

SEPTEMBER

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The Hope of the Church

“—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; Romans 8:27; 2 Peter 1:4.”—“To Us the Scriptures Clearly Teach.” (See outside back cover.)

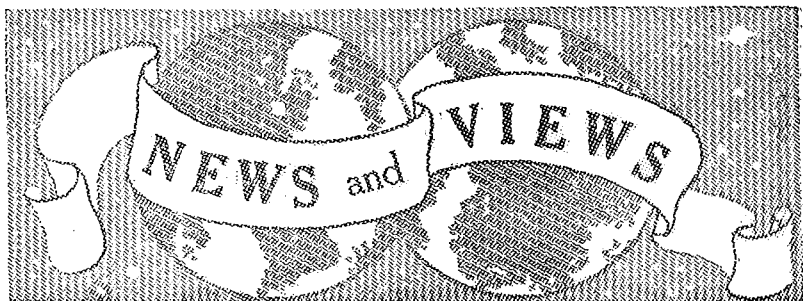
WITH few exceptions Christians from the days of the early church until now have entertained the hope of attaining a spiritual, or heavenly reward after death. What is it like in heaven? and what are the characteristics of a spirit being? We don't know! John says that it does not yet appear what we shall be, except that we know we shall be like Christ, and see Him as He is. (1 John 3:2.) John knew what Jesus was like as a man because he spent considerable time with Him. John, indeed, was very close to the Master. But John knew that Jesus had experienced a change of nature in the resurrection, that He was now a glorious divine being—having been put to death flesh but made alive in the Spirit.

John realized, even as did Paul, that Christians can no longer know Christ after the flesh, (2 Corinthians 5:17), that their hope of seeing Him, is to be made like Him, and

to share His glory. So we have the promise that if faithful we shall bear the image of the heavenly, glorified Christ. (1 Corinthians 15:49.) This is indeed a glorious hope. Paul considered that no cost was too great for such a wondrous prize. He gladly set aside earthly advantages of all kinds, considering them all as loss and dross, if by any means he could attain that to which he had been called.—Philippians 3:7-11.

But the Christian's rejoicing in this glorious hope is increased by the knowledge that the remainder of mankind is to have an opportunity of attaining everlasting life as human beings upon the earth. It is a selfish joy, indeed, that is at the expense of others. But the Christian's joy in his glorious hope of joint-heirship with Christ is enhanced by realizing that he will have the opportunity of helping to bestow blessings of life and happiness upon others. (Continued.)

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ONE RELIGION

"And the Lord shall be King over all the earth in that day there shall be one Lord, and His name one."

Zechariah 14:9.

THE bombing of Rome, followed by the ousting of Benito Mussolini as Dictator of Italy and the collapse of the Fascist party brought that ancient hub of the old Roman Empire more than ever into the public eye. It was at first hoped that Badoglio, the new head of the government under King Victor Emanuel, would ask for peace on the unconditional surrender terms of the United Nations, but he didn't. He wanted Italy neutralized to save that fair land, the cradle of nominal churchianity, from the inevitable devastation resulting from its being the battle ground where a life-and-death struggle between the forces of Germany and the United Nations would be fought.

As students of the Bible, our chief interest in this development is not so much its political or nationalistic implications, al-

though these are not without interest to those watching the fulfilment of prophecy. Nor is it possible to determine now what religious repercussions will follow in the wake of Italy's invasion by the United Nations and the attempted defense put up by German troops. However, the historical background of Italy, and especially Rome, does make anything that happens there of interest to Christians.

The teachings of Christianity reached Rome in the days of the Primitive church. While there is no definite historical proof, either sacred or secular, that the Apostle Peter ever visited Rome, yet we know that the Apostle Paul did. In fact, Paul was twice imprisoned in Rome, his second imprisonment terminating in death. This was in the days of the Pagan Roman Empire. As Christianity spread and its ad-

herents became more numerous, some of the church's worldly-minded leaders sought the favor of the state, and finally Rome adopted what was by then an apostate Christianity as the official religion of the state, and Pagan Rome became Papal Rome—the "Holy Roman Empire."

For a thousand years and more—the Papal Millennium—Rome ruled Christendom in totalitarian style, politically and religiously. During all those hundreds of years there was but one recognized church in Europe. But it didn't last—it couldn't, because it was a unity enforced by the sword and by the tortures of the so-called Holy Inquisition.

Gradually Protestantism began to assert itself, and the professed church of Christ became divided. Protestant sects sprang into being in appalling numbers. About the middle of the 19th century an effort was made to halt this dividing up process by the formation of the Evangelical Alliance of the Protestant churches. Thru this alliance the larger Protestant sects gave a measure of recognition to each other, agreeing that the members of any one of them had as good a chance to be saved as the members of any of the others. In a sense it was an agreement to disagree.

History records many reli-

gious unity movements, all of which have failed. One of the earliest of these was initiated by the decree of King Nebuchadnezzar of Babylon. He had an image erected as a symbol of the unity he hoped to establish in his realm, and commanded that all, especially the leaders of the people, should bow down and worship it. This was an ancient prototype of the later church-state systems of worship symbolically described in the Apocalypse as spiritual Babylon, and from which God's true people are invited to separate themselves.—Revelation 18:4.

The three Hebrews, Meshach, Shadrach and Abednego, servants of God in Nebuchadnezzar's day, refused to bow the knee to Nebuchadnezzar's image, just as thousands thruout this age have refused to worship God thru the spiritually impure systems of church and state.

All the unity movements of history, however, have not been initiated by heathen nations. An ambitious effort to unify religious worship (more recent than the Evangelical Alliance) was the Parliament of Religions which convened in Chicago, Ill., in the summer of 1893. The purpose of this Parliament of Religions was set forth in the theme announced for discussion on the last day of the assembly, namely, "the religious union of the whole

human family"—a more ambitious plan than that of the Evangelical Alliance. This religious union was to be accomplished thru the recognition of "the elements of perfect religion as set forth in the different faiths."

The Parliament was widely publicized, yet now, fifty years later, the world still remains religiously divided.

PRESENT EFFORTS

The tragedies of the second world war in a generation, plus the rapid growth of irreligion, particularly in Russia and other parts of Europe, have again awakened the consciousness of outstanding church leaders of the world to the need of a solid front against growing evils, if organized religion is to be saved. Hence another unity movement is on foot. Archbishop McNicholas of Cincinnati, is reported as saying that the "danger of world chaos after the war should be anticipated now and churchmen should build a strong front against irreligion which is the source of practically all our current troubles."

According to Religious News Service, "Churches want concrete representation at the future peace conference and are currently considering at least three proposals by which religion can make its influence felt in shaping the post-war order."

Religious News Service also reports that some Roman Catholic circles are suggesting that Pope Pius be invited to participate in peace table negotiations.

Jewish religious circles are also making their voice heard in this unity movement. The Rabbinical Assembly of America has authorized the appointment of a special committee to cooperate with other religious groups to the end that the voice of organized religion in the world may be heard in a recognized official capacity at the post-war peace conference.

Rev. Francis J. L. Beckman, Roman Catholic Archbishop of Dubuque, Iowa, has said, "We join the Holy Father in praying that all men of good will collaborate ever more closely together in achieving during these difficult days an intimate, fruitful, effective, and practical meeting of minds on every phase of the forthcoming peace."

We should assume that all of these various unity efforts are promoted by sincere motives to safeguard the well-being of mankind. Certainly, if organized religion, by having a voice at the forthcoming peace conference, could so influence the terms of peace as to make future war impossible, there would be few to raise a voice against it. While it is hoped that the intolerance of the past, displayed by those

in positions of religious authority, might not now be repeated, yet it is well that Christians be on guard against any and all encroachments upon their religious liberty which could follow in the wake of any unified efforts between church and state.

Religious convictions and emotions play odd pranks with human reasoning. Nebuchadnezzar felt fully justified in demanding universal worship of his image, and was willing to cast into the fiery furnace all those who did not bow the knee. Papacy, as we have seen, did not hesitate to burn at the stake those who refused to subscribe to its mandates. The Anglican church-state system of Great Britain did the same until modern times. Indeed, many of the founding fathers of America came to these shores to escape persecution in Europe by misguided worshippers of God.

Protestant church systems, tho in many instances lacking civil power, have not hesitated to anathematize those who didn't agree with them. While we thank God that such cruel religious persecution is a thing of the past, we should not be too sure. It would be one of the ironies of history if, after fighting for religious freedom, the peoples of the world should find they were not religiously free.

Poor man! Fallen and im-

perfect tho he is, it is a tribute to his courage that he continues to do the best he can to rule himself. In the face of chaos, political and religious, he still courageously plans for, and will undertake to build, a brave new world. Jesus, the Founder of Christianity, however, had a different idea, to which He gave vivid expression by using the illustration that a wise man does not put new wine in old bottles, nor new patches on old garments.

The best man can do is to put his new ideas into the old framework of selfishness. He may do a fairly good job of patching up the old order and call it new, but the fabric of human selfishness upon which the patches are stuck will again give way, with the certainty that man's so-called new order will be more chaotic than the old one.

This brings us back to Christian fundamentals, namely, that it is the God of heaven who will set up a Kingdom, not by enlisting the aid of outmoded and hopelessly divided organizations formed by man, but by ignoring them. While the rulers take counsel together and proclaim a confederacy, "He who sitteth in the heavens shall laugh."—Psalms 2:1-9.

God has His own King to administer the affairs of His Kingdom, hence, regardless of how

successful the sincere efforts of world religionists may now be to delay the final failure of human wisdom, the true followers of the Master will continue to lay down their lives in His service, inspired with the hope of living and reigning with Him. They know that Christ's Kingdom is not to be established thru any effort of the church nominal courting the favor of civil powers, either at peace conferences or otherwise.

Following the first World War the League of Nations was enthusiastically hailed by many churchmen as the political expression of God's Kingdom on earth. What a Kingdom! And how miserably it failed. Christians today realize that any similar effort to establish Christ's Kingdom following this war will also fail, even as the union of church and state failed to maintain peace during the Dark Ages.

The chaotically divided condition of the world's religions is not due to a desire of the people to have it so, as present unity efforts indicate. To the extent that religious worshipers use their reason, they must realize that, after all, there can be but one true God and Creator of the universe. Regardless of one's faith, however, he hopes that his conception of God is the true one, even tho he is unable to

prove to his own satisfaction, or to the satisfaction of others, why the other fellow's God is false.

Long centuries ago, when the Apostle Paul visited Athens, he found the people of that ancient Grecian city worshiping a multiplicity of gods, evidently with the hope that among all that great number one at least would be the true God. However, just in case the fertility of their human reasoning had, despite all their efforts, failed to conceive the real God, Paul found that they had an image erected and ascribed to the "unknown God."

In the apostle's sermon on Mars' Hill, he calls attention to the many gods worshiped by the Athenians, and points out that he was there to reveal to them the unknown God whom they ignorantly worshiped. He assured the Athenians, nevertheless, that their ignorance and the ignorance of mankind in general concerning God was not to be lasting, nor was it to result to their eternal disadvantage, for he declared, their unknown God purposed a future time of enlightenment and judgment to be supervised by Jesus Christ.

Isaiah 26:9 shows that when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.

Zephaniah 3:8, 9, also gives us the assurance of a time com-

ing when a pure, that is unmixed, message of truth will go out to all peoples, resulting in their all calling upon the name of the Lord to serve Him with "one consent." Yes, there is a time coming when but one religion will be enthroned in the hearts of all mankind, a religion based upon a knowledge of the glory of God. This subject is of immediate concern today because the prophecies show clearly that the attaining of such a desirable religious set-up in the world follows closely the present distress of nations.

Our text further affirms the fact that under the administration of Christ's Kingdom there will be a universality of religious thought and devotion, and that

all mankind will worship the one true God. Yes, "The Lord shall be King over all the earth: in that day there shall be one Lord, and His name one." (Zechariah 14:11.) Zechariah's prophecy indicates that the earthly headquarters of Messiah's Kingdom will be at Jerusalem, and that the people of all nations will be required to recognize the authority emanating from there. An iron-rod rule will compel obedience at first, but thru a divinely arranged program of education the people will learn to love their God and Benefactor, and will rejoice in the blessings that become theirs as they worship Him in spirit and in truth—the only kind of worship He accepts. Isaiah 25:9.



Christianity's Fair Garden

The late B. C. Moomaw, noted elder in the Dunkard Church of Virginia, referring to the doctrine of eternal torment for the wicked, said, "I have often wondered whose unhallowed hand transplanted this pagan horror into the fair garden of Christianity." Many others have wondered about this, and thousands have lost their faith in the Bible, supposing that it teaches this unreasonable conception of God's designs toward His creatures. True faith is based upon reason, and the 96-page booklet "God and Reason" clears up many of the misconceptions that have been attached to God's name. Send for a copy today. The price is five cents a copy. Address, The Dawn, 136 Fulton Street, Brooklyn, N. Y. Canadian address: 4 Albert Street, Toronto, Ontario.



The Christian Life

THE NEW CREATION

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—

Ephesians 2:10.

OUR text is one of a number of Scriptures which indicate that the church of this Gospel Age is, from God's standpoint, a new creation. Its members are specifically mentioned by the Apostle Paul as being "new creatures"—"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Corinthians 5:17; Gal. 6:15.

Each one who finally attains membership in the glorified church of Christ will have experienced a complete change of nature. Originally they were members of the human race, created "of the earth, earthy." (1 Cor. 15:47.) God's plan for the fallen race is to restore its members as earthly creatures to

human perfection, but to those who qualify as members of the church of Christ, God has promised a change of nature to the spiritual, or heavenly. Paul writes, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Corinthians 15:49.

Jesus, the Head of the church which is His body, Himself became a new creature, and experienced a change of nature from human to divine at the time of His resurrection. (Eph. 1:22, 23; Col. 1:18; 2 Cor. 5:16; 3:17; 1 Pet. 3:18.) As such, He is referred to in the Scriptures as the "last Adam," or the "second man." The apostle says that "the first man is of the earth, earthy; the second man is the Lord from heaven." (1 Corinthians 15:45-

47.) And while it is impossible for our finite minds to comprehend the qualities and abilities of a divine being, yet the promise is that if faithful we will, in the resurrection, be like Christ: "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.

THE BEGINNING OF CREATION

Our Lord Jesus, long before He became man, is Scripturally said to have been "the beginning of the creation of God." (Revelation 3:14.) The Scriptures also declare that this "Only Begotten of the Father" was the Creator's agent in all the remainder of the creative work. (John 1:1-4, 14; Col. 1:16.) On this point Paul testifies: "And He is before all things, and by Him all things consist. And He is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence."—Colossians 1:17, 18.

The Scriptures show a progressive development in the creative work of God accomplished by and thru His beloved Son—"cherubims," "seraphims," "angels," are the Scriptural terms used to indicate the various orders of spirit beings.

However, the work of God in the church, Head and body,, as a new creation, is entirely separate and distinct from the angelic orders of creation and from man.

The bringing forth of God's new creation is not predicated on the idea that God was not satisfied with previous orders of His intelligent creation, for there is every reason to believe that that the Heavenly Father was pleased with these, because the Scriptures say that "His work is perfect." (Deuteronomy 32:4.) True, God's earthly creatures fell into sin and lost the right to live, but His redemptive program thru Christ calls for human restitution to the original perfection in which man was created. Instead of being dissatisfied with man as an earthly creature, God's plan to restore him to life upon the earth proves that the Creator was well pleased with His human creation, and is willing to go to great lengths in order to save him from the result of his own wrong-doing.

All around us we see great variety represented in the creative works of God. It was not dissatisfaction with the rose that lead to the production of the carnation or the pansy, but the varieties in form and beauty and in odor afford us a measure of understanding of the length and breadth and height and depth

of the divine mind. Diversity in beauty and perfection are thus expressed in the various forms and patterns and colors of divine creation and withal a harmonious blending.

From this standpoint, we can also see that however many varieties of creation there may be in God's universe, there is no valid reason for jealousies to arise between them. Each variety is perfect on its own plane, and in its own sphere, and is satisfied to the full with its own condition, and, indeed, really prefers its own state to that of another. Just as a fish does not desire to become a bird, so men and angels normally do not long for a change of nature, despite the fact that nominal churchianity has taught its devotees to sing,

"I want to be an angel!
And with the angels stand,
A crown upon my forehead
And a harp within my hand."

