds seem to grow without any special attention being given to them. And so man in his imperfect, fallen state is as prone to sin as the sparks are to fly upward. In other words, the evil thought-seeds will need to be rooted out, otherwise they will grow even though

uncultivated. They will flourish in our minds unless every possible effort is made to not only uproot them but to keep the space left by their uprooting filled with God's thoughts.

Seed produces its own kind. A little dandelion plant in one corner of a lawn, if allowed to remain to grow and go to seed will soon crowd out and kill the grass of the entire lawn, making it nothing else than a dandelion patch instead of a lawn. So it is with evil thoughts. However, if we encourage and cultivate the seeds of good thoughts they will produce more and more of the good fruitage of Christian character.

IMPORTANCE OF THINKING GOD'S THOUGHTS

It is one thing to have a thought and quite another thing to plant it, that is, to encourage a thought by impressing it deeply upon our minds. We have a wonderful illustration of this in the case of our Master. At the end of the forty days in the wilderness, Jesus was hungry and Satan came to tempt Him. His first temptation was that He command the stones to be made bread. Satan thus put this thought-seed into Jesus' mind. But Jesus refused to plant that seed—encourage the thought or suggestion. He promptly rejected the thought, saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) If Jesus had meditated upon this thought in the sense of partially wishing that it would be the Heavenly Father's will for Him to perform this miracle in His own interests, He would have been planting the seed. There is a lesson here for us. When a thought comes to mind which is not in harmony with the Lord's will, we should not plant it. We should refuse to harbor it. We are not to blame for the thought, but we are to blame if we entertain it.

Probably many of the Lord's people make the mistake of feeling anxiety over bad thoughts when, in reality, they are not to blame for them. Many of the evil thoughts come from the adversary. By these evil thoughts, Satan endeavors to tempt us. Temptation means that Satan has offered us a seed to plant, but in God's strength we should refuse to entertain it or allow it to take lodgment in our minds. Satan gave a wrong thought to Mother Eve, but her failure and sin were not in the thought itself, but in the influence she permitted that thought to have over her—it found lodgment in her mind.

Not all the evil thoughts which present themselves to us come from the adversary. Some are the result of past and present environment; some from seeds planted in earlier life. Let us emphasize that the entering of the thought into our minds is not the sin, so far as we are concerned, but its acceptance and encouragement,

its cultivation by us constitutes the temptation to sin. In other words, the thought is the temptation of sin. *Thinking* the thought is the sin. The same principle holds true with good thoughts. We deserve no special credit for the good thoughts that are presented to us, but we do receive the approval of God if we harbor those thoughts and try to cultivate them in the soil of our minds where they will grow and bring forth fruit to God's glory.

THOUGHTS BEAR OUTWARD FRUITS

Good thoughts not only bear fruit in our hearts and lives—fruits of patience, gentleness, mercy and love, etc.—but also bear fruit for the blessing of others. To illustrate, suppose one is traveling on a train and a good thought comes to his mind that he will give a tract to a lady sitting nearby. This is a good thought because it is in harmony with the Spirit of God. As soon as that thought is entertained it has been planted. When a favorable opportunity presents itself this seed-thought having been planted in our minds, produces action, and we give the lady the tract.

Thus that good thought begins to grow and has already brought forth fruit more valuable than all that the effort costs. Possibly the lady begins to read and shows interest and thus the sowing continues to bear fruit. Perhaps, on the other hand, she throws it out of the car window, not being particularly interested herself. Even then, we can rejoice in the hope that possibly it may be found by someone on the track who will be glad to receive the message. Thus the thought continues to bear fruit. No matter what the lady does with the tract, or what happens to it if she throws it out the window, we have received a blessing from the planting of that seed by the resultant enlargement of our own hearts and lives.

When planting seeds in a literal garden there is always the possibility that some of the seed will not grow. So it is with the thought-seeds which we plant. In the case of the good thought we planted to the effect that we would give the lady a tract, possibly when the opportunity comes we feel that we cannot act in harmony with our thought, because pride or fear or other influences hinder us from translating that thought into action. We planted the seed but it did not grow. However, this makes it all the more important that we plant this kind of a seed again and keep on planting it until it grows and develops the fruitage, that will be for our own blessing and the blessing of others.

Perhaps after planting the good thought-seed concerning the giving of a tract we permit other thoughts to find lodgment in our mind. The thought comes to us that people are looking our

way; they will think I am a crank; perhaps I will lose my reputation if I give the lady this tract; in all probability she won't appreciate it, anyway. These thoughts are all along the lines of the flesh. The flesh is not desirous of doing such things. It does not wish to be conspicuous in this way. The entertaining of such thoughts constitutes just that much of a sowing to the flesh.

But does that mean that we will be lost? No, it means that we have sown bad seeds among the good. It would be like scattering dandelion seeds in a beautiful flower garden. It wouldn't necessarily destroy all the flowers but it would mean a lot of extra work in bringing those flowers to maturity, and in getting rid of the undesirable dandelion plants that resulted from our sowing of that seed. How important it is, then, that all the seed-thoughts we sow are of the good sort, and not the dandelion type.

"AS A MAN THINKETH"

Thought habits are so important in God's arrangement that He tells us in Proverbs, "As a man thinketh in his heart, so is he." (Prov. 23:7.) Yes, we are what we think. God knows that sometimes we do things we do not wish to do, and we say things we do not wish to say. He realizes the thoughts we entertain, the thoughts we harbor—these are the ones that really express the sentiments of our being. That is why St. John, repeating the principles of Jesus, wrote (1 John 3:15): "Whosoever hateth his brother is a murderer." (Matt. 5:22, 27, 28, 43-45.) This means that he entertains murderous thoughts toward his brother. It means that the thoughts planted in his mind were thoughts of murder. As God views it, the real sin of murder does not consist in the final act alone, but in the thoughts that lead to that act.

This is why we read in 1 John 5:16, "If any man see his brother sin a sin." This is a rather strange expression. How could anyone sin a sin? When one *thinks* of doing wrong that in itself is a sin, but when a sin is actually committed, that is sinning the sin. Thus we see that in God's estimation we are what we think—the thoughts we entertain.

In this same way, those who think of doing right are in God's sight actually doing right, provided, of course, they do all in their power to accomplish the right which it is their desire to do. If we are thinking sincerely that we would like to give the Lord a million dollars if we had it, these thoughts express the real desire of our hearts, but God may test the sincerity of our thoughts in this connection by noting whether or not we give the few pennies that we can give. Only thus could the good thought of giving a million dollars be caused to grow and produce fruit.

Another good illustration of the power of thought is that of Judas who betrayed the Master. He had been thinking of doing that and finally his thoughts developed into action; and because he planted these evil thoughts and permitted them to grow, he was responsible for his sin. With Peter it was different. Peter denied the Lord, but heartily repented of it. He had not been thinking of denying the Lord as Judas had been thinking of betraying Him. Peter was determined in his mind that he would die before he would forsake the Master. He had been planting these noble thoughts of loyalty to Jesus. He had not been thinking disloyal thoughts. His difficulty was simply that he was overcome under the pressure of the moment, and God was glad to forgive this. Thus, again, is illustrated the great importance of thinking good thoughts, of planting them in the garden of our minds and keeping weeded out all the impure, ungodly thoughts that would hinder the bearing of the fruits of righteousness.

"THINK ON THESE THINGS"

Now let us notice from our text the things upon which we are to think. "Whatsoever things are true; . . . think on these things," says the apostle. This means that anything which is not true should not be entertained in our minds. We should be careful about thinking untrue thoughts respecting God. This may lead to doubt. The thought may suggest itself to us that possibly God will forsake us; may fail to supply us with grace to help in time of need; may fail to cover us with the robe of Christ's righteousness. What would be the result of entertaining such thoughts? The result is sure to be the growth of doubt, and these doubts would continue to grow until, if not weeded out of the garden of our minds, they would cause us the loss of God's favor. "Without faith it is impossible to please God." (Heb. 11:6.) When such thoughts come we should crush them out, saying to ourselves that God has given us His promises and we will cling to them knowing that they are sure; that He will never fail us.

If we plant truthful thoughts of God they will develop faith. We can be strengthened by meditating upon the thought that God gave us His Bible for the very purpose of encouraging us. If we entertain the thought that the very promises of God which encouraged Jesus also belong to us, and that the Heavenly Father will never leave nor forsake us, what strength it will give us to fight the good fight of faith against all the discouraging and untrue thoughts which may be presented to us.

"Whatsoever things are honest," the apostle continues, "think on these things." To the world,

honesty is simply a matter of dollars and cents, but to the children of God honesty means more than that. It is a glorious quality which affects our whole relationship to God as well as to each other. We should be honest in our use of the truth. We should be honest in the carrying out of our consecration vows. It is dishonest to make a vow to God and not to pay it. It will not do for us to say we are sorry that we made that vow and then break it. This is dishonesty, and the Scriptures tell us that it is better not to vow, than to vow and not pay.—Eccl. 5:4, 5.

It is not honest for us to expect the reward of the faithful and yet not be faithful. It is not honest for us to profess that we are following in the footsteps of Jesus while at the same time we are walking according to the desires of our own flesh. It is not honest to take the time that belongs to the Lord and use it in doing things which the Lord would not be pleased. It is not honest to take money which belongs to God and use it in a way that would not meet with His approval. If thoughts enter our minds along any of these lines or other lines which are not strictly in keeping with our covenant to do God's will, we should not entertain them, we should not plant them.

This principle of honest thinking and acting should be applied to every detail of life. For instance, there is the matter of reading. How much time do we spend in reading those things which are not helpful to us as new creatures? Our time belongs to the Lord. We should be careful to use it in His way. It is quite possible to deceive ourselves with respect to the matter of honest thinking and acting before God. We may decide that a certain amount of time or strength or means should be used in the Lord's service. But instead of immediately putting this talent to work we conclude that if we wait awhile perhaps we can use it to better advantage for the Lord.

We might decide that instead of giving the small amount that is possible to give now, we can speculate with it and make a lot of money for the Lord. Perhaps the Lord may test our honesty by permitting us to make a lot of money. But, then, we may decide that after we make a lot of money we could really render better service to the Lord if we take that and again increase it before actually turning it over to Him. Thus we might fail in the end to be strictly honest in our devotion to Him. When thoughts of dishonesty come to our minds we should resist them. The more we think of doing something which is not honest the more we will be impelled to do it; but if we crush such thoughts in the beginning there will be no impulse or desire to do that which is wrong.

"Whatsoever things are just, . . . think on these things," the apostle says. It is not just to suppose that God is going to be merciful to us while, at the same time, we refuse to be merciful toward others. It is not just to think that God looks at the good motive in our hearts when we are not willing to grant that others have a good motive in their hearts. The Lord taught us to pray "Forgive us our trespasses as we forgive those who trespass against us." (Matt. 6:12-15.) If we do not forgive their trespasses in harmony with our praying we are not just. It is like saying, "Lord, you make believe that you forgive my trespasses, because that is the way I am going to do toward others."

The Lord said we should pray that He would send forth more reapers into the harvest. (Matt. 9:37, 38; Luke 10:2.) If we pray along this line and yet do not take part in the reaping we are not acting in harmony with our prayers. This doesn't mean that all the Lord's people can be out in the colporteur service, but it does mean that all will have a real, intense desire to cooperate with the divine will and purpose that everything else will be subordinated to its accomplishment. We can work in our thoughts. We can give an example of how we would honor the Lord by the way we treat those with whom we come in contact.

We should crush all unjust thoughts. How apt the words of the Psalmist when he says, "I am become like a bottle in the smoke." (Psa. 119:83.) Just think of a bottle filled with nice pure milk and then held in the smoke until no one could ever dream that there was milk in it. That is the way we should view each other as Christians. We should believe that their intentions are pure though outwardly they are covered with "smoke," like the bottle. We know there is a time coming—a glorious bottle-washing time—when the whole world will be restored to perfection. In view of this it is better for us to conclude even now that when people appear in such a bad light it is merely the smoke we see.

The apostle says further in our text, "Whatsoever things are pure, . . . think on these things." Purity of thought has to do with every phase of the Christian life. It involves purity of the truth; purity of consecration; purity in our association with the brethren; purity in our judgment of each other. This means that we will place the very best construction possible upon the conduct of our brethren. It means that we will not entertain impure thoughts concerning them. That where there is appearance of impurity we will conclude that what we see is merely an outward imperfection, and that beneath this there is a purity of heart upon which God is looking and in harmony with which He is dealing with them.

