



*WAITING FOR THE KINGDOM
ESTABLISHED IN THE FAITH
SPIRITUAL MINDEDNESS*

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad, however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

BROTHER W. T. BAKER

Brooklyn, N. Y., 109 Remsen St., 3 P. M. May 19
Paterson, N. J., Y. M. C. A., Ward and Prince, 3 P. M. .. 26

BROTHER T. E. BARKER

Worcester, Mass. May 12
New Bedford, Mass. 26

BROTHER C. P. BRIDGES

Brooklyn, N. Y., 109 Remsen St., 3 P. M. May 12
Woodbury, N. J. 13
Bridgeton, N. J. 14
Baltimore, Md., 4 West Eager St., 3 P. M. 15
Connellsville, Pa. 17
Pittsburgh, Pa. 19
New Albany, Ind. 26
Cincinnati, Ohio June 2

BROTHER FRED BRIGHT

Philadelphia, Pa., 18th and Arch Sts., 3 P. M. May 5
Norristown, Pa., Wildman's Hall, 8 P. M. 12
New Haven, Conn., 19 Elm Street, 10:30 19
Waterbury, Conn. 3 P. M. 19

BROTHER J. L. COOKE

Brooklyn, N. Y., 109 Remsen St., 3 P. M. May 26

BROTHER DAVID DINWOODIE

New London, Conn., Y. M. C. A., 3 P. M. May 19

BROTHER EDWARD FAY

New Bedford, Mass. (Convention*) May 5
Merchantville, N. J. 12

BROTHER A. C. FREY

Paterson, N. J., Y. M. C. A., Ward and Prince, 3 P. M. May 19

BROTHER WILLIAM HOLLISTER

Baltimore, Md., 4 West Eager St., 3 P. M. May 19

BROTHER GEO. S. KENDALL

Buffalo, N. Y., Fraternity Hall, 971 Jefferson St. June 2

BROTHER P. KOLLIMAN

Baltimore, Md., 4 West Eager St., 3 P. M. May 5
Fen Argyl, Pa. 11
Easton, Pa. 12

BROTHER O. MAGNUSON

New Bedford, Mass. (Convention*) May 5
Paterson, N. J., Y. M. C. A., Ward and Prince, 3 P. M. 12
Merchantville, N. J. 19
Baltimore, Md., 4 West Eager St., 3 P. M. June 1, 2

BROTHER GEO. R. MAYNARD

Mentone, Calif., 1352 Olivine St., 2 P. M. May 12

BROTHER M. C. MITCHELL

Hartford, Conn. May 26

BROTHER A. L. MUIR

New Bedford, Mass. (Convention*) May 4, 5
Fall River, Mass. 6
Lynn, Mass. 7
Boston, Mass., 30 Huntington, Ave. 8
Worcester, Mass. 9
White Plains, N. Y. 10

Allentown, Pa. 12
Easton, Pa. 13
Fenn Argyl, Pa. 14
Lehigh, Pa. 15
Hazleton, Pa. 16
Mahanoy City, Pa. 17
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Williamsport, Pa. 20
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Lebanon, Pa. 27
Lancaster, Pa. 28
Wilmington, Del. 29
Newark, Del. 31
Baltimore, Md. (Convention*) June 1, 2

BROTHER F. H. MUNDELL

Brooklyn, N. Y., 109 Remsen St., 3 P. M. May 5

BROTHER EDWIN PROCTER

New Bedford, Mass. (Convention*) May 4, 5
Albany, N. Y. 6
Rochester, N. Y. 7
Cleveland, Ohio 8
Columbus, Ohio 9
Newark, Ohio 10
Dayton, Ohio 11, 12
Piqua, Ohio 13
Cincinnati, Ohio 14, 15
Richmond, Ind. 16, 17
Muncie, Ind. 18, 19
Indianapolis, Ind. 20, 21
Lebanon, Ind. 22
Kirklin, Ind. 23
Peru, Ind. 24

BROTHER GEO. P. RIPPER

Santa Ana, Calif., 417 S. Bristol, 10:30 A. M. May 19

BROTHER J. H. L. TRAUTFELTER

Wilmington, Del. May 19

BROTHER GEORGE M. WILSON

Baltimore, Md. (Convention*) June 1, 2

BROTHER W. N. WOODWORTH

Buffalo, N. Y., Fraternity Hall, 971 Jefferson St. May 5
Saginaw, Mich. 6
Grand Rapids, Mich. 7
Ypsilanti, Mich. 8
Detroit, Mich. 8
Flint, Mich. 9
Jackson, Mich. 10
Syracuse, N. Y. 11
Ithaca, N. Y. 12
Jersey Cty, N. J., Lawyers Bldg., Bergen Square, 3 P. M. 19
Pittsburgh, Pa. (Convention*) 26
Baltimore, Md. (Convention*) June 1, 2

BROTHER H. L. YOUNG

Reading, Pa., Stauffer's Hall, 6th and Franklin St. .. May 5

BROTHER C. W. ZAHNOW

Vancouver, B. C. May 1-5
Victoria, B. C. 6-8
Seattle, Wash. 9, 10
Tacoma, Wash. 11, 12
Seattle, Wash. 12
Everett, Wash. 14
Montesano, Wash. 16
Aberdeen, Wash. 17
Sacramento, Calif. 21
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Martinez, Calif. 23, 24
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The DAWN

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What Constitutes Spiritual Mindedness—A profitable study based on the text, "To be carnally minded is death; but to be spiritually minded is life and peace."—Roman. 8:6. 10

Suffering for Righteousness' Sake—A brief, encouraging article on the apostle's words of 2 Timothy 3:12. 12

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NEXT MONTH



THE MESSIANIC THEOCRACY

There are many forms of government in the world today, and from God's standpoint they are all proving to be failures. The new Kingdom that is to rule in the "world to come" will be different from them all—it will be a Theocracy. But this Theocracy will not operate through imperfect human channels, as this article will demonstrate.



COMING INTO THE TRUTH

A review of some of the many misunderstandings that were cleared up for us when the Lord gave us a vision of the Divine Plan. This article also calls attention to what Present Truth should mean to the consecrated today—that it should be a sanctifying influence in our hearts and lives.



"I SHALL BE SATISFIED"

A meditation based on Psalm 17:15; in which we are helped to realize how vain are all earthly interests and how weak the ties that bind us to a world like this. The Christian's full satisfaction, this article shows, will be attained only on the other side of the veil, when that which is perfect shall have come.

NEWS and VIEWS

RETURNING TO GOD

STUDENTS of prophecy find it interesting to watch religious trends as they manifest themselves in the chaotic events of this dying world. On the one hand it is loudly proclaimed that only by returning to God will the world be saved; while from other sources comes a clamour for the destruction of religious systems. The latest of these was voiced recently by Francesco Giunta, a National Councillor, and former secretary of the Fascist party, speaking before the Fascist Deputies in Italy. Giunta referred to the Vatican as being friendly to the Allies, and as standing in the way of Fascists progress and victory. He was loudly applauded in the chamber.

The "time of trouble" will eventually cause humanity to realize their need of the true God; and there are indications that some are already beginning to think along this line. But as yet the tendency is to confuse the God of the Bible, with many gods of the heathen and of sectarianism. The following statement is to the point in this connection:

"The chief weakness of our age is not that we are atheistic, but that we are polytheistic. We have allowed a weird welter of pagan gods—Mars, Bacchus, Mammon and the rest of the unholy pantheon—to crowd out of our lives the 'High and Holy One that inhabiteth eternity.' No longer is our highest allegiance to the One 'in whose hands the nations are as a drop in the bucket.' Rather, we have reduced the holy God of the Hebrew prophets and of Jesus to a kindly, well-meaning old gentleman who winks indulgently while His children have their fling. . . . If our Western civilization is added to the rubbish heap of forgotten empires it will not be because God has forgotten us, but because we have forgotten God. . . . This is no time for a weak, diluted faith in a little god. Only a great faith in a great God can save us."—Rev. Howard A. Beetle, in the **Philadelphia Record**.