The reason for such Scripturally unwarranted and irrational sentiments by otherwise sensible persons is because of the erroneous theory that becoming an angel is the only means of escape from an eternity of torture in a fiery hell. There are no Scriptures which authorize any human being to entertain hope of ever becoming an angel. God's promises to those who qualify

for membership in His new creation hold out the hope of attaining to the divine plane of existence, which is far above angels and principalities and powers. —2 Peter 1:4; Ephesians 1:18-21; Hebrews 1:13; Col. 3:1.

The reason prospective members of the true church are urged to set their affections on heavenly things is not because of dissatisfaction with the fact that they were born human beings, but because they are called of God to be partners with His Son in the great work of restoring mankind to life upon the earth during the coming "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:21.) This special invitation is described in Hebrews 3:1 as a heavenly calling. In Philippians 3:8-14, it is said to be a "high calling of God in Christ Jesus," and is described as a great "prize," obtainable upon the basis of willingness to suffer and die with Jesus.

GOD'S INTELLIGENT CREATURES TESTED

All of God's intelligent creatures are subjected to tests by which they prove their worthiness of everlasting life. With men and angels, this test came after they were created. In the Genesis account of creation con-

siderable detail is given with respect to the manner in which this test came upon our first parents in the Garden of Eden. Man failed under the test, and was sentenced to death. Thru a provision of God's love in arranging for a Redeemer, all of Adam's children are yet to have an opportunity to demonstrate their loyalty to God, and thereby attain life. Only a comparatively few of earth's inhabitants have had such an opportunity in this life span—and they have been the called of God.

But with God's new creation, the trial for worthiness comes first. God has purposed that those who qualify are to become partakers of His own glory and immortality. (Romans 2:7; 5:2.) He was determined, therefore, that none should be created to so high a station until first he shall have demonstrated to the utmost his complete fidelity to Him under the trying circumstances of suffering and death. Even Jesus, the Head of the new creation class, altho always pleasing to the Father, nevertheless was obligate to learn "obedience by the things which He suffered" before He was exalted to the right hand of the Majesty on high.—Hebrews 2:10; 5:8.

One of the most important elements of the divine nature is immortality, which means a death-proof condition. We can read-

ily see, then, that to have created any beings on the divine plane, thus constituting them death-proof before they were thoroly tested as to their loyalty to God's principles of righteousness, would have meant that had any failed to come up to the required standard they would thereby become immortal transgressors. Their continued exquired standard, they would have been so many blemishes forever to mar the otherwise perfect creation of God, as He intends it eventually shall be.

WHOM GOD SELECTS

Prior to the time when God's new creation began to be brought forth on His own divine plane of immortality, God alone occupied this highest of all natures in His universe. (1 Timothy 6:16.) In Psalm 45:10, the Creator and King of the universe, is represented as extending an invitation to those who are to be exalted on His own right hand and to become joint-heirs with His Son, saying, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house."

The "father's house" here referred to is, apparently, the human house, or plane, of Adam. The invitation, therefore, is to forsake human interests in order to attain to the divine nature. In Bible symbology, gold represents

the divine nature, as for example, the gold in the Most Holy of the tabernacle. In Psalm 45:13, 14, the King's daughter, in accepting the invitation to forget her father's house, is said to enter into the King's palace in "clothing of wrought gold." Thus is signified her exaltation to the divine plane of existence with the Creator.

Ephesians 1:18 speaks of God's inheritance in the saints. The saints themselves, of course, enter into a glorious inheritance when exalted to the divine plane as joint-heirs with Christ. But, the apostle would also have us know that the Creator Himself also enjoys an inheritance. The new creation of Christ and His church exalted to the divine plane will, for the first time, give Him the companionship of beings capable of entering fully into a fellowship with the Infinite.

Obviously, the bringing forth of a pre-tested order of beings on the divine plane means they must of necessity have existed previously on a lower plane. To what class, therefore, among the sons of God on the various planes of existence already created was God to extend the distinguished privilege of being exalted to this supreme order on the plane of immortality? Each of the various orders of His created sons were already in His image. All were so constituted as to be su-

premely happy in their own perfection and estate. God's impartiality would dictate that the choice be made, not upon the basis of personal preference, but with the object of accomplishing the greatest good, and reflecting most brilliantly His glory.

Naturally, His own first-begotten Son, and only direct creation, would come to the Father's mind as the one who was already the highest, the chiefest of all the myriads, and next to Himself. Already He was a god, a mighty one, thru whom all things had been created, and who, in every particular, had shown His fidelity and loyalty to His Father and Creator. To Him first, therefore, was granted the opportunity of attaining to the divine nature, and its glory, honor and immortality. Paul says that "it pleased the Father that in Him should all fullness dwell," and "that in all things He might have the pre-eminence."—Colossians 1:18, 19.

Jesus already had pre-eminence above all others. He had been faithful to the exalted privileges and duties entrusted to Him. Having thus been faithful, He was naturally first in the order of advancement to whatever higher honors and dignities the Father had to give. But even tho a Son, and a most loyal and devoted Son, He could not be granted a share in the divine nature unless, first of all, His loy-

alty be put to a most crucial test. The opportunity was offered to Him, and "for the joy that was set before Him [faithfully] endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Hebrews 12:2.

The outline of the divine plan, and the position of the new creation in that plan, together with the selection of the Only Begotten to be the Head of the new creation class, was all planned by the Creator from before the foundation of the world. (1 Peter 1:18-21; Acts 2:23.) God, by His infinite wisdom, was able to foreknow man's fall into sin without Himself causing it. He knew also that the sentence for transgression would be death. His wisdom saw in this a wonderful opportunity to test His only begotten Son to the full, by offering Him the privilege of coming to earth and dying as man's Redeemer. God also knew in advance that His beloved Son would gladly embrace this high honor, hence, the Scriptures declare that He was "the Lamb slain from the foundation of the world."—Rev. 13:8.

We can see, then, that Jesus was not forced to suffer and die on behalf of the fallen race. Nor did Jesus suffer any injustice in making such a supreme sacrifice in order to render possible the recovery of man from death. The

Scriptures reveal, on the contrary, that He esteemed it a favor from the Creator, and that He would have been satisfied had He returned to the heavenly courts to occupy the same position of glory that He enjoyed before being made flesh. (John 17:5.) God had said, however, "I have already glorified [honored] Thee, and I will glorify [honor] Thee additionally."—John 12:28, Vatican MS.

MANY BRETHREN

As already noted, the entire church, the body of Christ, is also of the new creation class. As Jesus was tested thru suffering prior to His exaltation, so His followers, His "brethren," are similarly tried by means of suffering. The apostle says: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect thru sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren. Saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee. And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me."—Hebrews 2:10-13.

As it was fitting that the Only

Begotten of the Father, the One who was daily His delight, should be chosen as the Head, or chief One, in the new creation class, the selection of His brethren from among the fallen and sinful race, also displays the infinite wisdom of God. The humility of God's dear Son was, first of all, displayed by His willingness to humble Himself in becoming man. (Phil. 2:5-8.) It was essential that He have contact with the fallen race, which, by His participation in the divine plan, He was to have the privilege of restoring to original perfection.

By selecting His body members from the fallen race itself, not alone would the testings of the Only Begotten be in connection with humanity and the sin and death prevailing among men, but, similarly, all who would be joint-heirs with Him on the divine plane would have like opportunities, experiences and testings. In this way Jesus became a pattern, an ensample, for the other members of the new creation, all of whom are required to conform to His character-likeness.—Romans 8:29.

It will be readily seen that, under the leadership of Christ, no other class of beings could be found so well adapted to the divine intention of ruling and blessing the world. Their original identity with mankind, as

"children of wrath, even as others," fully acquaints them with the weaknesses and imperfections to which humanity is exposed thru sin and constitutional weaknesses. (Eph. 2:3.) This contact with the fallen race prepares them to be moderate rulers and merciful priests. Their full perfection in the divine nature will qualify them to be absolutely just as well as loving in all their decisions as judges of the world in the future judgment day.

THE NEW CREATION'S WORK

The work assigned to the new creation class in the divine plan is that of uplifting, ruling, blessing and judging the world of mankind, as well as the fallen angels, during the coming thousand years of Christ's Kingdom. (1 Cor. 6:2, 3; Rev. 2:26, 27; 3:21; 5:10; 20:4, 6. When that work is concluded, the Kingdom will be delivered up to "God even the Father," who will, in turn, restore the original dominion of earth to the race which will then be perfect. 1 Corinthians 15:24, 25.

But this will not be the end of the glorious privileges in which Christ and His church will participate. Not only does the Heavenly Father exalt the new creation to His own divine nature, but also grants this newly-constituted divine family a share

of His throne.—Rev. 3:21.

We know not what great work in respect to the future our Creator may have in view for the new creation class. Whatever shall be the future activities of these, the faithful overcomers, we know if we qualify to be of that class we shall continue to share the glory of God, and co-operate with Him thruout the endless ages of the future.

The work of the new creation class, while still in the flesh, is a twofold one: that is, making their own calling and election sure, and helping others to that end. Their begetting of the Holy Spirit constitutes them priests, and under the influence of the Spirit they are directed to sacrifice all their natural human interest, ambitions and preferences. This sacrifice of earthly interests tests the sincerity of our devotion, and at the same time, in making the sacrifice in keeping with these divine arrangements, we serve as ministers of reconciliation.

When, in 2 Corinthians 5:17, 18, the apostle speaks of the "all things" that have become new, he identifies them as being those things which are of God. He says that God has made us ministers or servants in His great plan which ultimately will lead to the reconciliation of the whole world.

Thus we see that in becoming new creatures, not only our old

hopes and prospects are cast aside, but we also cease laboring for that which satisfieth not, and, instead, go to work for God. First, and most important, we work out our own salvation, while God works in us to will and to do of His good pleasure. (Phil. 2:12, 13.) We work out our salvation by conforming our lives to the will of God, and a part of God's will expressly stated is that we hold forth the Word of Life amidst a crooked and perverse nation among whom we shine as lights in the world.—Philippians 2:15, 16.

In the divine economy it has been arranged that those who are striving for joint-heirship with Christ in His Kingdom which will bless the world with life and happiness, can qualify for that blessed future privilege upon the basis of their willingness to sacrifice all earthly interests now in their endeavor to tell their fellow-man of the blessings to come.

It is not that we can thereby earn a position in the Kingdom, nor obtain salvation by works, for salvation is by the grace of God. But God does expect that those whom He will exalt as the future blessers of the world will enthusiastically engage in doing what they can to proclaim the only means of completely solving earth's problems—the Gospel of Christ's Kingdom soon to

come. Jesus did this, and we are to follow in His steps.

MEMBERSHIP

The test of membership in the new creation is not affiliation with any earthly organization, but union with the Lord as a member of His mystical body. "If any man be in Christ," not some earthly organization, is the way the apostle puts it, "he is a new creature." (2 Cor. 5:17.) The step of full consecration to do God's will is necessary in order to be accepted into Christ, but in order to abide in Christ it is necessary to do more than merely make a consecration. Consecration opens the door and gives us the standing, gives us the relationship, gives us the backing and encouragement of the divine promises. Consecration puts us in the way to cultivate the various fruits of the Spirit, and finally to attain joint-heirship with our Lord in the heavenly glory.

But to maintain this standing in the body of Christ requires that fruits shall be produced, that there be evidences of love and devotion. Jesus said, "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."—John 15:2.

To have been accepted of the Lord as a new creature in Christ

Jesus years in the past would imply a more or less regular growth in knowledge and the fruit of the Spirit. Otherwise our relationship to Him would be forfeited, and another would take our place among the elect. The Apostle Peter says, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:10, 11.

The new creature is to be so thoroly conformed to the will of God that he will daily seek to "put off the old man" with his affections and desires. (Gal. 5:24; Col. 3:9; Eph. 4:22; Rom. 6:6.) The new creation is figuratively represented as a new man—Christ, the Head; the church, members of His body. As individual new creatures we are to be built up to the full stature of a man in Christ Jesus. (Eph. 4:11-14.) Every member must be complete and fully developed. We cannot be complete in ourselves, nor in our own strength, but in Him who is our Living Head, His righteousness compensating for our unintentional blemishes, and His strength being made perfect in our weakness.—2 Cor. 12:9, 10.

In Ephesians 1:19, the apostle speaks of the exceeding greatness of divine power to "upward." He explains that this

power is the same as that which raised Jesus from the dead, and exalted Him to the right hand of God in the heavenlies. Surely we can put our confidence in such mighty power, knowing

that He who began a good work in us is able to complete it in His own due time if we continue obediently to put our trust in Him, as Paul so confidently asserts in Philippians 1:6.



Master, Say On!

*MASTER, speak! Thy servant heareth,
Longing for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for Thee;
What hast Thou to say to me?*

*Often thru my heart is pealing
Many another voice than Thine,
Many an unwilling echo stealing
From the walls of this Thy shrine.
Let Thy longed-for accents fall;
Master, speak! and silence all.*

*Master, speak! and make me ready,
As Thy voice is daily heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, speak on, to me!*

—POEMS OF DAWN.



There's a danger of spiritual bankruptcy by virtue of the toll of worry we have to pay when we cross bridges before we come to them. The best way to avoid this danger is to take Peter's advice to cast all our care upon Him who careth for us.—1 Peter 5:7.

Strength and Peace

"The Lord will give strength unto His people; the Lord will bless His people with peace."—Psalms 29:11.

STRENGTH of character and peace of heart are what the prophet is referring to in our text. One might be physically weak and impotent, yet be "strong in the Lord and in the power of His might." And, even tho a Christian may be surrounded with turmoil, he can enjoy a peace of heart—a deep and enduring peace, the "peace of God" which passeth all human understanding.

But there are conditions attached to enjoying these rich blessings provided by the Lord. Some of these conditions are revealed in the preceding verses of this psalm. Verses 1 and 2 read: "Give unto the Lord, O ye mighty, Give unto the Lord glory and strength, Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." Here we are reminded that no matter how strong or mighty we may feel ourselves to be, the only proper attitude is to give credit to the Lord for supplying us with needed strength.

And then we are to "worship the Lord in the beauty of holiness." This means that we should be wholly devoted to the Lord. If we are partly for God and partly for self we are not in a position to partake of His strength as we should, and as we need to do in order to be overcomers.

The remainder of the psalm has much to say about the "voice" of the Lord—His voice of authority, and what it accomplishes. That

"voice," the Psalmist says, is "upon the waters," it is "powerful," "full of majesty," "breaketh the cedars of Lebanon," "divideth the flames of fire," "shaketh the wilderness of Kadesh," "maketh the hinds to calve," and "discovereth the forests."

These various manifestations of divine authority and power all pertain to His control over physical things. The all-powerful Creator is able to create worlds and control them at His will, but He cannot, because He will not, enter our hearts to give us the strength and peace we need, unless we invite Him and put our full confidence in Him.

God's authority must be supreme in our lives if we want to enjoy the strength and peace which He gives. He will not share our devotion with another. He stands ready to help us in every time of need, to flood our hearts with His peace; but first we must give up depending upon self or anything upon which self may set its affections. The strength of the Lord operates in our lives when we recognize the inadequacy of all human sources of strength and lean wholly upon Him. And when we have His strength we have peace—the peace with which the Creator of the universe blesses His people, a peace that cannot be disturbed by passions within or raging storms without; for, "when He giveth quietness, who then can make trouble?"

CONSOLATION

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass; and He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for Him."—Psa. 37:3-7.

WHILE the Word of God abounds in precepts and admonitions, in warnings and instructions, and while it lifts high the standard of moral excellence—so high that in our weak and fallen condition we cannot attain unto it, and in our efforts to do so in the midst of a crooked and perverse generation we must of necessity encounter the wrath of all the powers of darkness strongly entrenched in the hearts of fallen fellow-men, this same blessed Word comes to the faithful children of God in the very midst of this battle of life with sweet and refreshing consolation.