"Whatsoever things are lovely, . . . think on these things." How careful we should be to think lovely thoughts. We have sometimes wondered how it would be if God had made us with transparent heads so that our inmost thoughts could be seen by others. How careful that would cause us to be concerning our thoughts. Actually this is true of us so far as God is concerned, and, in all likelihood, the holy angels have this power; and even the devil himself may be able, at times, to read our minds. This is one of the reasons why he is permitted of God to present such subtle temptations to us. When we are thinking along evil or wrong lines, he brings a temptation that coincides with that thought and is calculated to impel us to act accordingly, and thus we are subjected to a very severe temptation to do wrong. If any thought comes to our mind which we would not wish others to see, we may conclude that it is best not to entertain it, not to plant it.

"Whatsoever things are of good report, . . . think on these things." This doesn't have to do with our neighbor's good report of his vacation or of a play at a theatre. No, not that. These things that are of good report in God's sight are pertaining to His truth, His people and His work. If we hear a good report concerning the spread of the truth, of others becoming interested in the truth, it is wholesome to think of such things. The entire book of Acts is filled with good reports concerning the activities of the early church. What blessings there are in reading and thinking upon those good reports of the faithfulness of the apostles and their associates. What blessings there are in thinking upon the good reports of harvest activities now. How easy it is to spend a great deal of time thinking upon things that would not help us to live closer to the Lord. Time spent with such thoughts are lost moments so far as the *new creature* is concerned.

We also should think of those things which are virtuous and praiseworthy. If we are quite sure that God would commend the thoughts which we are entertaining, then we may know that they are praiseworthy. If we follow the suggestions of our text, follow them faithfully, looking to God for grace and strength to help, keeping our minds centered upon His thoughts and in turn our bodies actively engaged in doing His work, how glorious the result will be! Let us keep our heart with all diligence, for out of it are the issues of life. The battle, the good fight of faith, will be easier if we continually realize that it is taking place in our minds, that victory depends upon proper thinking. Let us continue then to have those thoughts of God in our minds which will enable us bring forth fruit to the honor and glory of His great name.

Fulness of Joy

"Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore."

—Psalms 16:11.

IT IS the Creator's design that all of His creatures be happy, but to enjoy happiness it is necessary to be in harmony with Him. Those who resist God's will are sure to find that, ultimately, their pathway leads to sorrow. In verse four of the 16th Psalm the prophet declares that "sorrows shall be multiplied" to those that "hasten after another god." Just as sorrow, suffering and death are partners, so joy, happiness and life go together. That's why we read, "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore."

Our text is part of a prophecy relating to Jesus, and the "fulness" of joy referred to evidently relates to that which He experienced when following His resurrection, He entered into the actual "presence" of His Heavenly Father. By faith He entered into that joy even while He was being persecuted unto death by His enemies. It was this "joy that was set before Him" which enabled Him to "endure the cross, despising the shame." (Heb. 12:2.) Proving faithful under that test, He was exalted to "the right hand of the throne of God;" and the joys thus attendant upon His complete submission and faithfulness unto death were those of the divine life, the unmitigated pleasures of being forever in the actual presence of His beloved Heavenly Father.

Shortly before the Master finished His earthly course He bequeathed a blessed portion of His joy to His followers that their "joy might be full." (John 15:11.) Thus it is possible for every faithful Christian to experience, in part at least, the joy which was the Master's strength—the joy of the Lord. Because of the fact that we are invited to be partners with Jesus, in His death and in His resurrection, we can claim the same blessed promises of God which were the source of His comfort and joy. To the extent that our faith is able to lay hold upon these promises we can be *rejoicing* Christians despite the opposition of the world, the flesh and the devil.

We can "rejoice in the hope of the glory of God" keeping faith's vision focused upon the hallowed position in the actual presence of the Heavenly Father where there is "fulness" of joy, and where there are "pleasures for evermore." (Rom. 5:2.) The stronger our faith in the promised

glory and joy of our future inheritance, the greater will be our measure of joy now. In this respect, as in others, our experiences should be similar to those of the Master. This means that the closer we keep to Him by adherence to His Word and spirit, the greater will be our joy; and our daily testimony will be, not how much we suffer, but how great is our *rejoicing!*

TROUBLED BUT NOT DISTRESSED

Living the Christian life, however, does not release us from trouble—it increases our troubles. Jesus was a man of sorrows and acquainted with grief. He was persecuted and finally crucified and we should not expect our experiences to be very different from His—the servant cannot expect to be above his Lord. (John 15:20.) Paul rejoiced in his privilege of "suffering with Christ," and from his own testimony we can see that while he suffered much, yet he was happy. (Rom. 8:17; 2 Tim. 2:12.) Of his own experiences, St. Paul wrote: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."—2 Cor. 4:8-11.

The sufferings of Christ are not the self-imposed "austerities" which are practiced in some quarters of "Babylon," in the belief that God doesn't want His people to be happy. The sufferings of the Christian are self-imposed, however, in the sense that it is through faithfulness to the Lord and to the truth that the opposition of Satan and his allies is aroused against us. It was Jesus' faithful ministry of the truth that brought upon Him the animosity of those who sat in darkness; and it is only as our sufferings are for the same cause of righteousness and truth that they are truly the "sufferings of Christ." (2 Cor. 1:5; 1 Pet. 4:13.) The following quotation from the "Reprints," beginning bottom of page 1782, is to the point in this connection:

"These sufferings are not such as are common to humanity—sickness, etc., incidental to sin and its penalty death—but sufferings for *Christ's sake*, which means activity in Christ's *service*. Whoever, therefore, can find *no opportunity* to render service to Christ and to suffer something of self-denial, etc., in that service, has no opportunity for making a [his] calling and election sure, and hence may consider himself as not being one of those 'called' to suffer and afterward to reign.

"But having drawn these lines sharply, according to the apostolic copy, let us note for a

moment how many opportunities are afforded us for service and suffering. All may not suffer in exactly the same way, nor for the same cause, although it be still for God's cause. The apostle shows this, saying, 'Ye endured a great fight of afflictions, partly whilst ye were made a gazing stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.'

"Who cannot suffer in one or the other of these ways. *if he be willing?* If he have the ability and opportunity and will use them in the direct service of the truth—either by telling the gospel orally or by circulating the message in printed form or by writing of it to his friends, he will surely bring upon himself the disfavor of neighbors and friends, and persecution open or secret. He will suffer for his faithfulness even though he *suffer joyfully*. If he have no ability as a public speaker, or a private talker, if he cannot write, if he be lame or sick, so as to be unable to circulate the printed page, he can at least share the reproaches of the truth by declaring himself the friend of the Lord and of those soldiers of the cross who are publishing the truth and being reviled therefor. Thus, at very least, *all* can suffer who will, and all will suffer who have been begotten of the truth and are not ashamed of the Lord, the brethren and the truth. And he that is ashamed is not fit for the kingdom.

"However, let our service and suffering be according to wisdom and love—to as good purpose as possible. In our services we should be careful not to interfere with the liberties of others. 'Let none of you suffer as a busybody in other men's matters.' And let us also be careful not to make our sufferings subjects for boasting, as though seeking the praise of men, or of continual complainings to other members who are themselves perhaps suffering more acutely. If we suffer, let it be *as unto the Lord*."

SUFFER JOYFULLY

We have in the expression, "suffer joyfully" what to human wisdom would surely be a paradox, yet to the Christian it is the true explanation of his life of rejoicing. The Christian is happy, not because all causes for unhappiness have been removed, but because he understands the purpose of his trials, having learned that it is his privilege to share in the sufferings of Christ, and he joyfully enters into that privilege. Our Christian rejoicing is not in the suffering itself, but in the fact that we are counted worthy to share in Christ's suffering. When we do good and suffer for it, we accept the experience as an evidence of God's favor upon us as His children,

and the smile of His countenance is the source of our joy.—1 Pet. 4:14; 2:20.

The Christian's joy is thus seen to be the joy of faith. It's a joy which is not dependent upon material comforts, nor can physical suffering rob us of it. This doesn't mean, however, that a Christian needs to deprive himself of ordinary physical comforts in order to experience the joy of the Lord. Here again we need to distinguish between true Christian suffering and its causes, and the false ideas that some entertain concerning it. The Lord doesn't expect us to leave the seasoning out of our food so we won't enjoy eating it. He doesn't expect us to purposely make our beds hard so we cannot properly rest at night. He doesn't want us to close our eyes to the beautiful things of nature with which we are surrounded, nor to turn away from enjoying the sweet perfume of flowers.

But if Christian faithfulness in the ministry of the truth leads to the loss of physical comforts, of whatever sort they may be, such loss does not deprive us of our joy in the Lord, the joys of faith. If we chart our Christian course in such a way as to *purposely avoid* the loss of earthly comforts, perhaps the Lord may allow us to enjoy the good things of this life, but it will be at the expense of the spiritual joys. But if we are faithful to our vows of consecration, irrespective of what the cost may be, then to whatever extent "sweet prospects, sweet birds and sweet flowers" are permitted by the Lord to cross our pathway, they will all gain new sweetness because of the higher vantage point from which we enjoy them.

Let none get the erroneous thought that we make God happy by making ourselves unhappy. Such would be an entirely wrong viewpoint of Christian suffering and the purpose back of it. God's will for all of His creatures is that they be happy. Even inanimate things of creation, such as the trees, are spoken of in the Bible as clapping their hands with joy at the presence of the God of the whole earth. God invites us to share in the sufferings of Christ, not because He wants us to suffer, but because it helps to prepare us to share with Jesus in the future work of making an end of all suffering. Some adherents of nominal churchianity, failing to understand the true meaning of the "sufferings of Christ," have advanced the erroneous theory that the more melancholy one can be the nearer he is living to the Lord. Out of this false theory has come the monastic life, austerities, doing of penance, etc. Probably there are times when God would be pleased for us to discipline the flesh in order that we may keep it more completely lined up for His service; but this is not because He doesn't want us to be happy.

PURPOSES OF SUFFERING

One purpose of Christian suffering is that our faith might be thereby tested. Peter speaks of this saying, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1:7.) Suffering is a trial of our faith because it puts to the test our belief in the promises of God, and in the wisdom of God. God cannot, in the very nature of things, exalt anyone to the divine nature who does not have full confidence in Him and in His plan. What if the fallen Lucifer had been immortal, indestructible! It would have meant that God's universe would have been marred forever.

God tests our faith in Him and our devotion to Him by permitting us to experience some very severe and exacting trials, and by making our service for Him a sacrifice. For a time He may permit us to enjoy the sweets of His favor, causing the sun of His loving kindness to shine warmly upon us; and how we do rejoice in such happy experiences. During such times we should feed upon His Word and grow spiritually strong in Him. Thus we are prepared for the fiery trials which are necessary for our testing and the crystallization of our characters. But these trials should not rob us of our joy in the Lord. Through faith we should lay hold upon the precious promises, and realize that while God is trying us, He will help us to bear it, and that finally, if we keep ourselves in His love, we shall come forth as gold. "In quietness and in confidence" shall be our strength, so we "rest in the Lord, and wait patiently for Him."—Isaiah 30:15; Psalm 37:7.

The divine purpose for us is that we may reign with Christ and share with Him in dispensing Kingdom blessings of life and joy to the willing and obedient of humanity. To be prepared for such a glorious future work, we need not only to be tested and tried for the proof of our faith, but that these very trials may enable us to be touched with a feeling of the world's infirmities and thus to be properly qualified to deal with them in the next age. Our knowledge of this purpose, and our faith in the divine wisdom and power back of it, should enable us to rejoice despite our trials. If this be so, then we are experiencing the joy of the Lord which is our strength.

This was the source of the Master's joy. He was not shielded from suffering, but He had full confidence in the divine purpose back of His suffering, and He was in full heart-harmony with that purpose. He knew that when the divine plan for the world was complete there would be no more suffering and sorrow of any kind; that

there would be gladness and rejoicing everywhere; and His joy sprang from a consciousness of the fact that the Father had honored Him to have a part in accomplishing such a blessed program.

We can have the same joy in a degree commensurate with our faith and confidence in God and in His promises. The disciples on the storm-tossed Sea of Galilee lacked faith; they doubted, and their hearts were filled with fear. In their anxiety they cried to the Master to save them lest they perish. Jesus stilled the storm and the waves, and said to His disciples, "Why are ye fearful, O ye of little faith?" (Matt. 8:26.) If, when we are surrounded by the storms of life, we lose our joy in the Lord, we should pray, "Lord, increase our faith."

In Romans 12:12, the apostle associates the thoughts of joy, trials, and prayer, indicating that they are closely related in the Christian life. He says, "Rejoicing in hope; patient in tribulation; continuing instant in prayer." Our rejoicing, our joy, is in the blessed hope set before us in the promises of God, and in the divine assurance of God's care for us. But we need to be tested, so while we rejoice in hope, we need also to be "patient in tribulation." The Greek word here translated "patient" means to "bear under," or submit to. It is the thought expressed by the statement, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—1 Pet. 5:6.