Here are words of wisdom coming from a soul that is sincerely seeking, through religion, a solution for the world's problems, and almost finding it. We say *almost*, because, while Rev. Beetle is on the right track he has not gone far enough. He is on the right track because he recognizes that only divine power can bring the desire of all nations, and realizes also the possibility of religionists worshipping false gods who cannot help. He has even identified a number of the deities which have supplanted the true

God in the hearts and minds of millions; but he hasn't gone far enough because he fails to see, or else hesitates to say, that the sectarian gods of the great denominational systems are also false deities, which, like the others he mentions, are utterly unable to save the people from their present distressing plight.

We are inclined to think that Rev. Beetle's failure to identify more of the false gods of today is because he may not himself have clearly recognized them. He explains, that, "Far from being a denial of God, the fact that a large portion of the world is today in flames is but the abundant proof of the eternal validity of His laws." Right! And the Scriptures show plainly that just such conflagration would destroy this "present evil world," and also that it would come upon mankind as an expression of God's wrath. On this point the prophet has said, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy."—Zeph. 3:8.

Where Rev. Beetle fails to think through to a Scriptural conclusion is revealed in his expression that if we could only exercise sufficient faith in a great God, the world might be saved. He concludes that the great God of which he speaks is the God of the Old Testament, but fails to discern that it is this God who has foretold the burning of the present world in order that there may be established in its place a righteous world over which Christ will be the King. Why should we imagine that at this late date, when we are in the very midst of the divinely foretold world conflagration, that a sudden turning to God on the part of a few thousand, or even millions, of backsliding religionists will cause Him to change His mind and permit this old order of sin and selfishness to continue?

When we are prepared to accept what God has prophetically outlined concerning the fate of the present world order, we are better prepared to investigate the reasons why He has decreed that it must be destroyed. Surely it is not because there is no good in the world that the present calamities have befallen it; for there is much good, and millions of well-meaning, sincere, good people. But there is so much that is

not good; so much, in fact, that the evil predominates in practically all lines of human endeavor.

Along no other line is there more that is out of harmony with the God of the Bible than in the field of religion. That is why we have said that Rev. Beetle doesn't go far enough in identifying the false gods of the present evil world. While it is true that we have the various pagan gods, the god of Mammon, etc., there are others as well, such, for example, as the various denominational gods. The worship of these cannot be tolerated forever by the true God.

But don't misunderstand us! There is much in the worship of all these gods that is commendable. Mammon, indeed, is sometimes benevolent towards the unfortunate. Much good has been done by the Catholic and Protestant sects of the world; although this has often been in spite of the conceptions which have been held of their gods.

The Catholic god, for example, is a torment deity, and this is a fundamental fact underlying the worship and service of all loyal adherents of the Catholic Church. The torment program of this modern Moloch is alleged to be carried out in two places; one called purgatory, and the other hell. Nearly all good Catholics are alleged to go to purgatory at death; there, by means of a long but indefinite period of excruciating mental and physical torment, to have their sins purged away, and thus be prepared to enter heaven and be canonized as saints.

The speed with which the torments of purgatory prepare the souls of the dead to enter heaven seems to depend somewhat upon the amount of money living relatives and friends are able and willing to pay for masses. For this reason, the worship and service of the Catholic god assumes a definitely mercenary aspect. Very few who hold to this belief are so hard-hearted as not to be willing to invest what they can in the project of expediting the progress of their dear ones through purgatory into heaven.

But the Catholic god has still another place of torment, called hell. There is no hope at all for those who enter hell. It is for the eternal torture of wilful sinners; and in this place the Catholic god pours out his vengeance forever upon his enemies. Conditions in the concentration camps of the dictators, where they incarcerate their enemies, are most pleasant and congenial compared to what they are alleged to be in hell, where the Catholic god holds prisoners forever those whom he counts his enemies.

Shall we not conclude then, that here is another false god, which the true God is now permitting to be destroyed? The result of a long and undisputed subjugation of a people to the worship

of the cruel Catholic god is well described by the historian, H. G. Wells, in his explanation of the causes leading up to the French Revolution, and other revolutions of a similar type. He says:

"Catholic Christianity had practically unchallenged power in France for generations. It was free to teach as it chose, and as much as it chose. It dominated the common life entirely. The Catholic system in France cannot have reaped anything it did not sow, for no other sowers were allowed. That hideous mob of murderous ragamuffins we are so familiar with in pictures of the period was the final harvest of its regime."—*Magazine Digest*.

But Mr. Wells does not tell it all. He does not explain that the worship of the Catholic god was maintained in Europe by the "Holy Inquisition" and other means of cruelty, which probably were thought to be patterned after some of the torture devices of purgatory and hell. We do not mention these things in any spirit of criticism of individuals, or of groups of individuals; but it is essential that we see and face the facts as to why the God of heaven is permitting present institutions of earth to be destroyed. It is essential, also, that in reaching out for the true God, we be not deceived as to His identity.

Then there are the many gods of the Protestant sects! These gods are alike in many respects, but differ in others. The Calvinist god—the one who led that intrepid reformer to murder Servetus by slowly burning him at the stake because he refused to believe the doctrine of the trinity—is a fatalist god, who has elected that a few shall be saved and enjoy happiness in heaven, while all others of earth's millions are elected to be damned and suffer an eternity of torture in hell. Here, obviously, is another god that enlightened humanity is now justifiably casting out as one of the hobgoblins of the darker past.

But many, even in Calvin's day, couldn't bring themselves to worship this kind of a god. They properly tried to conceive a better god, one who, at least, wished for the blessing of all his creatures; so there came into being the "free grace" god. This god wanted all to be saved. There was no fatalistic limitation to his mercy. But apparently he was like one of Rev. Beetle's "little gods," for he lacked foresight and power. The only ones he could bless were those who were reached and influenced to accept his grace before they died. The reaching of these few depended largely upon the zeal and ability of his worshippers to extend the offer of salvation as far and wide as possible; which was not very far and wide at all, because even today three quarters of earth's inhabitants have never really heard of this god.

The result? Nearly all, even as with the fatalistic god, must spend eternity in a fiery hell of torment. Both of these gods are far inferior, in

our estimation, to the Catholic god; for the latter, while he tortures nearly all of his creatures in purgatory, yet does it for a purpose, in that they are thereby prepared for happiness in heaven. But the others torture nearly all their creatures forever with no apparent good being accomplished thereby.

Another quite common characteristic of most of the sectarian gods is their alleged determination to one day rain down fire from heaven and destroy this planet earth. If what has been claimed in this connection were true, it would mean that by comparison, Hitler's blitzkrieg air attacks on helpless neutral states would seem like a child's Fourth-of-July celebration.

Again we insist we are not criticizing individuals and groups who unhappily have been led to worship these false gods of cruelty. We are merely calling attention to the revolting nature of the gods themselves, hoping that perchance some may be aided in this time of darkness to discern better the true God of the Bible, the God of love, power, wisdom and justice, who has planned, and is able to execute His plan, for the ultimate blessing of all the families of the earth.

After all, to be able to locate and properly identify the true God, and what He is doing in connection with the chaotic world events of today, is a thing of paramount importance if we are not to lose our faith entirely. This world is dying, being destroyed by the conflicting ambitions of its selfish rulers. There is nothing we can do about this—indeed, there is nothing that the Christian wants to do about it, except to point the people to the hope of a better world to come. But it is important that we understand the underlying causes of the world conflagration, else we will view it as a calamity, and will not lift up our heads and rejoice as the Master bade us do when we see these things come to pass. More and more of the world's thinking minds see what is happening, but in most cases the vision strikes terror into the heart, because the true God is not seen in the vision. We quote, for example, the following, from the pen of Joseph Fort Newton:

"The beliefs of our fathers have been thrown to the winds. Their values repudiated. It is an age of revolt, the like of which we have never seen . . . Today the house of the world is on fire . . . Already there is a revolt against the whole Christian scheme of things, such as we have never seen before. Never has there been such an outcry against the church as there is today. The second World War differs from the first. It is an ideological war—led by new religions brought to birth by modern times, and apparently suitable to the modern materialistic mind. They do not offer us a new heaven—to them heaven is a myth. Nor do they offer a 'new earth wherein dwelleth righteousness,' for to them righteousness is also a myth . . . No wonder the future is a fear in our hearts, and no one

can tell what the years ahead may disclose of tragedy and sorrow."

