
NOVEMBER

1942



CHILDREN OF THE DAY

THE WORK OF GRACE

"THE VATICAN FACES THE DICTATORS"

BROOKLYN, N. Y.

36 TULLY STREET

NEW YORK

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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. 11

NOVEMBER 1942

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

The Vatican Faces the Dictators—A review of news reaching America alleging to set forth the Pope's attitude toward the dictators of Europe, and why he believes the future security of the Catholic Church is to be found in the democracies.

2

BROADCAST SCHEDULE

5

DO YOU KNOW?—A series of timely questions.

6

THE CHRISTIAN LIFE

Children of the Day—A discussion of the privileges and responsibilities of those who have been enlightened by the truth in these last days.

7

The Work of Grace—A Reprint article discussing the words of Paul as recorded in 2 Corinthians 5:14.

10

Blessings for the Worthy—Woes for the Unworthy—A study of the eight Beatitudes of Matthew 5:3-12; and the eight contrasting Woes of Matthew 23:13-33.

13

DIVINE PLAN BEREAN LESSONS

Jesus to End the "Time of Trouble"

21

Two Salvations

21

The Glory and Honor of Perfect Manhood

22

Angelic and Divine Natures

23

Jesus, the Ransom Price

24

INTERNATIONAL SUNDAY SCHOOL LESSONS

Christian Nurture in the Family

25

Things that Mar Family Life

26

Motives that Strengthen Family Life

27

The Mission of the Church

28

The Meaning of Church Membership

29

TALKING THINGS OVER

The Convention at Pittsburgh

30

God and Reason

31

Radio Circulars

31

Speakers' Appointments

32

Interesting Letters

33

NEXT MONTH

REVERENCE

IN THE HOUSE OF GOD

Proper reverence for God is one of the essentials of Christian character which should be blended with our freedom in Christ. This article will discuss the subject of reverence in general, and particularly the blessings which accrue from observing a proper spirit of reverence when we meet together in the Lord's name.

PERFECT PEACE

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

THE PRINCE OF PEACE

A dialog discussion of the prophecy of Jesus' birth and the increase of His Kingdom, as recorded in Isaiah 9:6, 7.

THE BOOK OF LIFE

A Reprint article discussing a wonderful promise to the church recorded in Revelation 3:5.

ENTERING INTO REST

Another article in the series dealing with the lessons afforded to Christians in Israel's wilderness wanderings.

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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

"The Vatican Faces the Dictators"

THE above caption headed an article which appeared in the *New York Times Magazine*, dated October 4, 1942. The article was written by *Camille M. Cianfarra*, who for seven years has been the Vatican Correspondent of the *New York Times*. A summation of the thoughts presented in the article was well stated in the sub-heading which reads, "Hitler and Mussolini have flouted the Pope. But the Pontiff finds satisfaction in a community of interests with the democratic powers." Mr. Cianfarra's report of the Vatican outlook in the face of changing world conditions should be a valuable contribution of opinion to all who are watching Papal affairs from the standpoint of fulfilling prophecy.

Papacy's position in relationship to the present global war is precarious no matter how we may view it. Papal ideology, stripped of lengthy and confusing explanations, is essentially totalitarian, which means, simply, total rule. It has to be, because, while Protestantism doesn't accept it, Papacy professes to be God's Kingdom on earth, and the Scriptures everywhere show that the foretold divine rulership over men is to be a total one in which every knee must bow and every tongue must confess allegiance. The Vatican realizes, however, that two opposing total rulerships cannot coexist and operate in the same countries, hence if Nazi totalitarianism is victorious in Europe no place will be found for Papacy.

This is the reason why, as Mr. Cianfarra points out, that "the Pontiff finds satisfaction in a community of interests with the democratic powers." Democratic ideology is not that of total rule. It makes no attempt, for instance, to control the religious activities of a nation, but grants freedom for all to worship God according to the dictates of their own conscience. This is an ideal arrangement under human rulership, and it offers Papacy, as well as all other religions, their best remaining opportunity to exist. From the Papal standpoint, however, it is only a second-best arrangement, for originally the Holy See, through control of civil governments, was the total ruler of Europe, and only at the cost of much blood-

shed and other untold hardships was Protestantism able to throw off this yoke of religious and civil bondage.

As a result of the Reformation, Papacy has been forced to gradually change its policy so far as civil governments are concerned, so by now it is doubtless true that democracy offers the most fruitful field for its continued activities. Mr. Cianfarra points out in his article that while the Vatican had hoped better things of the dictators, especially of Mussolini, yet one experience after another has finally disillusioned the Pope, so that now he is basing his hope for the survival of the church in the victory of the United Nations and the world-wide establishment of the democratic principle in government.

One of the specially interesting observations in Mr. Cianfarra's article is concerning the Pope's viewpoint as to the relative dangers to the church of nazism and communism. Strange as it may seem this report indicates that the Vatican would rather see a Russian victory in the war, with the possibility that bolshevism would overrun Europe as a result, than to see the Nazis win, even though bolshevism might thereby be stamped out. On this point we quote from the article as follows:

"Before the writer was compelled to leave Italy he talked with high Vatican officials and members of the diplomatic corps who are received by the Pope in private audience. All of them agreed in saying that the Vatican considers the spread of communism in Europe as a consequence of a Russian victory to be less of a danger than the spread of the pagan doctrine of the Nazis. This may seem paradoxical in view of the fact that atheist bolshevism is admittedly the arch foe of the Church. Yet the Vatican, being a conservative force, feels that its help will be invaluable to the Anglo-American powers in the period of post-war reconstruction. It believes, therefore, that the United States and Britain will find it to their advantage to foster collaboration with the Church, regardless of Russia's attitude.

"From the religious point of view, nazism is feared by the Church more than communism because, as a high Vatican prelate told the writer, though communism 'has forcibly eliminated God,' man cannot live without believing in a superior being. On the

other hand, nazism has replaced God with a pagan theory which, while it does not meet man's spiritual needs, yet gives them something to look up to.

"According to this prelate, the Church after the war will find it more difficult to 'eradicate the false neo-pagan theory of the Nazis from the consciousness of the masses than to instil in the soul of the atheist a belief in God, for this belief will answer a natural craving of man's soul, while the neo-pagan masses may not feel this craving so strongly.'"

From the standpoint of realism neither a Russian or Axis victory would put Papacy in a specially favorable position in Europe, and apparently this is recognized by the Vatican. Seemingly the best they can look forward to is whatever success they may acquire in evangelizing the masses who will have turned either to neo-paganism or to out-and-out atheism. Even this hope would prove to be a vain one in the event that the post-war lords of Europe—be they pagans or atheists—should rule against evangelistic efforts by the church.

Is it any wonder then that the Vatican is looking in the direction of Great Britain and the United States for a haven of refuge, with the hope that through collaboration with these democratic powers the Church may yet be able to survive? The fact that President Roosevelt considers it advisable to send a personal envoy to the Vatican on occasions indicates the possibility that some sort of collaboration with Papacy may be in the offing; although among Protestant groups considerable opposition has been voiced against the President's policy toward the Roman Church. That the Vatican doesn't expect much consideration from the Axis powers is further emphasized in Mr. Cianfarra's article by his report of the situation in which the Pope now finds himself. We quote:

"Today Fascists regard the Vatican as an enemy, and the position of the Pope personally is not a happy one. He is physically powerless, because he has no temporal army with which to fight the foes of the Church, and must therefore rely on diplomacy and time to weather the storm.

"Meanwhile the Fascists have placed the Vatican under strict surveillance. They have posted policemen at its gates who report on visitors to the Holy See. Secret agents, according to some Vatican quarters, are also inside the grounds. They watch the movements of prelates, listen in on telephone conversations and report to their headquarters on Italian territory all persons suspected of what they consider anti-fascist activity."

Thus we have this one man's view of what the Pope fears from the hands of the dictators of Europe. Over against this is the apparently Axis-inspired propaganda which conveys the idea that the Nazis and Fascists are waging what amounts to a "holy war" against bolshevist Rus-

sia and that the defeat of this arch-enemy of religion will do much to save the cause of Christianity throughout the world. All this leads to confusion in the public mind, and with the confusion comes discouragement and fear as the people look into the future and try to imagine what it holds for them.

The only true antidote for this fear is a knowledge of the sure Word of divine prophecy, and the vision of the future therein disclosed regarding God's new world-order in which pure religion will become triumphant and universal. Fortified with this knowledge we need have no fear that either atheism or paganism will for long supplant the true worship of God in Europe or, in any other part of the earth. More than that, the divine plan reveals that in the new world there will be a better understanding of the Creator, and a more devoted and universal worship of Him than is now represented in either the Catholic or Protestant denominations. We are told that then it will not even be necessary for one to say to his neighbor, "Know the Lord: for they shall all know Me, from the least of them even unto the greatest of them, saith the Lord." —Jeremiah 31:34.

This worship and service of the true God and the blessings to accrue therefrom are symbolically described in Revelation 21:2-5, as follows: "And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful."

The making of all things "new" implies the passing away of the old, and the promise of the "Holy City" which is called the "new" Jerusalem is very significant in the light of what we now see is about to pass away with the death of the old order. Turning back to chapters 16, 17 and 18 of Revelation, we find a "city" portrayed which, from the description given of it, is far from "holy." This particular city is personified by a harlot of whom it is said that she committed fornication with the kings of the earth. This, of course, is spiritual fornication, and, undoubtedly, relates to the unauthorized union of church and state which was practiced in Eu-

rope for centuries. One of the Scriptural statements which helps to identify this unchaste "woman" is that of Revelation 18:24, which reads, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The evils of persecution, etc., resulting from the union of church and state were recognized by the founding fathers of America, hence the Constitution bars the setting up of any such arrangement in this country, for which we should all be truly thankful.

The Revelator vividly portrays the destructive "plagues" that come upon the unholy city of symbolic Babylon, and relates the mourning of the people to whose advantage it would be for her to remain in power. But irrespective of how the details may work out, and how long a time it requires for her overthrow, the Revelator leaves no doubt of the fact that Babylon is doomed. Following the overthrow of this unholy city there comes also the destruction of the "beast" and the "false prophet," but the "Lamb" is triumphant over all the enemies of righteousness.

Then comes the "marriage of the Lamb." And who is the "bride"? Revelation 21:9, 10, answers, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Yes, the new Jerusalem is the bride, and from this we see why she is said to be a "holy" city, for unlike symbolic Babylon, she does not commit fornication with the kings of the earth, but awaits the coming of her bridegroom, and, in God's due time, is united in marriage with Him, who is the "Lamb."

"New" indeed will be this Holy City. That unholy city which ruled the people with a high and persecuting hand for centuries will have been fully destroyed by the time the reign of Christ and the church shall have been fully established. And with the full setting up of this new government in the earth all the other "new" things will follow in due course. Love will become the new motivating power in the lives of the people, replacing selfishness, which has blighted the happiness of humanity from the beginning.

God's "tabernacle" will then be with men, replacing the conflicting institutions of worship which have represented the best that fallen men could produce. Divine instruction will go out to the people from Christ and the church, and

it will be a "pure language"—not confusing and contradictory. By means of it the way will be made plain, so plain that the wayfaring men, though fools need not err therein. (Isa. 35:8; Zeph. 3:9.) As a result of this the people will "call upon the name of the Lord, to serve Him with one consent." Thus, not only will God dwell with the people, but they will accept Him and serve Him. Isaiah tells us that the people will then say, "Lo, this is our God; we have waited for Him: . . . we will be glad and rejoice in His salvation."—Isa. 25:9.

And what happifying blessings will come to the people as a result of their learning to know the true God and devoting themselves to Him. "And God shall wipe away all tears from their eyes," is one of the heart-cheering promises pertaining to that time. Tears are symbolic of sorrow. Wiping away tears, therefore, is just another way of saying that all cause for sorrow will then be removed. Think what that will mean! Scan through a dictionary and note all the words that are directly or indirectly associated with the evils of the world which have produced sorrow, and you'll get some idea of the scope of God's promise to wipe away tears from off all faces.

"And there shall be no more death." Who among men have ever assumed to advocate an ideology for world economy that includes on its agenda of blessings the destruction of death? Ambitious statesmen may, yea they have, promised many wonderful things, but never this. But God has promised it as the boon preeminent that will come to mankind when the loving rulership of the Holy City finally supplants the selfish despotism of that woman Babylon who has made all nations drunk with the wine of her fornication.

No more death, means no more causes for death, hence we are told that "neither shall there be any more pain, for the former things are passed away." Yes, thank God, all the former things of a world order that has been characterized by war, pain and death, and in which selfishness has caused "man's inhumanity to man" to "make countless thousands mourn," will pass away. With such a prospect to encourage us, we will not be too concerned over the fate of what man has conceived to be Christianity, but will look forward with rejoicing to the triumphs of the divine arrangements, knowing that soon all will hail Jesus as "KING OF KINGS, AND LORD OF LORDS."—Rev. 16:16.



BROADCAST

THE MODERN WORLD FOR THE FUTURE



SCHEDULE

AREAS BRIGHT AS GOD'S PROMISES



Frank and Ernest

GOOD NEWS FROM THE BIBLE

Sunday, November 1

CHRIST'S SECOND PRESENCE—The return of Christ is the hope of the world. How does He come? How long will He stay? These are some of the questions answered in this program. "Christ Has Returned" booklet offered.

Sunday, November 8

JEHOVAH'S LIGHTNINGS—The Bible says that Jehovah's lightnings will enlighten the earth. What does this mean? How are the people affected? "God and Reason" announced.

Sunday, November 15

IMMORTAL WORMS—Jesus speaks of hell and in the same connection says, "their worm dieth not." What does He mean? This program answers. "Hell" booklet announced.

Sunday, November 22

ROMANCE OF CHRIST'S KINGDOM—Adam and Eve were the first lovers. They lost their home and lost life, but, with their family, will be restored by Christ's Kingdom. This program discusses the details. "God and Reason" booklet announced.

Sunday, November 29

PARADISE AND THE THIEF—How and when will the thief be in paradise with Jesus? is the main question discussed by Frank and Ernest in this program. "Hope Beyond the Grave" booklet offered.

Sunday, December 6

GOD'S NEW ORDER—A discussion of a much-talked-about subject, and the Bible alone furnishes the only hopeful outlook. "The New World" booklet offered.

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

CENTRAL TIME

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

MOUNTAIN TIME

Denver, Colo., KFEL, 950 kc.,	9:15 A. M.
Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Ariz., KOY, 550 kc.,	9:15 A. M.
Saskatoon, Sask., Canada, CFQC, 600 kc.,	10:45 A. M.
Scottsbluff, Nebr., KGKY, 1490 kc.,	10:30 A. M.

PACIFIC TIME

Bakersfield, Calif., KERN, 1410 kc.,	10:00 A. M.
Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Fresno, Calif., KMJ, 580 kc.,	10:00 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	1:30 P. M.
Riverside, Calif., KPRO, 1440 kc.,	10:00 A. M.
Reno, Nev., KOH, 630 kc.,	10:00 A. M.
Sacramento, Calif., KFBK, 1530 kc.,	10:00 A. M.
Santa Barbara, Calif., KTMS, 1250 kc.,	10:00 A. M.
San Francisco, Calif., KSFO, 560 kc.,	10:00 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	4:00 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	9:40 A. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

ATLANTIC TIME

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

POLISH RADIO PROGRAMS

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

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
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Note: KGKY of Scottsbluff, Nebr., is new on the list.

DO YOU KNOW?

MATTERS OF INTEREST AND IMPORTANCE TO ALL THINKING PEOPLE, ESPECIALLY TO CHRISTIANS

DO YOU KNOW that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced—the Millennium? "The earth abideth forever."—Ecc. 1:4.

DO YOU KNOW or have you specially noticed, the several propositions in Daniel's prophecy concerning "the time of the end"? They read thus:—In the time of the end (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at that time Michael [Christ] shall stand up [begin His reign]; (6) and there shall be a time of trouble, such as never was since there was a nation.—Daniel 12:9, 4, 10, 1.

DO YOU KNOW that according to the Scriptures "the time of the end" above mentioned began in A. D. 1799?