If we are truly humbling ourselves under the mighty hand of God it means that we will be rejoicing in our hope and we won't be complaining against God's providences. Job of old said of the Lord, "Though He slay me, yet will I trust in Him." (Job 13:15.) Surely a consecrated, spirit-begotten Christian should not be less submissive under the divine hand which moulds and fits him for a position in the glorious Kingdom of Christ. Our continued trust in the Lord should be such a deep, full trust, that from it will spring our rejoicing in Him.

If our rejoicing is to continue, despite the trials of the way, we will need to keep very close to the Lord in prayer; so the apostle adds, "continuing instant in prayer." (Rom. 12:12.) To be "instant in prayer" means that we will go to the throne of grace promptly in every time of need. It means that we properly recognize the Lord as the true source of our strength and the true fountain of our joy. Recognizing this, we go to Him for our supplies, and gladly do we "continue in prayer, and watch in the same with thanksgiving."—Col. 4:2.

Our prayers should not always be in the nature of requests. We should cultivate the habit of

watching for the answers to our prayers, and watching with thanksgiving. Every experience in our Christian life should be an occasion for thanksgiving to the Lord. We should thank Him even for our trials, because of their great value to us. If we fully realize our need of divine help and forgiveness, and properly appreciate what the Lord is daily doing for us, it will be hard to keep us away from the throne of grace; we'll want to talk with the Lord often—very often.

"PEACEABLE FRUITS OF RIGHTEOUSNESS"

In Hebrews 12:5-11, the apostle sets forth another purpose of Christian suffering. It is a part of God's training program for the house of sons who will constitute His ruling house during the Millennial age. Even Jesus learned obedience through the things which He suffered. This doesn't mean that Jesus was ever disobedient. The thought is, rather, that He learned to be obedient even though the Heavenly Father permitted Him to suffer. How necessary it was that this crucial test of obedience should be placed upon the One who was to be entrusted with the gigantic task of restoring obedience to the divine will throughout all the earth.

How necessary, too, that those who are following the "Captain" of their salvation should be subjected to the same kind of discipline. The thought of "chastening" is not necessarily that of punishment for wrongdoing from a moral standpoint. It's a form of the word "chaste," which means pure. To be chastened, then, means to be made pure, or to be set apart wholly to the doing of the divine will. A man in being trained as a soldier needs to be disciplined in order to know how to be a good soldier. To begin with, he will do many things the wrong way, so he needs to be trained. His training may not affect his moral standing as a man, but it does perfect him as a soldier.

It is thus that we are disciplined, trained, to be good soldiers of Jesus Christ. Our training affects our whole being, morally, physically and intellectually. It weans us away from all former viewpoints, hopes and habits, and sets us apart wholly to the one great purpose to which we have dedicated our lives. Some of the training processes call for "rebuking" by the Lord, and "chastening" by His loving hand. If we do not have these experiences it means that we have not been accepted as sons. If we do have them, then this disciplinary training thus received is an evidence of God's love for us.

The chastenings of the Lord are not "joyous," but "grievous," the apostle explains; but afterwards, if we are properly exercised thereby, they yield the "peaceable fruit of righteousness," and in this fruitage we can rejoice. We are not joy-

ful in the suffering as such, but because the suffering is an evidence that God is dealing with us as sons, and that's real cause for rejoicing. It is another way in which we experience the joy of the Lord, the joy of faith. It is a joy that is ours by faith despite the influences which, from the standpoint of the natural man, would rob us of all joy.

SUFFERING AS CHRISTIANS

In 1 Peter 4:12-16, the apostle associates Christian joy with Christian suffering, and shows clearly the proper relationship between the two. We are not to think it "strange concerning the fiery trial" by which the Heavenly Father tests us. On the contrary, we are to "rejoice inasmuch as we are partakers of Christ's sufferings." We are to thus rejoice in Christ's sufferings now, "that, when His glory shall be revealed, we may be glad also with exceeding joy." What a prospect!

Yes, O blessed thought, we can rejoice because we are counted worthy of a share in Christ's sufferings, and have this evidence of God's favor. And, if we continue faithful to the end of the way, we will be glad with "exceeding joy." This exceeding joy is evidently the "fulness of joy" mentioned in our text, Psalm 16:11. We can have great joy and rejoicing now, even while we are still suffering with Christ, and being trained for future glory with Him. And we can be in His presence now, in the sense of enjoying the smile of His favor, and having the opportunity of coming to the throne of grace in prayer.

But a part of our present joy—yea, a large part of it—is based upon our hope of finally entering into the actual presence of our beloved Heavenly Father. What a hope! There we will find the "fulness of joy" of which now we have but a foretaste. If we have caught the true vision of God, we will long to know Him better and to be able to serve Him perfectly. Our souls will pant for Him as the "hart panteth after the water brooks." (Psa. 42:1.) And when we hear that "Well done, . . . enter thou into the joy of thy Lord." what rapture will it be. (Matt. 25:21.) With such a prospect how can any earthly thing be permitted to hinder our progress toward the heavenly goal?

Our present joys, deep and rapturous as they should be, are but a foretaste of that "fulness of joy" yet to be realized. When that fulness of joy shall have been attained, it will be unmingled with trials and sufferings of any kind. The Hebrew word translated "joy" in our text signifies, according to Prof. Strong, "blithesomeness," meaning gay or merry. There will be nothing then to mar the joy of the faithful. The trials will have been ended, the battles will have been

fought, and the victory won. There'll be no more dark valleys—only the overflowing joy of continuous partnership with the "Majesty on high" in the happy work of scattering blessings far and wide throughout His universe.

And it is in God's "presence" that this "blitheness" will be experienced. As already noted, there is the actual presence of God, and there is a symbolic presence, the latter being a state or condition of harmony with Him. Christ and the church will throughout all the ages of eternity, have the privilege of entering into the actual presence of the Heavenly Father, and no tongue or pen can describe the continuous and rapturous joy which will be theirs—"fulness" of joy indeed, and "pleasures for evermore."

The "great multitude," the "Princes in all the earth," and the restored world of mankind, will rejoice in the blessings of Jehovah's symbolic

presence. That is, they will have His full favor and blessing, and in that favor they, too, will rejoice with joy unspeakable. All tears will be wiped away. Tears are a symbol of sorrow, and it is God's purpose to make an end of sorrow. When this purpose is fully accomplished, there will be fulness of joy in every part of God's great universe, and all of His creatures will forever rejoice in the sunshine of His presence.

"Who would faint while such a prospect
Urges on to faithfulness,
Though thy present mournful aspect
Seem no cause for thankfulness?
Look not at the things beside thee;
Those behind thee have no worth:
Let the glorious hope before thee
Fill thy heart with rapturous mirth."
—Hymns of Dawn

Privileges of the Throne of Grace

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need"—
Hebrews 4:16.

WHILE these words of the apostle have always been applicable to the people of God, they are especially important to us, for we realize that we are now living in this very evil day to which he referred in his letter to the Ephesians; that it has already come, and that only those who have put on the whole armor of God will be properly equipped to withstand the assaults of the enemy. His instruction that the Christian supply himself with the whole armor of God indicates a need for the armor, a difficulty in withstanding the attacks to be expected in this day, and the fewness of those, who will eventually stand. The exhortation is not to take merely the shield of faith, not merely the helmet of salvation, not merely the breastplate of righteousness, not merely the sword of the Spirit, not merely the sandals of preparation, not merely the girdle of truth; but all of these. This implication is that we shall need all of these if we stand all the assaults to be expected in the evil day.

Alas, how few seem to realize the importance of this armor which God has commended! Their difficulty is the result of their not recognizing the time in which they are now living, of their not being sufficiently awake, of not being zealous to search the Scriptures, and to arm themselves

therewith for the battle of the Great Day of God Almighty.

But with all the preparation the earnest Christian may make, he should see to it that there is a direct and continual communication between his heart and his Lord. In the Bible God has given us His message, His promises, His instruction, in advance. Elsewhere St. Paul has declared that this Word "is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work." We appreciate this assurance and also realize our own unworthiness, our littleness and our imperfections. But despite all these our Lord has assured us that we may approach with courage the throne of heavenly grace and there obtain mercy and find grace to help in time of need—and forgiveness of sins.

This promise of forgiveness does not include the thought of original sin; for that is forgiven us at the time when we consecrate ourselves to the Lord; and therefore it need not be remembered day by day. But, having surrendered our will to the Lord and having started out in the narrow way, we should know what our reasonable service to Him would include. (Romans 12:1.) We have need of every provision that He has made for us. It is our daily transgressions that require daily forgiveness. Any one, therefore, who would be a good soldier of the Lord Jesus must keep in close touch with headquarters. This he is privileged to do by coming daily to the throne of grace.

If we would contrast the privilege of approaching God with that of approaching earthly poten-

tates, we would see a marked manifestation of God's favor in us... If we would come into a king's presence, we must wear a certain style of dress, and observe a certain etiquette, and also have a proper introduction. If the king were gracious, an interview might then be granted. But our God, the Mighty Creator of the Universe, has graciously granted to each one who has been begotten of the Holy Spirit the privilege of bringing everything to Him in prayer—all his needs, all his difficulties—and of calling Him by the endearing name of "Father." What wondrous grace!

Then each of God's children before approaching the throne of grace should seek to know what things are approved of the Lord and what things are disapproved. It should be the one ambition of the child of God to know the Father's will and to guide his affairs accordingly. But taking it for granted that our hearts are fully submissive to the Lord's will, the apostle is here describing the Christian soldier who has put on the whole armor of God, or is putting it on, and who is seeking to come up to the highest standard. He will need, with all his armor, to cultivate and to use the privilege of prayer.—Ephesians 6:18.

THE MANNER OF ACCEPTABLE PRAYER

The foregoing reference tells us how prayer should be offered—"praying always with all prayer and supplication in the Spirit." We should lay emphasis on the words "in the Spirit." Contrast this sort of prayer with others which are not "in the Spirit," but merely formalistic. We know that the heathen have great formalities in their prayers. The Chinese, for instance, have a wheel on which certain prayers are inscribed, and they think that the more times the wheel is turned around the more times the prayer goes up to their God. These are vain repetitions. But the Chinese are heathen—they have not learned of the true God. Others approach the true God, using vain repetitions, not knowing what they want or what is best for them or what is God's will. Some Christians use printed forms of petition which are not really their own sentiment or spirit, but which as worshipers they offer to the Lord in a more or less perfunctory manner. Some prayers are represented by beads. These are used by our Roman Catholic friends. Each bead represents a prayer, and the repetition is supposed to help the worshiper. He counts these beads over and over, repeating his prayer over each bead.

All these endeavors on the part of humanity, heathen and Christian, to approach God in prayer indicate that there is a recognized need of divine assistance. But God is not to be approached in a merely formal manner. He is not to be mocked.

If we were to approach an earthly king in such a perfunctory way, he would see through the hollowness of the petition and would resent it. And so we may know that if we come with merely a lip service to God our prayers will not be heard. We must remember, too, that only those prayers are acceptable to God which come from those in covenant relationship with Him through our Lord Jesus Christ. There is no other way by which we have a right to come to the Almighty addressing Him as "Our Father."

Reverting again to the text, "Praying always, with all prayer and supplication—in the Spirit," we understand the apostle to mean that with every prayer we offer, whatever may be our petition, there should be an earnestness of spirit. The prayer must always be offered "in the Spirit," with heart-appreciation of what we are doing. Otherwise it would not be acceptable to God. It must be a "supplication," an earnest entreaty. When we pray to God, we are to "watch thereunto, with all perseverance"—having importunity in prayer, not soon growing weary if our petitions do not seem to be quickly answered. We are not to pray for the things that the Word of God does not justify us in believing are the Lord's will, but for the things which we believe are His will; and we are to really desire what we ask for. Then we are to watch for the fulfillment of our prayers, and thus be prepared for the blessing when it comes. Our Father knoweth what things we have need of before we ask Him.—Matt. 6:32. 8.

SELFISH PETITIONS UNJUSTIFIED

The object of prayer, then, is to benefit ourselves, and to bring us into that attitude of mind which will be in heart-readiness to receive our Father's blessing. God does not wish to give His choicest blessings where they would be fruitless. When He gives these blessings He purposes that our hearts shall be in that condition which will assimilate them and bring forth fruitage. We must ever be in an attitude of full submission to His will. We know that our Heavenly Father not only has the fullest knowledge of our needs, but is waiting to bestow His richest gifts upon His children, as soon as we are ready for them. Then let us never come before Him with vain, meaningless repetitions.

While the world would pray merely for food, clothing and temporal blessings, or for victory over their enemies, we as God's children yield up our wills to Him and pray in the words of our Master's exemplary prayer: "Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done." Then, "Give us this day our daily bread," whether it be little or much—not saying what kind of food, but simply

receiving what He sees we need. We have placed these matters entirely in the Lord's hands. We ask especially for the spiritual bread. Our prayers are to be along the lines of the Spirit and not of the flesh. We are to pray only incidentally for earthly things, because we have consecrated our bodies to God. Since the body is to die, since it has been accepted as a sacrifice, we are to seek to perpetuate that body which we have given to the Lord only long enough for our spiritual development and testing and for the completion of whatever work He has for us to do. We are also to be willing and glad to surrender it as soon as the Lord is ready to consummate the sacrifice. We have it now only as the instrument of the new creature.