Consolation! What is it? Oh, you who have never enlisted under the banner of the cross, who have never made an honest endeavor to withstand the powers of darkness, to fight the good fight of faith, to stem the current of your own fallen nature's tendencies, or to contend earnestly for truth and righteousness in the midst of a crooked and perverse generation, what can you know of the sweets of divine

consolation? It is the balm for wounded spirits on the battle fields of time; the cooling draught for fainting souls hard pressed by the relentless foe; the soothing caress of a loving hand upon the fevered brow of a noble contender for truth and righteousness; the gentle whisper of hope and courage when the heart and flesh begin to fail—that is consolation, divine consolation, the only consolation that has any virtue of healing and refreshing in it. But it is reserved only for those noble souls who are faithfully bearing the burden and heat of the day; while those who listlessly drift with the current of the world's favor, and of the downward tendencies of the carnal nature, can never have an intimation of its sweetness.

It is to the faithful soldiers of the Lord that the above words of the Psalmist are addressed—to the persecuted, tempted and tried. Hear them, tempest-tossed and fainting souls: they were long ago penned by the Lord's prophet for your edifi-

cation—"Fret not thyself," but "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." How strong is the Lord, how wise and good! His promises have never failed to those that put their trust in Him. We may feel that our efforts to be good and to do good are very unproductive, and that the opposition from within and without is very strong; but it is when we are weak—when we thus realize our own incompetency—that we may be "strong in the Lord and in the power of His might." Let us endeavor to make straight paths for our feet, lest that which is lame be turned out of the way, and then lay hold of the Lord's strength to help us pursue our course in the narrow way of difficulty and trial. The fact that we are weak and lame does not separate us from the love and power of God; for "He knoweth our frame, He remembereth that we are dust." He knows that we have the treasure of the new nature in earthen vessels, and therefore it is that, while we strive to overcome, we have His proffered sympathy and aid and the imputed righteousness of Christ for our all-sufficient covering. "Trust in the Lord and do good; so shalt thou dwell in the land; and verily thou shalt be fed." Our food and shelter will be sure: He will never leave

nor forsake His own, but will make all things work together for good to them.

"DELIGHT thyself also in the Lord, and He shall give thee the desires of thine heart." This delight in the Lord is a still more advanced step in the Christian life. It is a blessed thing to learn to trust in the Lord; but it is when continued trust and responsive providences have ripened into personal acquaintance and fellowship with God that we learn to delight in Him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine care and love are specially seen in the guidance of our way: in a word, when we come to feel that the Father and the Son have so clearly manifested themselves to us that we can recognize their abiding presence with us. Ah! then it is that we begin to delight ourselves in the Lord. Then, however dark may be the way, or however heavy may be the storm that rages about us, the balm of divine consolation is always there, so that the child of God, tho often troubled on every side, is not distressed; tho perplexed, he is never in despair; tho cast down, he is not destroyed; and tho persecuted, he is never forsaken.

To delight thus in the Lord is to have the affections centered

in Him; it is to have the heart in such sympathy with righteousness and truth as to see in God the fountain of all goodness and truth, the one altogether lovely. The Psalmist expresses such an attitude of heart when, personifying our Lord Jesus, he said, "I delight to do Thy will, O my God: yea, Thy law is within my heart." And again, "O how love I Thy law! It is my meditation all the day." And again, when he says, "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is. . . . Because Thy loving kindness is better than life, my lips shall praise Thee. . . . My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: Thy right hand upholdeth me."—Psalm 63.

Such an experience springs only from the felt consolations of divine grace in times of sore and pressing need, and however great the afflictions or the trials of faith, patience and endurance that lead to such an acquaintance with God, there is great cause for rejoicing in them; for

"E'en sorrow, touched by heaven,
grows bright
With more than rapture's
ray,
As darkness shows us worlds
of light
We never saw by day."

When the heart has been thus centered in God, it is its most natural impulse to commit its way to Him. As one has beautifully expressed it—

"We'd rather walk in the dark
with God
Than go alone in the light;
We'd rather walk by faith with
Him
Than go alone by sight."

And how precious is the promise to those who thus learn to trust in the Lord and go on doing good, no matter how obstinate or fierce may be the persecution it may excite, and who delight in the Lord and confidently commit their way to His loving wisdom. Surely they shall have the desires of their heart, and no good thing will He withhold from them. Their fervent prayers avail much, and in His own good time their righteousness, however misrepresented and evil spoken of now, shall be brot forth as the light—clear, cloudless and widely manifest; and their judgment, the justice and righteousness of their hearts, as the noon-day. And even while

we remain here as aliens and foreigners in the enemy's land, verily we shall be fed, both with the temporal bread and with the bread of heaven for our spiritual sustenance. "Rejoice in the Lord, O ye righteous, and give thanks at the remembrance of His holiness."

But the Psalmist adds one more important word of counsel to the Lord's beloved children. It is this—"Rest in the Lord, and wait patiently for Him." Do not make the mistake of expecting Him to give you the desires of your heart at the very instant of your request; to make your path peaceful, easy and pleasant as soon as you commit your way to Him; and at once to bring forth your righteousness as the light and your judgment as the noon-day. He has not promised to do that. *Time* is necessary for the working out of His kind providences in our individual affairs; for God works on philosophical principles and for lasting and blessed results. So—

"If not today, be thou content,
poor heart!

God's plans, like lilies pure and
white, unfold;

We must not tear the close-shut
leaves apart;

Time will reveal the calyxes of
gold."

This waiting, under severe trial or affliction, will indeed be

a blessing in disguise, if the soul be rightly exercised unto patience, endurance, faith, hope, meekness, longsuffering, kindness and true Christian fortitude. And it will be in the darkness of these waiting seasons that the blessed stars of hope will shine the brightest, and the bright Morning Star, the harbinger of day, will shed His beams into the deepest recesses of our hearts. "They that wait upon the Lord," says the prophet (Isa. 40: 31), "*shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.*"

Blessed promises! and, to the praise of His abounding grace, His saints of the past and present all bear ample testimony of their fulfilment.

"Who need faint while such a
river

Ever flows our thirst to assuage?

Grace, which, like the Lord,
the Giver,

Never fails from age to age."

Reprints, page 1839.

"*The deep mysteries of faith are not given to the lukewarm and the idle, but to those who are 'watching thereunto, with all perseverance and supplication,' and who make no bargain as to the way the Lord shall lead them.*"

My All in All

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears!
The billows that guarded my sea-girt path
Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on His love for the rest.

He emptied my hands of their treasured store,
And His covenant love revealed;
There was not a wound in my aching heart,
But the balm of His breath has healed.
Oh, tender and true was the chastening sore
In wisdom that taught and tried,
Till the soul He loved was trusting in Him,
And in nothing on earth beside!

He guided my steps where I could not see,
By ways that I had not known;
The crooked was straight and the rough made plain,
As I followed the Lord alone.
I praise Him still for the pleasant palms,
For the water-springs by the way;
For the glowing pillar of flame by night,
And the guiding cloud by day.

There is never a watch in the dreariest halt
But some promise of love endears;
I read from the past that the future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the Ark with the Law of the Lord,
In the covenant of my God!

Soul Purification

"Seeing that ye have purified your souls in obeying the truth thru the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.

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

THE soul is the person, not something within the person. To purify our souls, then, means to purify ourselves by bringing our thots, words, and deeds as nearly as possible into alignment with the standards of righteousness set forth in the Bible. Sincere and fervent love for our brethren in Christ is the goal for which we should strive.

While the human race would be much more degraded than it is if no heed were paid by anyone to the "voice of conscience," yet the slogan, "Let conscience be your guide," is not a safe one for followers of Jesus. The standards set by human conscience vary according to heredity, environment, and education. But all these factors are set aside by the Christian, who, in turn, looks only to the inspired Word of God as his real guide in life—"Old things are passed away, behold, all things are become new." (2 Corinthians 5:17.) The Christian still has a conscience, a very tender, responsive conscience, but it is enlightened—enlightened by the Word of God.

By giving heed to the Word of God one realizes that no matter how hard he tries he cannot hope

to attain to the perfect standard of righteousness as God views it. He learns that he is a member of the fallen and sinful race, alienated from God thru wicked works, and condemned to death. But the Word of God also reveals that there is a way of escape from this condemnation, namely, thru faith in the shed blood of the Redeemer. Belief in Christ does not actually lift us out of imperfection, but secures a covering, a "robe of righteousness," which, by wearing it, gives us a standing before God.

"Obeying the truth" involves much more, however, than the acceptance of Christ as our Redeemer. Full belief in Him implies the full surrender of our wills to do God's will. God's will is fully expressed in His Word, and as we faithfully endeavor to carry out the terms of our consecration, we will not only study the Word, but we will study it with the view of being guided by it in all that we say and do. Thus the purification of our souls will continue and from our lives will be eliminated all selfish thots of anger, malice, hatred, and strife, and we will find ourselves loving the brethren with a pure heart fervently.



"Let all those that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually, Let God be magnified."—David.

CONTENDING EARNESTLY FOR THE FAITH

"Ye should earnestly contend for the faith once delivered unto the saints."—Jude 3.

THE obligation to contend earnestly for the faith is one which the follower of Christ cannot shirk without spiritual loss to himself. The world and its spirit of selfishness is no friend to the Christian, and Satan, the prince of this world, who is also the prince of darkness, is ever seeking to becloud the truth in the hearts and minds of the children of light.

Satan is an arch deceiver, and appearing as an angel of light, he often suggests to the Christian that to take a firm stand for the faith and to contend for it would mean to have a contentious spirit, and that Christians should not be contentious. But there is a vast difference between contending for the faith and being contentious. The contending which the Scriptures condemn is that of selfishly striving for place or power among the brethren, or for our own ideas against those of others. All such selfish contending, of course, is wrong, and leads away from the Lord instead of closer to Him.

Among the Lord's people, even in the apostle's day, there was a tendency at times to fight each other rather than to fight the good fight of faith and to strive against Satan's spirit of

selfishness and the spirit of the world, as well as the weaknesses within. The organs of destructiveness and combativeness which should serve the Christian soldier in good stead, if directed against his own weaknesses and blemishes, are sadly out of place when misdirected against the brethren over nothing, or over questions the importance of which is exaggerated. Those who are contentious along this line should remember the Scriptural statement that "he that ruleth his spirit is better than he that taketh a city."—Proverbs 16:32.

The Apostle Paul condemns that misdirection of Christian energy which "bites and devours" one another. Such contention in the church is destructive of that which is truly spiritual and upbuilding among the Lord's people. But this does not mean that we should be slack as respects the important principles of divine revelation. The apostle himself declares concerning his rebuke of one of the other apostles, older in the Christian faith than himself, "I withstood him to the face, because he was to be blamed."—Galatians 2:11.

The Lord's people, having enlisted as soldiers of Jesus Christ,

should continually keep watch that they are walking in line with the spirit of the truth. It is to this that our text refers, namely, a contention which is not only proper, but necessary, for all who are walking in the light. These are to "earnestly contend for the faith," for the Word of God; for the promises which God has made, for the good things which God has outlined for the church and all mankind in His wondrous plan.

The truth today, even as in the apostle's day, is still in disesteem, and subject to the attacks of the world and the worldly-minded. To resist these attacks in the spirit of meekness and humility, yet without compromise, is the duty of the Christian. This is one of the ways in which God, in His wisdom, tests the sincerity and devotion of His people. He desires that all who shall reign with Christ be a tried people, a people of decision and character.

Character implies fixity of purpose and intention, a determination to fight a "good fight" against every influence tending to lead away from the Lord's Word and the Lord's brethren. The theories of the world and of nominal churchianity are almost universally in opposition to the truth and to the Lord's people who are being led by the Spirit of truth. This means that our fight is against the selfish

and Satanic arrangements which prevail at the present time.

But even in this it is necessary to be on guard, for it is possible for one to be contentious in religious matters, even to "earnestly contend," and yet not be contending "for the faith once delivered to the saints." One might, for example, be contentious over some pet theory of his own, rather than for those principles of righteousness which the Bible inculcates.

For one person to argue with another on Scriptural subjects is not necessarily contending for the faith. In the first place, neither individual may be arguing on behalf of the real faith once delivered to the saints. And even tho one individual in such an argument might be holding technically to the doctrines of the truth, his motive in so doing might be other than love. His motive may be that of pride, a desire to reveal his "profound" knowledge of the Bible and his ability to dispute.

The contention which God would approve is an earnest effort to uphold whatever God's Word teaches, and a sincere desire to be in harmony with it. Such a contending for the faith is not a misuse of the tongue to speak slanderously of personalities. In all of our contentions we should manifest the fruits of the Holy Spirit—gentleness,

brotherly kindness and love. Proper contending for the faith does not partake of anger, hatred, malice or strife.

THE FAITH

The essence of the faith once delivered to the saints is that wonderful statement of truth which says that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16) Confirming this, the Apostle Paul writes, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." —Romans 5:8.

The faith, the Gospel, therefore, is seen as a revelation of the Creator's boundless love toward His earthly creatures, in that thru Christ He made provision for their recovery from sin and its penalty, death. Any high-sounding philosophy, no matter how clearly set forth, which offers other means of life and happiness than that provided thru the redemptive work of Christ, must be resisted by the Christian.

John 3:16 declares that the benefits of Christ's atoning work are available to the sinner upon the basis of belief; that "Who-soever believeth on Him might not perish, but have everlasting

life." This means that all theories which presume that salvation is obtainable upon the basis of ignorance concerning "the only name under heaven given among men whereby we must be saved" are contrary to the faith once delivered to the saints, hence cannot be permitted to have a place in true Christian philosophy.

This at once emphasizes the importance of knowledge, and of the fundamental part that it plays in the Christian life. It means that we cannot say it does not make any difference what we believe, that the important thing is how we live. A proper understanding of the place which knowledge occupies in the Christian faith should make us realize that from God's standpoint it is impossible to live right unless we believe right. We cannot properly separate sound Christian doctrine from right Christian living.

FAITH BASED ON KNOWLEDGE

The Apostle Paul very properly raises the question, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" (Rom. 10:14) This poses the question of how the Gospel affects the countless millions who still are dying without knowledge of Christ and His atoning work for them. But we

do not need to search long for the answer, because the same inspired writer declares concerning God's plan for the enlightenment of the world, and the offering of salvation thereby, that He "will have all men to be saved and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus who gave Himself a ransom for all, to be testified in due time."—1 Timothy 2:4-6.

Paul's explanation that the knowledge of Christ's atoning work is to be testified to all in due time is an important key for the unlocking of God's great treasure-house of truth. It means that if the "due time" for the many is not before death, there is a guarantee that it shall be in the resurrection.

With this fundamental Scriptural fact before us, there is meaning to the words of Jesus to the effect that it will be more favorable for Sodom and Gomorrah in the day of judgment than for those who opposed Him against greater light. (Mark 6:11.) There is also meaning given to Paul's words in Romans 11:25-32, by which he shows that there is hope beyond the grave even for the unbelieving Jews who crucified the Master. Thus, contending for the faith once delivered to the saints calls for the upholding of the great truths of

the Bible which outline a hope of future life and blessing for both Jews and Gentiles of all nations.

THE PROMISED SEED

However, while God intends to bless all the human race—all nations and kindreds and tongues—the Bible indicates that He purposed this blessing to come to them thru the "seed" of Abraham. (Genesis 12:1-3) In Galatians 3:8, 16, 27-29, it shows clearly that the seed thru which the promised blessings were to come is in reality Christ and His church. While the natural descendants of Abraham, the Jewish nation, were given the first opportunity to qualify as the spiritual seed of promise, yet this opportunity, in due time, was extended also to the Gentiles.

It may seem a commendable attitude to believe and teach that God loves one group of religionists as much as He does the other, and that all roads lead to heaven, yet loyalty to the Scriptures demands that in contending earnestly for the faith Christians should insist that only in this one way, namely, thru the seed of Abraham, will God display His favor and shower His blessings upon a sin-cursed and dying world. God does love all groups of religionists, and there is no doubt but that He appreciates their sincere efforts to con-

tact and worship Him, yet He has His own plan of salvation in harmony with which He is working out His kind designs, and His plan He will not change to accommodate all the conflicting religious opinions of a fallen race.

TWO SALVATIONS

Long and heated have been the arguments as to whether the redeemed of God are to live on the earth or be transferred to a heavenly abode. In reality both a heavenly and an earthly reward for believers are promised in the Word of God. To the rich young nobleman whom Jesus invited to become His follower, the Master said, "Thou shalt have treasure in heaven." (Mark 10:21.) In Hebrews 3:1 the apostle writes to the church, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." To members of the body of Christ, the seed of Abraham, Paul writes, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Colossians 3:1.