DO YOU KNOW that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horseback, while now telephones, telegraphs, wireless, airplanes, etc., unite cities, nations and continents?

DO YOU KNOW that the first effective steamboat was built A. D. 1806? and that the first effective locomotive, the Ironsides, was built A. D. 1831?

DO YOU KNOW that Sir Isaac Newton, the great Christian philosopher, who died A. D. 1727, studying this very prophecy said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty miles an hour"?

DO YOU KNOW that Voltaire, the great infidel philosopher, who died A. D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement?

DO YOU KNOW that the predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by steamboats, steam and electric cars, autos, airplanes, etc.?

DO YOU KNOW that less than four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read; while now ability to read and write is general, even amongst the poorest classes?

DO YOU KNOW that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799?

DO YOU KNOW that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

DO YOU KNOW that the present social order is not thoroughly satisfactory to any good men—rich or poor—although no human instrumentality is able to arrange for and introduce a better one?

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that He taught us to expect, watch for, and pray for that Kingdom; saying, "Pray ye,—Thy Kingdom come, Thy will be done on earth as it is done in heaven"? If you have sincerely joined in that prayer, you will rejoice in the evidences that its fulfilment is at hand.

DO YOU KNOW that the blessings of the Millennial age are the theme of "all the holy prophets"?

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ," "The Kingdom of God," etc.—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets"?

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will follow, the Second Coming of our Lord Jesus?

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25-32.

DO YOU KNOW that the object of the Second Coming of Christ, as well as its manner, is generally misunderstood?—that His coming, according to the Scriptures, means the blessing of all the families of the earth?—Psa. 96:10-13.

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept His grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored—the new earth?—Acts 3:19-21; Rev. 21:1-4.

DO YOU KNOW that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day?—and that the word judgment implies, not merely a sentence, but also a trial?—2 Pet. 3:7, 8.

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being selected from among men will be, with Christ, the Judges of the world? (1 Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's seed, bless all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

DO YOU KNOW that all the members of the Church are now only probationary members, waiting and striving and hoping for full membership in the Church triumphant at the first resurrection?—Rev. 20:4.

DO YOU KNOW that the large majority of humanity have never had any trial, because they died in total ignorance of the only name given whereby they can be saved?—Acts 4:10-12.

DO YOU KNOW that the Apostle Paul declares that there is one mediator between God and men, the man Christ Jesus who gave Himself a ransom for all [men], to be testified [to all men] in due time?—1 Tim. 2:6.

DO YOU KNOW that while to many of us the "due time" to learn of this grace of God is during the present life, yet to the vast majority this "due time" must be in a future life; because less than one-third of the human family have ever heard of, so that they could believe on, the only name "under heaven given among men, whereby we may be saved"?—Acts 4:12.

DO YOU KNOW that the Millennial age is for the very purpose of causing the knowledge of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth every man that cometh into the world"?—Isa. 11:9; 35:5; John 1:9.

DO YOU KNOW that some living in civilized lands have never had a full knowledge of the Gospel with a full opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without.

DO YOU KNOW that our Lord Jesus provided the great price for all; to secure for all a full opportunity to gain everlasting life by faith and obedience?—1 Tim. 2:6; Acts 3:22, 23.

DO YOU KNOW that Christ "is the propitiation [satisfaction] for our sins, and not for ours [the Church's sins] only, but also for the sins of the whole world"?—1 John 2:2.

DO YOU KNOW that "in that day" [now come] there will be wise virgins as well as foolish virgins (Matt. 25:1, virgins signifies pure), but that only the wise [the obedient] shall understand?

DO YOU KNOW that the Apostle tells us that although the "day of the Lord" shall come as a thief and a snare upon the whole world, yet the brethren of Christ will not be in darkness?—1 Thess. 5:4. Note also our Lord's words in Luke 21:34, 35.

DO YOU KNOW that, in the midst of all the confusing voices of this "evil day," the Lord's sheep will hear the voice of the Good Shepherd, and, following Him, will not be left in the outer darkness of doubt and unbelief, but will be guided into all the Truth now due to the household of faith? Such was His promise; and such should be the expectation of His people, especially now, when "the whole armor of God,"—the full understanding and clear appreciation of the Divine Plan—is needed as never before.

The Christian Life

Children of the Day

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:5, 6.

THESE apostolic words of admonition are given in connection with Paul's prophecy pertaining to events due to transpire at the end of the age—the period which he designates as "the day of the Lord." He explains (1 Thess. 5:1, 2) that during this day of the Lord the "brethren" would not be in darkness. The reason is that they are "children of the light." The children of darkness are those who are unenlightened by the gospel of Jesus Christ, and who are therefore still under the blinding and darkening influence of the god of this world. Concerning these Paul writes, "The god of this world 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." (2 Cor. 4:4.) The children of the light, on the other hand, are those not blinded by the adversary. Concerning these the apostle says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6.

It has been important for the "brethren" throughout the entire age to be awake and alert with respect to their relationship to God. In this sense of the word the entire church class has been watchful, taking careful notice of all the directions which the Lord has given respecting what would be acceptable service to Him. Now that we are living in the "day of the Lord" it is even more important that we watch ourselves, striving to walk as nearly as possible in the footsteps of the Great High Priest.

We are not only to watch but we are also to be "sober." Spiritual intoxication is a very unhealthy condition in the Christian life. We need to be on the alert that we do not become intoxicated with the spirit of the world, love of pleasure, the love of money, and especially the love of self. If we are truly awake to our privileges as Christians, and to the times in which we are living, we should realize how very unwise it is



to permit earthly pleasures and advantages of any kind to stand in our way of full obedience to the divine will. It is certainly true now in a fuller sense than ever before that

"The world and her pursuits will perish;
Her beauty's fading like a flower."

Hymns of Dawn, No. 4

Now that we are actually living in the day of the Lord—the day of the Master's second presence—and are already witnessing the rapid passing away of the present evil world, our affections should be more than ever set upon the things of God which pertain to the New World—the "New heavens and new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) If we are living fully up to our privileges as children of the day, we will be ordering our lives as though we were actually living in the time when the Sun of Righteousness shall have scattered all the mists of Satanic darkness and the laws of the new Kingdom are fully in operation. Admonishing us along this line, Paul says that we should walk, "as in the day."—Romans 13:13.

To be sober, in keeping with Paul's admonition in our text, means to have "the spirit of a sound mind." (2 Tim. 1:7.) This, in turn, means to be guided by God's Spirit as that Spirit reveals the divine will through the written Word. To be guided and controlled by the Spirit of God, means that we will be meek and gentle, and that we will have love for God, for our fellows and for all men, and even for our enemies. If we are truly watchful and sober we will have an earnest appreciation of present opportunities and privileges in connection with the Lord's service—we will not be thoughtlessly negligent, letting opportunities and privileges slip through our hands afterward to be regretted.

PROVOKING ONE ANOTHER TO LOVE

Proper watchfulness on the part of the consecrated also involves being on the alert to serve the brethren, by encouraging them to greater faithfulness and steadfastness; provoking them,

as the apostle says, "unto love and to good works." (Heb. 10:24.) Watchfulness along this particular line is especially appropriate in the day of the Lord as is indicated by the apostle's suggestion that we should not forsake the assembling of ourselves together, and "so much the more, as ye see the day approaching."—Heb. 10:25.

It is not difficult to discern why the Lord's people should be specially watchful of their relationship to the Lord during the time of His second presence. While it is, indeed, the dawning of a new day chronologically, it is also spoken of in the Scriptures as an "evil day." (Eph. 6:13; 5:16.) The evils of this day, in which the Lord's wrath is being manifested against the selfish kingdoms and institutions of this world, are manifested in many ways. It is a time when "strong delusions" of false doctrines are being foisted upon the brethren on almost every hand and great watchfulness is necessary in order not to become intoxicated with these doctrines, which lead away from the pure truth of God's Word.—2 Thess. 2:11.

The greatly accelerated tempo of the world's events has greatly increased the pressure of business requiring an unprecedented rush and bustle to keep abreast of the times. This has brought a correspondingly greater danger to the Lord's people of being "choked" with the cares of this life. (Matt. 13:22.) While few of the consecrated may be in danger of intoxication from the actual possession of riches, yet the "deceitfulness of riches" may become intoxicating merely through an undue effort to acquire them.

Never before perhaps has the mere matter of making a living been such a strenuous one. We need now as never before the counteracting influence of the Spirit of God in our lives to offset the increasing pressure of the world and its cares upon us. One of the best means of obtaining and retaining God's Spirit is through association with the Lord's people—communing one with another and with the Lord. What blessings, indeed, are received when we exhort and encourage one another to steadfastness along the lines of the instructions laid down in His Word!

In Ephesians 5:18, 19, the apostle again explains the advantages of meeting together with the Lord's people for mutual encouragement. In this passage he contrasts the blessings thus received, with the unrighteous condition of being "drunk with wine." We might well apply this latter expression to the same general type of spiritual intoxication that we have already mentioned. As an antidote for such a condition the apostle says, "Be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your

heart to the Lord."

PAUL AND JESUS AGREE

Paul's exhortation in 1 Thessalonians 5:1-6 pertaining to the importance of watchfulness and sobriety on the part of the children of the day, and specially at the end of the age, parallels very closely the instructions given us by Jesus relative to the same period of time. Jesus said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21:34-36.

Among the things coming to pass during the day of the Lord, is the destruction of the old order of things, including the creeds and dogmas of men; and also denominationalism, which is based upon these false precepts. The symbolic fire of this day of the Lord not only destroys man-made opinions and institutions built upon them, but reveals, as well, that which is in harmony with God and that which is not. Paul's lesson of how a Christian should build upon the proper foundation, Christ Jesus, shows that in the day of the Lord it shall be revealed just how one has built. Those who have built with the wood, hay and stubble of human tradition will have their works destroyed, and those who have built with the gold, silver and precious stones of the divine word will abide. These are the ones who, according to Jesus, will "stand before the Son of Man."—1 Cor. 3:11-16.

The children of the light who are faithfully watching, not only their own standing before the Lord but also the prophecies pertaining to the events at the end of the age, are not in darkness pertaining to the fact of Christ's presence and what is to transpire as a result. They are not therefore blindly and complacently saying peace, peace, so far as the old order is concerned; hence the destruction that comes upon the whole world is not a surprise to them. Understanding the significance of what is transpiring and the necessity for it, the children of the light are not bemoaning the trouble of the world, not even the incidental inconvenience and suffering that it brings upon them, but in harmony with Jesus' instructions they joyfully look up and lift up their heads, knowing that their "redemption [deliverance] draweth nigh."—Luke 21:28.

THE ARMOR OF GOD

In 1st Thessalonians 5:8, Paul indicates that the matter of being "sober" includes the necessity

of putting on the breastplate of faith and love; and for an helmet, the hope of salvation." This is in keeping with what he writes in Ephesians 6:11-18. In verse 11 we read, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." In verse 13 Paul says, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." In brief, putting on the whole armor of God implies a proper use of all phases of the truth, in its every relationship to the Christian's life.

Certainly we need the "whole" armor of God as a protection against the many defiling errors and other evil influences of the present time. We need the truth as an helmet of salvation. That is, we need to understand the doctrines and how they apply to us as Christians. We need the breastplate of righteousness, that is, the justification that comes through our whole-hearted belief of and obedience to the truth as it centers in Christ Jesus, our Redeemer.

We need also the shield of faith. This means a heart-reliance upon the truth as an expression of God's will for us. "This is the victory that overcometh the world," says the apostle, "even our faith." (1 John 5:4) We also need the girdle of truth which symbolizes our consecration to the service of the truth. All the other parts of the armor would fail of their purpose if we do not serve the truth. We are also to have our "feet shod with the preparation of the gospel of peace." This indicates that our walk in life as children of the day should be in keeping with our most holy faith, and that thus we will be promoters of peace and good will, rather than of strife and hate.

"The sword of the Spirit, which is the Word of God," is also a very essential part of our armor. Possessing "the sword of the Spirit" suggests a faithful use of the truth, not only in wielding it as an influence for good among others, but also in cutting down the evil imagination of our own hearts. (2 Cor. 10:5.) Let us then as "children of the day" seek to put on and use the whole armor of God that we may be able to stand.

We should ever remember that having on the whole armor of God includes more than possessing a mere head knowledge of the truth, as represented by the helmet of salvation. Important as is a knowledge of the truth in as great a detail as we are able to comprehend it, this knowledge alone will not protect us against the wiles of the adversary in this evil day. In addition to head knowledge, we need a heart appreciation of the truth, and a realization of the righteousness of

God as it is represented in the truth.

JESUS, THE LIFE-GIVER

Jesus is Scripturally said to be the light of the world. He is that true light which eventually will lighten every man that cometh into the world. (John 1:9.) The light of life from the Heavenly Father Himself is reflected through Jesus, the Living Word of God, and by means of this light, the knowledge of God's glory will yet fill the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14.) This is why the prophet, describing the blessings of the new day now dawning, says that the "Sun of righteousness shall arise with healing in His wings."—Mal. 4:2.

To be children of the day, therefore, means that we are followers of Jesus. As Jesus reflected the light of the Heavenly Father and because of this was the light of the world, His followers, who reflect the light radiating from Him, are now said to be the light of the world.—Matt. 5:14.

This should mean more to us than the mere matter of a theory. It should mean an earnest, intelligent effort on our part, not only to learn the truth and to obey it, but to copy the characteristics of the Great Light Giver in our own lives.

If we are *true* followers of the Light as it radiates through Christ Jesus our Lord, it means that we will assimilate, as far as it is possible, His meekness, His patience, His gentleness, His forbearance and His love. It means, furthermore, that we will endeavor to copy His willingness to be a servant of all. We will note the fact that He came into the world to be a servant; hence, for us to be like Him implies the necessity of our being servants of God, of the truth, of each other, and, as opportunity affords, human-kind.

The true standard of soberness, from the spiritual standpoint, is represented in the Master, in His temperateness and moderation in all things, and in His complete devotion to His Father, as His Father revealed His will to Him by the Holy Spirit. We can't be truly children of the day except as we walk in the footsteps of the Day Star, who in this time of His second presence has arisen in the hearts of all the faithful watchers.—2 Peter 1:19.

WATCHING PROPHECIES AND WORLD EVENTS

Equally important to watching all those things which pertain to our own relationship to God, thus maintaining soberness because of having a spirit of a sound mind, is the matter of watching

the developments of God's Plan as we see them taking place through the fulfilment of prophecy. It is through our watching the fulfilment of prophecy in the events of the world and the church, that we are able to know that the day of the Lord is at hand. Failure to watch along this line, would make the difference between our being children of the day and children of the night.

To know, as the result of watchfulness, that we are living in the days of the presence of the Son of Man is, itself, thrilling and inspiring knowledge. What great joy, indeed, has been brought to the hearts of thousands in learning of the Bridegroom's presence, realizing that He has come and has been conducting the Harvest work foretold to be due at the end of the age. But this knowledge is intended to be more than an inspiration—it is given to the consecrated children of the day as a guide to the manner in which they are to serve the Lord. To know that Christ is present, and that the harvest has been in progress, reveals the privilege of the consecrated to join in the reaping work. It means, then, that in their service of the Lord, they are cooperating with Him intelligently, showing themselves approved by Him because of their faithfulness in "rightly dividing the Word of truth."—2 Tim. 2:15.

Faithfulness as watchers, however, does not imply the necessity of seeing in advance the details of things that are to happen. The watchers are able to discern the signs of our Lord's presence. The "Day Star" has, indeed, arisen in our hearts and we are convinced that the new day is dawning and, before that day shall have ended,

all the families of the earth will have been blessed with knowledge and with life everlasting; for this is the promise of God concerning them. But the increasing light of the new day does not reveal the exact details in advance of just how the old order is to fall to pieces. However, in figure, and by the Holy Spirit, we even now can detect the processes by which it will be accomplished. The prophecies of both the Old and New Testaments contain this information, and as the details are fulfilled we can identify them. This is our privilege as watchmen. But it would not be an evidence of soberness before the Lord for us to attempt to change our role in His plan from that of watchmen to prophets; that is, in the sense of being seers. We are to be prophets in the sense of being public expounders of God's Word and declarers of His coming judgments and blessings. We know of the presence of the Master; that the day of the Lord is at hand; that the "Gentile Times" have ended and that their kings have had their day, for since 1914 the ousting of the kings of earth has gone steadily forward, one being pitted against the other in the death struggle of the old order.