Mr. Newton, without realizing it, is calling attention to the fulfilment of prophecy. He says that there has never been anything like the present revolt of the world—Daniel said it would be a "time of trouble such as never was since there was a nation." (Dan. 12:1.) He says, the world is in flames, and Zephaniah said the whole earth shall be devoured by the fire of God's jealousy. (Zeph. 3:8.) He says that the future is a "fear in our hearts," and Jesus said that at this time, men's hearts would be filled with fear as they looked forward to the things coming upon the earth.—Luke 21:26.

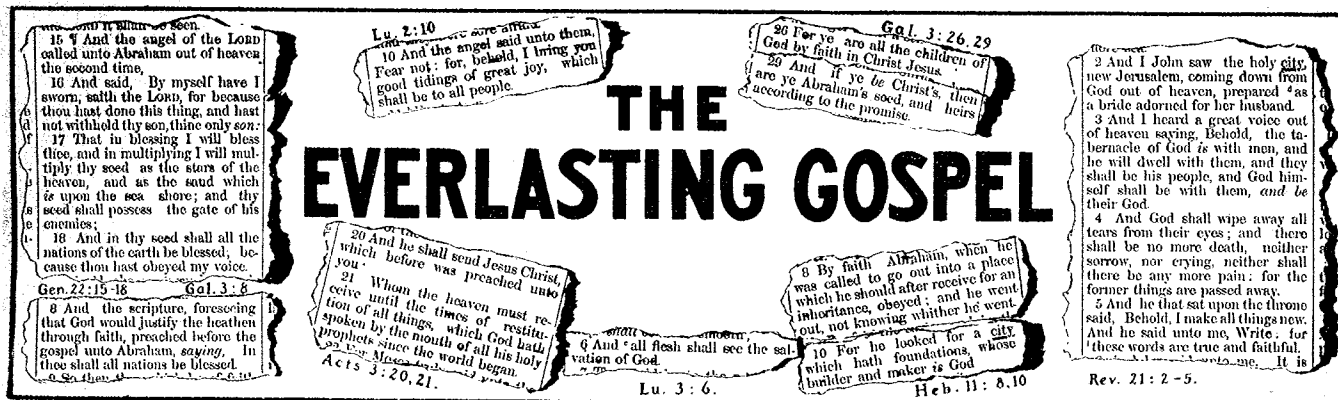
Many efforts are now being made by those who have not yet properly identified the true God, to put out the fire which is destroying the present evil world. One of the organizations for this purpose is known as the National Committee for Religious Recovery. Mr. Colby, a speaker at a recent dinner sponsored by this group, said:

"We need some man who has the resources and the genius and the fire and anger of the crusaders to wield the whip and knotted cords, as was done by Jesus in the temple. We need some man with excommunicating utterances, with blistering tongue, with fearless heart, to flay and scourge."

Mr. Colby will not be able to find a man who will be able to flay and scourge severely enough, nor have a tongue blisteringly hot enough to arrest the present fire of destruction with which the present "heavens and the earth" are being destroyed. God, the true God, is speaking out against earth's false systems, political and religious, in the only language the people are now able to understand; a language which finally will awaken the people to the fact that they have been worshipping the false gods of Mammon and Torment. When they realize this, how glad they will be to worship and serve the true God.

God has promised that after the present conflagration is over He will then "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. 3:9.) When the veil of superstition is removed, so that the people see and know the true God, and when the Kingdom blessings of life and happiness begin to flow out to mankind in the new world now so near, then will come the hearty and enthusiastic response of the multitudes, "Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation."—Isa. 25:6-9.

"God is our refuge . . . therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; . . ." Psalms 46:1, 2.



WAITING FOR THE KINGDOM

Throughout the sacred Scriptures, the subject of the Kingdom of God is made a very prominent one. In our Lord's prayer it is represented as that agency which will be employed for the reestablishment of the divine will upon the earth. God is the Great Emperor of the universe, and the vast majority of His creatures elsewhere are in full loyalty to His government. Upon the earth, however, there is an exception. Fallen man is in rebellion against God's will, and has been in rebellion for more than six thousand years.

Throughout this long period of sin and death, God has made many promises concerning the blessings of the Kingdom which He proposes to establish upon the earth. Many of those whose hearts have been in harmony with God and with righteousness have rejoiced in these promises. Frequently, however, some have not been willing to wait God's time for the establishment of His Kingdom, but have undertaken abortive efforts of their own to bring in the Kingdom.

All such efforts have failed, and, of course, will continue to fail. This failure of human efforts, however, will in no sense discourage those who have faith in the promises of God and who believe that in His own time and way all of the glorious promises which He has made in respect to the future blessing of mankind will be fulfilled, and that ultimately the knowledge of His glory will be caused to fill the whole earth as the waters cover the sea.

God's laws, which are just, holy and good, must be upheld in order for His blessings to be available for His creatures. It was because of disobedience to divine law that

the penalty of death came upon the human race. Satan used his influence in connection with the disobedience of our first parents. Though he craftily succeeded in tempting our first parents to transgress the divine law and has used his advantage with rare ability and unearthly persistence in dragging mankind into unspeakable physical, mental and moral depravity, thus turning the earth into a wilderness (Isa. 14:17), yet the depth of man's calamities are not of such a sort that infinite wisdom, goodness and power cannot provide the means by which God can be just and yet receive man again into His favor; a favor more interesting and blessed because of his former disaster.

A definite purpose of operation was instituted by God to seek and to save that which was lost; that is, to deliver the groaning creation from the bondage of corruption into the glorious liberty of the sons of God. (Rom. 8:19-22.) And how wonderful are the steps of the Heavenly purposes. A great Shepherd Himself goes after the lost sheep. Leaving the ninety and nine in their accustomed pastures, He lays aside His heavenly glory and betakes Himself to the problems and mistakes of the missing one. He humbles Himself and becomes a man.—Phil. 2:7.

At His birth in Bethlehem, the heavenly host manifested an intensely favorable interest in the great proceedings, for a multitude of them praised and glorified God; and one of them gave an amazing message of good will and worldwide hope saying, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

What wonderful patience is manifested by the Good Shepherd in seeking and saving fallen man! He is not discouraged by the risk and privation of His errand of mercy. He steadfastly resists the temptations of the adversary and endures the contradiction of sinners. When He saw the multitudes, He was moved with compassion, for they were "as sheep having no shepherd." (Matt. 9:36.) He came to minister and went through every city preaching the glad tidings, healing multitudes, shedding tears at Bethany and weeping over Jerusalem.

While often faint and weary, He does not give up the pursuit. How great His agony in Gethsemane's garden! What depth of sorrow that would bring forth strong crying and tears! What unutterable anguish on Calvary! He, through whom all things were made, who always did those things pleasing to the Father, now is nailed upon a cross, the gazing-stock of the soldiers, of the accusers, of the curious and indifferent, all of whom joined in heaping ridicule upon Him.

But He endured it all, for in the language of the parable, He went after that which was lost until He found it, and when He found it, He "layeth it on His shoulders rejoicing." (Luke 15:5.) But none of the ransomed can fully know how deep were the waters crossed, or how dark was the night through which the Lord passed, ere He found the sheep that was lost. What a heavenly sweetness in the picture. The Shepherd does not chide the wanderer or seek to drive it back with increased terrors, but takes it in His arms and bears it back to its proper home.

and blessedness. Man was guilty and He came to help him in his weakness. He did not come as a wrathful avenger but as a sympathizing friend.