To the redeemed and tried world of mankind at the close of the thousand-year judgment day the invitation will be extended, "Come, ye blessed of My Father, inherit the Kingdom prepared

for you from the foundation of the world." (Matthew 25:34.) We need only to read the opening chapters of Genesis to know that the kingdom prepared for man from the foundation of the world was an earthly kingdom, including a home upon the earth under perfect conditions of Edenic happiness. There was nothing heavenly about that provision, and when those blessings are restored to the fallen race, they will be blessings to be enjoyed here in an Edenic paradise restored world-wide.

In Acts 3:19-23, Peter sets forth the divine purpose pertaining to the blessing of the world following the second coming of Christ, describing it as "times of restitution of all things." Restitution is restoration, not exaltation or change to a higher nature. In Revelation 21:4, where Kingdom blessings for mankind are described, we are told that "the tabernacle of God is with men," that is, with human beings, not with angels.

It seems clear, therefore, that a heavenly reward and joint-heirship with Christ as kings in His Kingdom, is God's provision for His footstep followers during this age. It is equally clear that the blessings to come to mankind thru the administration of Christ's Kingdom are of an earthly character—a restoration of that which was lost because of

sin, this restoration being possible because Jesus, by His own death, provided a cancellation for the original penalty.

Surely this wondrous harmony of the divine plan, revealing such a glorious hope for the church, and a blessed opportunity of earthly salvation for the entire human race, is something for which it is truly worth while to contend. By contending for such a faith, we exalt the glory of God in our own hearts, and sound forth His praises upon the ears of others. No wonder the apostle said "I am not ashamed of the gospel of Christ."—Romans 1:16.

THE WORK OF THIS AGE

The general conception is that the present age marks the end of divine mercy toward the human family, but this is a great error. This age is distinctively one of suffering and sacrifice for others. It began with the ransom sacrifice of Jesus, and the sacrifice and suffering continue in the experiences of His followers, who are planted together in the likeness of His death, filling up that which is behind of His sufferings.—Col. 1:24.

The mission of the Gospel in its present ministration is not to convert all of mankind, but to gather out "a people for His name." (Acts 15:14-18.) The next age, the Millennial age, will

be the time when earthly salvation is offered to all mankind. It will be then that the entire race of man will have the opportunity to reap the benefits of Christ's sacrifice—which provides life—and the sacrifices of His body members, who are said by Paul to experience death baptism for the dead world.—1 Corinthians 15:29.

Losing sight of the purposes of God as carried out in these two ages, it is easy also to overlook the part which the church plays in the plan of God as co-mediators with Christ in making a New Covenant, first with the house of Israel, and thru Israel, with all mankind. (Jer. 31:31-34.) Failing to rightly divide the Word of truth, wonderful promises pertaining to the blessings of this New Covenant are often misapplied to the experiences of the church in this age. This is a confusing of the plan of God, and a dimming of our vision as it relates to the part that we play in that plan. To contend earnestly for the faith, then, means that we should contend as well for these finer points of truth which so greatly enhance the beauty of the plan, and increase the brilliancy of the Gospel light with which God has shined into our hearts.—2 Corinthians 4:6.

There are important time features also in the plan of God, to which we should give heed.

Christ came at His first advent in "due time." The time of His second advent is also definite, and with the time prophecies of the second advent are associated the Scriptures which outline the manner of Christ's coming and second presence. All of these truths are important because they all have a part in revealing God's will to the Christian. We should be ready at all times to give a reason for the hope that is within us, and to define that reason from the Scriptures, not in a selfish, contentious spirit, but in humility and kindness and love.

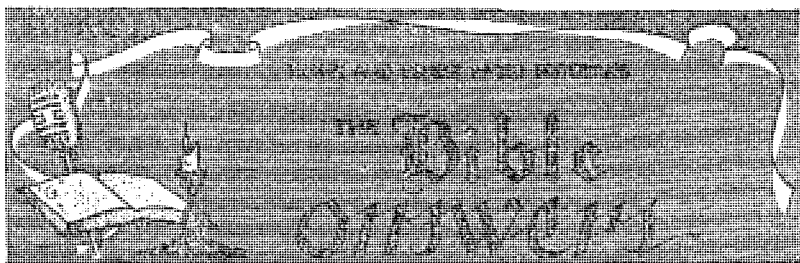
Christians can be firm and resolute in their belief without

being unkind. They can contend earnestly for the faith once delivered to the saints without sitting in judgement upon others. Above all, it is important that we be firm in our beliefs, not because we may be able thus to convince others, but because a full assurance of faith adds to our own strength of character. If it is the Lord's will for us, we may not be able to convince a single individual that we are right, but if we maintain our own standing before the Lord, by faithfully obeying the instructions of His Word, our life's work as Christians will be crowned with glory.



Until Seventy Times Seven

"TO ERR is human, to forgive divine," said Alexander Pope. Christians who are striving to be Godlike, should be quick to forgive failings of others—not once, merely, nor twice, but until "seventy times seven" times. The true basis of forgiveness is love. God gave His Son to die for a sinful race because He loved the race. It is natural to make allowances for those whom we love; and almost as natural—at least to the fallen flesh—to harshly criticize and condemn those for whom we do not specially care. And then too, it is easier to overlook the mistakes of others when we remember how many mistakes we make ourselves. The only person who never makes a mistake is the one who never does anything; and not doing anything is the biggest mistake of all—except it be to stand on the sidelines while not doing anything, and spend one's time criticizing those who are doing the best they can.



HEAVEN UPON EARTH

QUESTION: Will there ever be a condition upon earth such as described in Deuteronomy 11:21, which reads, "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth"?

ANSWER: Yes. God's plan for the salvation of the world thru the establishment of the new order of lasting peace and happiness calls for just such a happy ending, and we can depend upon it that God's plan will be carried out. He assures us of this saying, "My word that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:8-11.

When we look at conditions in the world today it may be difficult to see that God really is accomplishing anything. Nevertheless the Bible shows that God's program is being worked out according to a fixed plan. That plan is developing exactly as God intended that it should. Viewing it as an unfinished product and without understanding what the glorious

outcome will be, naturally it does look as though nothing were being accomplished.

It is similar in many respects to the architect's plan for a building. While the building is in course of construction the onlooker sees nothing but the rough scaffolding, and not knowing what is developing back of that scaffolding, one could easily conclude that nothing worth while is being accomplished. So with the divine plan, man sees only the rough scaffolding of human experience under the rulership of Satan, and from this, millions wonder whether or not God is taking any interest in the affairs of His human creatures.

In some respects the plan of God is like the plan of a building. When we think of a plan, we think of something involving more than just a single element. An architect's plan for a building consists of specifications descriptive of its several floors, and includes styles of plumbing, decorations, arrangements of rooms, etc. Let us suppose for example that an architect has drawn up specifications for a three story building. Each floor is to be used for a different purpose, hence is unlike the others. Naturally the

specifications for any given floor would not harmonize with the details specified for the other floors. However, no one would construe this to mean that the architect was incompetent, or that his specifications were contradictory.

The expanse of God's plan is from the standpoint of time, not height, as in a building. In point of time, the divine plan consists of three major periods of time, and in each of these periods, a world, or order of things, exists. Thru each of these three worlds, the divine plan has steadily progressed toward completion.

The details of God's plan vary in these different epochs, hence, what is said of one period of time may seem to contradict what is said of another. In the third chapter of Peter's second epistle there is an outline of the three major time divisions in God's plan. They are described as the "world that was" before the flood, the "world that now is," and the world to come, described by the apostle as the "new heavens and new earth wherein dwelleth righteousness." This latter will be God's world of tomorrow.

The first world came to an end at the time of the flood. It began with the creation of our first parents. The second world began at the time of the flood and comes to an end at the second presence of Christ. It is to this that the Bible refers when speaking of the end of the world. It doesn't mean the burning up of the earth at all as has been erroneously supposed. It is simply the ending of an order of things. The literal earth, the Bible declares abideth forever.—Eccles. 1:4.

BROADCAST

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio	WADC	1350 k.	9:15 a.m.
Baltimore, Md.	WFBR	1300 k.	9:15 a.m.
Bay City, Mich.	WBCM	1440 k.	10:15 a.m.
Binghamton, N. Y.	WNBF	1290 k.	10:00 a.m.
Boston, Mass.	WMEX	1510 k.	2:00 p.m.
Cincinnati, Ohio	WCPO	1230 k.	10:15 a.m.
Columbus, Ohio	WHKC	640 k.	9:30 a.m.
Dayton, Ohio	WHIO	1290 k.	12:30 p.m.
Detroit—Windsor	CKLW	800 k.	3:45 p.m.
Elizabeth City, N. C.	WCNC	1400 k.	6:15 p.m.
High Point, N. C.	WMFR	1230 k.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 k.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 k.	5:15 p.m.
Muskegon, Mich.	WKBZ	1500 k.	8:00 a.m.
New York, N. Y.	WMCA	570 k.	9:30 a.m.
Orlando, Fla.	WLOF	1230 k.	3:00 p.m.
Philadelphia, Pa.	WIP	610 k.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 k.	9:45 a.m.
Pittsburgh, Pa. W-47-P (Freq.Mod.)			9:45 a.m.
Portland, Me.	WGAN	560 k.	9:45 a.m.
St. Albans, Vt.	WWSR	1420 k.	12:45 p.m.
Toronto, Ont.	CKCL	580 k.	9:30 a.m.

CENTRAL TIME

Ada, Okla.	KADA	1230 k.	10:30 a.m.
Chicago, Ill.	WAIT	820 k.	6:30 p.m.
Clinton, Iowa	KROS	1340 k.	9:45 a.m.
Dallas, Texas	KSIKY	660 k.	9:30 a.m.
Fergus Falls, Minn.	KGDE	1230 k.	8:15 a.m.
Grand Rapids, Mich. (Mondays)	WLAV	1340 k.	9:30 p.m.
Indianapolis, Ind.	WIBC	1070 k.	9:30 a.m.
Jackson, Tenn.	WTJS	1390 k.	9:45 a.m.
Knoxville, Tenn.	WBIR	1240 k.	9:00 a.m.
Louisville, Ky.	WGRC	1370 k.	8:45 a.m.
Medford, Wis. (Wednesdays)	WIGM	1500 k.	9:45 a.m.
Minneapolis, Minn.	WTCN	1280 k.	9:15 a.m.
St. Louis, Mo.	KXOK	630 k.	10:00 a.m.
San Antonio, Tex.	KMAC	1240 k.	8:45 a.m.
Wausau, Wis. (Saturdays)	WSAU	1400 k.	2:30 p.m.
Wichita, Kans.	KFBI	1070 k.	11:00 a.m.
Wichita, Kans. (Mondays)	KFBI	1070 k.	5:15 a.m.

SUBJECTS FOR THE

SEPT. 5—JOHN THE BA
SEPT. 12—A PEOPLE FOR HIS NAM
SEPT. 26—PRINCES

LAST SCHEDULE

Wichita Falls, Tex. KWFT 620 k. 9:15 a.m.
Winnipeg, Man. CJRC 630 k. 10:30 a.m.

MOUNTAIN TIME

Edmonton, Alta. CFRN 1260 k. 9:00 a.m.
Grande Prairie, Alta. CFGP 1340 k. 10:15 a.m.
Kalispell, Mont. KGEZ 1460 k. 4:45 p.m.
Nampa, Idaho. KF XD 1230 k. 4:00 p.m.
Phoenix, Ariz. KTAR 620 k. 11:15 a.m.
Safford, Ariz. KGLU 1450 k. 9:15 a.m.
Saskatoon, Sask. CFQC 600 k. 10:45 a.m.
Scottsbluff, Nebr. KGKY 1490 k. 10:30 a.m.
Yuma, Ariz. KYUM 1240 k. 9:15 a.m.
Tucson, Ariz. KVOA 1290 k. 9:15 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 1400 k. 9:05 a.m.
Fresno, Calif. KMNJ 580 k. 10:00 a.m.
Los Angeles, Calif. KMPC 710 k. 9:15 a.m.
Riverside, Calif. KPRO 1440 k. 10:00 a.m.
San Diego, Calif. KPMB 1450 k. 10:15 a.m.
Seattle, Wash. KJR 1000 k. 8:45 a.m.
Spokane, Wash. KGA 1510 k. 4:15 p.m.

(Saturdays)

The Dalles, Ore. KODL 1230 k. 9:15 a.m.
Vancouver, B. C. CKWX 980 k. 2:45 p.m.
Vancouver, Wash. KVAN 910 k. 9:15 a.m.
Wenatchee, Wash. KPQ 560 k. 10:30 a.m.

ATLANTIC TIME

St. Johns, Newfoundland VOCI 5:00 p.m.
Sydney, Nova Scotia CJCB 1270 k. 9:45 a.m.
Sydney, N. S. CJCX (Short Wave) 9:45 a.m.
Yarmouth, N. S. CJLS 1340 k. 10:00 a.m.

POLISH RADIO PROGRAMS

Baltimore, Md. WCBM 214½ k. 8:45 a.m.
Boston, Mass. WORL 950 k. 10:30 a.m.
Chicago, Ill. WGES 1390 k. 8:45 a.m.
Chicago, Ill. (Wed.) WGES 1390 k. 6:45 p.m.
Detroit, Mich. WJBK 1490 k. 8:30 a.m.
Jersey City, N. J. WHOM 1480 k. 4:30 p.m.
Muskegon, Mich. WKBB 1500 k. 10:45 a.m.
Niagara Falls, N. Y. WHLD 1290 k. 8:45 a.m.
Racine, Wis. WRJN 1400 k. 2:30 p.m.
Springfield, Mass. WSPR 1270 k. 8:30 a.m.

AUSTRALIAN BROADCASTS

Geelong, Victoria 3GL 1350 k. 9:00 p.m.

THE MONTH OF SEPTEMBER

THE BAPTIST NOT IN HEAVEN

NAME SEPT. 19—THE MILLENNIUM
CES IN ALL THE EARTH

The third world has its beginning at the second coming of Christ. The Bible speaks of this world of tomorrow as one that will not come to an end. It is a "world without end," the apostle says. This is something for which mankind can be thankful, because under the administration of Christ's Kingdom a blessed condition of happiness will be established on the earth and the people will indeed want God's New World to abide forever.

The Bible uses the Greek word *cosmos* to describe these three orders of things. In John 14:30 we read that the devil is the prince of the present world or cosmos. Jesus did not become King of earth at the time of His first advent as has been erroneously supposed. Had this been so, world conditions would have been quite different than history records them to be. In Psalm 72:8 we read that "He [Christ] shall have dominion also from sea to sea, and from the river unto the ends of the earth," but that is future, the promise belonging to God's world of tomorrow.

This explains why conditions of peace and good will have not yet been established in the earth. Satan is still the prince of the world of today. There is much evidence, now, however that his world is coming to an end. It is this fact that gives real meaning to what we see happening all around us. In the eleventh chapter of Revelation we are told that when the time has come for Jesus to take over the rulership of earth, it will mean a time of trouble upon the nations, resulting in the overthrow of Satan's empire.

Everybody will be happy about

the ending of Satan's world when they realize what has occurred, because it will mean the establishment of God's new world of tomorrow concerning which the Apostle Peter says that in it will "dwell righteousness." This will mean changes of many kinds. One of these changes will be with respect to the enlightenment of the people. Of conditions in the present evil world, the apostle says that now the god of this world, which is Satan, has blinded the minds of all which believe not. (2 Cor. 4:4) But Satan who is the prince of darkness will be bound at the beginning of God's new world, so that no longer will he be permitted to cause darkness to cover the earth.

When Christ is reigning conditions in this respect will be quite different. Jesus is spoken of as, "That . . . true Light which lighteth every man that cometh into the world." (John 1:9) This work of Christ in enlightening the world has not yet been accomplished. It belongs to the future world when He is the King.

Another very interesting comparison between the conditions of this world and those that will exist in the world of tomorrow is suggested by the Apostle Paul in 2 Timothy 3:12. Of the present time, he says, "All that will live godly in Christ Jesus shall suffer persecution." But of the world of tomorrow, we read, "In that day shall the righteous flourish." (Psalm 72:7). So we see that the entire Bible becomes understandable when studied in this way, but otherwise it appears very contradictory.