We know, too, that it is true now as never before that the night is far spent. Surely the time is short! Thus it behooves us to be more than ever on the alert as watchmen. Faithfulness in this is the only way we can be assured of soberness, and safeguarded against all the intoxicating influences of this evil day. Let us then be truly faithful, and watch and pray that we may stand approved before the Son of man, and, in due time, be exalted to reign with Him a thousand years for the blessing of all the families of the earth.

The Work of Grace

"The love of Christ constraineth us."—
2 Corinthians 5:14.

THE word constrain has the double thought of drawing together, holding together. The apostle had been recounting his own activities in the Lord's service, and had stated that with some his course seemed to indicate an unbalanced mind. He explained that this was not so; that he had a sounder mind than ever before. He felt himself bound to Christ, constrained by love of Christ to love Him and all who were His with a pure heart.

Why should this love constrain? For this reason: If we reckon that all are dead, then all need the service of the Life-Giver; and if Christ died for all, and if we now have come to life

through Him, we should hereafter live not according to, or after, the flesh. We should give up the flesh entirely and live the new life which we have received from Christ. St. Paul would say, I am not mad; but I am so closely drawn to Christ that I have the same sympathetic love for others that He had. As He had laid down His life for the brethren, so would I.

Our Lord's love was especially manifested toward His disciples, and chiefly toward those who were the most zealous and energetic—Peter, James and John having the particular love of the Lord. Similarly the church is thus instructed. There is no exhortation to lay down our lives in the service of the world, but specially for those of the household of faith. We see that the benefits of Christ's sacrifice are to reach the

whole world of mankind, every member of Adam's race.

Assuming, however, that the Lord knew from the very beginning who would betray Him, and that divine discernment would know all who would go into the second death, we could not think that the Lord would do anything on their behalf. In other words, the blessing of God is only for the "Israelites indeed." Only those who will come into harmony with Him will have the rich blessing and favor of the Lord. These are included in the redemptive work, not because of anything in themselves, but because of the love of the Lord, which is broad enough and deep enough for all who will receive it. But God cannot love wicked characters. His blessings are only for those who are His children now, or who will be, under the blessings and privileges which He later on will grant. It is our duty to bless all to the extent of our ability.

THE CHIEF OBJECT OF OUR TRAINING THE DEVELOPMENT OF LOVE

The work of grace for the church during this Gospel age is the transforming of our perverted characters and the re-establishing of them in the likeness of the divine character, Love. Whoever fails to attain this transformation fails to attain God's will concerning him, and must, necessarily, fail to win the prize set before us in the Gospel. We are, to begin with, very poor material out of which to form likenesses of God's dear Son. We were "children of wrath, even as others." (Eph. 2:3) The original likeness of God possessed by Father Adam before he transgressed, has been sadly lost in the six thousand years intervening. Hence, instead of finding ourselves in the divine likeness of love, we find that we were "born in sin and shapen in iniquity" to such a degree that instead of love being the natural, ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and carnal love—perversions which are in direct antagonism with the wholly unselfish love which is the essence of the divine character.

"This is life eternal, that they might know Thee, the only true God"—the God who is love. (John 17:3) To know God means more than to know something of His loving plan and character; it means to know God in the sense of personal acquaintance and intelligent appreciation of His character; and no one can have this except as he partakes of the Spirit of God, the spirit of holiness, the spirit of love. And this spirit of holiness and love cannot be acquired instantly; it is a growth; and its development is the chief business (and should be the chief concern) of all

who hope to know God in the complete sense which will be rewarded with life eternal.

But since our transformation of mind or will is not accompanied by a physical transformation, or restitution, it follows that so long as we are in the flesh we shall have to contend against its inherited weaknesses and disposition to selfishness and sin. But this sharp and continual conflict not only selects a special, overcoming class, but serves to develop the desired character more quickly than will the more easy processes of the Millennial age. In consequence, while it will require nearly a thousand years for the world's perfecting, the perfecting of the saints in character may be accomplished in a few years, under the special training of sharp discipline and the special course of instruction designed for the "little flock." But whether in a few years or many years, and whether with little or much friction with adversity, the transformation and polishing of character must be accomplished. This love-likeness of our wills to the will of God is the end to be sought, if we would finish our course with joy and with good hopes for the eternal glory.

WE MUST LEARN THOROUGHLY THE LESSON OF LOVE

If we possess the love of God in our hearts it will rule all the affairs of our lives and will make us Godlike in thoughts, actions and words. In the school of Christ, the great lesson which the Master is teaching us day by day is the lesson of love, which we must learn thoroughly if we would attain "the mark for the prize of our high calling."

In the school of Christ, all the instructions of the divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of love. While the fruits and graces—meekness, gentleness, patience, etc.—are manifestations of the Spirit, yet the Holy Spirit must be present before these manifestations could appear at all; and while the spirit might be perfect, its manifestations might be imperfect. The vine may be good, but for a season the grapes will be immature. So with these graces of the Spirit. They are outward manifestations of the inward condition of heart, which may attain perfection before these graces are perfect. Indeed, these graces may never be perfect on this side of the veil.

At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the school of Christ.

The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the graces of character which this condition of heart produces may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

"BY THEIR FRUITS YE SHALL KNOW THEM"; YET PERFECTION IN THE FLESH IS IMPOSSIBLE.

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they recognize us. "By their fruits we shall know them"—by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.

Absolute perfection would mean perfection of thought, word and deed, which is not our condition at the present time. The most that any of us can have now is perfection of love in our hearts; that is, a perfect love for God, for the truth and for the brethren. Perfect love leads

to sacrifice. "If ye love me, keep my commandments." (John 14:15) Those who have perfect love will fulfil their sacrifices. But any time one may pass from the stage of perfect love to that of alienation and opposition. The person might come into such a condition of heart that the fervency of his love would become cool. Gradually he would become estranged from the Lord, and might become identified with the "great company" class. Then, if the chastisements of the time of trouble did not lead to a thorough reformation, he would pass on to the second death.

After Love's provision of the Lamb of God (the ransom-price of all mankind laid down by Him, and the imputation of His merit to the church), all the various steps for our deliverance from sin are along the line of developing us in the character of love, the character of God, which alone, according to the divine standard, will make us acceptable before the Father and bring to us His grace of everlasting life. How important, then, that we should be "taught of God" and develop this character!

The work of grace for the world, during the Millennial age, will be to make known to all mankind the gracious character of God and His provision for the salvation of all; and to transform all who are willing, from the depravity of sin to perfection of character—love; making mankind once more images of God. This transformation of their wills, accompanied by a gradual physical transformation, will remove from them all the blemishes of sin and all hereditary inclinations thereto and leave them in the likeness of God, with a recollection of the undesirability of sin and its evil consequences.

Reprints, page 4836

"YOUR FATHER KNOWETH"

Matthew 6:8.

OUR Father knows what things we need
Each step along the way,
His eye of love doth never sleep,—
He watches night and day.

He knows sometimes, like ripening grain,
We need the sunshine bright,
Again He sends the peace that comes
With shadows of the night.

Sometimes our pride would fain unfurl
Ambition's flaunting sail,—
Ah! then He knows we need to walk
Humiliation's vale.

Sometimes He takes our eager hands
And folds them on our breast,
He gently lays our work aside,—
He knows we need to rest.

Sometimes we need companionship,
Sometimes, "the wilderness,"—
How sweet to feel He'll know and give
The state that most will bless!

Then let us leave it all with Him,
Assured that, come what may,
Our Father knows just what we need,
Upon our pilgrim-way.

—Poems of Dawn

Blessings for the Worthy — Woes for the Unworthy

"For if God spared not the natural branches, take heed lest He also spare not thee."

—Romans 11:21.

THE natural descendants of Abraham, the nation of Israel, were God's chosen people, destined to share the honors and glories of the Messianic Kingdom; but they lost this high position of favor with God because they proved to be unworthy of it. While God had promised them great things, He could, and did change His arrangements when their unfaithfulness made it necessary. See Jeremiah 18:6-10. The final manifestation of Israel's unfaithfulness was when the nation, under the leadership of the scribes and Pharisees, rejected the Messiah and crucified Him. There a new company began to be selected to represent God in the earth, and thus to share in the blessings outlined in the Beatitudes, in marked contrast with the "woes" pronounced upon the rejected scribes and Pharisees. These remarkable Beatitudes clearly set forth the principles which must influence and guide those who wish to maintain their positions as

ambassadors of Jesus and joint-heirs with him.

As the value of light is emphasized by darkness, so in these two lessons Jesus helps us the more clearly to discern the high principles of character required in His disciples, by contrasting them with the shortcomings and failures of those who were then being cast off from divine favor. Accordingly, the disciples were to be blessed if they attained and maintained the standards therein set forth, while the others were told of the dire and serious consequences of their failure to properly learn and apply the lessons which had been given to them through the Law and the prophets. Paul's warning in our text is that we, as Gentiles, who have taken the place of the Jews who were cast off, can also experience the "woe" that came upon those who sat in Moses' seat at the first advent, should we, like they, fail to learn and apply *our* lessons properly.

THE BLESSINGS—Matthew 5:3-12

- (1) The contrite enter the Kingdom.
- (2) Those who mourn sympathetically are comforted.
- (3) The meek inherit the earth.—Psa. 2:8; Rev. 2:26, 27; 5:10.
- (4) True hunger for righteousness rewarded.
- (5) Merciful obtain mercy.—Matt. 18:21-35.
- (6) Pure in heart see God.
- (7) Peacemakers honored as God's children.
- (8) The persecuted rewarded.

A glance at the two contrasting lessons noted foregoing will show that just as there are eight Beatitudes, or blessings, so there are eight "woes." A little closer examination reveals that the first "woe" is in contrast with the first blessing, the second woe with the second blessing, and so on through to the eighth woe and the eighth blessing. This is so apparent that there is little doubt but that the Master designed it so. A study of each of these eight contrasting lessons helps to more clearly discern the truly high standard of righteousness set before those whom the Lord uses as the "light of the world."—Matthew 5:14.

In the 20th verse of Matthew 5 Jesus is quoted as saying, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven." By noting carefully the reason for

THE WOES—Matthew 23:13-33

- (1) The arrogant shut up the Kingdom.
- (2) Those who make a pretense of mourning are cast off.
- (3) The worldly-wise encompass sea and land for converts to their futile and pernicious ways.
- (4) Pharisees (self-righteous ones) fail to learn true righteousness.
- (5) Pharisees, through chicanery, fail to learn mercy.
- (6) Hypocritical lose God's favor.
- (7) The lawless are disqualified.—Isa. 32:17.
- (8) The persecutors condemned.

each of the eight woes pronounced upon the scribes and Pharisees, we are given a very vivid cross-section view of their type of righteousness; and the Beatitude lessons show us how our righteousness must be different from and better than theirs.

"THE POOR IN SPIRIT"

The first Beatitude reads: "Blessed are the poor in spirit: for theirs is the Kingdom of heaven." (Matthew 5:3.) To be poor in spirit is to be contrite and humble, possessing a keen sense of one's own unworthiness and great need of divine grace. In Psalm 51:17 we read of "a broken and a contrite heart" being highly regarded by God. In Isaiah 57:15 we are told that God, the "high and lofty One," revives the "heart of the contrite ones," and dwells with those of a "contrite and humble spirit." In Luke 6:20 and 24 the "poor" are contrasted with the "rich."

These various references add up to mean that those whom the Lord can use must be so aware of their own insufficiency that they will gladly put their full dependence upon Him for both wisdom and strength.

The blessing for such humble ones is that "theirs is the Kingdom of heaven." This has reference to participating in the work of the Kingdom, both now and in the future, as joint-heirs with Jesus. Elsewhere in the Scriptures these are variously referred to as "ministers of reconciliation," "ambassadors," the "light of the world," "epistles of Christ," etc. When glorified and ready to participate in the future work of the Kingdom, they will be given "for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;" that they may say "to the prisoners, Go forth: to them that are in darkness, Shew yourselves."—Isaiah 49:8, 9; 2 Cor. 6:2.

Obviously the only ones that the Lord could use in a world-wide work of this kind, involving eventually the reconciling of mankind to Himself, are those who are humble, and are willing to serve as God wants them to serve. Being broken and contrite of heart they are glad to set aside their own plans and ambitions in favor of God's. Inasmuch as the "Kingdom of heaven" is destined to establish God's will throughout the whole earth, certainly those who participate in it must be humble enough to accept and do God's will themselves. None others could be blessed with such a high position of divine favor.

SHUTTING UP THE KINGDOM

Now note how the first "woe" pronounced upon the scribes and Pharisees contrasts with the first Beatitude. We quote: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matthew 23:13.) The Kingdom of heaven was at hand at the time of Jesus' first advent. The King had come, and the Jewish nation was offered the opportunity of joint-heirship with the Messiah. The common people of Israel—many of them, at least—heard Jesus gladly, but under the leadership of the hypocritical Pharisees, they were finally induced to cry out for His death. Thus it was true that the scribes and Pharisees not only refused to accept Jesus themselves, but hindered the nation as a whole from entering into the Kingdom privileges then offered. Because of this, woe was pronounced upon them.

When we look to see what it was that prevented the scribes and Pharisees from entering the Kingdom of heaven, and thus preventing others from entering, we discover that it was

their pride and the riches of their position of leadership in Israel. They were not "poor in spirit," but arrogant, self-righteous, and self-sufficient. They had too exalted an opinion of their importance in the divine arrangements, hence were not prepared to accept the humble Nazarene and carpenter as their Messiah. Had Jesus come with a mighty army, having His presence announced with the fanfare of earthly splendor, inviting the scribes and Pharisees to positions of honor and power in His government, no doubt they would have entered into His Kingdom arrangements.

But Jesus didn't do this, and He didn't even ask the advice of the scribes and Pharisees as to how He should proceed with His ministry. Because the time for their full rejection had not yet come, He instructed some whom He had healed to report the facts to them, but aside from this Jesus gave the scribes and Pharisees no recognition. They couldn't humble themselves to accept Jesus as their King under such conditions; so they were set aside in favor of the "poor in spirit," to which class was given the Kingdom privileges.

MOURNERS COMFORTED

The second Beatitude reads: "Blessed are they that mourn: for they shall be comforted." There are two general reasons why people mourn. One is because of their own troubles, and the other is because of the troubles of others; the latter being a sympathetic mourning. Jesus was this kind of a mourner and His attitude of deep and genuine sympathy for others is an important part of His example to us. True, Jesus had trials of His own. Particularly was this so in the Garden of Gethsemane when His soul was "exceedingly sorrowful." (Mark 14:34.) Jesus certainly was comforted in this experience and given strength to carry through unto death in doing the Father's will. So it is with everyone of His true followers.

Inasmuch as the Beatitudes as a whole set forth the qualifications of those who are acceptable servants of God, the true light-bearers in the world, it seems reasonable to conclude that in this second one Jesus uses the term mourn to describe those who maintain a proper attitude of sympathy for and interest in their fellow-men, and particularly their own brethren in Christ. We cannot be true followers of the Master, conformed to His image, unless we have a large measure of that same loving sympathy for others in their troubles which caused Him to weep when standing beside the grave of His friend, Lazarus, sharing the heart pangs of Mary and Martha. As was the custom on such occasions, professional mourners were present at

the funeral, but Jesus was the real mourner—His heart was touched with a feeling of the world's troubles.

Of Jesus it is prophetically stated, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." (Isaiah 53:4.) Here is the true representation of Jesus, who gave His life that we might live. We are invited to share in His sufferings, and be conformed unto His death. To be faithful in this means that we will carry the sorrows of others, sympathetically, that we will lay down our lives that others may be blessed. From this standpoint every Christian should be a true mourner, ever on the alert to cheer and comfort those in distress. Paul says that we "weep with them that weep."—Rom. 12:15.