As new creatures, then, we are to pray always in harmony with the interests of this new nature. We are to hunger for the bread from heaven and to feed upon it. We are to develop the fruits and graces of the Holy Spirit. We read that the Father is more willing to give good things to them that ask Him than are earthly parents to give good gifts to their children. So then, we are not only to pray in the Spirit, but as the Lord's Word indicates, our prayers are to be along the lines of the Spirit, of the new creature, whose needs are first in our sight and in the Lord's sight, and whose interests the Lord is especially pleased to bless and to have us consider and pray for.

THE CHRISTIAN'S VITAL BREATH

The logical conclusion of all this is that the Lord's consecrated people would have little to pray for of an earthly kind, realizing that with the church the end is not restitution, but sacrifice unto death, and then the glorious resurrection. Therefore, the prayers of the consecrated should be for grace to meet in a faithful spirit our various trials and difficulties while we are putting on the armor, and likewise after we have put it on and are learning how to use the sword of the Spirit, how to resist the adversary, and the foes entrenched in our own flesh—our Philistines. We need much grace to be rightly exercised by the trials and the assaults of the enemy and to realize that all these things are to work together for good to us who love God, who are "called according to His purpose." We are learning day by day how to "make our calling and election sure."

The Lord's people are encouraged to take part in the prayer meeting, and individually they are to approach daily the throne of grace. Our Lord has declared that when two or three are met together in His name He will be in their midst. When a petition is made having something of general interest, we are to unite our hearts that the blessing may be spread abroad and extend to

many hearts. The suggestion is that the Lord's people should do considerable of their praying in fellowship, in cooperation. But this would not hinder our private praying to the Lord, hourly if need be, telling Him of our realization of our faults and our weaknesses and asking for the application of the precious merit of our Savior's sacrifice to remove every spot and every wrinkle from our garments. Such prayer is the very essence of the Christian's life, his "vital breath."

We find that the encroachments of the adversary and of the world and of the flesh are liable to discourage us or to entangle us with the things of the present life. But the Lord has made it so possible for us to approach Him that we can go to Him with any trial, any difficulty, and be sure that our petition has divine attention and will have divine aid. We have spoken of our fleshly weaknesses as sometimes hindering us from prayer. There is a disposition on the part of many Christians, after having done something that has wounded the conscience, to avoid going to the Lord in prayer for awhile, to dread to go, to feel ashamed to go—thinking that they will feel better about it afterwards. This course is fraught with great danger; for it is likely to hinder our spiritual growth. Therefore it should not be permitted. We should realize that there is all the greater need of our going then to the throne of heavenly grace. The Lord has known of our weaknesses in advance. He knew beforehand of our failure, and wished us to profit by the experience, that we might, in harmony with our prayers, become stronger against sin, against everything displeasing to Him.

ONE OF SATAN'S CHIEF METHODS OF ATTACK

The adversary has to do, no doubt, with seeking to interrupt our prayers, our communications with the Father. One of our hymns declares that:

"Satan trembles when he sees
The weakest saint upon his knees."

We need not go to this extreme of thought, that Satan really does so tremble; but we may know that he realizes something of the power of prayer in the life of the child of God and one of his chief lines of attack is to seek to cut off our communication with the Lord. Just as in warfare a skillful general seeks to cut off the enemy from its communication with headquarters, with its base of supplies, so with Satan. If he could succeed in cutting off our communication with the heavenly courts, we would be so much more liable to fall under his mischievous assaults. Then we would indeed be helpless without divine direction.

(Continued on page 24)

DIVINE PLAN BEREAN LESSONS

"A BRUISED REED SHALL HE NOT BREAK"

(Lesson 64)

Text Book: The Divine Plan of the Ages, page 141, paragraph 1, to page 143, paragraph 2.

Key Sentence: "Our Lord having provided a ransom for Adam's race, with His own life, can justly give a new offer of life to them all."

Main Text: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."—Jeremiah 31:33.

The world of mankind were on trial representatively in the first man, Adam, when God placed him on trial in the Garden of Eden. Does the fact that God has arranged in the Millennium to give the world of mankind an individual judgment imply that He realized too late that His decision in the first trial and the sentence He passed on Adam and his children was unjust and too severe? No, but He has worked out a plan by which all could be released from the Adamic death sentence and then, during the Millennium, learn further lessons while being gradually brought up to human perfection, and then, in the harvest of the Millennium, be finally tested individually as to their worthiness of everlasting life. Thus their trial will be under much more favorable conditions than that enjoyed by Adam and Eve.

How can God's justice clear the guilty without exacting the full penalty? He does not do so. The full penalty for the sin of Adam and his children has been met by a substitute. That substitute, or Redeemer, was provided by God Himself. This arrangement made it possible for a new offer of life to be given to Adam's children.

Under what covenant is this offer of life given to the church? Under a covenant of sacrifice. What Scriptural support is there for this thought? Psalm 50:5, which reads, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." What is this covenant of sacrifice? Is it a full consecration of our justified humanity to God. We give up our human wills and accept God's will as our rule of life. As the poet states it, "Naught that I have my own I call, I hold it for the Giver; My heart, my strength, my life, my all, are His, and His forever."—Hymns of Dawn, 129.

This covenant of sacrifice is also referred to in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Under what covenant will the offer of life be made to the world? The New Covenant referred to in Jeremiah 31:31-33—"Behold, the days come [in the "Times of Restitution," the Millennial age], saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the

day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

Why is Romans 14:9 quoted at this juncture in our text book? It reads, "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and the living."

To show that the blessings of the New Covenant will reach those who are now dead. In the Millennium, they will be awakened from the sleep of death and started on the highway of holiness. All will then be brought to a full knowledge of the Truth and be given an opportunity to gain, by obedience to God's laws, all the benefits of the New Covenant.

Who will be the judge of the world in the Millennium? Jesus Christ. Note John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." When we realize that Jesus so loved the world as to give His life as its ransom price, what kind of a judgment would it be reasonable to expect that He would give to the world when, as the highly glorified Christ, He assumes the office of King and Mediator during the Millennium? We answer that the character of the Judge is a guarantee that the judgments will be just and merciful. Will He give due consideration to the infirmities of all? Yes, for we read in Matthew 12:20, "A bruised reed shall He not break, and the smoking flax shall He not quench, till He send forth judgment unto victory." Also in Isaiah 11:3, 4: "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth."

Was a judge in ancient times one who brought deliverance to the people? Yes, his work was to execute justice and relieve the oppressed. What Scripture can we give to prove this? "When the children of Israel cried unto Jehovah, Jehovah raised up a deliverer, . . . Othniel. And the Spirit of Jehovah came upon him, and he judged Israel, and went out to war, . . . and his hand prevailed, . . . and the land had rest forty years." (Judges 3:9-11.) What lesson can we learn from this? That He will deliver the world from the power and oppression of Satan. How does Psalm 98:9 fit in with this?—"With righteousness shall He judge the world, and the people with equity." It is in full harmony.

What is meant by Isaiah 1:26—"I will restore thy judges as at the first"? This refers to the fact that God intends to restore a rule of Judges like they had before they demanded a King like the other nations about them had. This indicates that, in the Millennium, all the faithful of the past and present will be associates with Jesus as the Deliverer of all, in the work of reclamation.

A HUNDRED YEARS OLD AND STILL A LAD

(Lesson 65)

Text Book: The Divine Plan of the Ages, page 143, paragraph 2, page 144, end of page.

Key Sentence: "Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close."

Main Text: "As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old."—Isa. 65:20, **Leeser**.

Will the Millennial age judgment be based on the same principles as the one in the garden of Eden, when Adam was being judged? We answer, yes. There will be the same reward if they pass the judgment; namely, eternal life as perfect human beings. Will there be the same law? Yes, obedience to the perfect law of love.

What were the steps in the first trial? At the beginning a statement of God's law, then a trial followed by a sentence, either a favorable one to everlasting life or an unfavorable one to everlasting death. Will the same order be followed in the second trial? Yes, the very same order: a beginning, progress, culminating with a sentence.

In what way will the second trial be more favorable than the first? In that mankind will have the benefit of the experience gained under the results of the first trial.

When comparing the second trial with the first one what lesson can we get from Jeremiah 31:29, 30: "The fathers have eaten a sour grape, and the children's teeth are set on edge; . . . but every man that eateth the sour grape, his teeth shall be set on edge." The lesson we can learn is that in the first trial, the human race was not judged as individuals but in one representative, Adam; but in the second trial, they will be judged as individuals. Anyone who then eats of the sour grape of sin, will be punished for it. The penalty will not be passed on by heredity to others.

Will 2 Corinthians 8:12, "For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not," have its fulfillment in the Gospel age or in the Millennial age? It is true of the church now that God is covering our unavoidable weaknesses with the robe of Christ's righteousness and judging us according to our hearts. To the extent of our ability, we are expected to obey God and are judged accordingly. This text can also be applied to the Millennial age judgment in that while the world is going up the highway of holiness (Isaiah 35:8), they will be judged by their obedience to the extent of their ability; but at the end of the Millennium when they have reached perfection—mentally, morally and physically—then perfect obedience will be required. They will then be judged by their own acts and not share in the penalty by heredity, the acts of others having no direct bearing on the final decision.

Will they reach this perfection gradually or suddenly in the Millennium? They will be gradually

educated, trained, and disciplined until they reach perfection. By how many acts of disobedience did Adam bring death to the human race? By simply one act of disobedience. Did God have a right to expect perfect obedience of Adam? Yes, because he was created perfect. Will he demand the same of all men when they have been brought up to perfection? Yes! Will some gain everlasting life in the testing season at the end of the Millennium who fall a little short of perfection? No, to fall short then will be to sin against full light and perfect ability.

What is meant by Isaiah 65:20, **Leeser** translation: "As a lad shall one die a hundred years old"? When we realize that, in the Millennium, those who accept the offered favors and make progress toward perfection have as their hope the gaining of everlasting life as perfect human beings and have all eternity before them, then we can see that their first hundred years will be a period of comparative childhood. What is implied by the further statement, "And as a sinner shall be accursed he who dieth at a hundred years old"? This implies that all must have at least one hundred years of trial. It also implies that those who are stubborn and rebellious during their first hundred years will be denied any further opportunity and will then be wiped out of existence in the second death.

Who are the sheep and who are the goats in the parable given to us by Jesus in Matthew 25:31-46? This parable applies to the future judgment of the world as indicated by the 31st verse. The sheep represent those who are meek and teachable and who are desirous of cooperating with the principles of love, righteousness and truth; while the goats picture those who will be outwardly righteous during the Millennium though at heart stubborn and self-willed like goats. The parable indicates that they will have the Lord's disapproval because they failed to manifest the proper degree of love for their fellow associates in that they didn't actively cooperate in the order of the New Day—Love in action.

When will the separation take place between those who are in full harmony with the letter and spirit of God's law and those who are not? Not until the end of the Millennium. What will be the reward of the sheep class? Everlasting life in a condition entirely freed from Adamic condemnation and imperfection. What will be the penalty of the goat class? They will be blotted out without any hope of another future release or resurrection. They will have had their **full share** of the ransom, which freed them from the Adamic condemnation, removed all the stones of stumbling from their pathway, and gave them every assistance to reach the condition of human perfection, of which perfection they fail to make the proper, God-given use.

THE HOUSE OF SERVANTS AND THE HOUSE OF SONS

(Lesson 66)

Text Book: The Divine Plan of the Ages, page 145, top of the page, or paragraph 1, to page 146, paragraph 2.

Key Sentence: "We do not wish to be understood as ignoring the present responsibility of the world,

which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or of revelation."

Main Text: "Some men's sins are open beforehand, going before to judgment; and some they follow after."—1 Timothy 5:24.

Is it true that a person in the world can lie and steal and be as wicked as he wants to be and then come up in the Millennium without regard to his past deeds? No, that is not the right way to present the matter. God intends to give each one of the world a full, individual chance for life; but whatever they do wilfully wrong now will be that much of a disadvantage which must be overcome in the next age.