Another case in point is in regard to the subject of death. It says of the righteous of the present time that they, "walk thru the valley of the shadow of death." This present world is characterized by sin and death. But of the world to come, the Bible says that, "There shall be no more death." (Rev. 21:4) The plan of God has as its great objective the destruction of disease and death. When that plan is complete and the scaffolding removed, there will be no more deathbed scenes, no more sickness; in fact, all the evils that now plague humanity will be no more. The death of Jesus as man's Redeemer, is what makes this glorious outcome possible.

GOSPEL

TEMPORARILY LIMITED

QUESTION: If Jesus came to save the whole world, why did He forbid His disciples to preach to the Gentiles?

ANSWER: While this question sounds strange yet as a matter of fact when Jesus sent His disciples into the ministry He told them definitely that they should not go to the Gentiles. He explained in this connection that He was not sent but unto the lost sheep of the house of Israel.—Matt. 15:24.

On the face of it this would seem that the Bible contradicts itself, saying that Jesus was sent to be the Savior of the whole world, while He explains that He had been sent only to a few of the Israelites. Here again is found the necessity of studying the Bible dispensationally. By this we mean that God's benevolent designs toward the human race are being worked out ac-

cording to a fixed plan. This plan is comprised of the various dispensations and ages as we have seen. In Ephesians 1:10, the Apostle Paul speaks of the consummation of the divine plan, saying, that in the dispensation of the fulness of times, "He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

When we study the Bible from this standpoint we find that while Jesus temporarily withheld the Gospel message from the Gentiles it was not because of any lack of love for them, but because in God's arrangement, a future time of blessing was in store for those who did not have the opportunity to believe during His day. Following His death and resurrection He changed His instructions to His disciples and told them that it was then time to go to the Gentiles, to the uttermost parts of the earth.

God has promised that all the Gentiles as well as all the Jews are to have an opportunity to receive blessings of life. However, if we should try to believe that it has been God's plan during the past nineteen centuries to convert all the Gentiles, we would be forced to conclude that His plan has failed. The outlook is reassuring, however, when we learn that God's promises concerning the conversion and blessing of all mankind are to be fulfilled in His new world of tomorrow, which the Apostle Peter describes as, "new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13.

As noted in the answer to the preceding question, God's plan is divided into three major divisions

of time called worlds. It was at the very beginning of the first world that God created man and provided him with a perfect garden home in Eden. Because of his transgression against the divine law he was driven out of that home—paradise was lost. Adam was also sentenced to death and as a result death was passed on to all of his children. The Apostle Paul tells us about this, saying that "as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned."—Rom. 5:12.

While the first world got off to a bad start, yet at the time our first parents were sentenced to death, God promised that the seed of the woman would bruise the serpent's head. (Gen. 3:15) In the light of subsequent promises this seed is found to be the Christ, and the bruising of the serpent's head, is found to be a promise that Christ will destroy Satan, and restore humanity to the lost earthly paradise.

The flood brought the first world to an end. There the second world began and for a period of six hundred and fifty-six years God was working out His plan thru individuals—patriarchs—the fathers of Israel. God dealt exclusively with these individuals such as Noah, Abraham, Isaac and Jacob. Concerning Abraham, we read in Isaiah 51:2 that God called him alone. This doesn't mean that God did not love any one but Abraham during that age, because He made a promise to Abraham that thru his seed He would bless all the families of the earth.

While God didn't bless the people back there except to make

promises to a few of the patriarchs, yet He set in motion the arrangement by which later all the people of that age, as well as those in subsequent ages, would have opportunity to receive divine blessings. This divine program to bless all mankind is affirmed in the promise made to Abraham, when God said to him, "In thee shall all families of the earth be blessed." --Gen. 12:1-3.

The Sodomites were the Gentiles of Abraham's day, yet God destroyed them because of their wickedness, without making any effort to enlighten and convert them. We have Jesus' words for this in which He explains that if the mighty works He had performed in Capernaum and other cities of His day had been performed in Sodom, the Sodomites would have repented. This makes it plain enough that God could have converted the Sodomites had it been His plan to do so.

Somemight argue that it is impossible for God now to bless the Sodomites because they are all dead. It is true that human wisdom and power cannot bless dead people—but God can. God is able to restore them to life. Jesus makes it plain that the Sodomites are to be blessed in the day of judgment which indicates that God's promise to bless all the families of the earth is to be fulfilled thru a resurrection of the dead.

The fact that the Sodomites are to be brought back to life on the earth and have an opportunity to be blessed is made very positive in the sixteenth chapter of Ezekiel's prophecy. In our study of the divine plan for the ultimate salva-

tion of the human race we are not to think of the temporary cessation of life as in any way interfering with that plan. And so, while God apparently was disinterested in the Sodomites of His day as Jesus may have appeared to be disinterested in the Gentiles of His day, yet the divine plan provides for the blessing of all of these, the blessings being assured by God's promises to awaken them from the sleep of death, in order that they may have an opportunity to believe on Christ and to receive the blessing of life purchased for them thru His redemptive work on Calvary.

JOHN THE BAPTIST NOT IN HEAVEN

QUESTION: Why is it that anyone so great as John the Baptist will have no part in the Kingdom of heaven? This question is based on the words of Jesus recorded in Matthew 11:11, which read, "Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding, he that is least in the Kingdom of heaven is greater than he."

ANSWER: It is statements like this in the Bible that reveal the importance of knowing something about the plan of God and of how it progresses thru various ages and dispensations. As Jacob lived at the close of the patriarchal age, so John the Baptist was the last of the Jewish prophets and he lived at the close of the Jewish age, at a time in God's plan when a new age was opening up in which a different feature of the plan was to be developed. This does not mean

that John the Baptist is forever lost simply because he did not live at the right time.

God's promises made to His servants during the Jewish age do not apply to the followers of Jesus. An example of this is the promise to the Jews in connection with the Law given to them at Mount Sinai by Moses. This promise was that if they could keep that Law perfectly they would thereby gain life, that is, they would not need to die. The Jews failed, of course, to obtain life thru their efforts to keep the Law and will eventually learn that the only way to life and happiness is thru the redemptive work of Jesus.

During the Gospel age material blessings of life and health are not offered to the followers of Jesus as they were to the Jews under Moses. Instead, the disciples of Jesus are invited to suffer and die with Him. The Lord does not say to the Christian, "Be thou faithful and live," but, "Be thou faithful unto death."—Revelation 2:10.

The Apostle Paul speaks of, "Filling up that which is behind of the afflictions of Christ." Jesus said, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." Thruout the New Testament, Christians are urged to lay down their lives in sacrifice. Paul says, "Present your bodies a living sacrifice."—Romans 12:1.

In other words, the acceptance of Christ during this Gospel age means sacrifice, suffering, and finally death; instead of health, prosperity and life, as promised to the Jews during the Jewish age. The advantage of being a Chris-

tian, in view of suffering and trials which it entails, is the hope of joint-heirship with Christ in the Kingdom.

To the rich young nobleman, had he been willing to pay the price of discipleship, Jesus said, "Thou shalt have treasure in heaven." That's where the thot of a heavenly hope enters in. Those who suffer and die with Jesus during this age are to live and reign with Him during the next age. They are promised glory, honor, and immortality, not to be received now, but in the future, in the resurrection. Jesus, by His sacrifice, opened up this entire age of sacrifice, and thru this sacrificial work the church of this age is prepared to administer the blessings of everlasting human life during the age to follow.

With these thots in mind we can readily see what Jesus meant concerning John the Baptist. Belonging to the Jewish age he was not promised a heavenly hope and joint-heirship with Christ in the heavenly phase of the Kingdom to which Jesus referred by the term, "Kingdom of heaven."

The Kingdom of God when established upon the earth will consist of two phases or aspects—the spiritual, or heavenly, and the material, or earthly. These two phases of the Kingdom are symbolically described in the prophecies as the "new heavens" and a "new earth." (Isaiah 65:17) John the Baptist will not be in the new heavens but he will be in the new earth, that is to say, he will, together with all the prophets of Israel, occupy an honorable position as an earthly representative of the divine Christ.

The prophecies refer to these as those who will be made princes in all the earth.—Psalm 45:16.

In Luke 13:28, 29 Jesus tells us that in the Kingdom of God people will come from the east, west, north, and south, and sit down with Abraham, Isaac, Jacob, and all the prophets of Israel. In this promise the expression, "sit down" has the thot of a pupil sitting at the feet of a master, or teacher. It indicates, therefore, that the ancient prophets of Israel will become recognized representatives of Christ as the teachers of the world during the time of His Reign.

This of course calls for a resurrection of the "ancient" worthy class developed during the ages preceding Christ's first advent. But God is abundantly able to raise the dead in order to carry forward His plans for the blessing of mankind. In Hebrews 11:35 this ancient worthy class is promised a resurrection. The 40th verse of this same chapter says that God has provided better things for the church, the foot-step followers of Jesus, and that the prophets cannot be made perfect until the

church is complete.

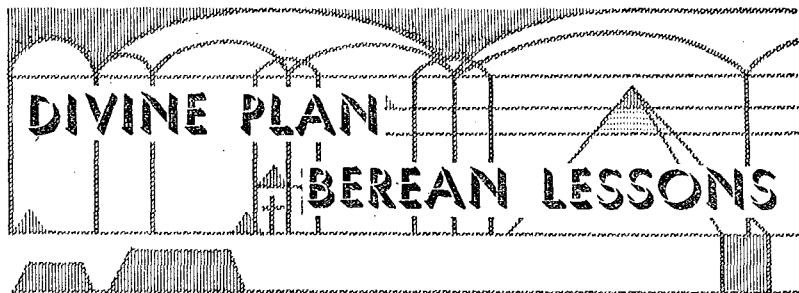
The better things provided for the church of this Gospel age is the heavenly reward of joint-heirship with Christ, as kings and priests to reign with Him, while the prophets will have an earthly reward, restored to perfection of life on the earth, being the earthly representatives of the spiritual Christ. This will be the reward to John the Baptist, hence we can see that even tho he will be highly honored in God's arrangement, and wonderfully blessed, yet the least in the heavenly phase of the Kingdom will occupy a higher position than he.

The resurrection of the ancient prophets and other worthy ones of the past will be but the beginning of God's world wide project of restoration, which, when it is complete, will mean the raising to life of all the dead, and giving to each and every one of Adam's children an opportunity to live everlastingly upon this earth, if they obey the divine laws. There are no half measures with God, and all mankind will know this when His plan is complete.



We shall never lose our courage if we keep our eyes continually fixed on Him, and our hand closely clasped in His. God's eternal promises are the foundation upon which all that we hope, either of character, or of coming glory, is built. And what a strong foundation! Let us be faithful to Him, who hath called us. Let us hold the glorious truth not only in the letter, but also in the Spirit. Let us hold it in the love of it, because it is the truth, as well as because of its matchless beauty and grandeur.

—C. T. Russell



THE WHEAT AND THE TARES

"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men."—Isaiah 29:13.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 238 to page 241.

TWO sets of events take place in the Gospel age harvest; namely, the trial and sifting of the church, followed by a time of wrath upon the nominal church and the world. The latter is referred to in Revelation 14:19 as "The great winepress of the wrath of God."

In the harvest of the Jewish age it was the truth then due that was used as the sickle of testing. The true wheat, called "Israelites indeed," were then separated from the mere professors who composed the large majority of Israel.

The Chief Reaper in the harvest of this Gospel age is our Lord Jesus Christ. This is referred to in Revelation 14:14: "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." The sharp

sickle in His hand represents present truth. Christ is now invisibly present as King and as Chief Reaper, directing the harvest work.

The first work in the harvest of this age is to separate true Christians from the false. This is done by the message now given to the saints, showing them that the nominal church is "Babylon," which means confusion. Revelation 18:4 reads, "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." This message is one of the means the Lord uses in the perfecting of the saints, pictured on the Chart (found in our text book) as figure n.

This class is called "first fruits," and after being separated from the tares (imitation Christians) and the unripe wheat (the Great Company class) they will become Christ's bride and will forever be

with and like Him.—See 1 John 3:1, 2.

The separation of the Little Flock from Babylon is shown on the Chart by figure s, which shows that the church is on the way to become one with the Lord and to share in His nature and in His glory.

What does the figure w on plane K picture? The glorified Christ, Head and body. What do figures t, u, and v represent? They depict Babylon—the nominal church—going to pieces in the time of trouble at the end of the Gospel age harvest. This is to the advantage of the true wheat class. Babylon falls because she is only a counterfeit of the true church. There are many hypocrites among her members, who have associated themselves with her to gain honor. It is to these that the text of this lesson refers.

What does the furnace of fire in Matthew 13:42 refer to? The great time of trouble with which this age comes to an end. It will be destructive of the nominal systems, and the false professions of those who are only imitation Christians.

The cross of Christ in the harvest of the Gospel age is a stumbling block, just as it was in the harvest of the Jewish age. Isaiah 8:14 says: "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel." This refers to the nominal Jewish house and the nominal Christian house.

What do the gold and silver and precious stones mentioned in 1 Corinthians 3:12, 13 represent? They could well represent the

message of the truth and a character that is consistent with the truth. They will be able to stand in the testing time. What do the wood, hay, and stubble represent? They represent not only wrong doctrines, but especially false character built on those teachings. This is the t class shown on the Chart—the "great company" class begotten of the Spirit—wheat not fully ripened at the time of the gathering of the "first fruits." These lose the prize of the "high calling," the divine nature, but they will be born of the Spirit on a lower spiritual plane.

This class is truly consecrated, but they fail to fully live up to their consecration vows because they are overcome with the spirit of the world. Will they be disappointed when they realize that the bride class has been completed and that they have lost out because of being so listless and overcharged? Yes, indeed! This is pictured in the dismay of the "foolish virgins" when they find out that the door is shut.—See Matthew 25:10-12.

After they have washed their robes white in the blood of the Lamb, during the great tribulation at the end of the age, they are called to be present at the marriage supper of the Lamb, but will not become His bride. By that time, thru the Lord's chastisements, they will have come fully into harmony with God and His plan. —See Revelation 7:14, 15.

Do you have a copy of *The Divine Plan of the Ages*?

A CLEAN UNIVERSE

"That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."—Ephesians 1:10.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 241 to page 244.

THE great time of trouble foretold in the prophecies (Dan. 12:1), will bring about the overthrow of all humanly constituted political governments and religious systems so as to pave the way for the setting up of Christ's Kingdom of truth and justice. Meantime, fleshly Israel, represented by figure e, (see chart in text book) which has been cast off from God's favor all during this Gospel age, will again be restored to God's favor. Spiritual Israel represented by figure s, will also be completed and glorified during that time.

What will be the position of fleshly Israel in the Millennium? It will, after accepting the Messiah, be the chief nation of the earth, and under the leadership of the ancient prophets, will be the head of all those on the earthly plane who will fall in line with the kingdom arrangements.—See Zechariah 12:10.

Will the restoration of the Jews and the world of mankind to human perfection be gradual or instantaneous? It will be gradual. They will have to walk up the highway of holiness. (Isaiah 35:8.) Sickness, pain and imperfection will be slowly but surely removed during the thousand years. See Job 33:25, and Revelation 21:4.

When the plan has reached its culmination at the end of the Millennium, as pictured in the pyramid on the Chart, who will be the head of all things? The Christ, pictured on the Chart, as figure x. This is in harmony with Ephesians 1:10—the text of this lesson.

Who will be next in order or rank after the Christ? The Great Company class and other higher orders of spirit beings, shown on the Chart as figure y. Next will be the angels. Then will come Israel after the flesh, pictured by figure z. At that time, Israel after the flesh, will include only Israelites indeed.

What does figure w represent? The world of mankind, restored to perfection of being, like Adam was before he fell. How is this gradual restoration to human perfection referred to in the Scriptures? In Acts 3:19-23, it is called restitution. Will all gain everlasting life? No, the Scriptures indicate that some will be cut off during the Millennium. What text supports such a thought? Isaiah 65:20, which reads, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." Every one will be given at least a hundred years of trial and opportunity, but those who persistently and stubbornly refuse to make any progress under all

that favorable light and help, will be destroyed. In comparison with the eternal life, which every one who obeys will receive, death at an hundred years of age will be like the death of an infant, or a "lad", as Leeser translates the text.

Will there be any of mankind who will go into the second death who will have reached mental and physical perfection near the end of the Millennium? Yes, we are told of some who will because their hearts are not right. They will die the second death from which there will be no resurrection. Revelation 20:9, says, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

Will this class receive another opportunity to gain everlasting life? No, only one ransom will ever be provided and hence each one will receive only one full individual trial.