The Good Shepherd's Continued Compassion

Our Lord's compassion for the multitude brought forth criticisms from the lofty, self-righteous and hard-hearted; yet He continued to be sympathetic, kind, forgiving. Three of His parables, namely, the lost sheep, the lost coin, and the prodigal son, reveal these divine attributes in operation for the ultimate recovery and blessing of the fallen human race. Through these simple illustrations we are able to understand some of the depth of Divine compassion and of why it is true that there is joy in heaven over one sinner that repenteth.

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression. . . . He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion on us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."—Micah 7:18, 19.

How wonderfully merciful and sympathetic the Creator has been; and what depth of love is manifested in the sending of His Son to recover the sinful and lost race. While God's justice could not clear the guilty, yet His loving sympathy for the condemned race has caused Him to suffer no less than those who have violated His law. Brother B. H. Barton once said, "Sin is more awful to God than to us. Our senses are dulled and we suffer for only a few years, but He has suffered for six thousand years. It cost Him nothing to give blessings, but it is infinitely harder to withhold them. Sin has cost God more these six thousand years than it will cost Him to shower blessings through all eternity."

Consider the heights of divine fortitude, the amazing strength, the firmness of mind, that has enabled God to endure that which His wisdom and foreknowledge would dictate in this great drama of the permission of evil—the dispensing of wrath, indignation, anger in all long-suffering against sin, the permitting of His name to be reviled, reproached and misrepresented to the utmost limit and His glory as

the incorruptible God changed to the image of man, birds, beasts and creeping things. Consider Him beholding the course of His beloved Son from Bethlehem to Calvary, suffering the just for the unjust.

But if God has recorded for our admonition, His manifestations of wrath, indignation, anger against evil, He has likewise recorded in no uncertain terms, the "showers of blessings." He will dispense in "the Day of Christ." Paul writes that if God "spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." (Rom. 8:32.) Time would fail to repeat all of the abundant testimonies given us in the Scriptures concerning God's purpose to bless mankind. These are positive, glorious, thrilling earthly promises of blessings yet in store for the repentant race; and, in them, we are told of the triumphant ring of joy and real pleasure the Great Author of redemption will have in the dispensing of these blessings in due time; and that due time will be the Kingdom time. Note a few of these reassuring promises:

"I create new heavens and a new earth."—Isa. 65:17.

"I create Jerusalem a rejoicing, and her people a joy."—Isa. 65:18.

"Before they call, I will answer."—Isa. 65:24.

"They shall not hurt nor destroy in all My holy mountain."—Isa. 65:25.

"And many nations shall . . . say . . . let us go up to the mountain of the Lord."—Micah 4:2.

"All nations shall flow unto it."—Isa. 2:2.

"All flesh shall come to worship before Me."—Isa. 66:23.

"I will make the place of My feet glorious."—Isa. 60:13.

"Behold, I make all things new."—Rev. 21:5.

To such and many more exceeding great and precious earthly promises the Creator attaches His signature; as, for example, "I Jehovah will hasten it in his time." (Isa. 60:22.) Untold millions have perished amid harrowing scenes, on battlefields, by disease, calamities, plagues, swords, and poverty. All these in due time will be awakened under new heavens and in a new earth, where the knowledge of the Lord will be world-wide. When it dawns upon their minds as

to why they have been called forth from the tomb and have been given the privileges of that new kingdom rule, and that these wonderful blessings of God have been purchased for them through the redemptive sacrifice of Christ, can we be surprised that they will say, in the words of the prophet, "Other lords . . . have had dominion over us: but by Thee only will we make mention of Thy name" nor can we doubt but that they will become so enraptured and entranced with their surroundings that "the former [things] shall not be remembered, nor come into mind."—Isa. 26:13; 65:17.

Some Who Could Not Wait

The experiences of mankind throughout the six thousand years of the reign of sin and death have been so distressing, and the promises of God so thrilling in their portrayal of the blessings of the new age, that many who have known of these promises and believed in them, have found it difficult to wait for God's time for them to be fulfilled. The result of this impatience on the part of God's people has time and again manifested itself in abortive efforts to establish the Kingdom ahead of time. Wishfully thinking that the Kingdom should be established, misinterpretation of the Kingdom promises, have frequently led the Lord's professed people to conclude that it has been established.

This evidence of human impatience in the outworking of God's plan, was manifested even in the early church. Paul, in his letter to the Corinthians, indicates that some in that congregation apparently were claiming that the Kingdom had been established through them, even at that time. He writes, "Now ye are full, now ye are rich, ye have reigned as kings without us." That Paul did not think that these to whom he was writing did actually reign, is indicated in his concluding statement on the point which reads, "I would to God ye did reign, that we also might reign with you."—1 Cor. 4:8.

The Lord's program for the consecrated followers of the Master in this age is one of self-sacrifice and suffering. It is only on the basis of our suffering with Christ that we may hope to reign with Him when His Kingdom is fully established. There is no scriptural way therefore, in which the people of

God, while still in the flesh, can be said to reign with Christ. It was the losing sight of this fundamental teaching of God's Word that made possible the development of the great apostasy of the dark ages, in which it was claimed that God's Kingdom was operating through the Papal hierarchy. Paul forewarned of this falling away and the development of the anti-christ system, but it required centuries ere the complete counterfeit of the Kingdom became apparent.

While individuals and small groups of the professed followers of the Master may have made claims concerning the establishment of the Kingdom in their day, this idea did not take on any great proportion until the time of Emperor Constantine. Prior to that, Christians were openly persecuted by the Roman emperors and were accorded no recognition by the kingdoms of this world. The cross was despised and rejected by an unbelieving and pagan world. This meant that those who espoused the name of Christ must necessarily suffer with Him, and because of their allegiance to His cause.

But so far as the great body of professed Christians was concerned, this entire picture of persecution and ostracism on the part of worldly kingdoms was suddenly changed by Constantine, who himself professed conversion to Christianity. In the year 313 A. D. this emperor put his signature to a decree reading in part, "Henceforth in perfect and absolute freedom, each and every person who chooses to belong to and practice the Christian religion, shall be at liberty to do so without let or hindrance in any shape or form."

How the Christians must have read the lines with astonishment when they realized the implication of this new change of front on the part of earthly governments. Just emerging from the ten year persecution by Diocletian, they were now free to meet and sing and pray and read their Scriptures in the open sunlight, any time, anywhere. And this was but the first of other favors that were shortly to come to them. The historian records that,

"Constantine ordered the state funds to be used to rebuild their churches, ruined in the previous persecution; he donated land by the acre, built new churches where-

ever needed in the east or the west—magnificent, costly structures. Christian clerics were relieved of taxation and became officials. Even laymen were shown marked favor in political appointments. Gift was piled upon gift and privilege upon privilege. Decrees were issued exhorting the public to abandon their 'ancient superstitions' and accept the 'truth.'"

Complete and expensive copies of the Scriptures were furnished to Christians by the state, replacing those destroyed by former persecutors. Could or should they decline to accept these marvelous favors thus bestowed upon them? Should they decline to avail themselves of the wonderful opportunity thus afforded to proclaim the Gospel of the Son of God to the large audiences now forthcoming because of governmental favor toward the church? Should they refuse to rejoice that now multitudes "suddenly saw the light?"

The church had endured persecution—bitter, death-dealing persecution. Now the reverse lever was thrown and they were enjoying the favors of the state. Could they endure prosperity? What was to be their attitude toward this new aspect of the Christian life? How were they to view the future? The great and sudden relief experienced by the lifting of the hand of persecution evidently had the effect that Satan desired that it should, because the historical record shows that the great body of professed Christians at the time concluded that the days of waiting for the Kingdom had ended. One historical writer in telling about this says,

"When they were relieved of their persecution, and came into honor after having been so long reckoned the filth of the world, the cry was straightway raised that the Kingdom of God had come. The emperor was the visible favorite of God, the predestined overthrower of the powers of evil—even while the Devil was still the reigning prince."