Are there any Scriptures to support the thought that every one now has a responsibility in proportion to his light either from God's Word or from his conscience? Yes, there are. For instance, Proverbs 15:3, "The eyes of the Lord are in every place, beholding the evil and the good"; and again in Ecclesiastes 12:14, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

How do we explain 1 Timothy 5:24, "Some men's sins are open beforehand, going before to judgment; and some they follow after"? We can apply the first part of this text to the church in the sense that the church is on trial at the present time in this life and that they now receive stripes and chastisements from the Lord for their wrong doings. "And ye have forgotten the exhortation which speaketh unto you as children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:5, 6.) There is no doubt that the second part of 1 Timothy 5:24 is applicable to the world of mankind in the Millennium. The text also implies that "some" of the world receive a measure of punishment even in this life for wrong doing. Notice Matthew 10:15, "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" in which the disciples witnessed and were refused. This text indicates that in proportion as each one of mankind has failed to live up to the light he has had a chance to receive and thereby to be benefited and to benefit others, in that proportion it will not be as tolerable for him in the Millennium. Does our Lord's statement regarding the Scribes and Pharisees in Matthew 23:33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? teach that they will not have any opportunity in the next age? In other words, that their sins have gone beforehand to judgment? The expression, "damnation of hell," would be better translated, "condemnation of Gehenna"—the second death. No, it does not mean that they will not have a chance in the Millennium, but it does mean that the course they then were following would have to be radically changed, or else they would not be able to walk up the highway of holiness to everlasting life. (Isaiah 35:8.) They were so set and determined in their opposition to the light, the truth, that it was very doubtful if any of them would be able to reform by becoming teachable, humble. Jesus had just said of them in Matthew 23:28, "Even so ye also outwardly

appear righteous unto men, but within ye are full of hypocrisy and iniquity."

How long a period of time intervenes between the world's first judgment day in Adam in the Garden of Eden, and the thousand-year-judgment day of the world of mankind in the Millennium? A period of six thousand years. During this period what two classes has God been selecting from among men? The ancient worthies and the church, the body of Christ. They have been specially tried, disciplined and trained to be God's honored instruments in the judgment of the world in the Millennium.

How does the Apostle Paul designate these two classes in Hebrews 3:5, 6? He writes, "Moses verily was faithful in all his house, as a servant; . . . but Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." He refers to them as a house of servants and as a house of sons. Who are the house of sons? The church selected during this Gospel age. Who are the house of servants? The faithful overcomers who preceded the Christian dispensation. They are usually called the ancient worthies because the apostle speaks of them as being worthy. See Hebrews 11. Both of these classes will have had their trials before the Millennium and therefore will not come into judgment with the world.

How do the ancient worthies share in the benefits of the ransom sacrifice of Jesus Christ? When they were alive they looked forward by faith to the day when God would set up His Kingdom and by faith trusted in a future sacrifice which God would provide to take away their sins. They will come up in the Millennium as perfect human beings, but will not have a standing before God except through Jesus Christ as their Mediator. Their loyalty and faithfulness to God already has been tested and tried and is now fixed. All they will need is a wider experience in love and kindness while doing God's will. They will, however, be prepared to be "princes in all the earth," and will be the earthly representatives of the Christ—Head and body.—Psalms 45:16.

HYMN BOOK THEOLOGY

(Lesson 67)

Text Book: The Divine Plan of the Ages; page 146, paragraph 2, to page 147, bottom of page.

Key Sentence: "Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day have been the errors which have crept into the creeds and hymn books of the various religious sects."

Main Text: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment. R. V.]"—John 5: 28, 29.

In what way has the judgment of the ancient worthies and the judgment of the church been more severe than the trial of the world will be in their judgment day in the Millennium? In this, that both the church and the ancient worthies have had to withstand the wiles and ensnarements of the devil. In 2 Corinthians 4:4 we read, "In whom the god of

this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Can we quote a Scripture to show that Satan will not be permitted to tempt and blind the people in the Millennium? Yes, Revelation 20:1-3, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years [restrained his every deceptive and misleading influence], and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

Contrast the conditions in this age with the conditions in the next age, so far as suffering for righteousness' sake is concerned. Now we are to expect persecution, as St. Paul says in 2 Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Again in Philippians 1:29, he writes, "For unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake." In the next age, however, men will be rewarded for righteousness. Will those who do wrong in the Millennium be permitted to pursue their course unhindered? No, we read in Malachi 3:5. I [God] will come near you to judgment; and I will be a **swift witness** against" those who do wrong.

We have seen that the trial of the church will be more severe than that of the world. Will the reward be correspondingly greater? Yes, indeed.

Does the world look forward to the judgment day with joy and happiness? No, they fear and dread it. Why is this so? Because they think that the Bible teaches that it will be a "doomsday" for the world. The creeds of Christendom and the hymn books have in them many errors on this subject, and all combine to add to the confusion. Many people take for granted that whatever they find in these hymn books and creeds are Gospel truth without comparing them with the Bible.

Does David in 1 Chronicles 16:31-34 speak of the day of judgment as a time to be dreaded? No, he does not. Listen to him as he tells us, "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, the Lord reigneth. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because He cometh to judge the earth."

But before we close our study on the day of judgment, let us consider John 5:28, 29, which is often quoted as a proof that the day of judgment is a day to be dreaded: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Is the expression, "the resurrection of damnation," in our Common Version correct? No, it is a serious error which has greatly assisted in beclouding the minds of many respecting the true import of this passage. What wrong impression is gained from this mistranslation? Many seem to gather from it the thought

that some will be resurrected merely to be condemned again. The very reverse of this is true.

How should the word, "damnation," be rendered in this verse? In the Greek the word is **krisis** which occurs repeatedly in the same chapter and is properly rendered, "judgment." The thought in the text is that the world in the Millennium will come forth (be awakened from death) to a resurrection (a full, complete lifting out of death) by judgments, stripes and disciplines.

When the world comes forth to this resurrection by "judgments" will they be awakened in the same physical condition as at the moment of dying? Oh no, this would involve an absurdity. We must suppose they will be in what would now be considered average health and strength; such, for instance, as the Lord was pleased to grant to those whom He healed at His first advent. The healed ones were not made **perfectly** whole, else many of them might have lived for centuries, as did the perfect Adam.

PRIVILEGES OF THE THRONE OF GRACE

(Continued from page 20)

It is asked, what could Satan do to cut off our communication? We reply that there are various ways of intruding upon the human mind—thoughts may enter the mind while the child of God is at prayer or at other times—thoughts of business, of pleasure, of sin, of worldly interests and projects, etc. We do not know how much power the adversary is given in connection with the Lord's people. We do know that he is powerless to resist their will. But he has power to stimulate certain organs of our minds, so that unless we are very alert we might be cut off from proper fellowship with the Lord, and our Christian courage might become more or less weakened. Thus we would be proportionately less able to resist the world, the flesh and the adversary.

It is, therefore, proper to take every precaution to keep the lines of communication with our Heavenly Father well open. For instance, in private prayer, if there is a tendency toward drowsiness or toward our thoughts going to other things, then we might lift the head, if it be bowed; or if the eyes be closed, we might open the eyes, and raise them. We are to see to it that in all our prayers and supplications these are in the Spirit, that they are not perfunctory, not formalisms. We are to see to it that they are real expressions of our heart. We may say that a few sentences of real heart-prayer will accomplish more good for the child of the Lord than any amount of lip service. We advise that any who have difficulty in keeping the mind concentrated while in prayer should intensify and shorten their petitions and that in all their prayers they should see that the things they desire and pray for are in harmony with the Lord's Word—in the interest of the new creature.—Reprints, 5744.



International Sunday School Lessons



THE DAY OF SUFFERING

(Part 2)

(Christ's Words on the Cross)

June 7—Mark 15:33, 34; Luke 23:33-46.

GOLDEN TEXT: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."—Isaiah 53:5.

PILATE seemed to realize that even though Jesus acknowledged that He was born to be a king He was not a potential enemy of the Roman Empire; at least not for the time being, so he was for releasing Him. But the Master's accusers would not have it that way; and it would be hard for Pilate to explain to the emperor that he had not taken proper action against one who had been proved to be a rival to the throne.

Finally Pilate yielded to the demands of the mob, and in today's lesson we find Jesus hanging upon the cross, with a malefactor being crucified on either side of Him. In Hebrews 12:3 the apostle speaks of the "contradiction of sinners" against Jesus, and at no time during His earthly ministry is this more vividly exemplified than when He was dying between those two thieves.

The people and the rulers who stood watching derided Jesus, saying "He hath saved others, let Him save Himself." The implication of this was that if He had really saved others, as had been claimed for Him, He would now be able to save Himself, and the fact that He didn't save Himself was proof that He had been a fraud. This was a part of the "contradiction of sinners" that was heaped upon Him.

The soldiers also mocked Him, saying "If Thou be the King of the Jews, save Thyself." Here again the Master's failure to do what was requested proved still further to the minds of His accusers that He was not really what He claimed to be. He was "contradicted" indeed, but made no effort to justify Himself before His enemies. His life, His reputation, His all, had been

placed upon the altar, and He was willing to leave it there.

One of the malefactors being crucified beside the Master also railed Him, but the other, apparently with a faint glimmer of hope that this man really was a King, and in some unexplainable way would one day come into a Kingdom, asked to be remembered when that time came—"Lord, remember me when Thou comest into Thy Kingdom."

It isn't necessary to suppose that the thief had any real knowledge of the divine plan relating to the Messianic Kingdom; although if he were a Jew he would certainly know of the Messianic hope. He heard and saw enough there at Mount Calvary to realize that Jesus claimed to be the Messiah of the Jews. If He were a Jew he would also know of the Jewish hope of a resurrection from the dead. Putting these bits of knowledge together he could easily imagine the possibility that even though certain death apparently awaited the Master, yet this might not necessarily mean that He was not the Messiah. However much the thief may have known, his request was a proper one, and one that could be honored when the due time came.

A faulty use of punctuation has obscured the real meaning of Jesus' reply to the thief. Jesus didn't promise the thief that they would be in paradise together that day. What He did say was, that in spite of what was transpiring that day the thief's request would be honored, and therefore He would be blessed in paradise—"Verily I say unto thee, Today, shalt thou be with Me in paradise."

Through a misunderstanding of the Scriptures concerning paradise as well as the Messianic Kingdom hope, many fail to realize that the purpose of the thousand years reign of the Messiah is to restore the earthly paradise that was lost as a result of our first parent's transgression of the Creator's law. When the thief asked to be remembered in the Kingdom, it meant the receiving of blessings of paradise restored by that Kingdom.

Though Jesus' death seemed contrary to His claim of Kingship, yet in reality it was a necessary part of the divine arrangements for the providing of Kingdom blessings. When the crowd shouted, "He hath saved others, let Him save Himself," they little realized that by His refusal to save Himself He was providing salvation, not only for them, but for all mankind.

This divine purpose in Jesus' death is brought out in the Golden Text. He did not die for His own sins; for He had none. He died rather for the sins of others. He could have been a King without this, but His subjects would have been dying subjects, just as they have been under all the kings of the past. In addition to being the King of kings, Jesus was to be the "Everlasting Father," that is, the One who would, during His reign, give everlasting life to the people. He died as man's Redeemer in order that He might have the right thus to regenerate the race, as well as to be the King of the new world.

QUESTIONS:

In what way was the "contradiction of sinners" against Jesus manifested in His experiences while hanging upon the cross?

What prompted the thief to ask Jesus to remember him in His Kingdom?

Why was it necessary for Jesus to die?

THE RISEN CHRIST AND HIS DISCIPLES

June 14—Luke 24:33-48.

GOLDEN TEXT: "Ye are witnesses of these things."—Luke 24:48.

TODAY'S study relates to the commission, or authorization of service, which Jesus confirmed to His church in His discourses during the forty days following His resurrection. The lesson of the journey to Emmaus and His subsequent appearance the same evening in Jerusalem must have been very valuable to all the followers of Christ at that time. There He said, "These are the words which I spake unto you, while I was yet with you [while I was yet the man Christ Jesus, before My resurrec-

tion change], that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures and said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sin should be preached in His name among all nations, beginning at Jerusalem."

The Evangelist sums up in a few words a Scriptural exposition which may have occupied an hour or more. We are not told what these expositions were which opened their eyes of understanding, but we can surmise. He probably explained to them the significance of the Passover lamb that was killed at that time of the year, and showed that He was the antitype of that lamb. He probably explained that the antitype of the first-born of Israel is the church of the first-born, whose names are written in heaven—all the saintly followers of Jesus who will be of the royal priesthood, and the antitypical Levites, their servants, in the work of the world's uplift during Messiah's Kingdom.

The Master may also have given them some suggestions respecting the antitypical atonement day and the "Better Sacrifices"—that He Himself began the better sacrifices, which would be continued in His disciples; and that, the sacrifices being finished, the atonement blessings would go forth from the High Priest to all the earth, during Messiah's Kingdom of a thousand years.

Whatever features of the great plan the Master unfolded, we have the assurance that His auditors were deeply interested. Their sadness disappeared. Their first thoughts were merely that they had lost their blessed Master, His counsels, His instructions; but now, through this enlightenment, their hearts burned with a fresh inspiration of knowledge. They saw height, depth, length and breadth that they had never dreamed of in God's plan. They saw that the death of Jesus was necessary for the carrying out of all the hopes and prospects inspired by the promises of God. They saw that they themselves were privileged

also, and not only to suffer with Him, but also to be glorified.