How will the prophecy in the song of the angels recorded in Luke 2:14, be fulfilled? Thru God's great plan for the exaltation of His Son and the church and the blessing thru them of all the families of the earth by restitution. Then it will be evident to all that God's plan has not been a failure. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

We have seen that the figure of a pyramid is a very fitting illustration of perfect beings. What else

does it very appropriately illustrate? The oneness of the whole creation, which when in harmony and perfection will be under the headship of Christ.

What lesson can we learn from the fact that all the under-stones in a pyramid must be built into conformity with the lines and angles of the top-stone? That every one who receives everlasting life thru God's plan must have the same spirit of obedience to God that Jesus has. All must be conformed to His character of love regardless of what nature they enjoy.

What is one peculiarity of Jesus Christ as the tried chief corner top-stone? The fact that this foundation stone is laid not on earth but in the heavens. Consequently those who are connected with this foundation stone must be "built up into Him in all things." They must be controlled by heavenly attractions and laws.

When God's plan reaches its culmination will there be any creature left in the universe who will not be in harmony with God's law of love and who will not be praising and serving God? No, "It shall come to pass that the soul that will not hear that prophet will be destroyed from among the people."—Acts 3:22, 23.

If we place the Tabernacle of the Wilderness beside this Chart of the ages, will we find the teachings of both to be in harmony? Yes, the court will correspond to plane N, the Holy to plane M, and the Most Holy to plane L.



When He giveth quietness, who then can make trouble?—Job

THE KINGDOMS OF THIS WORLD

"For Thou hast made him 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."

—Psalms 8:5, 6.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 245 to page 248.

WHAT does God say in the first chapter of Genesis concerning His plans for His earthly creation and its government? "And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Genesis 1:26.

What does this Scripture teach regarding the dominion of earth? That God placed it in the hands of the human race, thru Adam, who was perfect and therefore fully qualified to be the king of earth. What was the commission that was given to him? "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea . . . and over every living thing that moveth upon the earth." The expression, Let "them" have dominion, indicates that the dominion was not given to Adam alone but to all mankind. Could this dominion have remained forever in the hands of the human race? Yes, if they had continued to be perfect and sinless.

Did this commission give authority to any one man to have

dominion or authority over his fellowmen? No, it did not. It was to be a dominion of the earth itself, so that all would cultivate it and make use of its products for the common good. The vegetable wealth of the earth as well as its mineral wealth and animal life, were placed at man's disposal.

As the race increased in numbers, could they have gotten along without some systematic form of government? No, they would have need of councils to devise ways and means for the wise and just distribution of the blessings that were common to all. But suppose the numbers became so great that they could not all meet together at one time to consult one another? Then they would meet in groups and elect representatives to act for them and to deal with other representatives for the greater common good.

What form of a government would this have been? A Republic. Would it have worked? O yes, because if all men were perfect and each one loved God supremely and loved his neighbor as himself, each and every one would be fully qualified to be a sovereign and each representative would exercise the duties of his office for both his own and the general good.

What was the one condition upon which this dominion of earth conferred upon mankind by God

could be retained? It must always be exercised in harmony with the law of the Supreme Ruler of the universe. What was the law? It is stated in Romans 13:10, and also in Matthew 22:37-39.

In the text of our lesson David refers to the Kingdom of God first established on the earth, given to mankind in the person of Adam. When Adam disobeyed God and became a rebel, what did he forfeit? He forfeited not only his own life but his perfection, so that his children partook of his impaired life. All his rights and privileges as God's representative ruler of earth were also lost. As a result the Kingdom of God on earth ceased.

When Adam was disobedient to God, was his right to life and his right to dominion taken from him suddenly? Yes, these rights were, but God permitted Adam to die gradually. Likewise his dominion was gradually taken from him. While the condemned life lasts, man is permitted to exercise the dominion of earth according to his own ideas and abilities. How long will this last? "Until He come whose right it is."—Ezekiel 21:27.

In Matthew 18:11, we read, "For the Son of Man is come to save that which was lost." Does this include more than Adam and his race? Yes, it also includes his original inheritance of dominion over the earth. This is also mentioned in Ephesians 1:14: "until the deliverance of the purchased possession." Why did Jesus buy mankind? Not for the purpose of holding man as a slave, but that He might restore to him, not only

the privilege of everlasting life, but also his dominion of earth.

How long will the reign of Christ on earth last? It will continue until, by His strong iron rule, He has succeeded in putting down all rebellion and insubordination and shall have lifted up the race to its original perfection, when the people will be able to keep God's law fully and will be able to exercise the dominion of earth in harmony with God's law, just as it was originally planned. Then God's Kingdom on earth will be restored, and, by God's appointment, the ruler will be man.

During the Jewish age, when God organized the people of Israel as a nation under Moses and the Judges, what form did the government take? It was a sort of Republic. Was a more despotic rule afterward established? Yes, under David and Solomon. This arrangement was in some respects typical of the promised Kingdom under Messiah. In what respect was Israel different than the surrounding nations? In that Jehovah was their real Ruler and their kings were ruling as His representatives. What Scriptures support this thought? Psalms 78:70, 71, is one. See also 2 Chronicles 13:8, and 1 Chronicles 29:23.

When was the typical Kingdom of God overthrown? In the days of Zedekiah, the last who reigned of the line of David. God had punished them repeatedly for transgressions, but this was a last chastisement upon Israel. From then on God's Kingdom authority was not to be exercised in the earth until the time for the establishment of Messiah's Kingdom.

SATAN, THE USURPER

"All these things will I give Thee, if Thou wilt fall down and worship me."—Matthew 4:9.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 248 to page 251.

AFTER the overthrow of the kingdom of Israel in the days of King Zedekiah, the Israelites never were restored to their land as a nation, but they were subject to other nations and had to pay tribute to them. How long did this last? Until A. D. 70, when their nationality was finally destroyed. This destruction of their kingdom is referred to in Amos 9:8, 9.

What relationship did the kingdom of Israel have to God? God recognized the nation of Israel as representing His government and laws, and He was its founder. When the kingdom of Israel was overthrown did all other kingdoms in power become God's kingdom? No, the fact that the kingdom of Israel was overturned "until He come whose right it is" (Ezekiel 21:27), shows that all others are merely "kingdoms of this world," and under the "prince of this world." Hence, their claims to be the Kingdom of God are spurious.

Is it true that the Kingdom of God was set up at our Lord's first advent? No, it is not. In Luke 19:12, Jesus tells us "A certain nobleman [representing Christ] went into a far country to receive for himself a Kingdom, and to return." When does Christ take His Kingdom power and glory? At His second advent. "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the

quick and the dead at His appearing and Kingdom."—2 Timothy 4:1.

Has God been recognizing the kingdoms of this world in an indirect way? Yes, this is referred to in Luke 21:24, where we read, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This text implies that during the period from the fall of Jerusalem until the time that Christ sets up His Kingdom, the control of Jerusalem and the world are permitted by God to be exercised by Gentile governments.

Why were these Gentile governments "ordained" by God? Because their imperfection and misrule become a part of the great lesson which mankind is learning through the permission of evil. It all helps to prove man's inability to govern himself even to his own satisfaction.

How far does God permit man to govern himself? In the main, He permits mankind to carry out his own purposes. He only interferes where it would obstruct His general plans. "Surely the wrath of man shall praise Thee: the remainder shalt Thou restrain."—Psa. 76:10.

Why is it that mankind is unable to establish a perfect government by his own unaided efforts? It is because of the weaknesses in his fallen, depraved condition. Satan has also interfered with man's efforts to establish a perfect govern-

ment by taking advantage of his weakness and by making wrong to appear right. Why is there so much ignorance concerning God's plans and true character? One reason is that Satan has misrepresented God's plans and purposes and blinded the people to the truth.—See 2 Corinthians 4:4.

Is it really true that Satan has been working in the hearts of the people against their God? Yes, we are told this in Ephesians 2:2, where we read of "The prince of the power of the air, the spirit that now worketh in the children of disobedience."

Is Satan the ruler of this world by right? No, it was by usurpation that he gained control. The fact that he will be overthrown, shows that God did not give him authority to be prince of this world, and that any power that he has was acquired through fraud and deception.

How many phases are there to the dominion of earth, as exercised at the present time? There are two phases, the visible and the invisible. Is there any connection between the earthly, visible phase and the spiritual, invisible phase? Yes, the former is measurably under the control of the latter.

In Matthew 4:9 (the text of this lesson), we are told of the offer made by Satan to make Jesus the supreme, visible sovereign of the earth under Satanic control. What does this imply? It shows that Satan was the prince of this world with the kingdoms of the world under his control. Otherwise, he could

not have made the proposition to Jesus that he did.

When will the two phases of the "kingdoms of this world" cease? With the smiting of the image representing Gentile rule, they both will be brought to an end. Satan will be bound for a thousand years, and the earthly kingdoms under his control will be overthrown.

Will the hope of many philosophers of a "golden age" ever be realized? Yes, it is near at hand. The Deliverer will be the lowly Nazarene and His humble followers. They are referred to in Romans 8:22,19 as the "sons of God." "For we know that the whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creation [Diaglott translation] waiteth for the manifestation of the sons of God."

Why has God given us several panoramic views "of the kingdoms of this world"? He has done this, so that the saints would know why He has permitted these kingdoms to exercise their evil influence and also to show them that when these kingdoms have served their purpose, and the time comes to set up His Kingdom, then His ultimate design of setting up a far better Kingdom will be accomplished. Hence, in each of these panoramic views of the kingdoms of this world, we are shown their overthrow and their replacement by His Kingdom of peace and righteousness.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

—Solomon.



ISRAEL MARCHES TOWARD CANAAN

September 12—Numbers 10:11, 12, 29-36

GOLDEN TEXT: Come thou with us, and we will do thee good.

—Numbers 10:29.

THE Israelites spent nearly a year at Mount Sinai before they were ready to begin marching toward the land of promise. During that period a constructive work was accomplished among them, transforming them from a horde of comparatively unorganized emigrants into a powerful nation, with covenant relationship to God. The Law Covenant was there instituted, by which the nation was accepted of the Lord as His special people. They in turn had pledged themselves to full loyalty to the Lord and to all the principles of His righteousness. All this arrangement, however, was centered in Moses, the mediator of that Law Covenant; he was the people's representative before the Lord and the Lord's representative before the people.

The fact that they were led of Jehovah—that the pillar of glory guided their journeyings by day and the pillar of fire marked and enlightened their camp by night—would be a continual reminder to

them of the Lord their God, and of the covenant between Him and them. All this, however, would hardly account to them for the fact that the route chosen was far from the most direct one, and that the judgments visited upon them for their murmurings, etc., were severer than those experienced by other nations around them who worshiped idols and practised all manner of sin.

The only explanation of the whole matter (one which the Israelites could not themselves understand, because the time for its manifestation had not yet come) is the one given in the New Testament—that the Israelites were used of the Lord as a typical people, whose testings, etc., were made to picture in advance the corresponding experiences of the church in this age—spiritual Israel. As the Apostle Paul declares, much advantage accrued to natural Israel, "chiefly, because unto them were committed the oracles of God." (Romans 3:2.)

If it was blessed to be associated with the Lord as members of the house of servants under Moses, how much more blessed it is to be associated now with the Lord as members of the higher house of sons under Christ.—Hebrews 3.

Today's lesson introduces Hobab, Moses' brother-in-law, who belonged to what is known as the Kenites, an Arab tribe of Midian, east of Sinai. Hobab had been with the Israelites, but was now about to return to his own land, and we have two arguments on the part of Moses to induce him to remain. He said: "We are journeying into the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

What words of faith, and how humble a statement from the leader of this great people. We note the utter absence of reference to himself and what he would do, or of his authority and power.

Very properly we may regard this as a suggestion for ourselves in connection with our journeying toward the heavenly Canaan. Those who are with us, friends or neighbors or kindred, should be invited along these lines—lines of faith. Whosoever comes with us receives a blessing, and in urging any to come with us we also receive a blessing, because our own faith and obedience are encouraged and stimulated.

Moses' first argument failed to persuade Hobab, and he then made another appeal, suggesting that his familiarity with the wilderness thru which Israel was to

travel might be a help to Moses and his people. This argument seems to have appealed to Hobab, and we have records of the Kenites among the Israelites down to the time of Saul. (Judges 1:6; 4:11; 1 Samuel 15:6) So it has been found by the people of spiritual Israel, too—some may be attracted to be associated with them by opportunity for rendering service.

It should be remembered, however, that there are varieties of service, and that the Kenites were never invited to minister as priests at the altar. And so the Lord's people should not feel it to be appropriate that they should elect to places of prominence in the church those who have not fully and completely made a consecration to the Lord; neither should they repel them, but rather be willing to use each as appropriate to the extent of their willingness to serve and cooperate in the Lord's work.

The last verses of our lesson tell us of the morning and evening services during Israel's journey. When in obedience to the movement of the cloud they started forward, Moses proclaimed, "Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee." In the evening, at the end of the day's journey, again Moses' voice was heard in the words, "Return, O Israel."

QUESTIONS:

How long did the Israelites encamp in the vicinity of Mount Sinai before they started on the march toward Canaan? and what was accomplished during that time?

Who was Hobab, and are there those of similar disposition among the spiritual Israelites of this age?

THE SIN OF MOSES AND AARON

September 19—Numbers 20:1-13, 27, 28

GOLDEN TEXT: Be ye angry, and sin not.—Ephesians 4:26.

Israel's fortieth year after leaving Egypt was God's appointed time for them to enter the land of Canaan. Moses was in his one hundred and twentieth year, but still quite vigorous. His sister Miriam had died previously; His brother, Aaron, still lived, but died the same year.

It was in the spring of that fortieth year that by divine command thru Moses, they assembled at Kadesh, prepared to enter the land of promise. But the water supply was scant and the people and their cattle were famishing. Murmurs arose, and inquiries if it were not as well to have perished in Egypt or elsewhere as to perish there from thirst.

The burden naturally fell on Moses, shared, however, by his brother Aaron. Moses and Aaron went to the Lord with the matter, desiring guidance from Him, the real Leader of Israel. The Lord graciously manifested Himself—"The glory of the Lord appeared unto them." This glory has been surmised to have been a ray of light emanating from the mercy seat in the Most Holy, and may possibly have been manifest also to the people of Israel.

They were to take the rod, presumably "Aaron's rod that budded," which was kept in the ark in the Most Holy. The Lord particularly directed that Moses should speak to the rock, and that in response to the word, waters would come forth. On a previous

occasion, about thirty-eight years before, in a similar experience near Mt. Sinai, Moses had been instructed to smite the rock; but in this case the rock was not to be smitten. Here Moses and Aaron sinned. "The meekest man in all the earth" forgot himself, and allowed a spirit akin to pride, self-sufficiency and anger to control him for the moment. Smiting the rock, he cried aloud to the people, "Ye rebels, must we bring you water out of the rock?"

The water indeed came forth, the people got the blessing the Lord had promised, but one of the most illustrious men and servants of God there fell under divine disapproval. The Lord's decree was that neither Moses nor Aaron should enter Canaan. Moses, however, was permitted to go with the people to the end of their journey, and from Mt. Nebo to see the land across the Jordan.

According to Dark-Age creeds Moses was more alive after he died than before; and even had he left this planet entirely he could have tarried long enough to give the promised land a thoro going inspection before departing. How much more satisfactory that would have been, than to merely glance over the landscape from distant Mt. Nebo. But God knew that Moses, in death, would be actually dead, that he would be unconscious and remain so until the resurrection, so He permitted him to take a brief look at the land as

a token of His abiding love.

God's displeasure with Moses does not signify that he was assigned to eternal torment or to any lasting dishonor. Moses doubtless received his entire punishment then and there, before death, as do all His servants, who, in this life, qualify for future service. Whatever stripes, chastisements, punishments, shall in the future be meted out to mankind in general because of their wrong doings in the present life, there are none reserved for the saints, the consecrated people of God. The apostle explains that they are chastened in the present life, that they may not come into condemnation or judgment with the world in the future.—1 Corinthians 11:32..