Following the last session of the Council of Nicea in the year 325, Constantine made a splendid banquet, of which the historian Eusebius, a bishop and one of the guests, has left us the following account,

"The proceedings were sublime beyond description. The soldiers of

the emperor's bodyguard were drawn up before the door of the palace with bared swords. The men of God, over three hundred bishops, some of them bearing in their bodies the marks of the last persecution passed by them proudly into the interior of the palace. Some sat at the same table with the emperor. One might easily believe he beheld an image of the very kingdom of God."

Following this, and amidst violent, stormy internal disputes, the church multiplied, for the state was still friendly and the sons of Constantine improved on their father, for they not only favored the church, but persecuted paganism. The professed followers of the Master quickly caught the spirit and with even more ardent zeal than was manifested by the arm of the state. They, like so many others who are not willing to wait God's time for the exercise of kingdom powers, themselves took the law into their own hands. Christian (?) mobs tore down pagan temples, shattered their idols, burnt their libraries, and slaughtered their priests. There was no restraining them, so fierce was their faith and zeal for the alleged kingdom of God.

But Satan was still "the god of this world." (2 Cor. 4:4.) While the professed church as a whole entered into these Satanic revelries in connection with the establishment of a counterfeit kingdom of the Lord, there still remained a few true followers of the Master who did not share in this viewpoint and therefore did not enter into these un-christian activities. Concerning these the historian says:

"Some indeed during this century, were disgusted with the pride and arrogance of the clergy and aimed at primitive simplicity and opposed the general trend; but the only fruit of their labor was that they were branded with infamy."

Evidently this little flock of true followers of the Master were branded as being anti-kingdom, even as it still is true of some today. When the prince of this world offered the kingdoms of the earth to our Lord, He declined the gift, choosing the present cross and present rejection and finally death, while carrying out the Father's arrangements of suffering which must precede the glory of the

Kingdom. But what the Son of Man refused, the church centuries later through its various bishops, wished for, longed for, schemed and plotted for until finally the Roman bishop emerged at the head, insisting, demanding in the name of God, and receiving, the headship of the kingdoms of this world. From thenceforth it was woe unto those who dared to be "anti-kingdom."

These abortive Kingdom efforts, however, were not limited to the large body of professed Christians who finally became amalgamated into the Roman Catholic church-state system. When the Protestant movement got under way Satan still was active both with the small and large groups of Protestantism and almost without exception these have fallen prey to this master stroke of delusion.

The historical record of some of these unauthorized efforts to establish God's Kingdom are almost unbelievable. An interesting example of the fanaticism to which this false theory leads in the lives of those who are not able to wait for the Kingdom is that of Melchoir Hoffman, who gained a large following by his preaching abilities, and claimed that the city of Strassbourg had been divinely appointed as the new Jerusalem. Hoffman proclaimed his message aloud in the streets and set 1532 as the date when the Kingdom would be in full operation and all opposers thereof would be destroyed. But his theory failed.

He spent the next ten years in prison, during which time other preachers set out to establish the Kingdom in a more forcible manner. They gathered in Muenster, Germany, drove out the Mayor and bishop, took over the city, decided that the new Jerusalem would rise there, and all adult inhabitants of the city who refused to be baptised were obliged to leave the city. The news of this Kingdom established in Muenster spread rapidly, reaching persecuted Christians elsewhere, and many came flocking to the wonderful city.

But soon an army besieged the city. The leader within proposed to scatter the army as the princes of Samaria had scattered the Syrian army. So sure that God was on their side, he emerged from the city through the city gate with twenty picked men, and while ex-

pecting victory, actually perished quickly, having found, when it was too late, that the special message of God through a special prophet to an ancient king of Israel, did not apply to him. The faithful within the city were discouraged. A new leader arose. They endured a sixteen-month siege and when the besieging army finally succeeded in entering the city, the Kingdom of God in Muenster perished in its fire and blood, all the inhabitants being slain.

The Protestants, in separating from Rome, never completely passed out of the harmful shadow of the Papal mock kingdom. Many of the Protestant systems united with the state. Even today, most professed Christians confuse the present church with the coming Kingdom, and when their hopes prosper or their activity apparently is blessed in a material way, they forthwith believe that the Kingdom of God must be here.

Kingdom Established by Divine Power

While all true Christians should be on the alert watching for evidences that the Kingdom is near, they should always keep in mind the great fundamental truth of God's Word which makes it clear that divine power, and not human effort, is to establish that Kingdom.

We should never lose sight of the fact that the church in the flesh is a suffering church, not a reigning church. It is the privilege of the Christian to bear witness to whatever God may be accomplishing. He is to tell of the glorious Kingdom which God will establish, and in this present great time of trouble when the nations of earth are crumbling in preparation for the Kingdom, it is the Christian's privilege to bear witness to this fact. But beyond this the Christian must not go. He is to await the consummation of his hope and realize that he is in no sense to attempt the exercise of Kingdom power until he has proved his faithfulness even unto death. Then, in the first resurrection, he will experience his exaltation to glory, honor and immortality, as a joint-heir with the Master.

Misapplication of Promises

In the Second Psalm, Jehovah makes a definite promise to Jesus in which He says, "Ask of Me, and

I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession." Without doubt the Master knew that this and other like promises applied to Him. Nevertheless, He did not make the mistake of misapplying them and expecting that they were to be fulfilled during the time of His earthly ministry.

As a matter of fact, when Jesus did ask of His Father things pertaining to His followers, His petition was a very restricted one. Instead of asking for all the nations for an inheritance, He said, "I pray not for the world, but for those whom Thou hast given me." Jesus recognized that the time had not then come for Him to ask His Father for the rulership of the whole earth. He knew furthermore, that the due time for this request would not come until His own sacrificial work as well as the sacrificial work of His body members was completed.

Nearly all false claims of the Kingdom being established through God's professed people while still in the flesh are based upon misapplication of the promises of God. By the misapplication of promises and instructions concerning the Kingdom and its operation, deceived followers of the Master have justified themselves in the practice of intolerance and the judging of all those who do not agree with them nor co-operate in their premature Kingdom efforts.

In first Corinthians 15, the apostle tells us that flesh and blood cannot inherit the Kingdom of God. In this wondrous chapter, the apostle also makes it clear that those who do become associates with Jesus in His Messianic Kingdom must undergo a change of nature. This mortal must put on immortality, the apostle says. To ignore these clear statements of the Word of God, leads to all sorts of absurd interpretations and practices. Some, even in this enlightened day, are widely proclaiming that our Lord has set up His Kingdom.

Consistent with this theory is the claim that it is now improper to pray, "Thy Kingdom come," because it is claimed, the Kingdom is already here. This message is held to be of such vital importance that it must be accepted and heartily co-operated with in order for one to be saved. "Salvation," the claim

is, "means deliverance from impending disaster — Armageddon. What is done, must be done quickly and only those of good will toward God will give heed and act quickly and find a place of safety." The further study of this erroneous theory reveals that the "place of safety" is that of membership in the particular group that holds to and practices this false philosophy.

In all of these pre-kingdom movements there has been no lack of faith and zeal. But it will be noted that the Gospel of the love of God, the cross of Calvary, repentance, remission of sins, justification through the blood of Jesus Christ, sanctification, transformation, renewing of the mind by the power of God through the Holy Spirit, are gradually set aside or ignored and new gospels are introduced and made specialties.

Again today, even as in the past, we have the declaration of woe unto all those who are anti-kingdom; that is, those who do not accept these new gospels. The anti-kingdom class today are branded with infamy even as they were in the dark ages and sentenced to everlasting destruction, no matter how much they may have repented toward God and believed in the Lord Jesus Christ, or how much of the love of God, or the love of righteousness, may be in their hearts, or how much of the Holy Spirit may be theirs, or how much they may believe in a future Kingdom.