Those who are genuine mourners from this standpoint, surely are themselves comforted, just as Jesus said they would be: on the principle that "he that watereth shall be watered also himself." (Prov. 11:25.) This thought is reflected in Philippians 2:1, 2. The Apostle Paul was in a Roman prison where he needed encouragement and comfort. The Lord used the Philippian church to minister to him, and in this passage he is alluding to the privilege we all have of comforting each other, even as they had comforted him. He indicates that his joy would be full if they would endeavor thus to fulfil the law of Christ. We quote: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

What then is our attitude toward others, especially those in distress? Is it one of cold indifference, or do we have a sympathetic heart which impels us to lay down our lives in helping to lift their burdens? Here is an important measuring rod of true Christ-likeness. Our attitude in this respect will govern much that we endeavor to be and do as Christians. If we are not true mourners, it will be easy to shut ourselves away from others and conclude that the Lord doesn't want us to do much about them until the Kingdom is established—that that will be the time of the world's blessings, so we don't need to be concerned about the people now. With the proper outlook, however, while knowing that the time for the world's conversion is, indeed, in the future, yet our interest in the people now will impel us to give them the comfort of the truth to the fullest extent possible. If the Spirit of God truly animates us we won't be able to hold back from doing this. (Isaiah

61:1-3.) More especially, of course, we will endeavor to be comforters of the brethren.

DEVOURING WIDOWS' HOUSES

The second woe, in contrast with the second blessing, confirms the thought that in speaking of mourners Jesus had particularly in mind those who mourn sympathetically on behalf of others and who seek to comfort them. We quote: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." (Matthew 23:14.) Here Jesus describes their hypocritical attitude of sympathy toward those in distress, while at the same time they were busily engaged in selfishly exploiting the helpless ones whom they professed to befriend. What deep-dyed hypocrisy was this!

Jesus' mention of "widows" reminds us of what James says about the same class—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) We are not to understand this to mean that if we keep busy calling on all the fatherless and widows we can find, we will prove ourselves to be true Christians. We understand, rather, that the terms "fatherless" and "widows" are used to denote those in need of our help, and that if we are true Christians we will not turn a deaf ear to these but will do what we can to help them.

The scribes and Pharisees should have viewed the matter in the same way, and outwardly they did profess to take an interest in widows. Jesus' mention of their long prayers, indicates that they offered public prayers for the widows of Israel, thus making the people believe that they were looking out for the interests of these needy ones, while actually, their prayers were but a camouflage for their iniquitous practice of "devouring widows' houses"—that is, robbing them of whatever means of livelihood they may have still possessed. How sharply this is in contrast with the true attitude of a Christian, and how it should encourage us to strive the more earnestly and successfully to empty our hearts of all selfishness, and to think more and more of how we can bring a blessing and be a blessing to those in special need.

WE MUST BE TEACHABLE

The third Beatitude reads: "Blessed are the meek: for they shall inherit the earth." Meekness is teachableness. Humility involves a true recognition of our own lack of wisdom, while meekness means that we are willing to be taught the Lord's ways and thus to be endowed with the "wisdom from above." This is one of the prime character essentials for all those whom the

Lord uses to represent Him as light-bearers in the world. How, indeed, could we speak for God unless we know what He wants us to say? True meekness means a willingness to hearken unto the voice of the Lord, to be guided by Him in all that we think, and say, and do.

Jesus said that such as are thus meek, shall "inherit the earth." This is a quotation from Psalm 37:11. The 37th Psalm contains a number of promises, the purpose of which is to assure the righteous servants of God that theirs is to be a final triumph of righteousness, and that all evildoers will, eventually, be destroyed. The assurance of these promises would apply in principle to the righteous of any age, including the Millennium. Jesus applies the 11th verse to the church, and says that they shall "inherit the earth."

This is peculiarly fitting when we realize what constitutes the hope of the church; namely, to reign with Christ upon the earth for the purpose of restoring man to life upon it. While the church will share in the spiritual phase of the Kingdom, yet the Kingdom will operate upon the earth, and is for the benefit of the human race. The earth is a part of the purchased possession of Christ. From another standpoint, it is His inheritance, and we, as members of the church, are joint-heirs with Him. (Micah 4:8; Psa. 2:8; Rev. 2:26, 27.) The church will not live upon the earth, but it will be the church's privilege to share with Christ in the rulership of earth for a thousand years. When the thousand-year work of restoration is complete, then this domain will be turned back to the original owners and they will be invited to "inherit the Kingdom" prepared for them "from the foundation of the world."—Matt. 25:34.

The church's temporary inheritance of the earth, as joint-heirs with Christ, is for the purpose of establishing the divine will world-wide. If faithful, we will have the privilege of turning to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent. (Zeph. 3:9.) Even now, before the Kingdom is fully manifested, Christians are commissioned to do whatever work of preaching the truth God is having done in the earth. Paul said that God "commandeth all men everywhere to repent." (Acts 17:30.) This call to repentance has gone forth from the church, and only those who have been meek have enjoyed the Lord's blessing in the effort.

COMPASSING SEA AND LAND

The vitally important lesson of the third Beatitude shines all the clearer in contrast with the third woe, which reads: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea

and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matthew 23:15.) The Jewish nation was called to be a teacher nation, and a nation of kings and priests. The scribes and Pharisees of Jesus' day seem to have taken this thought seriously, and, as Jesus indicates, they encompassed sea and land to make proselytes—that is, to convert all nations to Jewry. They considered the whole earth their field of operation, their inheritance, and apparently were zealous in trying to enter fully into it.

But the scribes and Pharisees were cast off from this inheritance because they were not meek, not teachable. They wanted to do things their way, and to teach their version of God's will. The precepts of men seemed of greater importance to them than the commandments of God. In trying to proselyte the nations into the Jewish faith they were accomplishing nothing in God's sight because their false teachings did not represent the true religion of Israel. They failed, and woe was pronounced upon them because they did not, in the spirit of meekness, first of all make sure what the Lord wanted them to do and say. Here is a valuable lesson for us. God wants us to be zealous for Him, but our zeal will not be according to knowledge—hence not pleasing to Him—unless we first learn what He wants done, and then humbly proceed to work accordingly.

TRUE DESIRE FOR RIGHTEOUSNESS

The fourth Beatitude reads: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The illustration of hunger and thirst denotes a genuine desire for righteousness, a desire that in no sense is feigned or a mere outward pretense, for hunger and thirst are real. When a healthy person has gone without food and water more than the normal length of time, a hunger and thirst develops beyond the normal craving, compelling one to go to great lengths in order to satisfy it. How aptly this illustrates what should be the true attitude of Christians in their desire to know, and to be guided by, the true principles of righteousness which are the habitations of God's throne.

David said, "As the hart panteth after the water brooks, so panteth my soul for Thee, O God." Psa. 42:1.) A hungering and thirsting for righteousness, is in reality a desire to know God and to be found in harmony with Him. But if our hunger and thirst is to be satisfied—if we are to be "filled"—our desires must be so genuine and whole-hearted that we will gladly make any sacrifice of time or strength in order to attain that for which the soul thirsteth. Mere professions won't do. A mere studying of the

Bible won't suffice. It will require earnest prayer; devout Bible study—not merely for knowledge's sake, but to learn God's will; and a self-sacrificing effort to put into practice that which we learn. If our hungering and thirsting for righteousness is genuine enough to cause us to consistently follow such a course, we shall be "filled."

FALSE RIGHTEOUSNESS SOUGHT BY BICKERING

In Matthew 23:16-22 the Master presents in considerable detail the method employed by the scribes and Pharisees in their insincere effort to attain righteousness. This method of seeking righteousness is called "casuistry," a "branch of ethical science which resolves cases of conscience or of doubtful propriety, or which determines the lawfulness or illegality of an act by rules and principles drawn from the Scriptures, from social customs, or from reason." The scribes and Pharisees, by the use of this method, pretended to know the will of God for themselves and for others, but Jesus pointed out to them that their reasoning was false, and that their hair-splitting interpretations demonstrated that they were "fools," and "blind guides," who had not been filled with righteousness themselves, nor had they thus helped those who had looked up to them as teachers in Israel.

The lesson of this "woe" is a very important one for us in that it reveals how not to seek for righteousness. It is a lesson that each of us can apply personally; and it can be applied in ecclesias, too. In brief, it is a condemnation of that type of Bible study the object of which is to haggle over the technicality of words, etc., to no profit except to satisfy the argumentative desires of the student. This doesn't mean that it makes no difference what we believe, nor that we should not make every effort possible to learn even the finest details of the truth accurately. It does make a difference what we believe, and we should be very careful what we accept as truth, but we should ever remember that the object of our study is that we might show ourselves approved unto God, and not to see how technical we can be. We should constantly have in mind as we study the Bible, how the things we learn are intended to affect our relationship to God.

Careful Bible study is necessary if we are to really learn righteousness. How grateful we are today that the true meaning of the words "sheol" and "hades" has been pointed out to us. Those who refuse to accept the truth which is based upon the true meaning of these words, still worship a god of torment. And what a flood of light is thrown upon God's plan through the true meaning of the Greek word "parousia." Our proper understanding of this has vitally affected our whole viewpoint of what now constitutes

God's will for His people. The beauties of present truth, and our privileges in connection therewith, have, to a considerable extent, come to light through a proper understanding of the word "parousia." If some can't see it, we are not to conclude that it's unimportant. There are thousands who still refuse to believe the true meaning of "sheol" and "hades."

When we realize that true righteousness involves the knowing and doing of God's will, and not merely a spirit of devotion, we can see how important it is that, in our hungering and thirsting for it, we humbly seek the truth of the Scriptures, and be willing to pay the price the finding of it imposes upon us. If we knock, the door will be opened to us; and if we seek, we shall find, provided we are willing to pay the price. It's a glorious thing to be filled with righteousness, but it's costly to the flesh.

THE MERCIFUL OBTAIN MERCY

The fifth Beatitude reads: "Blessed are the merciful: for they shall obtain mercy." Jesus touches upon this thought in the model prayer He gave to the church, saying, "If ye forgive men their trespasses, your Heavenly Father will also forgive you." (Matt. 6:12, 14, 15.) It is a simple lesson, but very exacting, and one that most of us find very difficult to practice. Perhaps it was by design that Jesus mentioned this point following the lesson pertaining to the matter of being filled with the righteousness of God. The only true standard of righteousness is God's standard, and being merciful is a reflection of God's own attitude toward the erring and sin-cursed race.

The importance of our having God's viewpoint in dealing with others is so fundamental that our failure to do so means that God will withhold mercy from us. And how much we need God's mercy! There isn't an hour of the day in which we do not make mistakes. We can see that others also make mistakes. If we are harsh and critical of them, refusing to forgive, then God will be that way toward us, and this will be true irrespective of how faithful and particular we are in connection with other matters. We might be the best Bible students in the world; attend every meeting; have "all knowledge;" adhere to every little detail of church decorum; yet if we fail to be merciful we fail in everything, for it means that God will not be merciful to us. "It is a fearful thing to fall into the hands of the living God." —Heb. 10:31.

SWALLOWING A CAMEL

The lesson of the fifth Beatitude, like the others, is made even more vivid and impressive by noting the contrasting "woe." We quote, "Woe unto you, scribes and Pharisees, hypocrites! for

ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." (Matt. 23:23, 24.) The lesson here is obvious. Jesus didn't say that they had done wrong in paying tithes of anise, mint, and cummin. He didn't say they had been wrong in straining at a gnat. What He did say was that they had failed to learn the lessons these things were supposed to teach; namely, "judgment, mercy, and faith."

Certainly the scribes and Pharisees must have been very careful about little things. According to the Law the Israelites were forbidden to eat "unclean" meat. Apparently they were so particular about this that they strained their drinking water to make sure that even the little bit of unclean meat represented in a gnat would not inadvertently be taken into their stomachs. But Jesus pointed out to them that in failing to be merciful toward those to whom they ministered, they were, by comparison, swallowing a camel—and that certainly would be eating a lot of unclean meat.

There isn't much in the way of ceremonials to which the church needs to give heed; although God has given us some little things to observe in order to impress certain lessons upon us. For example, a sister should keep her head covered while in meeting, either by wearing a hat, or otherwise. This is to remind us of the Headship of Christ—a very important lesson. However, a sister might be very particular about doing this, yet, while in the meeting, obtrude her views upon the class in a manner wholly unbecoming to her feigned attitude of humility. Or, she might be over-anxious to pick flaws with the manner in which the elder of the meeting expressed himself on certain points of truth, failing to realize that she is just as likely to make mistakes—if not in that way, in other ways—as the one she criticized. Such a disposition would be the equivalent of straining at a gnat and swallowing a camel.

There is nothing in what Jesus said to the Pharisees to justify us in being careless with respect to even the smallest detail of what the Lord requires of us. And there is a rich blessing for all who are extremely careful in obeying all the rules that apply to the New Creation. Indeed, we cannot be truly loyal to the truth and not do this. But there is a "weightier" side to it all, as Jesus indicates; namely, the principles of righteousness which the details of the Lord's requirements reveal. Let us then seek, through loyalty to the details of the truth, to learn and apply these principles, that daily we may become more like our

Father which is in heaven.

PURITY OF HEART

The sixth Beatitude reads, "Blessed are the pure in heart; for they shall see God." (Matt. 5:8.) Purity of heart is an inward purity, not merely outward professions of purity. Heart purity is the only kind that will stand the test of divine inspection, for God looketh on the heart, not on the outward appearance. Purity of heart will manifest itself in outward purity also, although imperfections of the flesh will prevent a full manifestation. But no matter how fallen our flesh may be, we can have sincerity of intention—we can be determined in our hearts to be wholly devoted to God. At heart we can be in the attitude described in the Hymn, "None of self and all of Thee."

Those who are thus pure in heart shall "see God," says the Master. There are two ways in which it is possible to see God. One is that of being in His actual presence and beholding His glory. This will be the blessed privilege of all the true followers of Jesus. They not only will see God, but will partake of His glory. (Rom. 5:2.) Through His exceeding great and precious promises they will become partakers of the "divine nature." (2 Pet. 1:4.) What joy it will be to see God! Concerning it the prophet wrote, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."—Psalm 16:11.

But there's another sense also in which we may "see" God; namely, by the eye of faith. In Isaiah 6 the prophet tells of seeing God "high and lifted up." This was in a vision, and God has permitted us to see Him high and lifted up through the vision of Present Truth. And what glory we behold as we gaze upon His Wisdom, Justice, Love and Power! Is the vision becoming brighter with the passing days, or are other interests—earth-born clouds—obscuring God, destroying the clearness of our once enraptured view?

If we are faithfully keeping our heart with all diligence, making sure that it is pure, wholly devoted to God, then we can continue to see God now by faith, and, if thus faithful even unto death, will actually enter into His presence. But if we become careless, permitting other attractions to draw us away from full devotion to God, then our vision of Him will become dim, and at the end of the way we will lose the full reward of glory, honor and immortality.

Perhaps there is no other single factor that has more to do with our ability to see the truth clearly than purity of heart. The Christian whose heart is partly set upon earthly things—

the "deceitfulness of riches" or whatever else it might be—cannot be expected to see and appreciate the truth in its fulness as do those who are wholly for the Lord. If one's affections are set upon other things than God, he will be prone to interpret the Scriptures in keeping with his heart condition because he will seek justification for what he is doing. This leads away from the truth, and destroys one's vision of God, no matter how outwardly pious such an one may be.

CLEAN ON THE OUTSIDE

In contrast with the ability to "see" on the part of those who are pure at heart, Jesus said that those who were clean on the outside only, were "blind." We quote: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matt. 23:25, 26.) The lesson here is too obvious to need much comment. How it contrasts with purity of heart! It well illustrates that no matter how desirable outside cleanliness may be, real, complete cleansing must begin with the heart. Where there is true purity of heart, its expression and exhibition will take care of itself. Of that, we can be assured.