St. Paul points out that the smiting of the rock was symbolical. As the manna, the bread from heaven, represented Jesus, so the smitten rock represented Him also. The refreshing water from the rock symbolized the blessings which flow from Christ's sacrifice. The smiting of the rock at the beginning of Israel's wilderness experience was authorized of God. And so it was necessary that upon Jesus should fall the rod of affliction, even unto death, as it is written: "The Lord laid upon Him"—the death penalty—"the iniquity of us all," and "by His stripes we are healed."—1 Corinthians 10:4; Isaiah 53:5, 6.

It is not necessary to suppose that this second smiting, which God did not authorize, is intended to be typical, but it does teach a valuable lesson. That Moses was punished indicates clearly that it

was a wrong course. Any denial of the Redeemer on the part of His consecrated followers would signify a crucifying afresh, putting Him to an open shame, a smiting of the Rock a second time. Paul explains that such repudiation of the work of Christ by those once enlightened would indicate unworthiness of any place in the heavenly Kingdom—that they would die the second death.—Hebrews 6:4-8.

The fact that both Moses and Aaron participated in the sin, and that neither entered the land of Canaan, seems to indicate that the most enlightened members of the royal priesthood might be in danger of committing sin, as illustrated in the second smiting of the rock—a sin that would lead to serious consequences.

If "the meekest man in all the earth," after long years of training and experience, made such a failure, the lesson to all spiritual leaders should be an impressive one. It says to us in inspired words, "Let him that thinketh he standeth, take heed lest he fall." (1 Corinthians 10:12.) What all need is humility, meekness, patience, longsuffering, brotherly-kindness, love—loyal obedience to God and faithfulness to our covenant.

QUESTIONS:

What was represented by the rock which supplied Israel with water in the wilderness?

Why was it a sin for Moses to smite the rock the second time?

Is it possible for Christians to commit sin which, in principle, would be like Moses' sin?

ABIDING VALUES FROM ISRAEL'S HISTORY

September 26—Deuteronomy 11:13-25

GOLDEN TEXT: Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14:31.

THE Israelites were slow of heart to believe God's promises, and to obey His laws. The Lord, nevertheless, was very merciful toward them and, thru Moses, sought to prepare them for the blessings which could be theirs when they entered into the promised land. Today's lesson is an example of this. They would need to be more faithful to the Lord after they entered the land than they were during the wilderness journey, else they would fail to enjoy the richness of divine blessings for which they hoped.

There are many blessings which the Lord showers upon mankind irrespective of obedience or lack of obedience—"He maketh His sun to rise... on the just and on the unjust." (Matt. 5:45.) But these are not guaranteed blessings. They are valuable when received, but God cannot be charged with carelessness when they fail. These common blessings make life worth living even with all its trials and sufferings. And, unbelievers enjoy as many of them as do believers.

But God announced to Israel His willingness to guarantee certain blessings, "if" they would give earnest heed to the covenant into which they had entered with Him, serving Him with all their heart and with all their soul. Many and great are the issues that have been and still are poised upon that little word "if." No greater

or more important issue could confront any individual than that of being on the list of those to whom God guarantees His blessings. To the Israelites the Lord said,

"Behold I set before you this day a blessing and a curse: a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after gods which ye have not known."—Deuteronomy 11:26-28.

The nature of the blessings which the Lord promised to Israel deserves attention. He did not promise them that if they obeyed Him they would go to heaven at death. What would happen to them at death was not mentioned in the covenant between God and the Israelites. Instead of indicating that their reward for faithfulness would be a future home in heaven, God promised that if they obeyed Him their days on earth would be as the days of heaven.—Verse 21.

God promised the Israelites material blessings—"I will give you the rain of your land in due season, the first rain and the latter rain that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full." (Verses 14, 15.)

Their days on earth were not to be as the days of heaven on account of having plenty to eat for themselves and for their cattle. We are not to suppose that the blessings of heaven are made up of corn and wine and cattle.

The blessings promised to Israel were not to be of a temporary character. If they kept the Law perfectly they were to have life—not temporarily, but forever, that is, everlasting life. That life was to be enjoyed upon the earth—in the land of Canaan. It was not to be a life of hardship and privation, but an abundant life. It was to be a way of life free from suffering and death, and filled with an abundance of everything needed to make it blessed, including—we might say specially—the friendship and fellowship of God.

Surely such a way of life would be like the days of heaven upon the earth. The blessings of heaven are eternal, and the crowning feature of those blessings must certainly be the fact that all the creatures of heaven enjoy the richness of God's favor. These joys of heaven, are, however, the result of obedience to the divine will. We are reminded of this in our Lord's prayer, "Thy Kingdom come, Thy will be done, in earth even as it is in heaven." When this prayer is fully answered, it will be as the days of heaven everywhere upon the earth.

God's dealings with Israel were of a typical character, intended to illustrate in part the Mediatorial Kingdom of Christ. As the blessings to be made available to mankind during the thousand years of that Kingdom are to be earthly,

so the blessings promised in the illustration were material. Israel did not obtain the blessings because they stayed on the wrong side of the "if"—they did not obey God's law.

The Scriptures assure us, however, that it will be quite different under the Messianic Kingdom arrangements. Conditions then will be much more favorable for Israel and for all nations. Christ will be a better Mediator than Moses, having offered up better sacrifices; that is, His own perfect sacrifice, as well as the sacrifices of His church made acceptable thru the merit of His blood.

God has not promised material blessings to the church of this Gospel age, but He has promised to supply all spiritual needs. But here again the actual receiving of these blessings depends upon faithfulness to the divine will. The "if" of our lesson is just as much for us as it was for the Israelites of old.

God will be very patient with us as He was with the Israelites, extending His mercy and love like a river. He covers our imperfections with the robe of Christ's righteousness, and invites us to come boldly to the throne of grace, that we may obtain mercy and find grace to help in every time of need. At the same time, however, we should not take God's mercy for granted, and continue in sin that grace may abound.

QUESTIONS:

What did God mean by the promise that the Israelites' blessings would be as the days of heaven upon the earth?

To whom does God guarantee His blessings?

JESUS AND THE TEN COMMANDMENTS

October 3—Matthew 5:17-20; 19:16-22; John 5:39, 40

GOLDEN TEXT: Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.—Matthew 5:17.

THE coming of Jesus at His first advent marked the end of an age, the Jewish age, and the beginning of a new one, the Gospel age. While the work of the new age was to be different, it didn't mean that all which had passed before was now to be set aside, or destroyed. The progression of God's plan from one point of development to another is like laying one stone upon another in a building—each stone has its place, and must remain unmovable as a foundation upon which other stones can be laid.

By fallen human wisdom God's plans have been shrouded with many false theories, and these need to be cast aside in order that the light of truth may shine more brightly, but the fundamentals of that which God has decreed need never be changed or discarded. The degree of light in a room would not be increased by introducing an additional lamp unless the one already there were permitted to continue burning.

It was God who gave Israel the Law. It was He also who inspired their prophets. The lessons of the Law and the Prophets were therefore divine lessons, applicable in part to the natural descendants of Abraham, and typical also, as well as prophetic, of "good things to come." Among the things testified by the prophets was the coming of the Messiah, the Greater than Moses. Jesus was that Messiah, hence

it was obligatory upon Him not only to obey the Law but to be guided by the prophetic testimony as well, especially as it applied to His life and ministry. For Jesus to have set aside the Law and establish a new one of His own would not have fulfilled the predictions made of the true Messiah.

Instead of destroying the Law Jesus magnified and fulfilled it. (Matthew 5:17.) As for example, the Law said, "Thou shalt not kill," but Jesus, agreeing to this, added that he who hateth his brother is equally guilty. (Matt. 5:21, 22) The Law said, "Thou shalt not commit adultery," but Jesus said that he who looks upon a woman to lust after her has already committed adultery in his own heart.

Jesus further magnified the law in His epitome of its meaning. All the commandments, He explained, would be fulfilled by one who loved God supremely, and his neighbor as himself. (Mark 12:33.) No Israelite, until Jesus came, had gotten this meaning out of the Law, much less had any of them lived up to such a high standard of righteousness. To do so would be fulfilling one of the great objectives of the Law, namely, to inculcate the spirit of unselfishness in the hearts of the true people of God.

Our lesson tells of the rich man who came to Jesus to ask what he could do in order to enjoy eternal life. Jesus referred him to the

Law, and the young man explained that he had been obedient to it from the time of his youth. Then Jesus said, "If thou wilt be perfect, go sell that thou hast and give to the poor, . . . and come and follow Me." (Matthew 19:21.) Was not Jesus implying that keeping the Law perfectly would lead to just such a course of sacrifice in the interests of others as He had outlined?

Upon reflection this would seem so. For one to love his neighbor as himself means that he will do as much to help his neighbor as he would do to help himself. Such a viewpoint, followed out to its logical conclusion, would lead any rich man to do just what Jesus asked the young ruler to do. Surely this was a magnifying of the Law beyond what any Jew had ever seen in it, and beyond what most people would be willing to do today.

Jesus fulfilled the Law in just this way however, and those who follow in His steps are required to do the same—or, we might better say, have the privilege of doing the same. Jesus' love for His neighbors—the whole world of mankind—led Him in the way of sacrifice, even unto death, in order that the world might live. "Though He was rich, yet for your sakes He became poor, that ye thru His poverty might be rich." —2 Corinthians 8:9.

In order that His followers might know the real meaning of God's Law, Jesus gave them a new commandment, namely, that they should love one another as He loved them. (John 15:12.) Jesus loved us so much that He gave all

He had in order that we might live, and He admonished that we should also, in like manner, lay down our lives for the brethren. But in following this new Commandment, we are not setting aside the demands of the Law given to Israel, but instead, fulfilling the real spirit of those demands.

This basic principle of God's Law will never change. It is the principle of unselfishness. There will not always be the opportunity or need for one to lay down his life for another, but the spirit that leads to such a course is the only one that will guarantee peace and happiness to mankind thruout the ages of eternity. There could be no class struggles; no under-world strife; no unfair business practices; no war; and no jealousies in a world where every individual loved his neighbor—all his neighbors—as himself. God has purposed that there shall yet be just such a fulfillment.

Thus, after six thousand years of struggle against the devastating influences of sin and selfishness, man, under the tutelage of divinely appointed ministers of reconciliation will have learned the wisdom of the better way—God's way of love. Learning that way, and obeying it, they will not only find peace, but health, and everlasting life as well. What a blessed and happy ending to the divine plan of the ages!

QUESTIONS:

Does progress mean the destruction of true values?

What did Jesus mean when He said to the rich man, "If thou wilt be perfect?"

What does it mean for one to love his neighbor as himself?

INTERESTING LETTERS

WONDERFULLY BLESSED BY THE TRUTH

"Dear Frank and Ernest: I received my valued complimentary issue of The Dawn yesterday and promptly sat down and read it practically from cover to cover. Since I have listened to your programs and have read several of the booklets you have sent, doubts and questions have been answered and a peace has entered my heart. I was reared by a strictly religious mother and as a child I rebelled, mostly because I couldn't understand. As I grew up in bewilderment concerning the Bible and its teachings, I somehow had an inner feeling about the teachings of the Bible as you have presented them. When I discovered your program my feelings were verified, and it is such a blessing. One of your representatives presented me with the book, 'The Divine Plan of the Ages,' and altho I haven't read it all as yet, it certainly is inspiring and hopeful. It is wonderful to read literature and listen to your program, both lifting up the heart and giving hope instead of gloom as so many do now. Thank you. Sincerely, W. K. C., Minn."

OVERJOYED

"Dear Frank and Ernest: Just to acknowledge the promptness of receiving The Dawn—my first two. I want to say I am overjoyed with their contents. They are the grandest, plainest religious little booklets I ever read. I adore them.

I would not loan one, not a one. I am just crazy about them. Funny thing is, I'm a Catholic and never was religious. But I just adore the literature. Words could not express the satisfaction and peace of mind I obtain from them. They're just grand. I will always want them. G. E. D., Mich."

DESIRES COMFORT OF THE SCRIPTURES

"Gentlemen: Received your most welcome card of consolation, and want to inform you that I think it a very wonderful idea. Having lost the most dear mother anyone could have, I appreciated the card very much. I am most confident I will find much comfort in reading your booklet entitled 'Hope Beyond the Grave,' if you will be so kind as to send me a copy of the same. Thanking you, I am, Sincerely, H. W., Mich."

AN ERNEST SEEKER

"Gentlemen: I receive a copy of The Dawn each month now and am finding explanations, which I can believe without reservation, of many things which puzzled me in the past. In this connection, I would appreciate receiving a blue cloth copy of 'The Divine Plan' and a paper bound copy of 'Berean Questions on The Divine Plan of the Ages.' Please accept the balance of the enclosed Money Order as a small contribution to the wonderful work you are doing. Sincerely, L. S., N. Y."

INDIANS ALSO HEAR

Please send me a copy of The Dawn. I have been a listener of your time on the radio, which is quite interesting. And your interpretation of the Scriptures is very plain. Yours very truly, Chief Yellow Lark, Home Mission to the Indians, Wash."

STILL REJOICING

"Gentlemen: Many years ago I purchased the series, 'Studies in the Scriptures.' They seemed to me then, as they do now, so beautiful and true that since then they, and the Bible, of course, have been my only religion, altho I have not been attending any classes. The few times that I have heard your Sunday morning broadcasts have thrilled me and I rejoice that these truths are being made available to all who will hear. Will you please send me copies of The Dawn? Also please tell me of the work; if there is a class in this city; about the meetings, etc.? Do you have any other Scriptural helps for sale? I am enclosing check for \$1.00 to cover costs of mailing, etc. Any assistance you may give me will be sincerely appreciated, for I rejoice with you that this present evil world is about to be destroyed and the reign of our Master established. Yours very truly, L. H. H., Calif."

WANTS TO SHARE BLESSINGS

"Dear Frank and Ernest; Dear Brothers: Will you please send one of your July Dawns to my son in Washington, as I would like to have him and his family get interested in your Bible work. I think

it is wonderful. I have so often wished I could have some way to have the Bible explained more in detail, as it is very deep. Now, since I have heard your talks on the radio Sunday evenings, you make everything so plain, and it is wonderful. I am sending you \$1.00 for a one-year subscription. May God bless you, to keep up your good work. F. L. W., Wis."

GLAD TRUTH CAN BE HEARD

"Dear Frank and Ernest: Will you kindly send me the booklet, 'The Jew and the War' at your earliest convenience? My Daddy and I enjoy your broadcasts so much. They are such a help and make things so plain to the Christian who needs and wants more good news about Bible prophecy. Thanks a lot, and we wish you God's help in your interesting work. God bless you and keep you is our sincere prayer. S. B. R., Pa."

LIKES DIALOG METHOD

"Dear Friends of our beloved Word of God: I do enjoy your subjects of the Bible, mostly untouched, and not explained in the pulpit. And you do seem to be endowed with an understanding that is not general but seems so fully clear to me. I am an Episcopalian and have been all of my life. But how I do love to listen to you both. One can learn so much by discussion. I really like it so much better than preaching. And now I would like to have The Dawn mailed to me each week or month, however it is. Thank you so much. I remain, Yours in Christ, L. K. P., Pa."

STIMULATES THOT

"Dear Frank and Ernest: I have been listening to your Bible lessons nearly every Sunday and do enjoy them very much. I am looking forward to next Sunday and to hearing another then. It makes you think, and think hard, too, believe me. Kindly send me the booklet, 'God's New Order.' Enclosed you will find \$1.00 for your trouble. M. A. H., Mo."

APPRECIATES THE MESSAGE

"Dear Frank and Ernest: Just received the first copy of The Dawn. Not only are its style and makeup good, but its contents are inspiring. It expounds the Scriptures in a more logical manner than any publication we have seen lately. Hope you may be able to continue in this fearless and outspoken manner. Yours in the Beloved, M. M. P., Ohio."

WANTS TO KEEP DAWNS

"Sirs: Enclose please find one dollar for which I wish you to send me The Dawn magazine for one year, as I enjoy your programs very much. It was very interesting today when you discussed the subject of the of the Rich Man and Lazarus. I will hand my July Dawn to my neighbors as I am thru with it—but will want it returned as I am going to save them all. Yours, C. S. A., Pa."

REALLY WANTS TO KNOW

"To Frank and Ernest: I should like very much to receive a copy of The Dawn, the one spoken of today, if I may. The camel and the needle's eye has for many years been an interesting question

to me. My father explained it many years ago as an opening in the City wall. I will wait with interest to hear from you. I personally believe you fill a great need in answering what might be called the catchy questions of the Bible and the ones inclined to trip up even staunch Christians and cause them to be confused. . . . I shall be looking forward to my copy of The Dawn and thank you both. From a listener who loves God and His Word and sincerely wishes to learn. M. H., Ohio."