The concluding part of the Master's message on that occasion was, "Behold I send the promise of My Father upon you." The Father had promised in various types that the church, the bride of Christ, would receive the Holy Spirit of Jesus, their Head. This was typified, for instance, in the holy oil, which, poured upon the head of Aaron, typifying Jesus, flowed down upon the body of Aaron, typifying the anointing of the church.

This promise of the divine acceptance of the church was all-important. Without it the disciples would have no commission, and could not be ambassadors for God. Jesus indeed had sent out the twelve, and afterwards the seventy; but they were His personal representatives, and He had given them of His own spirit, His own power, by which they worked miracles, cast out devils, etc. But they had not yet been directly commissioned of the Father. As we read, "The Holy Spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) They must wait for this begetting and anointing of the Holy Spirit. It alone could endue or qualify them for the divine service—to be God's ambassadors and representatives.

The commission given by our Lord to His disciples was not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, noble or base. A disciple of Christ is a follower, one who learns, one who copies. Jesus defined this discipleship, saying, "If any man will come after Me [be My disciple] let him deny himself [set himself aside, ignore himself, his talents, his will, his wealth, everything], and let him take up his cross and follow Me."

The intimation is that all true followers of Christ, His disciples, will find the path in which the Lord will lead to be a difficult one, in which their own wills must be continually crossed, opposed—a way in which they will continually have difficulty according to the flesh. However, the promise is that eventually, "Where I am [in heaven, in Kingdom glory], there shall My disciples be."

Thus we see our commission as respects all people of all nations who have an ear to hear our message. It is to make them disciples, to teach them to observe all things whatsoever Jesus commanded. This is the extent of our authority. We are not to organize human systems and call them kingdoms, churches, etc., We are merely to serve as the followers of Jesus, cooperating with God, who will work in them to will and to do His good pleasure.

QUESTIONS:

What did Jesus mean when He said to His disciples, "Behold I send the promise of My Father unto you"?

In commissioning the disciples to preach the Gospel unto all nations, did Jesus mean that all nations were to be converted as a result of this work?

Are Christians commissioned by the Holy Spirit to organize other Christians into denominational churches?

THE TASK COMMITTED TO THE DISCIPLES

June 21—Matthew 28:16-20; Mark 16:14-20; Luke 24:49-53.

GOLDEN TEXT: "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

OUR lesson relates especially to Jesus' instructions shortly before His ascension. This took place near Jerusalem—at Bethany; Apparently He met with His followers in the Holy City—perhaps at a very early hour, by appointment. He led them out to Bethany, talking meanwhile and explaining the things that would be to their advantage to know—the things they would need to be thoroughly convinced of before He would leave them, and before they would be in a proper attitude of faith and thus prepared for the blessings that He had yet to send.

St. Luke, who also wrote the Book of Acts, tells us (chapter 1) that the essence of Jesus' teaching during the forty days was in respect to the Kingdom of God. Still they understood not; indeed, it was not possible for them to understand fully until they would receive the begetting of the Holy Spirit. It was toward that point, therefore, that Jesus directed their attention, saying that they should not depart from Jerusalem nor engage in any work of preaching but simply wait for the promise to come, about

which He had previously told them—the gift of the Holy Spirit.

Jesus explained that John the Baptist had indeed used the water baptism, but that all His followers would receive a superior baptism—the baptism of the Spirit at Pentecost. After receiving the Spirit, they would be fully qualified to be God's representatives and to speak the message; and from time to time they would be given "Meat in due season." Thus they would not be in darkness with the world, and the day of the Lord would not come upon them as a thief in the night or as a snare. The Pentecostal blessing which they received qualified them fully for the ministry even though it did not cover their blemishes; for it was after they had received the Holy Spirit that we read, "The people perceived that they were ignorant and unlearned men and they took knowledge of them that they had been with Jesus."—Acts 4:13.

Our Lord's ascension was a spectacular one, so far as His church was concerned, but not in respect of the world. Of the world He had already said, "Yet a little while, and the world seeth Me no more." The world did not see our Lord during the forty days in which He manifested Himself to His disciples; for He showed Himself to none except His faithful, consecrated ones. These visible demonstrations so helpful to His disciples culminated with an actual ascension of the Lord into the air in the body in which He had thus been with them. Because they were not yet Spirit begotten, they doubtless needed just such a manifestation to help their faith, to give them to understand that they would see the Master no more until He would come with power and great glory to assemble all His saints to Himself and to bless the world.

Jesus had spoken to His disciples before of His ascension. (John 6: 62.) The ascending up where He was before should not, however, be understood merely to signify a return to a previous place. Rather, it should be understood to signify a return to a previous condition—the spirit condition, which the Master had left to be made flesh that He might ransom the race. As Jesus parted from His disciples into the clouds out of their sight, we assume that the body in which He had appeared was dissolved, or dematerialized. The use of it was

merely to help to establish the faith of the disciples in the fact of Jesus' resurrection, and to be a means of instruction, an assurance that Jesus had gone permanently, that they were not to expect to see Him further in any kind of manifestation. It was an object lesson.

In the first chapter of the Acts we are told that after Jesus had disappeared, two angels materialized and addressed His disciples, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This statement has led some to believe that at His second advent Jesus will materialize and appear in the flesh. But to our understanding they are laboring under a grave misapprehension. The world is to see Jesus no more; and the church is to see Him only with the eye of faith until that time when they shall experience their change, in the end of the age. Then we shall see Him as He is—not as He was; for we shall be like Him. Then we shall know even as we are now known.—1 Cor. 13:12; 1 John 3:2.

It is worthy of notice that the angels laid stress upon the manner of His going, and that the manner agrees with what the Bible tells us respecting our Lord's second coming. He went quietly, secretly, unknown to the world. He is to return as a thief in the night; and none will know of His return except those whose eyes of understanding will be opened to discern the signs of the presence of the Son of Man. These will be His loyal, saintly followers. So Jesus explained, that at His second coming it would be for a time as it was in the days of Noah—mankind would be eating, drinking, planting and marrying, and would not know of His presence until revealed in the great time of trouble which would precede the establishment of His Kingdom.—Matt. 24:37-39, 30.

QUESTIONS:

What was the essence of Jesus' teachings during the forty days between His resurrection and ascension?

Did the world in general know about the resurrection of Jesus?

What is the true meaning of Jesus' words, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven?"

ALCOHOL FACTS VERSUS DRINKING PROPAGANDA

June 28—Proverbs 21:17; 23:32; Isaiah 5:20-23; Hosea 4:11; Joel 3:

2, 3; Ephesians 5:18.

GOLDEN TEXT: "If sinners entice thee, consent thou not."—Proverbs 1:10.

THE committee that arranged this lesson intended it as a temperance lesson: and undoubtedly it has in it a warning against intoxication. Nevertheless, in our judgment, the context being considered, other matters are more condemned in this lesson than intemperance. However, we can heartily endorse the thought that intemperance lies at the foundation of many woes of life, sapping the manhood, the vigor, and undermining the moral sense and general character.

The several texts of our lesson remind us that in addition to the physical intoxication resulting from immoderate use of alcohol, the Scriptures point out two kinds of symbolic or figurative intoxication. One is described in the last text of our lesson—Ephesians 5:18, a filling with the Spirit of the Lord and His joys, peace and comfort; the fruitage of the vine which the Heavenly Father planted, of which Christ is the central stalk, and of which His followers are all "branches."

The other symbolic wine is a counterfeit, an illicit wine; it is not produced by the vine of the Father's planting but from the grapes of the "vine of the earth." It is with this wine that, the Lord tells us, great Babylon has made all the nations drunken—the wine of her inconsistency, of her infidelity. The mixture of truth and error has deadened the perception of multitudes of professing Christians and hindered their discernment of the true character and purposes of God as revealed in His Word.

Under present conditions men naturally look for something to exhilarate them, to revive—to counteract life's sorrows, and burdens. Many of the dead in trespasses and sin find this release from care in various intoxicating stimulants—wine, liquor, opium, etc.; but the child of God is to look in a totally different direction for his stimulant, his exhilaration, his release from care and trouble—he is to be "filled with the spirit" of the Lord.

He is not to merely have a little of it, but is to become intoxicated with it to the extent that it will change the general appearance of all his surroundings and conditions in life. And cannot each experienced Christian, filled with the Lord's spirit, testify that this is true?—that all things are changed from this new standpoint, with new hopes, new ambitions and new relationships?

The lightness of heart of the intoxicated who are "dead in trespasses and sin" often leads to revelry and song, repulsive even to the same person when sober; but the filling of the spirit of the Lord leads to songs and rejoicing, not only with the lips but with the heart,—refreshing, comforting and uplifting, not only to the singer but also to the hearer. It is this "new song" in the heart that constitutes the Christian a peculiar and different being from all others about him. "Thou hast put a new song in my mouth, even thy lovingkindness, O Lord!" Because it is in the heart, therefore, it must be in the mouth also, and must influence all the affairs of life; for we cannot but speak of the things which have so wonderfully uplifted and refreshed our souls. And the speaking of these things is the proclamation of the Gospel—"Good tidings of great joy which shall be to all people."

In our new attitude, figuratively risen from the dead, walking in newness of life with the Lord our Redeemer and Head, all of life's affairs have a new coloring. Not only can we sing—"Sweet prospects, sweet birds and sweet flowers, have all gained new sweetness to me," but we can glory in tribulations also and give thanks for these, as well as for life's blessings, to the Heavenly Father, in the name of our Lord Jesus; having the assurance that life's disciplines are working out for us a "far more exceeding and eternal weight of glory."

Those who have become physically intoxicated often have an exaggerated idea of their accomplishments and importance. But those who have been filled with the Lord's spirit are thereby made humble, so that we do not think of ourselves above what we ought to think, but think soberly. It is in view of the humility of this class that the apostle suggests that we submit ourselves one to another in

the reverence of the Lord. Those who have the Lord's spirit will have brotherly kindness, and will be quite willing to defer to each other's preferences in many things—in all things not contrary to the principles of righteousness and in harmony with reverence to the Lord, His Word and the principles it inculcates.

Let us, dear brethren, beware of the natural wine and its drunkenness; of the cup of devils, gross sins and immoralities; let us beware of the still more deceptive wine of Babylon's cup which produces a form of godliness, church and world in combination, and tends to stupefy and give illicit joy. Let us, however, having received of the Lord's cup of suffering and of joy, be filled with the spirit of our Master.

QUESTIONS:

What two kinds of symbolic or figurative intoxication are referred to in the Bible?

What does it mean for a Christian to be "filled with the spirit"?

What does the Bible mean by its reference to the wine of Babylon's fornication?

GOD THE CREATOR

July 5—Genesis 1:1-5, 24-31; 2:1.

GOLDEN TEXT: "In the beginning God created the heaven and the earth."—Genesis 1:1.

IN THE past, Bible students have not been sufficiently critical in studying God's Word. Today's lesson illustrates this. The Genesis account does not begin with the creation of the physical earth, as was once supposed. "The beginning," refers merely to the work accomplished by divine power in bringing the waste and lifeless earth into condition for man's use.

The earth was already in existence, and had been created by divine power before the time mentioned in the Genesis account. Higher Critics, in discussing various theories respecting how the earth was formed, attribute millions of years to that period. Bible students may well content themselves with the record that the earth already "was," at the beginning of the Genesis account.

The Bible mentions days of various lengths; for instance, "the day of temptation in the wilderness"—40 years (Hebrews 3:8, 9); "A day with the Lord is as a thousand

years" (2 Peter 3:8); our Lord's day," (John 8:56), etc. While God could have accomplished the great work of ordering the earth in six twenty-four hour days, there is no reason to think that such short days are meant.

God arranged a great week of seven days for His great work of bringing man to perfection. Six of these days prepared our planet to receive Adam as its Lord and earthly King, an image of His Creator. The seventh day, which there began, is not yet complete—it lacks a thousand years of completion. During that period, the Bible tells us, the earth will be brought to a paradise condition and man will be restored by his Redeemer to God's image.

Six great thousand-year periods or days have passed since Adam was created, according to Bible chronology. We are now in the dawning of the seventh day, or sabbath day of human experience. God has promised that this seventh day of a thousand years will be very different from the preceding six days, in which mankind has experienced the reign of sin and death. The seventh day of a thousand years is Scripturally called "The Day of Christ" and by many it is styled the Millennium. In it Satan and sin are to be overthrown, righteousness is to be established, and mankind, purchased by the precious blood of Jesus, are all to have full opportunities for arising from present degradation to the re-attainment of the image and likeness of God, lost in Eden by Adam.