RIGHTEOUSNESS PROMOTES PEACE

The seventh Beatitude reads: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.) In Isaiah 32:17 we are told that the effect of righteousness is peace. The Psalmist says that "righteousness and peace have kissed each other." (Psa. 85:10.) While both of these statements are descriptive of blessings coming to mankind during the Millennial age, yet they set forth the conditions upon which true peace may be founded, hence the character-standard of those whom the Lord can use to promote peace both now and in the Kingdom. James tells us that the wisdom from above is first pure, then peaceable. (Jas. 3:17.) Having set forth in the sixth Beatitude the necessity for heart purity, it is appropriate that those who possess it should remember their privileges as peacemakers.

A Christian's influence should always be in the direction of peace, not strife. He is not to work for peace at any price, but he will desire, nevertheless, to live peaceably with all men so far as his purity of heart will permit. But the Christian is a peacemaker in a still more important sense than this, that is, he is a minister of reconciliation between God and men. As such it is his privilege to establish peace between God and men by pointing out to those who have a

hearing ear the basis upon which they may obtain "peace with God," which, of course, is "through our Lord Jesus Christ."—Romans 5:1.

It is the Christian's privilege to serve thus as peacemaker even now, but the service of the present is but a preparation for the world-wide work of the next age, when, in association with Jesus, it will be the church's privilege to mediate the New Covenant, thereby bringing all mankind into at-one-ment and peace with God. This is implied in the promise that the peacemakers are called the children of God. Paul says that if we are children, then we are heirs—"heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) Paul further explains that the whole groaning creation is waiting for the manifestation of these "sons of God."—Rom. 8:19, 22.

UNRIGHTEOUS CANNOT BE PEACEMAKERS

In the seventh woe the Master points out the false righteousness of the scribes and Pharisees which disqualified them as peacemakers. He said to them, "Ye appear righteous unto men, but within ye are full of hypocrisy and iniquity"—lawlessness. (Matt. 23:27, 28.) If the "effect of righteousness is peace," as the prophet points out, certainly the scribes and Pharisees, with their sham righteousness could not be peacemakers. Thus comes to light another reason why they were cast off from being the servants of the Lord.

Jesus said that they were full of "iniquity." "Lawlessness" would be a better word here, indicating that this class of hypocrites were not themselves obeying God's laws, hence were in no condition to encourage others to do so. There can be no peace apart from obedience to law. This is true even with man-made laws, and much more so in connection with the laws of God. If we are to be peacemakers we must be obedient to divine law ourselves, then we are in a position to encourage others to seek peace upon the same basis. Peace in an ecclesia, for example, is possible only to the extent that each member endeavors to humble himself under the divine rules that govern ecclesias. Peace in the home is obtainable upon the same basis, and it is likewise true in connection with our own peace of heart and peace with God.

BLESSED ARE THE PERSECUTED

The eighth and last Beatitude reads: "Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of heaven." (Matt. 5:10.) It is well to remember that the Beatitudes are not describing eight different classes among God's people, but rather that the qualifications set forth in all eight of them con-

stitute the standard of righteousness for which each and every follower of the Master should strive. The rewards mentioned in all of them will be the happy portion of the entire overcoming church of Christ. We mention this point because some seem to get the thought that to be persecuted is in itself a sure token of being one of heaven's favorites. This is not necessarily so.

Jesus said that the persecution should be for "righteousness' sake," and the righteousness to which He refers is, without question, that high standard set forth in the preceding seven Beatitudes. This standard, briefly stated is (1) true humility before God and men; (2) a loving, sympathetic attitude toward others in their distresses, plus a disposition to help whenever possible; (3) meekness; (4) a genuine desire for the righteousness of God; (5) mercy; (6) purity of heart; (7) obedience to divine law. Those who are persecuted because of their adherence to this standard of righteousness are truly blessed. Such persecution may well be taken as a "witness of the Spirit" that one is a child of God, hence an heir of the Kingdom.

To be persecuted for righteousness' sake is quite different from being persecuted for foolishness' sake. History reveals that shortly after the death of the apostles, while many true Christians actually suffered for righteousness' sake, yet martyrdom was much sought after by thousands of merely professed Christians. Most of these were accommodated by the authorities of that day, just as we can get ourselves persecuted today if we seek it. But persecution alone is not necessarily an evidence that one is a child of God. Nor should the true followers of the Master expect to be persecuted all the time. Jesus was not persecuted all the time. Only a small part of the entire three and one-half years of the Master's ministry are accounted for in the Gospels; and not all of this is marked by persecution. It seems reasonable that any outstanding opposition that might have occurred during the remainder of the time would have been recorded. It is evident, therefore, that there may have been much of the time during that wonderful three and one-half years during which the Master was not being severely persecuted. We mention the point here because some are inclined to worry because they are not being violently persecuted all the time.

It seems to us that our concern should be to make sure that we are living up to the standard of righteousness required of the ambassadors of God, and that we are faithfully using all the opportunities that come of letting our light shine. If we are thus faithful the Lord will permit all

the persecution that His wisdom sees is best for us. If and when the persecution comes, and we know it is for righteousness' sake, then we can consider ourselves truly blessed of God, and can rejoice the more in the hope of a share in the Kingdom.

WOE TO THE PERSECUTORS

The eighth "woe" pronounced by Jesus upon the scribes and Pharisees (Matt. 23:29-33), shows that instead of being persecuted for righteousness' sake, they were guilty of persecuting the righteous. This was the inevitable outcome of the false standard of righteousness to which they adhered, as pointed out in the preceding seven woes. The lesson for us is that we be not found among the persecutors of the people of God. We are "blessed" indeed if persecuted for righteousness' sake, but let us make sure that no matter what happens we do not turn upon our persecutors and render "evil for evil."

As Christians we are expected to "contend earnestly for the faith once delivered to the saints;" we are expected to fight the "good fight of faith." We should not permit ourselves to be blown about by every wind of doctrine, and we should take a firm stand against all unrighteousness. But we can do all these things, and still be kind to our enemies. We do not need to fellowship with the "unfruitful works of darkness;" indeed, we should reprove them, but always in love and with the desire to help and not to injure. Bitterness, hate, and persecution have no place in the lives of true followers of the Master. To permit them to have a place would disqualify us for the Kingdom. May each of us strive more earnestly day by day to be among the "blessed" in connection with all the points mentioned by the Master in this introduction to His Sermon on the Mount.

NOT OUR OWN

... What lesson could be more important to us than this one, that we are not our own, but belong to another; that we are not, therefore, to seek to please ourselves, but to please Him, nor to seek to serve self but to serve Him, nor to seek or obey self-will, but on the contrary His will. This means holiness in the most absolute and comprehensive sense of the word (not only separation from sin to righteousness, but separation from self to the will of God in Christ).

Reprints, page 2099

DIVINE PLAN BEREAN LESSONS

JESUS TO END THE "TIME OF TROUBLE"

(Lesson 83)

Text Book: The Divine Plan of the Ages, page 170, last paragraph, to page 172—end of chapter.

Key Sentence: "The day of trouble will end in due time, when He who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, 'Peace! Be still!'"

Main Text: "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."—Psa. 107:29, 30.

When will mankind be able to use full liberty without harming each other? Not until the Millennium. In their present condition, because of selfishness, race hatreds and fear, they are rushing into "a time of trouble such as never was since there was a nation."

In Mark 4:37-39, it says, "And there arose a great storm of wind, the waves beat into the ship. . . . And He [Jesus] was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." It is suggested in our text book that this raging Sea of Galilee represented the time of trouble with which this age will end. Is there any scriptural foundation for such a thought? Yes, in Luke 21. There Jesus is giving us the "signs" or evidences by which we can tell that we are at the end of this Gospel Age and in the time of His presence. In verses 25 to 31 He says, "Upon the earth distress of nations, with perplexity; . . . the sea and the waves [the restless, discontented people] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth [society]: for the powers of heaven [ecclesiasticism] shall be shaken. . . . When ye see these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh. . . . know ye that the Kingdom of God is nigh at hand."

It takes a miracle to quickly calm the waters that have been lashed to a fury. Jesus performed this miracle at the Sea of Galilee. Will it be fulfilled again, figuratively? Yes, when the Prince of Peace shall stand up in authority and say, "Peace, be still," a great calm will result. See also Psa. 107:23-31, where the same figure of a storm is used. The ships that go down to the sea represent the various nations, churches and organizations going to the time of trouble. "For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. . . . They reel to and fro, and stagger like a drunken man, and are at their wits end." Just as the disciples in the boat on the Sea of Galilee said "Master,

carest Thou not that we perish?" so it will seem to the world that there is no hope. But notice how it goes on in Psalm 107 to show that the Lord will be the one who will bring order out of confusion. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."

Psalm 77:18 says, "The voice of Thy thunder was in the heaven: the lightning lightened the world: the earth trembled and shook." What is meant by lightning in this text and when does this apply? These flashes of lightning represent unfoldings of truth by Jehovah in the ending of the Gospel Age. How appropriate is this figure of lightning with that of a storm which we have just been considering!

Why is Psalms 25:14, quoted in our text book? To show that only God's people can now see that these flashes of lightning (diffusions of truth) are from Jehovah—"The secret of the Lord is with them that fear Him; and He will shew them His covenant."

The last paragraph in our text book is a summation of the chapter. It is divided into two parts. The first part outlines the divine plan of the ages and shows that ransom and restitution are important steps in that plan. The second part calls attention to the Evolution theory and states that it is not only unscriptural but also "babblings of science, falsely so called."

The points stressed in this review of the divine plan of the ages are as follows: (1) Man was created perfect but fell through disobedience. (2) Man's helplessness to redeem himself. "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:7.) (3) Jesus, the ransom sacrifice. (4) Glorification of Jesus to the divine nature. (5) Restitution of the race to original perfection.

TWO SALVATIONS

(Lesson 84)

Text Book: The Divine Plan of the Ages, pages 173 and 174.

Key Sentence: "The failure to understand rightly what constitutes a perfect man, the misapprehension of the terms mortal and immortal, and wrong ideas of justice, have . . . mystified many Scriptures otherwise easily understood."

Main Text: "So God created man in His own image, in the image of God created He him."—Gen. 1:27.

How many salvations are taught in the Bible? Two. One is for the Church to the divine nature—a heavenly reward. The other is for the world to the human nature—an earthly reward. Quote some Scriptures pertaining to the Church's hope of salvation. "Whereby are given unto us exceeding great and precious promises: that by these ye might be

partakers of the divine nature." (2 Pet. 1:4.) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John 3:2.

Now quote some texts pertaining to the hope of salvation for the world in the Millennium. Acts 3:19-21 speaks of "times of restitution of all things." Isaiah 35:10, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Let us consider Acts 15:13-18: "James answered, saying, Men and brethren, **hearken** unto me." Have Christian people generally hearkened unto James? No. If they had, what popular misconceptions would have been avoided? The thought that only the Christian Church will be saved and that the only salvation is a heavenly one to the spirit nature. What did the Apostle James say in this connection? He points out the salvation of the Church in this Gospel age, saying, "God at the first [before dealing with the world] did visit [with favor] the Gentiles, to take out of them a people for His name." The Church will be united to Christ as His bride at His second advent and will receive His name. James next states that after this work is completed, God will set up His Kingdom. He quotes from Amos 9:14, 15, where it speaks of the earthly salvation in these words: "I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord."

In Acts 15:17 James further says that this earthly salvation is that the "residue [balance] of men might seek after the Lord, and all the Gentiles, upon whom My name is called"—the sheep class in the Millennium.

If the world receives a restitution to perfect human nature in the Millennium and the Church receives the divine nature, would it not be true to say that the Church is more completely saved than the world? We answer, No. Suppose two boys were saved from drowning, and that one of the boys should be given a very good job by the man who saved the two boys. Would it be true to say that both were completely saved from drowning? Yes, indeed! The job is something in addition to the saving from drowning. Likewise the obedient of the world will be completely saved from all the results of the Adamic condemnation. They will be fully delivered from all the imperfections and misery brought on them through Adam's disobedience when they are restored to Edenic perfection. The Church, however, will not only be freed from Adamic imperfections but will receive something additional—the exaltation to the divine nature.

Name three common misconceptions which mystify many Scriptures otherwise easily understood. Wrong ideas of (1) what constitutes a perfect man; (2) the terms, mortal and immortal; and (3) God's justice. What are these wrong ideas in regard to a perfect man? It is that this earth is like an incubator where man is in a partially developed state, and

that when he becomes a spirit being in heaven, he is fully developed. But, says someone, is it not true that the Garden of Eden would have been Adam's permanent home if he had been obedient? Yes, this is clearly indicated. It is a fallacy which represents Eden as a home where God was finishing Adam's development before taking him to heaven.

In Genesis 1:27, it says, "So God created man in His own image, in the image of God created He him." What four qualities made up the mental image? Reason, judgment, memory and will. What four qualities made up the moral image? Wisdom (see James 3:17, 18), power, (self-control), justice, and love. What two perfect men have there been? Adam and Jesus. They both were in the image of God. What lesson have we in the Tabernacle Shadows along this line? We learn that copper represents the perfect human nature and gold represents the divine nature. As an untarnished copper penny looks very much like a five dollar gold piece, so mankind when not tarnished with imperfection will be a perfect human image of a divine heavenly being, but differing widely in degree and scope, being finite.

THE GLORY AND HONOR OF PERFECT MANHOOD

(Lesson 85)

Text Book: The Divine Plan of the Ages, page 174, paragraph 3, to top of page 176.

Key Sentence: "David, in the Psalm refers to man in his original estate, and prophetically intimates that God has not abandoned His original plan to have man in His own image and the king of earth, and that He will **remember** him, redeem him and restore him to the same again."

Main Text: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that He by the grace of God should taste death for every man."—Heb. 2:9.

In our previous study, we have seen that when we are told in Genesis 1:26, 27, that man was created in the "image" of God, that it did not refer to one of physical form but rather a moral and intellectual image of the great Spirit, fashioned appropriately to his earthly conditions and nature. But, asks someone, What does the "likeness" refer to? It doubtless refers to man's dominion—he was to be king of earth and its teeming creatures, like as God is the King of the entire universe. It was to this end that man was crowned with the glory and honor and majesty of the divine image.

In Genesis 1:31 we read "God saw everything that He had made, and, behold, it was very good." What did this mean so far as man is concerned? It meant that man has been created perfect and that a further step of going to heaven as a spirit being was not necessary to complete the creation or perfection of Adam.

When we thus view the newly created man in the light in which the Bible presents him as a son and heir of God, beloved and owned of God, and so richly blessed with such lavish tokens of the divine favor, we must conclude that he was indeed a cred-

itable "image" of God and one that God was not ashamed to own. Would a man take pleasure in sending out a blurred and defaced painting, and wisely announce it as an image of himself?

But, some one objects, does not the fact that Adam fell under the first test prove that he was not perfect, and therefore could not stand? By no means; it simply proves that his will was not fixed, was not settled in its determination to do right, to do the will of God. Being perfect, in the image of God, and free to act out his own will, he had power to obey or disobey.

Let us now consider Psalm 8:5-8: "Thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, the beasts of the field, the fowl of the air, and the fish of the sea." To whom does this text apply? To man in his original perfection, and by intimation to the human race when they shall have received the full benefit of restitution at the end of the Millennium.

What does the glory and honor in this text refer to? When made perfect, man's glory of person will not, as now, be dependent on gold and gems and costly array, but will have for its foundation the dignity and true beauty of character. Gems of intellectual beauty will sparkle in the eyes; the chisel of thought and the mallet of experience will fashion the features to forms of beauty such as art has never yet dreamed of; and the mantle of an established character of purity and righteousness and true holiness will clothe it more gloriously and royally than purple and scarlet and fine linen. Naturally and without compulsion the beasts and cattle and fish and fowl will be his willing servants.

The apostle quotes from Psalm 8:5-8 in Heb. 2:6-9. What is his line of argument? That God's original plan to make man perfect has not been permanently abandoned. He says "But now [since the fall and forfeiture of the estate, though God purposed to restore mankind to the lost estate] we see not yet all things [restored again] put under him. But"—what do we see? Is there any evidence of the long-promised restitution? O yes, says Paul—"we see Jesus, who was made a little lower than the angels [a man] for the suffering of death, crowned with glory and honor [of perfect humanity so as to be a corresponding price for the man, Adam]."