Christians should ever be on the alert so that they will not be drawn into these attractive-looking but actually counterfeit kingdom arrangements which are unauthorized by God and must certainly fail eventually. On this point, Pastor Russell in the Daily Heavenly Manna comment says:

"Temptations continually assail the Lord's people—suggestions to do some wonderful works in His name and to prove to themselves and to others that they are heaven's favorites. The lesson for us to learn is, that the work which the Father has given us to do is not a work of convincing the world, but rather that we should quietly, yet as effectively as reason and propriety will permit, let our light shine, . . . and from a desire to be wonder-workers to the reasonable position of servants, ministers of the truth."

The Divine Commission

Our Lord's great commission to His followers was to go to all nations, preaching repentance and remission of sins in His name, making disciples, teaching to observe all the things commanded by Him. (Luke 24:47, Matt. 28:19, 20.) Consulting a concordance one finds under the heading of **preach** and **witness**, that the message preached by the apostles was "repentance toward God and faith in Jesus Christ," "Jesus Christ," "Jesus and the resurrection," "peace by Jesus Christ," "Christ crucified," "the cross," "the grace of God," the "gospel of Christ," "the unsearchable riches of Christ," "Christ in you, the hope of glory."

It is found, also, that the proclaiming of the knowledge of God as outlined in these various phases of the Kingdom message meant that through the goodness of God men would be led to repentance.—Rom. 2:4.

The entire Jewish nation perished at the close of the Jewish age because of their failure to accept Jesus. Thirty-seven years before the destruction of Jerusalem the Master wept over the city, mourning because their house was to be left unto them desolate. Yet the gospel of repentance toward God and salvation through faith in Jesus Christ was the only message which our Lord authorized to be sent to them. Is there any authority to alter, amend or substitute the gospel message at this end of the age, with the claim that by joining a particular group one may be saved from the impending destruction of Armageddon?

Those who really understand the glorious hope of the Kingdom, and realize that by divine power the vast hordes of mankind who have gone down into the tomb from the days of Eden to the present time are to be raised from the dead, will not be concerned about those who perish in Armageddon. They will realize, rather, that God is just as able to raise these from the dead as He is to raise those who perished a thousand or six thousand years ago.

Those who are guided by the Word of God, therefore, will not permit themselves to be sidetracked into the publishing of an erroneous philosophy simply because the world today stands on the brink of ruin. They will real-

ize, however, that it is a most wonderful time to proclaim more zealously than ever the glad tidings of great joy concerning the blessings coming to mankind just beyond this time of trouble. Thus they will be messengers of comfort in a dark and distressed world.

The fact that some at various times have mistakenly supposed that the Kingdom of God was established in their day, and through them, should not lead us into a condition of indifference in the sense that we will take the position that even now the Kingdom is in the remote future. Neither should we be blind to the fact that in our day the kingdoms of the world are actually being overthrown by the power of God, and that this does mean the near-establishment of God's Kingdom.

Nevertheless, we should keep clearly in mind that this work that we see transpiring in the earth is wholly in the hands of God, that it is not for His people in the flesh to themselves attempt the overthrow of the present order, or to feel that in any way they are now privileged to exercise Kingdom authority and power over their fellow man.

We can rejoice to be living in this most wondrous time of the earth's history. We can lift up our heads with confidence as we note the stately steppings of our God, and realize that the quick work of destruction which has been foretold is even now taking place in the earth. True, the transition period in which the old order is going into decay has already stretched out for a period of many years. But this is a short work as God reckons time. To Him a thousand years are but a watch in the night when it is past. "Sudden destruction" shall come upon them, the apostle says, but we must remember that this is expressing God's viewpoint of suddenness, and are not to look for a precipitous demonstration of divine power that will bring an end to the old order of things in a few brief days.

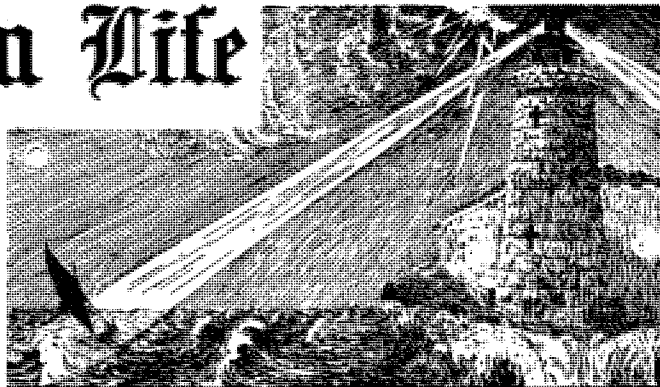
The time will come in the outworking of God's arrangements when miracles will be manifested in the establishment of the Kingdom. These miracles include the resurrection of the ancient worthies and eventually the resurrection of all mankind from the dead. The

(Continued on page 22)

The Christian Life

What Constitutes Spiritual Mindedness?

"For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:6



THE PRINCIPAL object of all Christian activity is the development of the New Creature along the lines of the fruits and graces of the Holy Spirit. When it is borne in mind that we are only embryo New Creatures as yet, we can the more readily see the value, yea, the necessity, of continuing to grow in the things of the Spirit. There is a philosophy in the growth and development of character, somewhat similar to the development of vegetable and plant life. If left to itself, a tree generally goes to wood and eventual decay, and with scant fruitage. None the less rigid are the operations of moral law. During the days of the Schoolmen, when the various Christian doctrines were being discussed with a good deal of hair-splitting, there arose again a group of Christians who, tired of the seemingly endless arguments, swung to the other extreme and insisted that the main object of Christian endeavor was the pursuit of the contemplative life. The movement grew rapidly both within and without the Roman Catholic Church, and the idea permeates Christendom even to the present time. However, the rise of the movement was not due to deeper spirituality, but it was simply a wave of reaction to the intellectualism of the times.

During the past few centuries spiritual values have undergone a change due to the spread of the idea that the true spiritual life is evident in those who are "yielded up to the Holy Spirit." In the days of the Harvest, the Lord graciously clarified the Gospel message once again, and made it very plain what constituted spiritual values and attainments. Let us note the orderly presentations of the apostles on this subject.

In 1 John 3:9 we read that the New Creature is begotten of God; is not a sinner, and retains the seed of the truth in him. Here we are reminded that the New Creature is an actuality, being begotten of God through the Holy Spirit quickening the individual's consecrated faith. The "seed" here mentioned by St. John, is the spirit of the truth which abides within the individual, and is a constant means of restraint against sin. Evidently the apostle does not mean to say that the

New Creature never sins, because such a statement is not borne out by the facts. The same apostle speaks of our having an Advocate with the Father in the event that we need sins forgiven. (1 John 2:1.) The thought, therefore, is that if any one should sin *wilfully*, such an act would signify the death of the New Creature through the old will once again asserting itself.

The begetting of the New Creature is the work of our Heavenly Father, performed by the Holy Spirit, through the agency of the Word of Truth. Such a New Creature will not entertain the suggestion of sin for a moment, being fortified in this attitude by the spirit of the truth abiding in him. Thus, the fact of his following out the Heavenly Father's counsels, and abstaining from the very appearance of evil, gives such an one the assurance that he is begotten of God.

Another line of thought is presented by St. Paul in 1 Corinthians 9:26 where he gives two illustrations relating to the attainment of God's workmanship in us. He first speaks of the race course, saying, "I therefore so run, not as uncertainly." In running a race, as we know, there are necessary rules and regulations to be observed in order for the judges to be able to announce the winner. There are certain things to be performed by the contestants in a race besides merely entering it. First, they must be eligible; next, they must know the race course; again, they must know in which direction to run, and what obstacles there are to be overcome and finally, what is the prize offered.