The seventh day of the creative week began with Adam's creation, has already lasted six thousand years, and is to be completed with the thousand years of Christ's reign. The seventh creative day will thus be seven thousand years long. Whoever sees this, can easily suppose that the six preceding days of the Genesis account were likewise seven thousand years each. Reckoned thus, the total period from the time that divine energy began to operate on the waste earth down to the time when the whole work of creation and restitution would be fully completed, would be seven times seven thousand years, or forty-nine thousand years.

The creation of land animals marked the sixth epoch day. Fish

and fowl preceded them, as scientists agree. We read, "the earth brought forth," but we also read that the Lord directed in the development of different kinds or varieties.

It was at the very end of the sixth day that God created man. The earth did not bring him forth, he was created in his Maker's likeness, to be the king of earth, to have dominion over the creatures of the land, the air and the sea. We read that God finished His work on the seventh day and rested. He has rested or ceased from His creative work during this seventh day, leaving the finishing of this work to be accomplished by the Re-

deemer during His Messianic Kingdom, which will complete the seventh day—forty-nine thousand years from the time that God said, "Let there be light."

According to the Apostle Paul's statement in 1st Corinthians the 15th chapter, at the end of His thousand-year reign, when Christ shall have accomplished the work of restoring mankind to human perfection. He will deliver up the Kingdom to God, even the Father. At that time the fiftieth thousand-year period will begin, with every creature in heaven and on earth ascribing praise to Him that sitteth upon the throne and to the Lamb forever. How appropriate this will

be, especially when we recall that in God's arrangement fifty is the great climax of numbers. In Bible usage seven is symbolical of perfection, and seven times seven represents a completeness of perfection; and the fiftieth, or jubilee, following is the glorious climax of blessedness.

QUESTIONS:

What "beginning" is referred to in the Genesis account of creation?

Are the seven creative days of Genesis twenty-four hour days, or are they to be understood as periods of time?

How long is the seventh day of creation and what will be the condition of the earth and humanity when it is complete?

Choice Thoughts—Briefly Stated

THE EASY YOKE

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

SATAN the prince of this world has placed many yokes upon the necks of all mankind. They are bound and fettered by every device which he could arrange. But Jesus invites all such to come to Him and find rest—the blessed rest of freedom from the galling yoke of the oppressor. That rest is found in the meek and quiet spirit which humbly submits to the easy yoke of the divine will and ceases the strife to gratify the perverted human will. The burden of the divinely imposed yoke is easy and light when we let it rest naturally upon us. It is only placed upon us for our good, and only those who cheerfully submit to it have rest and safety. Our Lord's words were addressed to those of His day, bound by Jewish creeds and traditions and their own fears, engendered by their erroneous misconceptions of God and His plan. As with the Jewish church, so with the Christian church, the "yokes" of sectarianism and the "burdens" of tradition, fetter and gall those who possess the spirit of Christ, whose zeal and love are according to knowledge and for Christ and the church which is His body, rather than for a sect of human organization. Such cannot be comfortable with the yokes and burdens of men and must claim the freedom of sons of God, the liberty wherewith Christ hath made them free.—Reprints, 902.

Twisted Together.—Our word **strength** comes from a word signifying twisted together. "The Lord is the strength of my life;" "God is the strength of my soul." Then my life is twisted together with the Lord. God and my soul are as two strands twisted together. One may have no strength at all, but while twisted together with one that is infinite, the weakest shall not fail. Then with what confidence we may say, "The Lord is the strength of my salvation."—Reprints, 672.

THE DIVINE FASHIONER

"The sculptor, with an ideal form in his thought, produces a statue from the block of marble, every measurement of the block, every turn of the drill, every blow of the mallet upon the chisel, and every effort of the sculptor's mind, goes to make up the finished form, which is the production of his ideal, as nearly as the materials would admit. So, our Lord, as our Maker, has the ideal toward which He seeks to form us. And all His operations are but steps in the work of our formation. Every measurement of our life by the divine truth, tests our capacity to attain the ideal; every turn of the drills of penetrating precepts of life, prepares us for the ideal character; every blow of the hammer of circumstances is, in the hands of the divine providence, constantly shaping us toward the heavenly pattern. And, in the perfect economy of our Lord, never do we have to bear one measurement, or one penetrating cut, or one blow of circumstances, that is not absolutely needed to produce the most perfect work which we will allow to be done within us."—Reprints, 896.

"That fortitude which has encountered no dangers, that prudence which has surmounted no difficulties, that integrity which has been attacked by no temptation, can best be considered but as gold not yet brought to the test, of which therefore the true value cannot be assigned."—Reprints, 784.

"IT IS not the deed we do,

Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

Talking Things Over

CONVENTIONS GO ON

DESPITE wartime restrictions in travel, due to the rationing of automobile tires, gasoline, etc., plans are proceeding for the usual General Conventions in various parts of the United States. In many cases it will be more difficult for the friends to attend conventions, but the possibility that the handicaps may increase as time goes on will doubtless cause the brethren to make greater efforts to attend at least one gathering while conditions are no more unfavorable than at present.

The usual two general conventions are planned for the 4th of July week-end; namely, at Detroit, Mich., and at Los Angeles, Calif. Details of these will be found in the convention announcements. The ideal arrangements of auditorium, etc., enjoyed at the Los Angeles convention in 1941 will be used again this year, with the exception that the public meeting will be held in the Embassy Auditorium, and will be on Saturday evening instead of Sunday afternoon. The Detroit brethren are also planning a well-advertised public meeting in connection with their convention.

PLANS PROCEEDING FOR CHAUTAUQUA

Friends have been wondering whether or not the Chautauqua Convention in Ohio, would be held this year. A communication from Brother Wylam, Secretary of the convention committee assures us that it will, and that the friends should make their plans accordingly. To partially overcome the transportation difficulties Brother Wylam advises that an effort will be made to charter busses from points where sufficient friends are interested to warrant it. We suggest that the brethren keep in touch with Brother E. G. Wylam in connection with this and other details of arrangements. His address is, 3718 W. Dickens Avenue, Chicago, Illinois. Full particulars will doubtless be available by the time the July issue of *The Dawn* goes to print, and we will be able to publish same in detail.

LABOR DAY CONVENTIONS

We have been advised of plans already under way for Labor Day week-end conventions in at least two places, namely, Brooklyn, N. Y., and Seattle, Wash. It isn't possible to make detailed announcements of these gatherings so far in advance, but we are glad to mention them in order that the brethren may keep them in mind in connection with their vacation plans for the season.

LOCAL CONVENTIONS

With the difficulties of travel which will doubtless keep some from attending the general conventions, the local conventions—"Home Gatherings," as they are called in Great Britain—will be more than ever appreciated. By consulting the listing it will be seen that already a number of these are in prospect. The Lord has richly blessed these smaller gatherings in the past, and we are sure He will continue to do so in proportion as the friends who attend have their hearts attuned to the divine will. This is true of the larger conventions also. It is important, then, that we continue to remember these gatherings in prayer. Even if we cannot attend, let us pray for those who are so blessed; and thus may we all share in the "fellowship of kindred minds," which is "like to that above."

THE NEW RADIO CIRCULARS

THE 8-page circular now being used to advertise the radio programs is proving to be effective. The use of "Dept. E." as a part of the address to which requests may be sent for literature, enables us to know when responses are received as a result of the distribution of these circulars. Thus far the response has been very encouraging. The first issue of this circular is still available in any quantity desired; and it will be stocked for general use as a tract.

The second issue of the circular is also now ready; in fact, some orders for June have already been filled. The subject matter for the second edition appears on page six of this issue of *The Dawn*, so that the friends in ordering will know what to expect. These circulars, as explained last month, carry a complete listing of all stations carrying the Kingdom message, so that they not only give a printed witness, but announce the oral broadcasts as well. Do not hesitate to order as many as you can use.

THE DAWN IN OLD FOLKS HOMES

THE response to the suggestion last month that friends send *The Dawn* regularly to Old Folks Homes, has been very gratifying. It indicates that the brethren are on the look-out for opportunities to spread the Kingdom message. We have evidence that *The Dawn* is being appreciated in these homes, and doubtless there are others who will want to consider this opportunity of service.

INTERESTING LETTERS

"Dear Brethren: We know that we express the gratitude and thankfulness of the Truth friends in Maine, when we say that they are all very happy as the result of Brother Zahnow's effective ministry among us. It is an answer to our desire that the scattered sheep have been found and are rejoicing in the truth, as was presented by dear Brother Russell. Intense interest was manifested by all to the brother's discourses, and that lasting good has been attained there is no doubt. The final meeting was marked by the manifest spirit and blessing of our dear Lord; the testimonies giving firm assurance of the dear friends' convictions and hopes, and their gratitude for this gracious privilege of prayer and testimony.

"In a word, the dear friends have 'found themselves,' and not only themselves, but the Lord; and also a sacrificial means of service, as is now being maintained by The Dawn. We trust that you brethren may be ever diligent and faithful in holding fast to the truth, and methods of service, as was so manifested by Brother Russell. You may be assured that you will have the wholehearted support of all true friends as long as you keep to that course. You have our prayers to that end.

"And so Brother Zahnow's ministry has been a very great blessing to the friends in Maine, and these dear ones need to have the watch-care of other brethren whom you may intend to send. We would recommend that Maine be visited two or three times—or more—a year, by the pilgrim staff. A resolution of gratitude and thankfulness for this service to all, was unanimously passed by vote. Praying the Lord's blessing and continued favors upon all of you, I remain, yours in His grace, Earle H. Knapp, Secretary, Wilton, Maine."

"Dear Sirs: Thank you very much for your book, 'The Truth About Hell.' It is so wonderful to know the truth about all of God's work and His love for mankind. The truths that we are finding now we have never known them in the churches, and they are slowly starving every day. Please send me two books of 'The Truth About Hell' to the following addresses. I am praying for your success.—D. T., New York."

"Frank and Ernest: I listen to your broadcasts every Sunday morning and enjoy them very much. I have been seeking the truth for a long time. Please send me the April issue of The Dawn magazine. I heard you say that the subject of 'Filling the Earth' was explained in this issue. I have long been in doubt as to the explanation given me on this subject. If you have any literature explaining Revelation 20:5, I shall be very grateful if you will send it along. Also, let me know the price of same. I will send it by return mail. Please believe I am sincere in asking this information.—G. L., New York."

"Dear Brothers: I take pleasure in asking you to send me a copy of April issue of The Dawn. I enjoy your lovely program on WMCA Sunday mornings. It makes me feel that after all nothing counts in this world if you have not Christ. I expect to write you a nice long letter when I have more time. Yours gratefully,—L. M. M., New Jersey."

"Dear Sirs: An old blind preacher friend of mine who is spending the winter on the Gulf Coast in Texas sent me today your booklet entitled 'Christ Has Returned.' I have read the same with much interest. I do not now nor ever have I belonged to any church. I am, however, a firm believer in the teachings of the Bible. There is much, however, contained in its pages that I do not understand. For years I have been a constant reader of its pages both Old and New Testament and have given it much study. I have never been satisfied with the sectarian doctrines and explanations of the Bible. I am nearing the four-score year age, unable to work and have nothing but a little home and totally dependent for subsistence on a small welfare check each month. I only wish I were able to order a dozen or so of these books. However, I am enclosing Post Office Money Order for 'The Divine Plan of the Ages' and a copy of 'God and Reason' and a copy of 'Hope Beyond the Grave' and another copy of 'Christ Has Returned.' Also please include a copy of each of your free booklets advertised on the inside back cover, as I read everything I can get hold of in my search for the truth; that is if they give Bible references. If only man's views unsubstantiated by the Bible are expressed they have very little effect upon me. I would appreciate any other literature you may care to send me. I just purchased 'Cruden's Complete Concordance' some time ago and find it a great help in studying the Bible. Cordially your friend and brother,—S. H., Oklahoma."

"Dear Sirs: I am a man past 72, raised here in the Blue Ridge Mountains, poor and little education. My only income is \$6.50 which is an old age pension for my wife and self. But we love God and good reading, and if you have some you could send free for me to distribute to the poor people here I would be so glad to do so for the Master. I enclose 15 cents for one copy of 'Hope Beyond the Grave,' 'God and Reason,' and 'Christ Has Returned.' Would like some of the 'Good News' and 'God's Remedy' and 'Peace Assured,' and 'The Day of Judgment,' and 'God's Restitution Project' to give away. I am one of God's poor and will appreciate it if you will loan me a copy of The Divine Plan of the Ages. Also will you send me The Dawn magazine free. And will you also please send it to a poor Christian woman who is sick with heart disease? Her name is——. May God bless you all.—W. C. F., Georgia."