Does a "little lower" in these texts mean a little while lower? No, the best authorities show it means a little less in degree and yet perfect. To be "a little lower than the angels" implies a high standard of perfection for mankind. They are creatures of the dust, indeed, whose breath is in their nostrils. Aye! but more! they are creatures stamped with God's glorious image, though sadly marred, and they will, ere long, again fully reflect the perfect likeness of their Creator.

ANGELIC AND DIVINE NATURES

(Lesson 86)

Text Book: The Divine Plan of the Ages, page 176.

Key Sentence: "Christ at His resurrection was made 'so much better' than perfect angels as the divine is superior to the angelic nature."

Main Text: "Who being in the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."—Hebrews 1:3, 4.

What are the different groups listed in the table at the top of page 176 of the text book?

1. Heavenly or Spiritual Beings
2. Earthly or Animal Beings
3. Vegetables
4. Minerals

What quality is found in group one and two that is not found in group three and four? Conscious intelligence. It is interesting to note that the Bible refers to all in these two groups as being **souls**. But someone may ask, Where does the Bible speak of fish as being souls? In Genesis 1:20, "And God said, Let the waters bring forth abundantly the moving creature [margin, soul] that hath life." Also in Genesis 1:30, "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life [margin, a living soul], I have given every green herb for meat: and it was so."

But does the Bible refer to God as being a soul? Yes, in Hebrews 10:38, "Now the just shall live by faith: but if any man draw back My soul [God's] shall have no pleasure in him." We must bear in mind that while the Bible refers to all in these two groups as being souls, it also, in an accommodated sense, speaks of each one as having a soul—meaning that each one has existence as a **conscious sentient being**. We use our English word "being" in the same manner. We speak of some one as a "being" and also as having "being". Life and soul are synonymous.

In group one, we are shown that the divine nature is not only the highest spirit nature but also that it is much higher than the angelic nature. The chart also shows that the angelic nature—the lowest of the spirit natures is higher than the human nature shown in the chart in group two as the highest in that group of animal natures. Is there any Scripture to support this line of thought? Yes, in Hebrews, the first and second chapters. This epistle is written to the Hebrew Christians and has as its objective to show first, that the Law Covenant of the Jewish Age is to be superseded by the New Covenant in the Millennial Age; second, that the New Covenant will succeed where the Law Covenant failed because it will not only be based on better sacrifices but will also have a better Mediator; third, that the Jewish priesthood finds its antitype in a greater priesthood consisting of Jesus and the church as New Creatures. See Heb. 7 to 10.

The first two chapters, together with chapters seven to ten, inclusive, of the epistle meet the argument of many of the Jews that the Law Covenant was a permanent arrangement because God had used the angels to give this Law Covenant to them. They also thought that the fact that Jesus was lower than the angels showed that God would not use Him to give them another arrangement. Galatians 3:19 reads: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was **ordained by angels** in the hand of a mediator."

The Apostle Paul in Hebrews one and two shows that Jesus was made a little lower than the angels so that He could be a ransom price for Adam and his race (Heb. 2:9), but that now God had raised Him to the divine nature "the express image of His person." (Heb. 1:3.) He also shows that the fact that Jesus will have a church as His body who will share His experiences, it was necessary for them to be redeemed by One who would have a human but perfect nature to sacrifice and that they, like Him, would, through baptism into sacrificial death, be fitted to be in the Millennial Age, the great sympathetic, capable High Priest for the world. Read these two chapters and note how the apostle repeatedly quotes from the Old Testament and presents one line of logic after another to support these thoughts. Incidentally he is making clear that the perfect human nature that Jesus had was a little lower than the angels and that the divine nature He now has is much higher than the angelic nature.

In what way does the third group in the chart located on the top of page 176 in the text book differ from the others? The third group consisting of the vegetable domain is higher than the fourth group, the mineral domain, in that each one in the third group **has life**. The beings in the first and second groups have intelligence and are sentient, whereas none in group three possesses intelligence.

Give a definition of the word, nature. We are here using the word, nature, in the sense of a plane of being. Each plane has certain qualities, which are different in either kind or degree from that of another plane.

JESUS, THE RANSOM PRICE

(Lesson 87)

Text Book: The Divine Plan of the Ages, pages 177 and 178.

Key Sentence: "Paul tells us that He [Jesus] took not the nature of angels, one step lower than His own, but that He came down two steps and took the nature of men—He became a man; He was 'made flesh.'"

Main Text: "For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

Is there a great difference between man as he is now and as Adam was in the Garden of Eden? Yes, indeed. Adam was perfect, and from his original perfection, mankind in general, has fallen both morally and physically as the Scriptures attest, "there is none righteous, no, not one." (Rom. 3:10.) Is there any difference in man's features now and then? Yes,

the mental strength and moral grandeur of perfect manhood which were originally stamped on man's features have been weakened by sin and hence this image of God is now considerably blurred.

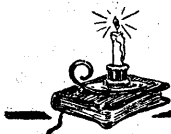
But, someone in our class says, Is it not true that the message of the Gospel has had an uplifting effect which has helped to stop the downward trend from that original perfection? We answer that only a few have tried to change their course and retrace their steps. In fact, to trace all the steps and reach the original perfection, has been impossible, though the effort of some to do so has been commendable, and not without beneficial results.

In our text book, Luke 19:10 is quoted, "For the Son of man is come to seek and to save that which was lost." What is this text intended to prove? That the human perfection which Adam had and the earthly paradise home which he possessed in the Garden of Eden are what Jesus came to redeem at His first advent and will give to mankind at His second advent in the "times of restitution [Greek, restoration] of all things." (Acts 3:19-21.) Note also Luke 15:4-7, where in the parable of the lost sheep, mankind is referred to as having gone astray from God. Jesus not only finds (ransoms) the lost sheep but He also brings it home (gives it restitution) and says, "Rejoice with Me; for I have found My sheep which was lost."

In 1 Timothy 2:6, we are told that Jesus gave Himself "a ransom for all." Reasoning from this text, what conclusion would we come to as to whether or not Adam was a perfect man or a perfect spirit being? The word ransom means a corresponding price, and the fact that Jesus was changed from the spirit plane to the earthly human plane to be man's ransom shows that Adam was **not** a spiritual being. Note Hebrews 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for **every man**." See also John 1:14, "And the Word was made flesh, and dwelt among us." When Jesus became a man, did He take one step or two steps down? We reply, two steps. One step down would have been to the angelic nature. This is brought out by St. Paul in Hebrews 2:16, "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Note also Philippians 2:7, "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

What about the nominal church song which says, "I want to be an angel and with the angels stand"? We answer that these words are based on a misunderstanding of the Scriptures. All spirit beings are not angels. Jesus in His prehuman existence was higher than the angels. As a result of His obedience in becoming man's ransom, "God hath highly exalted Him," to a nature higher than that He had in His prehuman existence. (Phil. 2:8, 9.) He now has the divine nature and is "so much better than the angels."—Heb. 1:4.

From the proof texts and the lines of argument in this and the preceding lessons, what conclusion can we come to as to mankind's condition when brought up to perfection? They will not be spirit beings, but **human beings**.



International Sunday School Lessons



CHRISTIAN NURTURE IN THE FAMILY

November 8—Deuteronomy 6:4-9, 20-25;
2 Timothy 3:14, 15.

GOLDEN TEXT: "Train up a child in the way he should go; and when he is old, he will not depart from it."—
Proverbs 22:6.

THE Scriptures make it plain that a part of Christian parents' responsibility is that of letting their light shine in their own home, that their children may be reared in an atmosphere of truth and righteousness, and that they may be encouraged to give their hearts to the Lord as soon as they come to the age of understanding. It is a universally recognized fact the early training of a child exerts potent influence in after life. Catholics have claimed that if a child is trained in Catholicism in his early years he will always remain a Catholic. This same principle is set forth in our Golden Text—"Train up a child in the way he should go; and when he is old, he will not depart from it."

In the New Testament portion of our lesson we are given a good example of how early religious training had worked to the advantage of Timothy. In mingling with the brethren throughout the country today we find many similar examples of how this same principle still holds true. And what a joy it is to parents when they can see their children stepping out upon the promises of God and devoting their lives to His service. If parents themselves have obtained the joy from their Christian lives which should have been their portion, they will surely delight to see their children sacrifice earthly advantages in order that they, too, may make secure the spiritual joys of the consecrated.

Parental instruction should not stop short of urging children to make a full consecration to the Lord. God's instruction to Israel was, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which

I command thee this day, shall be in thine heart." (Deut. 6:5, 6.) To love the Lord with all one's "heart," "soul," and "might," means full consecration of everything to Him. It means much more than merely to have respect for the Lord, and to know something about His Word.

Then comes the further admonition: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7.) Worldly wisdom would say that to carry out these instructions literally would make parents seem like religious cranks to their children, hence that the children might be "soured" against everything pertaining to the Bible. But this is not so if the instructions are carried out in the proper spirit.

It is important that parents themselves properly view the real advantages of a life of consecration to God. If their attitude is that serving the Lord is a hardship, that it means the sacrifice of all joy, then of course the children will be quick to discern this viewpoint, and may resent any influences which they might think would lead them into a similar life of barrenness. But this is the wrong viewpoint. The commandments of God should not be viewed as irksome, but joyous. The 24th verse of our lesson in Deuteronomy presents the proper thought, saying, "And the Lord commanded us to do all these statutes, to fear the Lord our God, **for our good always**, that He might preserve us alive, as it is at this day."

The underlying principles of God's laws never change, hence, while the Old Testament part of today's lesson is concerning God's dealings with natural Israel, yet they are equally applicable to the Lord's people in this Gospel age. It is still true that we should urge full consecration upon our children, not with the thought of depriving them of something, but because it

is for their good. Full devotion to God is the only condition upon which any individual in any age may hope to receive of His favor and have life; and the greatest joy in life is the service of our Creator.

If we keep before our children the fact that the Scriptural rule of life, or way of living, is the only one that can be productive of genuine and lasting joy, and back up these instructions with an example of the joy of the Lord in our own hearts, then there will be little likelihood that they will be driven away from the Lord for fear of the exactions His service might impose upon them. True, children should be instructed in the proper attitude of reverence for God, but they should not be given the impression that wholesome laughter is a sin, or that there is no joy in His service.

Sorrow and crying are the result of sin and death. "Crying for joy" is a confusion of emotions attributable to great nervous strain; but, normally, joy is not expressed by tears. God has promised to wipe away all tears, and He will do it by removing all the causes of sorrow. The normal condition of all God's creatures who are created in His image, is that of happiness and peace. Following in the footsteps of Jesus results in some suffering, perhaps some persecution, some misunderstanding on the part of our friends and neighbors. It means, too, that we will be actively engaged in blessing others, hence will be using time and strength for this purpose, instead of for ourselves; but back of all this, and in it all, the true Christian will have a joy unspeakable. Christian parents who are obtaining this depth of joy from their walk with God will impart this same spirit in their instructions to their children. Thus the children, barring outside influences over which the parents have no control, will be influenced to gladly follow on to know the Lord because they will have learned to think of Him as the fountain

of all that's worthwhile in this life, as well as in that which is to come.

It would seem that the best way of teaching children concerning the glorious character of our God, and the desirability of being fully devoted to Him, is giving them, as their growing minds can grasp it, a knowledge of the divine plan for human salvation. The stories of the Bible have their place in the teaching of children, but we shouldn't hesitate to teach them the doctrines also, because it is only through these that God's will, character and plan are the more readily understood and appreciated.

QUESTIONS:

What should be the ultimate aim in the religious instruction of children?

What viewpoint should parents seek to give their children as to why they should devote their lives fully to God?

Why is it advisable to teach the doctrines of the divine plan to children, as well as the stories of the Bible?

THINGS THAT MAR FAMILY LIFE

November 15—Genesis 27:30-35; Matthew 5:31, 32; Luke 12:13-15.

GOLDEN TEXT: "Bear ye one another's burden, and so fulfil the law of Christ."—Galatians 6:2.

THE Scriptural background of today's lesson has been selected with a view of impressing upon the student the evil of covetousness, and how it mars the happiness of a family. This, indeed, is an important lesson to learn, and it would seem that the Golden Text sets forth very beautifully the only true antidote for covetousness; namely, the disposition to be a blessing to others rather than selfishly seeking the blessings which they enjoy. If we are deeply concerned about how we might be of help to others, we certainly will not be desirous of obtaining from them that which does not belong to us.

The bearing of one another's burdens is an exhibition of how true Christian love operates. Love, instead of coveting that which is possessed by and belongs to others, is willing, rather, to give up that which is properly its own, if, in so doing, others can be blessed. Paul confirms this, saying that "Love . . . seeketh not her own." (1 Cor. 13:5) While it is said that the Vatican Manuscript makes this text read that love doesn't seek

that which is not her own, yet the King James rendering is fully in harmony with the most outstanding examples of love given us in the Bible.

Jesus, for instance, earned the right to everlasting human life by His faithfulness in keeping the Law; but He gave it up as the ransom-price for the world. His followers are urged to lay down their lives for one another. To be imbued with this spirit is to be willing to sacrifice that which is properly ours that benefit may thereby accrue to others. It is an exacting test of discipleship, but when practiced in the church and in the home, makes for peace and happiness. It is difficult to imagine how there could be selfish striving in a home, in an ecclesia, or even among nations, if this principle were adhered to.

Three Scriptural illustrations of covetousness are cited as a basis for today's lesson. The first of these is the case of Jacob and Esau. Probably in many church circles Jacob would be considered the covetous one in this illustration. The Scriptures, however, give us a different thought. It is not for us, of course, to defend Jacob and his mother for their misrepresentation of the facts; that is, in the deception of Isaac. Nor should we recommend that others should follow the same course.

Nevertheless, it is proper that we should notice that the Bible distinctly tells us that God's loving favor was upon Jacob. "Jacob have I loved." Undoubtedly Jacob was loved because of his great interest in the great oath-bound covenant God made with his grandfather Abraham. Not a word of condemnation for Jacob is given anywhere in the Bible, and no teacher in the name of the Lord has the right to be wiser than that which is written in His Word.

The circumstances indicate that Jacob's real interest in the birthright centered in the promises of God. Actually Esau was not deprived of the earthly possessions belonging to the firstborn, although his legal sale of the birthright, entitled Jacob to claim these as well. Jacob's love for the birthright is held up for our emulation. Esau's carelessness is held up as a warning that if any of us are careless of our birthright, we shall not only

The apostle calls our attention to the fact that the experiences of these two men in the long ago were typical. Abraham's natural seed is indeed to have a blessing, represented by Esau's blessing; but Abraham's spiritual seed is to have the greater blessing, typified by Jacob's inheritance. The earthly seed inherit the earthly blessing. The spiritual seed give up all their earthly rights that they may be possessors of the spiritual promises in which the natural man has no interest.

As it was quite proper for Jacob to earnestly desire that part of the birthright pertaining to God's promises, and in so doing not be selfishly covetous, so we, too, may properly set our affections on that glorious inheritance which God has promised to the faithful followers of the Master. Just as Jacob was willing to sacrifice earthly advantages in favor of the promises, so we, as Christians, will gladly forego the "things that are seen" while we set our affections upon and strive after the "things that are not seen," which are eternal.—2 Cor. 4:16-18.

Our attitude toward God and His promises is reflected by our viewpoint and use of present privileges as Christians. These privileges are outlined for us in 1 Corinthians 12, where we are reminded that each one of us has been given some opportunity for service in the church. Here the apostle tells us that we are to "covet earnestly the best gifts." We can properly covet these "gifts," even the best of them, because they represent opportunities and abilities to serve and bless others. To covet them for the purpose of promoting self, to the disadvantage and possible injury of others, would be sin.

The second Scriptural reference to covetousness as a mar to happiness in the home is that pertaining to marriage—the coveting of someone else's husband or wife. It is difficult to imagine how such could happen in a Christian home; but it certainly would destroy the peace of a home.

The third reference pertains to covetousness in the form of greed for material wealth. The man who asked the Master to intervene in the affairs of his family in order that he might get a share of the estate was evincing too much in-

terest in riches that so easily become corrupted and moth-eaten. Jesus took occasion to remind this man that the abiding realities of life consist not in the abundance of things which one may possess. He might have added—as St. Paul told the elders of the Church at Ephesus He did—that the greatest joy of life is in giving, not receiving—for “it is more blessed to give than to receive.”—Acts 20:35.