St. Paul tells us he was fully informed regarding this race, and there was no uncertainty about his activity. He had a definite course in mind, and knew the direction he should run, and the adversaries who would endeavor to impede his progress.

Then the apostle alludes to the boxing arena, and tells us: "So fight I, not as one that beateth the air." Again the lesson of accurate knowledge is enforced, inasmuch as a boxer is trained in the knowledge of anatomy and just where to place the knock-out blow. If a boxer should enter the

ring and simply "beat the air," then he would soon become winded and his opponent would quickly finish him off.

In similar manner, if the New Creature fights the world, the flesh, and the devil by merely mentally wishing to be an overcomer, then he is merely "beating the air," living in a castle of dreams. There has to be clear information on how to keep the "old man under," and there must be a decisive effort to strike the knock-out blow which would bring the victory.

In the 27th verse the apostle concludes that the only way for him to be an overcomer would be by keeping his body under subjection to the New Creature that he might save himself as well as those that heard him. Thus far we have learned that the New Creature must exist, and that it requires to be fully instructed in the requirements of this high-calling in order to be hopeful of finally obtaining the crown of life.

Another line of experience in the life of the New Creature is mentioned by St. James (1:13, 14), where he discusses temptation. He has been showing the contrast between a Christian with a single purpose in life, and one who is double-minded. The Heavenly Father presents tests to all for their improvement and growth in grace. These are not temptations, says the apostle, because our Father would not stoop to make evil appear good, and good appear evil. Such a method is the one adopted by the adversary in his effort to regain control over us.

On the contrary, the apostle intimates that temptations arise within our own mind through evil desire hibernating therein. That is to say, when the old will is permitted a measure of activity, manifest when we crave some joy or thing forbidden to us as New Creatures, then we are allowing ourselves to be led away, or enticed, with evil desires. When such a thing happens, the apostle concludes, do not hastily infer that God is tempting you. Rather search your own heart to see if your temptations are not rather due to your own will being permitted to rise.

Careful examination shows that temptation begins in the mind, and our Heavenly Father does not prevent such things arising there. In the text before us, the apostle expressly states that temptations arise in our own minds through the earthly mind being permitted to re-assert itself, and for our good the Heavenly Father permits the manifestation in order that we might gain the benefit therefrom and thus be fortified for succeeding experiences.

The New Creature, then, is to grow stronger each year and thus gain the mastery over the uprisings of the old mind or will, finally reaching a maturity in which every thought is brought into

subjection to the mind of Christ. Such a condition would not be possible were God to prevent all temptations from reaching us, for without them we, as New Creatures, would be immature. Just as soon as we find desires for forbidden things arising in our minds, we should flee to the Throne of Grace where a gracious Father will hear and answer our urgent appeal for aid. But if we lean to our own understanding, we may certainly know the feeling of helplessness and despair.

As an illustration of true character building we turn to Luke 6:47-49 where the Lord speaks of a man who built a house, but first digging deep in the earth so that he might build it on a rock foundation. The result was that when great storms arose, the house was able to stand because of its solid foundation.

From this simple illustration of careful building, we have confirmation of matters already discussed in this article. Next to selecting an appropriate site, comes the foundation of the house. And so, as soon as one is convicted of sin and been properly directed to the Ransom, the question of character building arises. The first essential is to recognize original sin, and how Jesus became a Ransom. Then with the doctrine of the ransom clearly in mind, all the other features of the Divine Plan tie in together. In all subsequent discussions of the Bible, the conclusions can only be accepted if they are in line with the Ransom. The neglect of this simple fact will bring chaos and distortion with respect to God's plan, as can be seen in our day.

The Master's illustration also brings to our attention the fact that the Ransom is not a superficial truth, but one only obtainable after digging down deep. The pity is that some of the Lord's people have permitted the debris of centuries to cover over this beautiful and simple foundation fact. One, however, who painstakingly has dug down to the Rock will not be easily moved away from the hope of the Gospel. Where one has had to labor diligently for all he knows of the Lord's Word, such an one will not surrender lightly the truths so laboriously obtained.

But now there is the other man who heard the words of the Lord but did not practice them. Jesus likens him to a house-builder who, in selecting a site for his house, makes no provision for a foundation. He builds upon the sand and the first real storm sweeps his house away.

Thus it is with those who are careless or indifferent builders of character. They are intent on making the outside of the house look modern and soundly built, while it rests on the shifting sands of time, and is at the mercy of wind and wave. Intelligent faith makes for a firm faith. Those who are unlearned in the Scriptures are

apt to be unstable, for that believer who has no intelligent reason for his faith cannot be well grounded in the faith. He cannot be sure that he may not some day lose his faith altogether.

The sponge absorbs readily, but it also gives out readily under a slight pressure. Some Christians, too, seem to absorb almost any doctrines that may chance to come along their way, but are likely also, when under pressure, to give up and, in turn, absorb something else entirely different, believing for the time almost anything that others about them, believe. These are the ones building merely on the surface and not paying attention to the need for anchorage on the Rock foundation.

But, some may say, how about those who lack learning? or have no time for learning? or lack the ability to learn? Can the Lord hold such responsible for not knowing something it is impossible for them to grasp? God has arranged it so that some can learn His Plan, and the requirements of the high-calling, by the close study of the truth, while others are brought to a realization of them by first having certain trying experiences. These latter will be found just as firmly in "the faith" and just as rich in service as the former. The assertion that knowledge is a matter of little importance as compared with the cultivation of the Christian spirit is merely an effort to cover mental laziness—an affliction quite common in the world today—or else to hide one's own lack of knowledge and stamina in the truth.

From these various illustrations we can readily comprehend our text—"to be carnally minded is death; but to be spiritually minded is life and peace." We can see that the apostle is telling us of the grave possibility that, unless we maintain constant vigilance, the carnal mind may gain the ascendancy and thus ultimately result in the death of the New Creature. In Judas we have a case in point. He was a man of intelligence and engaged in business, quick to see possibilities.

When, however, the Lord failed (as Judas apparently saw it) to take advantage of the enthusiasm of the people and proclaim Himself their King, then he gave way to the special temptation which assails business men—the greed for gain, or for that which brings so-called success—pride, ambition, self-assurance. All this undermined his devotion to the Lord and the great Kingdom which He represented. The "love of money" is the dry-rot which does so much harm in these days to the building of a proper and substantial faith structure and which is the great temptation of so many formally good people, yet lacking zeal for the Master and His service, and who would discourage such zeal in others. Some seem of the opinion that the best state for the Lord's people to be in is one of dull routine in the practice of whatever is accepted as the correct thing, and that will make no one uncomfortable.

But there is the brighter side: "to be spiritually minded is life and peace." And how well this fits the experience of the *true* Christian! If we find our hearts and lives filled with peace—"the peace of God"—and if we feel the pulsating power of the new life within us daily, then we may know surely that we are spiritually minded and can rejoice in hope of the glory of God. This was one of the prominent features of the Harvest work that demonstrated how far the Truth was in advance of nominal Christendom. What a thrill was ours as we then noted, and continued to note, the growth and development of the New Creature. And what further proof of sonship do we need than the experience of "joy and peace in believing." The Christian life is one of trial, and the unity of the "fellow-heirs of salvation" will be in that one spirit into which they have been baptized. How precious this relationship! Let us prize it more and more and let us value the message of the Truth given to us by our present Lord as our heritage, and may the Lord grant that we may be found faithful even unto death.

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Suffering for Righteousness' Sake

"All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

UNTIL the Kingdom of Christ is fully established in the earth, persecution will continue to be the inevitable result of living godly in Christ Jesus. The followers of Christ cannot expect to receive different treatment than He received. Jesus was persecuted because He let His light shine in a darkened world. The Master's godli-

ness consisted of His full obedience to the Father's will, in every detail. He was obedient in the study of the Word, and enthusiastically energetic in the carrying out of that Word, in His thoughts, words and deeds. A part of the divine will was that He should proclaim the truth of the Kingdom, also that He should expose the false doctrines and practices of the scribes and pharisees. Because He did this, He brought upon Himself the enmity of those who walked in darkness.