A WONDERFUL STORY

"Dear Frank and Ernest: I wanted you to know The Dawn is reaching me safely and how thankful I am to have subscribed to it. Our radio batteries have gone down, and we will not be able to get more. But we are thankful to the Heavenly Father that we will get the broadcasts in The Dawn. It is a real treat and such a satisfaction of mind to have the deeper things of the Bible made plain that we never hear talked about. Truly it is marvelous the way in which you explain the Scriptures. I have my neighbors and friends far and near reading. Yours in the work, F. P. M., Mo."

WANTS OTHERS TO KNOW

"Gentlemen: I listened with great interest to your broadcast Sunday. I represent a Men's Bible Study Class which meets every Monday night for a two-hour study of the Word. I would like a courtesy copy of The Dawn which I will show to the rest of our members. Thank you and God bless you in your work. Sincerely, T. H. H., Ill."



CHRIST'S CONSTRAINING LOVE

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

THE love of Christ is the love of the Heavenly Father. We could, of course, know something of God's love apart from Christ. His love is manifested in the sunshine and the rain, and in the wondrous provision of all the things we need. Those who think, see in all these things a manifestation of the Creator's love. But, O, the boundlessness of divine love that is revealed to the Christian thru the life of Christ.

The disciples said to Jesus, "Show us the Father," and Jesus replied, "He that hath seen Me hath seen the Father." (John 14:9) Yes, in the life of Jesus, as recorded in the four Gospels, we have a wondrous close-up view of the Father's love. It is this love that constrains us, that is, draws and holds us within its

control. And what is the result of that control? Paul answers, saying, that inasmuch as we see Christ's love manifested by the sacrifice of Himself for us and for all, we conclude that we do not really belong to ourselves, but belong to Him who died for us, hence should live unto Him and not unto ourselves.

Christ's love, therefore, if we are truly constrained by it, should hold us within this orbit of selflessness. This means that the moment we find ourselves viewing life and its experiences from the standpoint of how we can benefit the most therefrom, we are getting too far away from the drawing power of the Master's love. A daily check-up on our attitude should reveal how close we are living to Christ,

how successfully we are walking in His footsteps.

This is a matter for each individual Christian to consider between Himself and the Lord. A group of Christians, as in an ecclesia, or church, can profit spiritually by noting well the motive which prompts its activities. As publishers of the truth, we of The Dawn wish to be, and are earnestly endeavoring to be, motivated, or constrained by the love of Christ.

To the extent that any of the Lord's people are constrained by the love of Christ, they will endeavor to be guided by His example in all things. There are many wonderful examples of faithfulness given us in the Bible. We think of Enoch, who "walked with God"; of Abraham, who pleased God by his faith; of Moses, the "meekest man in all the earth"; of David, the "man after God's own heart"; and of others who were noted in various commendable ways. We can profit by following their example in some respects, but not altogether—these faithful servants of God did some things we should not do. With Jesus, however, it is different. His entire life is a pattern for our lives, if we have yielded to the constraining influence of His love.

Jesus knew God's plan far better than we know it, and it is well to keep this in mind in

considering the example of His life. He knew that the kingdoms of this world were all a part of Satan's empire, but He did not rail against those kingdoms. He taught, rather, that we should render to Caesar the things that are Caesar's, and to God the things that are His. He knew that the scribes and Pharisees of His day were hypocrites, and when conversing with them, He told them so. He didn't go out of His way to publicly proclaim this fact to the world, but He did tell the Pharisees themselves.

Jesus, furthermore, could read the hearts of people. He could say of Nathaniel, "Behold, an Israelite indeed, in whom is no guile." And when there was guile, such as He detected in the hearts of the Pharisees, He was qualified to tell them about it. If we could read the hearts of individuals today as Jesus did, we could safely follow His example in dealing with hypocrites. But since we can't do this, it would seem unwise to depart from a course of proclaiming the comforting message of the Kingdom in order to expose the imperfections of others.

While Jesus was holy, harmless, undefiled and separate from sinners, being in no way contaminated by His contacts with fallen man, yet this was not

because He held Himself aloof from the people, or separated Himself from their company. The scribes and Pharisees condemned Him because He ate with publicans and sinners. There is an example in this for us. We are to keep ourselves unspotted from the world, not by holding aloof from the people, but because the indwelling spirit of God makes us immune to the imperfections with which we are surrounded. Like Jesus, we can't hope to bear witness to the people if we do not come in contact with them. As Jesus was not contaminated by His contact with publicans and sinners whom He wished to help, so we can keep ourselves separate from the world while bearing witness to it.

Jesus knew that the time was not then due for the conversion of the world, not even of the Jewish nation. He knew that the Jewish nation would not be converted as a result of His ministry. Jesus, nevertheless, zealously performed "mighty works" in Chorazin, Bethsaida, Tyre, Sidon and Capernaum, placing a measure of responsibility upon those cities because they did not repent.—Matthew 11:20-24.

The Heavenly Father's love, which prompted the gift of His Son to be man's Redeemer, is thus manifested in the Son by

His untiring effort to help Israel see the light and repent. His deep concern is revealed near the close of His ministry, when He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" —Matthew 23:37.

If we are constrained by the love of Christ, we should have no less interest in our fellowmen than He displayed, specially in our brethren. We, like Jesus, know that this is not the time when the world will be converted. We know that only one here and there, even of those who profess to be Christians, will accept the truth in this age. We know, furthermore, as Jesus knew, that a glorious opportunity is yet to be given to all mankind under the favorable conditions of Christ's Kingdom; but if the constraining influence of Christ's love has the same effect upon us as it had upon Him, we will work just as hard and sacrifice just as much to let our light shine now as tho we believed the world actually would be converted as a result of our efforts.

But we won't do this in the spirit of accomplishing "great and wonderful works." We

won't do it to make a name for ourselves, or to convince ourselves or others that we have a right to God's favor because of our works. We won't do it in order to build a big church organization, because Jesus didn't do it for any of these reasons.

We will do as Jesus did, because we want to be like Jesus, fully yielding to the constraining power of His love. We'll do it, not at the expense of our own growth in grace and love,

but because our increased growth in love impels us to do it. Being constrained by the love of Christ to lay down our lives in the service of the truth, and for our brethren, we will also endeavor to follow His example of kindness, mercy, patience, long-suffering and brotherly kindness in all that we say and do. Let us all continue to pray for each other, that we may be constrained more and more by the love of Christ and be more like Him in all things.



ADVANCING PUBLICATION DATE

THE Dawn should reach subscribers considerably earlier this month than heretofore. We will endeavor to maintain this earlier publication date from now on. The principal reason for advancing the date of publication is in order that The Dawn may be available for use on newsstands at least by the first of each month, or if possible, within the last few days of the preceding month.

We are receiving interesting reports from brethren who have arranged with local news dealers to display the Dawns on their stands. This effort is of course very limited as yet, but reports indicate that the Dawns will sell on the newsstands. So in case the Lord would indicate it to be His will that a wider use of the news-

stands should be made, we wish to be prepared therefor. Should we find later that the use of the newsstands is not practical, we still will continue to publish The Dawn earlier in the month.

The earlier publication date should be noted especially by ecclesia secretaries when sending us requests to announce their local conventions. All requests for these courtesy announcements should reach us not later than the tenth of the month to insure publication. Brethren desiring Dawns in quantity lots for newsstands should likewise place their orders before the tenth of the month preceding the issue they desire. Incidentally, we might say we will not be able to furnish further additional copies of this issue in quantity lots.

SPEAKERS' APPOINTMENTS

Information as to time and place of meetings in various places served by speakers listed below will be gladly furnished by the Pilgrim Dept. of The Dawn, 136 Fulton Street, Brooklyn, (1), N. Y.

BROTHER W. T. BAKER

Paterson, N. J. (Afternoon)....Sept. 12
Newark, N. J. (Evening).....12

BROTHER F. A. BRIGHT

Allentown, Pa.Sept. 26

BROTHER D. DINWOODIE

Paterson, N. J. (Afternoon)....Sept. 26
Newark, N. J. (Evening).....26

BROTHER S. C. DE GROOT

Albany, N. Y.Sept. 12
Elmira, N. Y.18
Ithaca, N. Y.19
Brooklyn, N. Y. 7 P. M.Sept. 26

BROTHER R. A. KREBS

Minneapolis, Minn.Sept. 4-6
Winnipeg, Man., Can.9, 10
Saskatoon, Sask., Can.12, 13
Edmonton, Alta., Can.15, 16
Calgary, Alta., Can.18, 19
Spokane, Wash.21, 22
Yakima, Wash.24-26
Wenatchee, Wash.27, 28
Seattle, Wash.29, 30
Victoria, B. C., Can.Oct. 3, 4

BROTHER A. C. FREY

New Haven, Conn. (Morning)..Sept. 13
New London, Conn. (Afternoon)....19

BROTHER J. Y. MAC AULAY

Brooklyn, N. Y.Sept. 4-6
Allentown, Pa.8
Lehighton, Pa.9
Wilkes Barre, Pa.10
Bloomsburg, Pa.11
Shamokin, Pa.12
Pottsville, Pa.13
Reading, Pa.14
Lebanon, Pa.15
Washington, D. C. (Morning)19
Baltimore, Md. (Afternoon)19
Richmond, Va.20
Enfield, N. C.22, 23
Greensboro, N. C.25, 26
Hendersonville, N. C.28, 29
Knoxville, Tenn.Oct. 1-3

BROTHER PETER KOLLIMAN

Wilmington, Del. (Morning) ..Sept. 19
Philadelphia, Pa. (Afternoon)19

BROTHER E. R. MAC JILTON

Duquesne, Pa.Sept. 5
East Liverpool, Ohio12

BROTHER M. C. MITCHELL

Paterson, N. J.Sept. 19
Newark, N. J.19

BROTHER F. W. RICE

Brooklyn, N. Y. (109 Remsen St.,
3 P. M.)Sept. 26

BROTHER T. G. SMITH

Wilton, Me.Sept. 12

BROTHER C. A. SUNDBOM

Dayton, OhioSept. 10
Cincinnati, Ohio11, 12
Columbus, Ohio13
Newark, Ohio14
Pittsburgh, Pa.15
Lancaster, Pa.16, 17
Brooklyn, N. Y. (109 Remsen St.
3 P. M.)19
Paterson, N. J.22
Laurelton, L. I. (130-33 228th St.,
8 P. M.)23
Tonawanda, N. Y.24
Detroit, Mich.26

BROTHER W. N. WOODWORTH

Vancouver, B. C. Can.Sept. 1
Lynden, Wash.2
Seattle, Wash.4-7
Portland, Ore.8
San Francisco, Calif.10
Los Angeles, Calif.12, 19
Phoenix, Ariz.20
Fort Worth, Texas22
Dallas, Texas23
Oklahoma City, Okla.24
St. Louis, Mo.26
Bloomfield, N. J.Oct. 3

BROTHER E. G. WYLAM

Lancaster, Pa.Sept. 2, 3
Brooklyn, N. Y.Sept. 4-8
Buffalo, N. Y.12
Cleveland, Ohio13
Detroit, Mich.14

BROTHER C. W. ZAHNOW

Seattle, Wash., territory.....September

The conventions listed below are not sponsored by the Publishers of The Dawn, but are courtesy announcements which we are glad to make in the interests of Bible study and Christian fellowship. The gatherings are sponsored and the programs arranged by local groups of Bible Students where they are held. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.



LABOR DAY CONVENTIONS

Phoenix, Ariz., Sept. 4-6. Address the Secretary, Mr. Chas. F. Deppe, 733 E. Portland Street, Phoenix, Ariz.

Saginaw, Mich., Sept. 4-6. Convention will be held in the Women's Club, 311 N. Jefferson. Write Mr. C. A. Sundbom, 207 Alice St., Saginaw, Mich., for reservations.

Minneapolis, Minn., Sept. 4-6. Convention opens Saturday evening, with closing session Monday afternoon. All sessions in hall 2922 Cedar Ave. Make reservations early, writing Mr. L. H. Norby, 6804 Third Ave., S, Minneapolis, Minn.

Brooklyn, N. Y., Sept. 4-6. Usual Labor Day Convention of the New York metropolitan district, to be held at 109 Remsen Street, Brooklyn. The convention will open at 10:10 Saturday morning. Inquiries for accommodations should be addressed to the Class Secretary, Mr. Felix Wassmann, 44 Livingston Street, Brooklyn, N. Y.

Seattle, Wash., Sept. 4-6. Convention to be held in Norway Hall, 2015 Boren; will open at 10 o'clock Saturday morning. Meals will be served. For reservations write Mr. Sam Clements, 846 W. 63rd Street, Seattle, Wash.



CONVENTION ANNOUNCEMENTS

Albany, N. Y., Sept. 12. Y. W. C. A., 5 Lodge Street.

Ithaca, N. Y. Sept. 19. At the home of Miss R. Mae Holmes, 205 East Falls St.

PITTSBURGH AND ST. LOUIS CHANGE DATES OF CONVENTIONS

Pittsburgh, Pa., Sept. 19. Word reaches us that the gathering usually held in this city in October is cancelled. However, there will be a one day gathering on Sunday, Sept. 19, at the O. of I. A. Temple, 610 Arch St., North Side.

St. Louis, Mo., Sept. 26. The brethren advise that the gathering originally planned for the second Sunday in October will be held September 26th, instead. Write Mr. J. B. Bernoudy, 7033 Lindell Blvd., for details.

Chicago, Ill., Sept. 26. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

Detroit, Mich., Sept. 26. Meetings and month-end conventions will be held in the same hall, Maccabees Bldg., Woodward Ave., at Putnam, with opening at 10:00 A. M.

Bloomfield, N. J., Oct. 3.

Hartford, Conn., Oct. 3. Convention will be held in Odd Fellows Temple, 420 Main Street. For information address Mr. G. Boccaccio, 613 Capitol Avenue, Hartford, Conn.

New London, Conn., Oct. 17.

Sharing and Scattering Our Blessings

MOST Dawn readers know, tho some may not, that its publication, together with other activities which it sponsors, is in no sense a commercial undertaking, but a voluntary, co-operative effort to spread the glad tidings of Christ's coming Kingdom, and to build up the Lord's people in the "most holy faith." The Dawn is edited, printed and mailed entirely by volunteer workers whose own hearts have been refreshed by the glorious Gospel of the Kingdom which it contains; and they want to help make it available to others. They have learned that the blessing of receiving the message is surpassed only by the blessings enjoyed in sharing it.

Our readers will understand, therefore, that when we suggest ways and means of extending the ministry of The Dawn that others may be thereby blessed, it is simply that we wish to share our blessings with as many as possible, and because we want our readers to have an increased blessing thru their participation in this cooperative effort. All of us want to share our blessings, but sometimes we wonder how it can best be done. Have you ever thot of sending The Dawn for six months

or a year to one or more of the following:

A relative; a dear friend; a brother or sister in Christ; your Sunday School superintendent or teacher; the public library in your vicinity; or your doctor or dentist for the reading table in his reception room—and you may think of others.

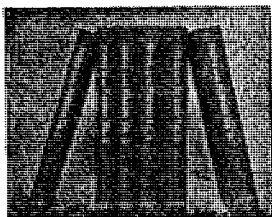
Have you ever thot of having one or more extra copies sent to yourself, just to have them for loaning or giving away during the month to people to whom you may have an opportunity to witness.

The increased cost of paper, etc., makes it impossible to reduce the price on extra copies, as heretofore, except where a subscription for six is sent to one address, in which case the price for all six is five dollars. The price schedule, then, is 1 to 5 copies, \$1 a year for each copy, sent to one address or individual addresses; 6 copies to one address, \$5 a year. Figure half of these amounts for six-months subscriptions. Our address is THE DAWN, 136 Fulton Street, Brooklyn, (1), N. Y. Canadian address: 4 Albert Street, Toronto, Ont.

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Volume 4: **The Battle of Armageddon**—Blue cloth, 65 cents.
Volume 5: **The Atonement Between God and Man**—Blue cloth, 65 cents.
Volume 6: **The New Creation**—Blue cloth, 65 cents.

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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.