QUESTIONS:

What is the best antidote for the sin of covetousness?

Was Jacob blameworthy for making sure that he obtained the blessing of the birthright from Isaac? If not, why not?

Is it wrong for a Christian to earnestly strive for that which God has promised to the faithful followers of the Master?

MOTIVES THAT STRENGTHEN FAMILY LIFE

November 22—Exodus 2:1-4; Joshua 24:14, 15; Ephesians 5:28-31; 6:1-4.

GOLDEN TEXT: Charity [love] never faileth.—1 Corinthians 13:8.

THE combination of Scriptures suggested by the Sunday School committee for today's lesson indicates a lack of discernment on the part of the committee between the two kinds of love mentioned in the Bible. The love—mistranslated “charity”—mentioned in the Golden Text, is from the Greek word *agape*, and is descriptive of the divine principle of unselfishness. It was this love which prompted our Heavenly Father to give His Son to be man's Redeemer. It is this love that enables a Christian to pray for and bless his enemies. Properly understood and acted upon, this love-principle would certainly do much in the way of strengthening family life.

The illustration furnished in Exodus 2:1-4 is that of family love, described in the New Testament by the Greek word, *phileo*. This is an affectionate love which reaches out to the things which one cherishes. Moses was a “goodly child,” and his mother loved him—she couldn't help it. She loved the child so much that she was willing to risk her own life in order to save his. It was her child, bone of her bone, and flesh of her flesh, and she was drawn to her darling as though by a magnet. This kind of love is proper and beautiful in the home, among members of a family. Without it there could be

no strong family ties.

How grand it will be when the entire family of Adam, restored to human perfection, and with the law of God written in their hearts, are influenced in their attitude towards each other by this tender, affectionate love! Through our first parents, sin entered into the world, since then, each individual member of the human family has been looking out chiefly for his own interests, and the interests of those in his immediate family circle. Frequently even in the family, selfishness in the individual destroys the genuine interest men and women should have in those who are near to them by ties of flesh or by marriage.

Throughout the ages since Eden, selfishness and distrust have destroyed the happiness of the human family as a whole. During the Messianic Kingdom, however, this condition will be remedied. A pure message of truth will be turned to the people, and under its influence they will learn to call upon the name of the Lord, to serve Him with one consent. (Zeph. 3:8, 9.) Through this universal and united worship of the true God, a worldwide community of interest and mutual love will be established among all the peoples of the earth, and the whole human race will become one happy and united family of God.

In Joshua 24:14 and 15 (the second section of our lesson) the importance of recognizing and worshipping the true God as a bond of unity in the home is emphasized. In order to have perfect harmony and complete joy and happiness in the home it is necessary for each member to recognize that his first allegiance is to God, and that love for husband, wife, parents or children, is a part of God's will for them. A proper recognition by all in the family of the sovereignty of God's will, tends to bridge the difficulties that may arise on account of individual preferences and varying temperaments.

This same God-first principle will also have much to do with the happiness of the restored human family, as we have already noted. Failure to recognize this principle led to the tragedy in Eden. Had both Adam and Eve adhered to it by obeying God rather than taking a course which seemed best to

them, the happiness of their family relationships would not have been marred. Eve decided to partake of the forbidden fruit because she thought it was to her own best interests to do so. Adam decided to join Eve in the transgression for the same reason. God's will was ignored. Only when God's will is restored in the human family will life and happiness again be the common heritage of the race. That is why we pray, “Thy Kingdom come. Thy will be done, in earth as it is in heaven.”—Matt. 6:10.

Ephesians 5:28-31 (part three of the lesson) furnishes another admonition regarding true family love, particularly that which should exist between husbands and wives. Here is the thoughtfulness and closeness of *agape* love for those united in marriage and the apostle uses it to illustrate the love of Christ for His church. Both the Heavenly Father and Christ love the church with this unselfish, fully devoted family love because the Church is a part of the divine family. Indeed, the Heavenly Father's love for His own surpasses that of mother love, for do we not read that though a mother may forget her sucking child, yet will He not forget us?—Isa. 49:15.

An affectionate love for that which is our own, can be pure and wholesome, although as it is often practiced by members of the fallen race, it is not generally so. If it is mistakenly substituted for the great principle of unselfishness (*agape*) love it can lead to trouble in the church. It could cause one to love some of the brethren because of being specially attracted to them by ties of flesh or otherwise; while ignoring other brethren who may need help. It could cause one to sanction the deeds of brethren which are wrong. God has a tender, affectionate interest in all the brethren, and we, too, should have this same interest in them. As Christians, the entire household of God should be esteemed as members of our family, and we should love and cherish them all, unselfishly.

QUESTIONS:

What are the two kinds of love mentioned in the Bible?

What is essential to abiding happiness in family life?

What is the strongest of all family ties?

THE MISSION OF THE CHURCH

November 29—Matthew 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13:1-3; 1 John 1:3.
GOLDEN TEXT: As My Father hath sent Me, even so send I you.—1 John 1:3.

THE last Scriptural citation for today's lesson (1 John 1:3) summarizes what constitutes the mission of the church. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." The Greek word here translated "fellowship," literally means partnership. John is telling us, therefore, that we have a partnership with the Father and with the Son. This is in keeping with what Jesus says in the Golden Text—"As My Father hath sent Me, even so send I you."

Briefly stated, then, the mission of the church is to cooperate in the divine program for the recovery of a lost race. It was for this purpose that the Father sent Jesus into the world, and by the invitation to become His disciples, we are offered a partnership with the Father and the Son in this gigantic undertaking. Practically all denominational churches have understood that it was the work of Christians to convert the world, that the people might thus be saved through Christ; but generally speaking, there has been a failure to recognize what constitutes salvation, and also the fact that this work of the church embraces two ages instead of merely the present one.

A related misunderstanding of the divine plan is the erroneous view that the church should endeavor to bring the whole world into its membership. This view has led to the wrong practice of applying to mankind in general, promises and regulations which belong exclusively to consecrated followers of Jesus. The several Scriptural citations constituting today's lesson, for example, are for the exclusive guidance of those who are following in the footsteps of Jesus, and are intended to regulate the affairs of the church, not of the world.

Acts 1:8 defines the Christian's present responsibility toward the world of mankind in general—it is

not to 'convert the world in this age, but to be "witnesses" to the world. The church is to be a "city set on an hill which cannot be hid." (Matt. 5:14.) But our witnessing should not be conducted with the thought of making church members of all mankind.

As the witness work is carried on, one here and there appreciates the message, responds to it and becomes a follower of the Master. Thus members are added to the church—a people for God's name is selected from among the Gentiles. (Acts 15:13-18.) The present objective of our mission, then, is to build up and strengthen each other as Christians, that we may "continue stedfastly in the apostles' doctrine and fellowship."—Acts 2:42.

Although, as we have seen, proper Christian activity does include giving a witness to the world, yet the chief object of all our activity should be to serve the brethren. This service is primarily a spiritual one, yet no true Christian will neglect the temporal needs of his fellow members in the body of Christ. Our lesson (Acts 6:1-4) presents a very interesting account of how some of the temporal needs of the brethren were cared for in the early church. It was done through a proper distribution of opportunities.

When it was discovered that not all in the church were receiving the care they needed, then the apostles realizing their own limitations, arranged to have brethren not specially adapted for teaching, "serve tables." It was in this connection that the office of deacon was introduced into the church, and the purpose of it was to allow those specially adapted to serve in spiritual matters to devote their whole time in this direction. This was not with the thought, however, that the deacons were not spiritually minded brethren, nor that it would be wrong for them to minister in spiritual things as proper opportunity afforded. It was merely distributing the opportunities of service among the ones best suited by time and circumstances to use them efficiently.

The first Christian martyr, Stephen, was a deacon in the church; but this did not militate against his giving one of the most out-

standing witnesses for the truth that is recorded in the Bible. (Acts 7:2-53.) Not only elders and deacons, but all the consecrated, sisters as well as brothers, are commissioned by the Holy Spirit to bear witness to the truth, and should be zealous in so doing. In keeping with proper order in the church, however, only the duly appointed elders should officiate as public servants in the ecclesias. Deacons, if they possess the necessary talent, may later be elected as elders, and for this reason it is advisable that they be given opportunities to serve under the supervision of elders in order to gain the necessary valuable experiences.

The lesson of Acts 13:1-3 is that the Lord, through the Holy Spirit, does the choosing of His own servants, and this is to be done now through the vote of the church. Thus it is that God sets every member in the body of Christ as it pleaseth Him. Every fully consecrated follower of the Master will be pleased with the place the Lord assigns to him in the divine service, and will endeavor to be faithful.

Matthew 18:15-17 shows that the church is also expected to judge matters pertaining to the spiritual welfare of its own members. This is as it should be; for the church is to judge the world in the Millennial age, hence is now in training for that future work. (1 Cor. 6:1-4.) As we have already noted, the ultimate purpose of the church's calling is to share with Christ in reconciling the whole world of mankind to God during the Kingdom period. All of her present activity, therefore, is in preparation for that future work. Happy is the Christian who in His service of God becomes more and more imbued with that great spirit of love which is not only to govern present activities, spiritual and temporal, but, through the church, is later to be imparted to all mankind.

QUESTIONS:

Is the church expected to convert the world during this age?

Are consecrated Christians to manifest an interest in the material as well as the spiritual welfare of their brethren?

In what sense is the church now in training for her future work with Christ?

THE MEANING OF CHURCH MEMBERSHIP

December 6—Colossians 3:1-17.

GOLDEN TEXT: Now ye are the body of Christ, and members in particular.
—1 Corinthians 12:27.

TODAY'S lesson is one of outstanding importance to all who are endeavoring to be true followers of the Master. The "meaning" of church membership can be viewed from two standpoints. First, let us consider it from the standpoint of its object, or purpose. The Golden Text sets this meaning forth very beautifully and very clearly, although only the Spirit-enlightened can grasp the full import of what is meant. "Ye are the body of Christ," says the apostle.

For four thousand years, God had been promising the coming of the Messiah, the Christ. The early church had accepted Jesus as the foretold One; but not until the mystery which had been hidden from ages and from generations had been revealed was it known that Jesus alone was not the complete fulfilment of the Messianic prophecies. To illustrate the matter, the apostle uses the head and body of a man, telling us that Jesus is the head, and the church is the body of THE Christ.

This opens up a wonderful field of thought. God's promises were to the effect that through the Christ all the families of the earth were to be blessed with life and happiness in an earthly paradise. This great work was to be accomplished by means of a thousand-year reign of the Messianic Kingdom. If the complete Messiah, or Christ, includes the church as His body members, then it is obvious why the nations have not yet been blessed by Messiah's Kingdom. It is because the Messiah, the Christ, is not yet complete.

The second standpoint from which the meaning of church membership may be viewed is that of how it should affect the lives of those who are striving to be faithful members of the true church whose names are written in heaven. This "meaning" is clearly shown in the Scriptural lesson—Colossians 3:1-17. The first four verses of this lesson set forth the true philosophy of the Christian life, and by analyzing them carefully we find that it is much more than

merely adhering to a high moral standard, and much more, too, than being devotional and reverential. We say that the Christian life is "more" than these things, because we cannot be Christians without being devotional and reverential, and without adhering strictly to a high moral standard.

But the Christian life goes far beyond these elementals. It has to do, first of all, with being dead with Christ—"planted together in the likeness of His death." (Rom. 6:3-5.) Christ died that we might have life, and that all mankind might have life. What does it mean, then, that His followers must die with Him? Paul explains that their death is in the likeness of His death. Christ died as a sacrifice for sin, not because He was a sinner. Romans 6:10 says, "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God." Jesus' death "unto sin" was sacrificial—a sin-offering.

Can Christians die like that? Yes! Romans 6:11 continues, "Likewise"—that is, in the same manner—"reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Here then is the reason why, instead of receiving perfect life when we accept Christ, we are given the opportunity to die with Him—it is because God authorizes us to "reckon" it as a sacrifice for sin. We know that we have nothing to offer to God that could really be thus accepted, but we would be denying the efficacy of the Ransom if we said that its merit could not make up for our deficiency, thus enabling God to count us as perfect, and our bodies "holy and acceptable" as a "living sacrifice."—Romans 12:1.

This is wondrous grace, indeed! But it becomes even more wonderful when we realize that by dying with the Master, sacrificially, we may also live with Him in glory, honor, and immortality. Romans 6:10 further declares of Jesus that "He liveth unto God." The next verse says of His followers, who are dying sacrificially with Him, that they too are "alive unto God," but with these, this is only possible "through Jesus Christ our Lord."

Living unto God as thus described by the apostle means to live for Him and to be committed

to the accomplishment of His purposes. It means also to dwell with Him on the divine plane of life, at His right hand. Jesus was exalted to this high position following His resurrection.

The apostle speaks of our already being "risen with Christ." This is not a reference to the actual resurrection of the church, nor does it imply that there is no literal resurrection, and no literal exaltation to glory, honor and immortality. Just as there must be literal sheep in order to have symbolic sheep, so the great realities of the literal life-giving powers of the first resurrection are here used symbolically to illustrate the Christian's present walk in newness of life.

The power of Christ's resurrection is already helping the Christian in every time of need. So far as possible, the Christian has already become dead to earthly things, and is seeking those things which are above. Thus the literal resurrection becomes a beautiful illustration of what should already be taking place in the lives of those who are dead with the Master, and whose lives are "hid with Christ in God."

As we put off the old man with his deeds, we are to put on the new man. This means, briefly, and in plain language, that the Christian who is dying with Christ, and who is inspired with the hope of living with Him, will daily display more and more the qualities of mercy, kindness, humbleness of mind, meekness, longsuffering and forbearance. He also will put on love, which, as the apostle says, is the "bond of perfectness." Moreover, in the heart of all such there will rule the peace of God. Also, the Word of Christ will dwell in them richly in all wisdom; and they will be actively engaged "admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts unto the Lord." And all that such do will be done "in the name of the Lord," with gratitude to God through Christ, their living head.—Colossians 3:12-17.

QUESTIONS:

What is God's purpose in the calling and preparation of the church?

What is the doctrinal meaning of being dead with Christ?

In what sense are Christians now risen with Christ?

Talking Things Over

THE CONVENTION AT PITTSBURGH

THE Fourteenth Annual Convention, sponsored by the Pittsburgh Ecclesia of Bible Students, was held in the Old Bible House Chapel in North Side, Pittsburgh, on Friday, Saturday and Sunday, October 16-18. The attendance averaged slightly larger than at any of the previous gatherings, which was rather unexpected due to the increasing difficulties of travel. The reason for the large attendance was no doubt partly due to the possibility that nationwide gasoline rationing and other war-time restrictions may make it even more difficult in the future to hold such conventions, hence many felt it advisable to attend this general gathering, as it could be the last of its kind for some time to come.

While there was no special theme text for the Pittsburgh Convention, the keynote seemed to have been sounded in the opening testimony meeting, when a number testified to the great value of associating with others of like precious faith in these days of trial. It was agreed by these friends that probably nothing would be heard in the discourses of the convention but what they could read at home in Studies in the Scriptures and the "Reprints," but that they could not receive the inspiration that comes from fellowship by remaining at home. And how true this is! The Lord, of course, makes up to those who are so situated in life as not to be able to meet with their brethren, but this compensating blessing is not given to those who can assemble, but fail, through lack of zeal, or otherwise, to do so.

The fellowship at the convention was unusually cordial and helpful. When the last session of each day was brought to a close the friends seemed loath to part, many of them remaining as much as an hour later into the evening just to enjoy blessed communion with their brethren. Perhaps the feeling that not many more such conventions may be held made all feel that they should get as much as possible from this opportunity. To note the spirit of joy manifested in this way reminded one of the prophet's words, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1.) Surely the words of the poet were right:

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

Brother Horace Blinn, of Cincinnati, Ohio, gave the opening discourse, using as his text, Isaiah 6:8—"Here am I, send me." In this talk several interesting comparisons were made between Isaiah's experience in seeing the vision recorded in this chapter, and the experiences of the church during the harvest period at this end of the Gospel age. The theme of the discourse was that of being alive to the opportunities of service which are ours because of having seen the vision of Present Truth. It was a

fitting opening discourse for a Present Truth convention.