The following is a brief excerpt from a letter received from Brother J. L. Butler of St. Johns Newfoundland. Brother Butler owns and operates station VOCI in St. Johns, and the friends over there are now assisting with the broadcasts over station CJCB of Sydney, Nova Scotia:

"You will be glad to know that we have been listening to the programs on CJCB from Sydney Sunday mornings. We get the short-wave outlet CJPX and our hearts are grateful for the message, and for the opportunity afforded to cooperate in some small measure. I mentioned what was being done, to some of the brothers and they are heartily behind the idea and are helping with finances. Would love to take in the Chautauqua Convention this year, but don't know yet if it will be possible. Love from us all."

"I get your broadcast every week and I truly enjoy them. Your program gives me hope and I rejoice that there is a hope beyond the grave, beyond the present conditions of this world. They give me more joy in reading the Word of God as I can now understand the meaning of it. May God ever bless you in this wonderful work. The Bible is my only study and I love it, and the literature you have sent me I carefully compare with the Bible. That's why I believe in it. Yours truly, W. H. B., Ark."

"I listened to your program from KXOK, St. Louis, and enjoyed it very much. I have been a reader of Pastor Russell for forty years or more. We are certainly living in the end of Satan's rule. Please send me the booklet entitled, 'God's Remedy,' and oblige. A. T. S., Mo."

"Dear Sirs: I have just listened to your Sunday morning discussion regarding hell. I am one of your most interested listeners who often wishes she were financially able to subscribe to your effort in making the Word plain to others. I sought to do so during my many years as a missionary in Shanghai, China, as a rescue worker in the 'Door of Hope.' Thanking God for your Sunday morning discussions and for the booklet you will kindly send me, I remain, Yours in His fellowship. M. C. M., Pa."

(We have learned since receiving the above letter that one of the friends now helping with the work in Brooklyn, sold the entire set of Studies in the Scriptures to M. C. M. when she was in China.)

"I have been listening to your Sunday broadcasts over KXOK for sometime now. My wife and I are pleased with your explanation of the Bible. For many years I have been a student myself and had reached many of the conclusions you are now preaching. It has been fifty or more years since I concluded within myself that the orthodox teachings were practically all wrong, but your programs have cleared up many things in my mind. As we can afford it will purchase more of your literature. With best wishes. P. B. M., Mo."

"Dear Brethren: Christian greetings from California. Just read about the opportunity of placing The Dawn in the Old Folks' Homes. Strange how we miss opportunities like this. Thanks for calling it to our attention. We have one right here. With much Christian love. M. G., Calif."

"Dear Brothers: Years ago I was a follower of Pastor Russell's teachings and was an elder in the Carthage, Missouri Ecclesia. At the death of Pastor Russell I gave up all class affiliations but did not give up the truth. I find the programs of Frank and Ernest are truly restitution messages. H. L. D."

"Dear Friends in the Lord: I wish to send one year's subscription of The Dawn to the Odd Fellows Home for the Aged, at Middletown, Pa. There seems to be so little that I can do for my Lord who did so much for me, that it gives me great pleasure to have you open this new door for me to cooperate in getting the good news to these shut-ins. With much Christian love, I am, Yours in His service, E. G. H., Wyo."

"Dear Brethren: I have been hearing your programs every Sunday, and I think you are doing a good work for those who have an ear to hear. I

have been telling people of your programs. I can see that it is the old truth that I was taught years ago. I have read all of Pastor Russell's books and began to see some of the truth back in 1896. My wife and I have raised a large family who are all in the truth. I will be glad to have a copy of your Dawn magazine. Send me any literature you have for free distribution to the people. I will be glad to hand it out, and I hope that the Lord will help you to keep up the good work over the radio. I remain your brother in His truth, J. I. H., Tex."

"I have been fighting this thing for a long time, but now I realize that I am whipped. I will have to give up, and just as well now as any time. Frank and Ernest have the Bible truth and I cannot resist it any longer."—An ex Minister.

"Dear Friends in the Service of God: I received your booklet and other literature. Yes, I have a fair knowledge of these things but feel a need for all the knowledge I can receive on them. I want your book, 'The Divine Plan of the Ages,' and also The Dawn. Please write and tell me how long you think it will be before the Kingdom of God starts to come in the earth., B. T., Wash."

"Dear Sirs: Enclosed please find one dollar to cover cost of the book, 'The Divine Plan of the Ages,' sent to me some time ago. Any part remaining may be applied on The Dawn which I am receiving regularly, and enjoying so much. I am a regular attendant at the Associated Bible Students' meetings, and am now reading Volume V. These books have certainly been a source of satisfaction and comfort in this world of trouble. I am, Thankfully yours, U. L. H., Tenn."

"My Dear Frank and Ernest: Kindly forward to the above address the pamphlet entitled 'God and Reason.' I heard of this offer during the broadcast, and I am very much interested in your exposition of the Bible. I am a physician from Thailand, and am now taking a graduate course in the John Hopkins University. Yours very sincerely, C. Sinhanetra, Md."

"Gentlemen: I was very much interested in your talks on the Bible last Sunday morning, as I believe the same as you—at least on the fundamental things you spoke of. Having a knowledge now of God's purposes is so vitally necessary in order that we will be able to stand during the coming trouble. I would very much appreciate it if you would send a paper with that dialog in it to three of my sons. Thanking you, I am sincerely yours, M. G., Ariz."

"Dear Sirs: Enclosed find fifteen cents for which send me fifteen copies of your booklet, 'The Day of Judgment.' I am sixteen years old and am an intermediate. I am a member of the Mount Hermon Intermediate Class. I want these booklets to hand out to the different members of the True Blue Girls Class, and the teacher, as I think it is a very fine booklet for them. Yours truly, C. O., Miss."

"Dear Sirs: I heard your program this morning on the subject of hell, and was deeply interested. Please send me your booklet on the subject. If there is a God of love such as you described, I feel that I want to serve Him. Very sincerely—Md."

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON	
Paterson, N. J.	June 28
BROTHER T. E. BARKER	
Boston, Mass.	June, 7, 14
New Bedford, Mass.	20, 21
BROTHER FRED BRIGHT	
Baltimore, Md.	June 14
New London, Conn.	21
BROTHER W. A. BUHL	
Jersey City, N. J.	June 7
BROTHER N. T. CONSTANT	
Philadelphia, Pa.	June 28
BROTHER A. C. FREY	
Brooklyn, N. Y.	June 28
BROTHER C. F. GEORGE	
East Liverpool, Ohio	June 14
BROTHER W. J. HOLLISTER	
Paterson, N. J.	June 21
BROTHER G. S. KENDALL	
Port Angeles, Wash.	June 2
Victoria, B. C. Canada	7
Duncan, B. C.	8
Vancouver, B. C.	14, 15
Lynden, Wash.	17
Bellingham, Wash.	18
Seattle, Wash.	21
Spokane, Wash.	28
BROTHER P. KOLLIMAN	
Schuylkill Haven, Pa.	June 7
Lancaster, Pa.	28
BROTHER R. KREBS	
Paterson, N. J.	June 14
New Haven, Conn. (morning) Fraternal Hall, 19 Elm St.	21
Waterbury, Conn. (afternoon)	21
Baltimore, Md.	28
BROTHER J. Y. MAC AULAY	
Chester, Pa.	June 1
Norristown, Pa.	2
Reading, Pa.	3
Shamokin, Pa.	4
Bloomsburg, Pa.	5
Scranton, Pa.	7
Wilkes Barré, Pa.	8
Lehighton, Pa.	9
Allentown, Pa.	10
Faston, Pa.	11
Brooklyn, N. Y.	14
Paterson, N. J.	21
New London, Conn.	23
Providence, R. I.	24
Fall River, Mass.	25
New Bedford, Mass.	26
Boston, Mass.	28

Worcester, Mass.	29
Springfield, Mass.	30
Tonawanda, N. Y.	July 1
Detroit, Mich.	3-5
BROTHER E. R. MAC JILTON	
Duquesne, Pa.	June 7
BROTHER W. S. MARSHALL	
Belfast, Maine	June 7
Guilford, Maine	14
Dexter, Maine	21
Ellsworth, Maine	28
BROTHER EDWIN PROCTER	
St. Louis, Mo.	June 1, 2
Mattoon, Ill.	3
Champaign-Danville, Ill., territory	4, 5
Chicago, Ill.	6, 7
Aurora, Ill.	8
Rockford, Ill.	9
Kenosha, Wis.	10
Milwaukee, Wis.	11
Waukesha, Wis.	12
Lake Mills, Wis.	14
Madison, Wis.	15
Tomah, Wis.	16
Colby, Wis.	17
Withee, Wis.	18
Minneapolis, Minn.	19-21
St. Joseph, Mo.	23
Kansas City, Mo.	24
Topeka, Kans.	25
Wichita, Kans.	26-28
Ogden, Utah	30
Provo, Utah	July 1
Los Angeles, Calif.	3-5
BROTHER G. M. WILSON	
Tonawanda, N. Y.	June 6
Toronto, Ont., Canada	7
Philadelphia, Pa. (afternoon)	14
Norristown, Pa. (evening)	14
Piqua, Ohio	21
BROTHER W. N. WOODWORTH	
Reading, Pa.	June 14
Paterson, N. J.	21
Los Angeles, Calif.	July 3-5
BROTHER C. W. ZAHNOW	
Washington, D. C.	June 1
Richmond, Va.	7
Roanoke, Va.	8
Greensboro, N. C.	14
Knoxville, Tenn.	21
New Albany, Ind.	28
Louisville, Ky.	29, 30
Cincinnati, Ohio	July 1
Detroit, Mich.	3-5

CONVENTION ANNOUNCEMENTS

SAGINAW, MICH., June 7. 311 N. Jefferson; opens 10:30 A. M.

CHICAGO, ILL., June 28. The Chicago Ecclesia hold local conventions the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

READING, PA., June 14. Stauffer's Hall, N. W. Corner of 6th and Franklin Streets. Opens 10:30 A. M. (Formerly announced for Temple, Pa.)

LAKE MILLS, WIS., June 13, 14. Tyraneena Park, Secretary, Mrs. Olin R. Moyle, Johnson Creek, Wis. Opens 10:00 A. M.

PATERSON, N. J., June 21. Y. M. C. A., Ward and Prince Streets. Opens 9:30 A. M.

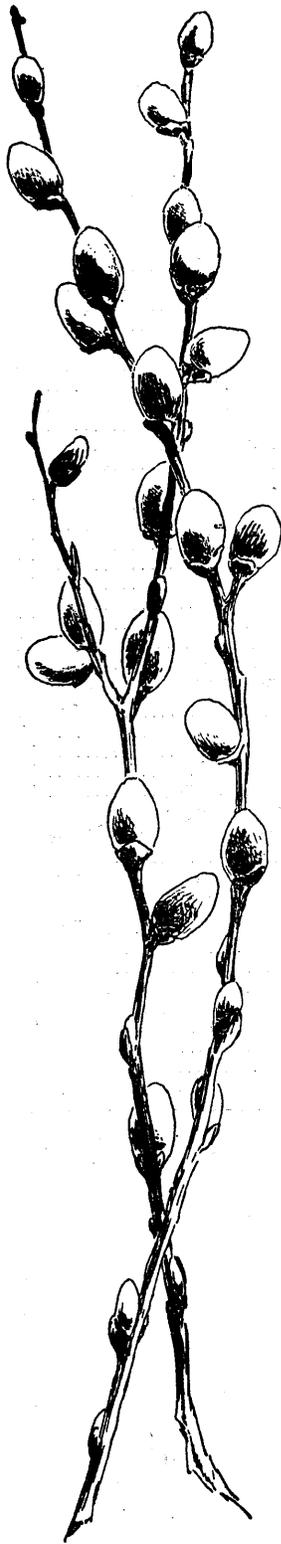
PIQUA, OHIO, June 21. Y. W. C. A., 418 N. Wayne Street. Hall open 9:00 A. M.

BOSTON, MASS., June 28. 30 Huntington Avenue. Opens 10:00 A. M.

SCOTIA, N. Y., June 14. Residence E' Haviland Boyle, R. F. D. 2. (Take Spring Road from Scotia.)

LOS ANGELES, CALIF., July 3-5. Unitarian Community Centre, 2936 West 8th Street, near Vermont Avenue—except Saturday evening public meeting, which will be in Embassy Auditorium, 847 South Grand Avenue. Secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood, Calif. Visiting speakers definitely booked to date: Brothers W. A. Baker; E. Fay; E. H. Herrscher; E. H. Meadors; J. Moore; E. Procter; R. Siglin; W. N. Woodworth.

DETROIT, MICH., JULY 3-5. Down Town Y. W. C. A., 2230 Witherell. Secretary, Frank Niemczak, 5807 Lawndale, Detroit. Visiting Speakers: Brothers J. Y. Mac Aulay; G. M. Wilson; C. W. Zahnow. (There will be a number of other speakers, names of whom have not yet been sent to The Dawn.)



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.