The discourses of the convention covered a wide range of truth topics, including the manner in which God's glory is reflected in His material creation. This discourse was given by Brother Janke of Tonawanda, N. Y., and was based on the text, "The heavens declare the glory of God and the firmament sheweth His handiwork." (Psalm 19:1.) The tremendous expanse of the universe, with its billions of heavenly bodies is truly marvelous to think about. Of God, David says that "He telleth the number of the stars and calleth them all by their names." (Psalm 147:4.) Brother Janke remarked that if God has the ability to call all the stars by name, it should be easy to believe that He will not forget the identity of anyone in the resurrection.

The importance of contending earnestly for all phases of the truth was emphasized, and the thought brought out that soundness in the faith involves obedience to the teachings of God's Word in even the smallest affairs of our lives. More than the usual emphasis was given to the importance of the order and discipline of the New Creation, as set forth in the Bible and elaborated upon in Volume Six of Studies in the Scriptures. Failure to humbly submit obediently and gladly to this phase of the truth is just as displeasing to God as the rejection of any of the other doctrines.

Consecration, as explained by Brother Wylam in his talk on the subject of baptism, means more than merely the willingness to cooperate with God—it means full surrender of our wills to Him, and a determination to do that will no matter what the cost may be. Loyalty to God in the little things often constitutes a severe test of the extent to which we have fully surrendered our wills to the Heavenly Father.

One subject discussed at Pittsburgh which is not often touched upon by convention speakers, was that pertaining to the Christian's proper attitude toward the natural seed of Abraham. Brother Procter spoke on this subject. We all know of the bitter persecution now being waged against the Jews in Europe, and there is a rising tide of bitterness against them even in this country. As Christians are in the world—although not of it—they are more or less affected by the influences with which they are surrounded. This is true with respect to the anti-Semitic spirit. Followers of the Master should constantly be on guard against permitting a spirit of hatred to develop in their hearts toward the Jews or anyone else. Brother Procter's talk was timely and to the point.

The public meeting, as usual, was held in the Carnegie Music Hall, the subject for discussion being "Divine Intervention Near." Six hundred attended this meeting, and 110 names were turned in at the close by those desiring literature. It was a good demonstration of the fact that there are still those

who are searching for a better understanding of God's Word. Indeed, as the distress of the world increases, more and more are beginning to look for the answer. Just as Brother Russell pointed out many years ago, the time of trouble is providing a golden opportunity for bearing witness to the Kingdom message. We are confident that many of the brethren returned home from the Pittsburgh Convention more determined than ever before to be faithful in letting their light shine for the blessing of others.

GOD AND REASON

THE Scriptures declare that man was created in the image of God, which means, among other things, that he has the ability to reason. It means also that his sense of justice and mercy and love are but reflections of similar qualities possessed in fulness and perfectly blended in the character of the Creator. Reason tells us, therefore, that the Creator's arrangements for His creatures must of necessity be one of consideration and love—that He could not be satisfied to see them suffering everlasting misery and torment.

The dark-age superstition of eternal torture for the wicked no longer appeals to those of our enlightened times who are free to think; although many are still held in bondage by fear, and are afraid to think. One fear is that if the people learn there is no eternal torture for the wicked the world would suddenly become much more wicked, that there would be no restraint upon human passion. This is false reasoning, for the Scriptures make it plain that the real constraining power of the Gospel is love, not fear. The truth is that many have been kept away from the Bible by the God-dishonoring doctrine of eternal torture. These, when they hear the truth are drawn to the Lord and are glad to worship and serve Him. The following letter is an interesting example of how reason and love appeal to those who have been driven away from the Bible by the creeds of men:

"Dear Sirs: While turning the dial this morning to find something that didn't have to do with religion, I happened to tune in KOY just as you gentlemen came on the air. Of course, I found out at once that this program was religious in nature, but you talked like ordinary humans and without the professional tone that so distinguishes most addresses heard on spiritual matters.

"I listened, therefore, and you gave me serious food for thought. I frankly admit that I have become sceptical of all things religious because my mind refuses to believe in the love and wisdom of a Creator Who, knowing the end from the beginning, would deliberately create a race of human beings for the express purpose of seeing that the vast majority of them suffer conscious torment forever. If the plan which you are explaining is sufficiently broadminded to allow for the existence of an Omnipotent, All-Wise and Loving Creator, a plan which doesn't attribute the motives of a fiend to this supposedly perfect God, then I should, indeed, appreciate the booklet entitled 'God's Plan' and any other

aids you can recommend in again becoming acquainted with the All-Wise Deity, Who I believe exists in spite of the apparent falsehoods which the various denominations attribute to His Divine Word, the Bible.

"Hoping to hear you again next Sunday and to learn that the plan you speak of can bear intelligent investigation, I remain, Sincerely yours, H.L.B., Ariz."

RADIO CIRCULARS

THE DAWN has come somewhat short of its desire to supply a monthly circular for advertising the radio programs. The demand for books, booklets, circulars and cards has exceeded our anticipations, and it has been impossible, with the help available, to keep pace with the volume necessary to supply this demand. However, we are doing all we can to meet the situation and we trust that from now on there will not be so much delay in filling orders. We will be glad for the brethren to continue ordering all they need.

On page six of this issue is a group of "Do You Know?" questions reprinted from an old tract by that name originally published by Brother Russell. Our plan is to use these as the subject matter for the November Millennial Dawn radio circular. All regular monthly orders will be filled as soon as possible after the first of the month. As heretofore explained, we will be glad to supply these circulars to ecclesias with the address of Sunday meetings imprinted on them, provided they are ordered in lots of one thousand or more.

It will be a matter of interest to the friends to learn that these circulars have been effective in bringing responses by mail, especially paid orders for The Divine Plan of the Ages. Indeed, they have been more effective in this respect than any type of free literature we have heretofore published. We trust that they have also induced many to listen to the radio programs. Incidentally we might say that the list of stations broadcasting the message is still increasing, so that now there are very few sections of the country not being reached. This means that the Millennial Dawn circulars render a double service almost everywhere they are distributed.

CHICAGO NEW YEAR CONVENTION

A note from the Chicago friends says, "We desire to encourage the brethren throughout the country to start now planning for this convention. We are doing our best to make this gathering the best yet held here." A word to the wise is sufficient.

SPEAKERS' APPOINTMENTS

BROTHER F. A. BRIGHT

Albany, N. Y.	November 1
Jersey City, N. J.	8
Ithaca, N. Y.	15

BROTHER N. T. CONSTANT

Paterson, N. J.	November 8
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BROTHER W. J. HOLLISTER

Paterson, N. J.	Nov. 29
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BROTHER G. S. KENDALL

Wichita, Kans.	Oct. 27-Nov. 1
Denver, Colo.	3
Ogden, Utah	4
Provo, Utah	5
Boise, Idaho	8
Spokane, Wash.	15
Seattle, Wash.	22
Vancouver, B. C., Can.	29

BROTHER P. KOLLIMAN

Norristown, Pa.	November 15
Baltimore, Md.	29

BROTHER R. A. KREBS

Columbus, Ohio	Oct. 31, Nov. 1
Dayton, Ohio	2, 3
Piqua, Ohio	4, 5
Cincinnati, Ohio	6, 7
New Albany, Ind.	8, 9
Scottsburg, Ind.	10, 11
Indianapolis, Ind.	12, 13
Richmond, Ind.	14, 15
Muncie, Ind.	16, 17
Danville, Ill.	18, 19
Champaign, Ill.	20
Mattoon, Ill.	21, 22
Canton, Ill.	23, 24
Clinton, Iowa	25, 26
Chicago, Ill.	27-29, Dec. 2
Gary, Ind.	30
Harvey, Ill.	Dec. 1

BROTHER J. Y. MAC AULAY

Orlando, Fla.	November 1
Jacksonville, Fla.	3, 4
Mobile, Ala.	6
New Orleans, La.	8, 9
Dallas, Texas	11, 12
Fort Worth, Texas	13-15
Dublin, Texas	16
Houston, Texas	18, 19
Galveston, Texas	20-22
San Antonio, Texas	23, 24
Phoenix, Ariz.	27, 28
Yuma, Ariz.	29

BROTHER W. S. MARSHALL

Belfast, Searsworth, Me.	November 1
Guilford, Me.	8
Dexter, Me.	15
Ellsworth, Me.	22
Belfast, Me.	29

BROTHER EDWARD MAURER

East Liverpool, Ohio	November 8
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BROTHER R. E. MITCHELL

Paterson, N. J.	November 15
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BROTHER EDWIN PROCTER

Brooklyn, N. Y.	Nov. 1
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BROTHER T. G. SMITH

Wilton, Me.	November 8
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BROTHER M. A. STAMULAS

New Haven, Conn. (morning)	November 15
New London, Conn. (afternoon)	15

BROTHER J. I. VAN HORNE

Duquesne, Pa.	November 1
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BROTHER G. M. WILSON

Brooklyn, N. Y., 71 Remsen St., 8:00 P. M.	November 5
Rutherford, N. J., 112 Mountain Way, 8:15 P. M.	6
Philadelphia, Pa.	8
Tonawanda, N. Y.	21
Toronto, Ont., Can.	22
Buffalo, N. Y.	23

BROTHER W. N. WOODWORTH

Lancaster, Pa. (morning, afternoon)	Nov. 1
Philadelphia, Pa. (evening)	1
Washington, D. C. (morning and afternoon)	November 8
Baltimore, Md. (evening)	8
Boston, Mass.	15
Paterson, N. J.	22

BROTHER C. W. ZAHNOW

Saginaw, Mich.	November 1-7, 9, 10
Detroit, Mich.	8
Akron, Ravenna, Alliance, Ohio, territory	12-22
Columbus, Ohio	28, 29
Dayton, Ohio	30
Cincinnati, Ohio	December 1, 2
New Albany, Ind.	3, 4
Memphis, Tenn.	6

CONVENTION ANNOUNCEMENTS

SAGINAW, MICH., Nov. 1. Convention to be held in Saginaw Woman's Club, 311 N. Jefferson Street.

ALBANY, N. Y., Nov. 1. Y. W. C. A., 5 Lodge Street.

LANCASTER, PA., Nov. 1. Odd Fellows' Bldg., 213 W. Chestnut St. Opens at 9:15 A. M.

JERSEY CITY, N. J., Nov. 8. Lawyers' Bldg., Bergen Square. First session, 9:30 A. M.

CHICAGO, ILL., Nov. 22. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

WEATHERFORD, TEXAS, Nov. 29. Fifth Sunday gathering in Zion Hill School House, near Weatherford.

NEW HAVEN, CONN., Nov. 29. Fraternal Hall, 19 Elm St.

BROOKLYN, N. Y., Nov. 29. 109 Remsen Street. Opening at 9:30 A. M. Luncheon will be served in the hall

CHICAGO, ILL., Dec. 31 (evening) to Jan. 3. (See Talking Things Over.)

PHOENIX, ARIZ., Jan. 1-3. Details later.

GREETING CARDS WITH BIBLE TEXTS

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

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

The Dawn 136 Fulton Street Brooklyn, N. Y.

INTERESTING LETTERS

"Dear Sirs: I am enclosing fifty cents for book and postage. Please send me 'The Divine Plan of the Ages.' I do like the other books so very much. They are helping my family and me to understand the Scriptures and make them much plainer. Yours sincerely, J. E. D., Md."

"We were all excited when we received the shipment and ever since have been sitting on top of the world. I have so much more confidence in presenting what I am sure is truth. We feel as though our gracious Father has reclaimed us. O, give thanks unto the Lord, for He is good, and His mercy endureth forever. S. B., Ontario."

"Dear Sirs: I have just been listening to your recorded program over KFXD from Nampa, Idaho, on the subject of Armageddon, and appreciated very much the facts that you stated concerning the fulfillment of that Scripture. I would desire a copy on that particular subject and any other that is connected with the last day prophecies. I am sure that your program is proving a blessing to many. At present I am Overseer of the churches of God in this state, and will enclose one of our teachings. I also want you to send the above information as soon as possible. Thanking you in advance for the copies, I remain, as ever, Your Brother in Christ, K. W. B., Ida."

"Gentlemen: Please send me a copy of 'God and Reason' as promised in your broadcast of today. I listen to your broadcast each Sunday morning and enjoy your reasoning and explanation of the Bible greatly. They are fine, giving unusual interpretations which are seemingly sound and encouraging. G. F. S., Tenn."

"Gentlemen: I am enclosing a money order for fifty cents for which please send me as many of the free booklets as you can for the amount enclosed. Of course I understand that you offer them free, but I would like to have a copy of every one and will be glad to pay postage on them. We listen to your radio talks every Sunday morning and enjoy them so much, and we want you to know that we have received more real good and a better understanding of the Bible from your explanation than we have from all the sermons we have listened to in the churches; and we have been going to church all our lives. Sincerely, P. B., Miss."

"Frank and Ernest: I enjoy your radio program so much. I feel obliged to help keep these programs on the air. It is like sitting at a table of good food when you are hungry. I really feast as I listen each Sunday and I want others to satisfy their hungry souls as I have in times like these. I had hunted here and there for what I am now enjoying and may God bless the programs. Enclosed is a dollar to keep the good news on the air. Please send me a copy of The Dawn, it is full of Gospel truth. J.H., Tex."

"Enjoy your programs very much. They are answering many questions and doubts that have been in my mind during these trying times. Would appreciate your sending me the book of 'God's Plan.' Sincerely, A. W., Mo."

"Dear friends: Best wishes and thanks for literature you sent me, and for the wonderful radio talks so abundantly filled with blessings. They stir the heart with thanksgiving to God. There are no other fifteen minutes in the world today like that. Hope I can help more in the future. With my every good wish, P. O. W., Ohio."

"Dear Sirs: I am interested in your publications and I would appreciate copies of 'God's Remedy for a World Gone Mad,' 'Good News,' 'God's Restitution Project,' 'The Day of Judgment,' and 'Armageddon,' also, 'God and Reason.' Then too I would like a sample copy of the Dawn Magazine. Would you please tell me of what denomination are these publications. I found great comfort in reading 'Hope Beyond the Grave' as I recently lost my husband and he had never confessed to any faith. But the teachings in this booklet are so different from anything I have been taught to believe. Trusting I have not asked for too many favors, I am, Sincerely, A. C. S., Kan."

"Will you send me the booklet 'God's Plan'? I listen to your broadcast every Sunday morning and enjoy it very much. It is a help and inspiration in this troubled world. Sincerely, C. M. C. D., Del."

"My dear Sirs: Will you please send me as soon as possible the free copy of your booklet, 'God's Plan'? I listen to Frank and Ernest every Sunday morning. Their explanations of the different passages from the Bible could be understood by a child. Please keep the good work up and God bless you. Very sincerely yours, E. W. F., Miss."

"Dear friends: Your gracious letter so inspired me and made me feel that your interest in the Christian religion and the welfare of the poor is indeed genuine. Your Dawn Magazine is surely one **fine, inspiring and understandable** writing on the Book of all books. I personally have received such great help from reading your paper and booklets you sent me. And your Sunday conversation, over the radio, is a real temple of learning God's Word. Please accept my humble gratitude for what papers and booklets you sent me, for they have afforded me an understanding of God's Word that I have long been craving. May God be with you, Frank and Ernest, in your noble work. Respectfully, A. T., Ohio."

"Dear friends: I enjoy your radio programs very much. I wish your talks were longer. Please send me the booklet 'God's Plan.' I received the literature you sent me some time ago and enjoyed reading it all. You are teaching the Bible as I understand it myself. You can imagine how glad I was to hear your first radio program. I do not find many people that believe the Bible as we do, so I am isolated from all that I love in my Bible work. I get discouraged often and wonder if I can even have a chance to sit under my own fig tree. I am anxious to get the Dawn Magazine. I even enjoy reading your good letter. I find life would not be worth living if it were not for the hope of God's world of tomorrow. J. O. S., Mo."



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.