As the servant is not above his master, so we must expect opposition—opposition that will continue until we finish our course in death.

Our natural preference would be to take a course in life that would avoid persecution. Should we follow the dictates of the flesh, we would seek the friendship of the world and enjoy its pleasures. But as consecrated Christians we cannot yield to the desires of the flesh. We must seek, instead—in harmony with our covenant of sacrifice—the Lord's will and be faithful in doing it. It is His will that we be His ambassadors. Having, as the apostle suggests, shined into our hearts by the Gospel, He expects that we, in turn, will permit the Gospel light to shine through our lives for the blessing and encouragement of others. It is faithfulness in thus representing the God of Light in a world that is controlled by the prince of darkness, that brings down upon the faithful the bitter persecution of the adversary and of all that are influenced by him.

From this standpoint it readily can be seen that the Christian life is not one of ease and tranquillity. True, no matter how fierce the opposition, we can, by faith and trust, enjoy the peace of God reigning in our hearts. But this will not be peace insofar as our contacts with the world are concerned. Should we find ourselves able always to agree with our friends and neighbors and never sense that they look upon us with a degree of disdain because of faithfulness in light-bearing, we might have good reason to question how vital is our relationship with the Lord.

To be really in the Lord's service involves a great deal. It means that our wills must be fully surrendered to the doing of His will. Furthermore, having covenanted to do His will, we will pursue a careful and continual study of the Scriptures in order that we may understand the divine plan, and particularly that part of the plan in which we are invited to co-operate. As we become daily better acquainted with God's will, we should also imbibe of its spirit—a spirit of hearty co-operation in the divine arrangement that will lead to a daily laying down of our all in the interests of the Kingdom.

If we have truly caught the spirit of the divine will for us, it means that to the extent of our ability we will be faithful in the service of the Truth at whatever cost or sacrifice. And we will be thus faithful, knowing that, eventually, it will cost us everything. It was so with the Master. He entered into a covenant of sacrifice with the Father at Jordan, but the terms of this covenant were not fully carried out by Him until He had finished His course in death. Prior to this the Master said, "I have a baptism to be baptized with: and how am I straitened till it be accomplished!"—Luke 12:50.

Let us then, dear brethren, measure our standing in divine grace not by the outward peace and tranquillity with which our lives may be surrounded, but by the evidences that we have been faithful in letting our light shine even though this has brought upon ourselves the foretold persecution that must and will come upon all who are truly faithful as ambassadors of Jesus Christ.

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Established in the Faith

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

— Colossians 2:6, 7.

A CONDITION of lethargy and stagnation in spiritual affairs is a deplorable one for the Christian. Much is said in the Bible indicating that a Christian should not be satisfied to stand still, but should be ever on the alert to make progress, both in knowledge and in grace. On the other hand, the Scriptures also are emphatic in their instructions that the followers of the Master should be *established* in the faith. Hebrews 6:19 represents this condition of steadfastness as one in which the soul is "anchored." Hebrews 10:23 admonishes us to "hold fast the profession of our faith without wavering." Thus the Scriptures present to us a sort of spiritual balance, in that

they reveal the necessity of true Christian progress, while at the same time emphasizing the importance of being rooted and grounded in the faith in order that we may not be "carried about with every wind of doctrine."—Eph. 4:14.

In our text the apostle is addressing those who have accepted Jesus Christ as their Redeemer, and who, through full consecration to do the Father's will, have been inducted into the body of Christ. These understand that it is the divine will, through the Christ company consisting of Jesus the Head and the church His body, to establish a Kingdom upon the earth and through that Kingdom to deliver mankind from the power of sin and death. All those who are in Christ Jesus have received Him with this understanding. This is the only message which God has sent through His Word. This is "the faith which was once delivered unto the saints."—Jude 3.

It is these consecrated Christians whom Paul admonishes to continue in the faith, and not to try to combine earthly philosophy with this heavenly message. Having received Christ Jesus thus, and been made members of His mystical body, they are to realize that in Him "are hid all the treasures of wisdom and knowledge," in whom "dwelleth all the fulness of the Deity bodily." (Col. 2:3, 9.) Having recognized and accepted Him as the Heavenly Teacher, they are to continue to make progress, not by departing from Him and from the faith that is centered in Him, but by being rooted and grounded in Him, thus placing themselves in a position to imbibe more and more of His spirit. These are to realize that any other doctrine would serve only to confuse the heavenly message in their minds.

Turning from the figure of a man walking in Christ Jesus as a member of His body, the apostle gives us the illustration of a tree, the root of which goes downward, and the trunk of which reaches upward, to obtain that nourishment which will give it strength and stability. In this illustration of the Christian life and its relationship to Christ Jesus, the roots of faith are seen to push down deep into the knowledge of the divine plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit of God.

While the Christian is thus growing up in character likeness to our Redeemer, and the roots of his faith are reaching down into the deep things of the Word of God, he is becoming established, settled. He is not becoming established in bigotry and intolerance, but in the knowledge and spirit of Christ. A tree that is well rooted in the earth is able to withstand the winds and storms that come upon it. So it is with the Christian whose faith has been properly established. He should be so fixed, so established in the promises of God, and so filled with the spirit of those promises, that no winds of doctrine can overturn his faith or shake his confidence in the divine will for him.

It is not a sign of spiritual health for one to be ever looking around for something new. Before we learned of the divine plan, and our privileges therein as members of the body of Christ, it was natural and proper that we should be on the alert to find a better explanation of God's intentions toward the human race. Many indeed, in such a search, have drifted from one denomination to another, finding only that the viewpoint of all was unsatisfactory in that they limited the Mercy, Love and Power of God, and presented no clear vision of the future destiny of men and of nations.

But when we finally were favored by God with an understanding of His glorious plan, and saw revealed therein the length and breadth and the

height and depth of divine love, and the wondrous harmony of the Scriptures, we exclaimed, and rightfully so, "it satisfies my longings as nothing else can do." After God has thus shined into our hearts by the Gospel, and in responding to this evidence of His grace, we have presented ourselves in full consecration to do His will, being assured that, as a result, we are accepted as members of the Christ company, it would denote lack of appreciation and a dimming of spiritual vision to be restlessly seeking for new light.

For those who do not know the truth of the divine plan, the theories of Evolution, Christian Science, New Thought, etc., may have an appeal in that they, at least, get away from the dogma of eternal torture and other God-dishonoring theories of the dark ages. But for those who have come to a knowledge of the divine plan, Satan has theories more subtle than these. If we go searching around for what we may find outside of the divine plan, we may discover that from some quarters the claim is made that God is so loving that He will not even destroy the Devil, but rather eventually will find a way to reconcile him to the divine will. If our minds tend toward mathematics, we may find ourselves spending much time and valuable energy in searching out some new system of Chronology. Under the misnomer of new light, Satan may keep us continually busy studying other's interpretations of so-called types and pictures of the Old Testament or else making up interpretations of our own. But along none of these sidelines would we find spiritual food to build us up and strengthen us to withstand the storms of persecution and opposition that are sure to blow against all the consecrated in the final test of their faithfulness as members of the body of Christ.

GOD'S WORD THE SOURCE OF STRENGTH

The plan of God as revealed in His Word furnishes an abundant source for research and study in spiritual things. Let us more and more delve into the promises of God. There is virtually no limit to these glorious promises. It is by this means alone that we can become established in the faith. Such delving into the Word of God will not establish us in our own imaginings nor in the imaginings of others. If we have truly caught the spirit of the divine plan and maintained a clear vision of the Father's will for us with respect to that plan, we will not feel any sense of bondage that may impel us to ramble outside to find something to satisfy our longings. Such a disposition is not the spirit of a true son of God. Such sentiments encouraged would lead to utter spiritual disaster.

Our spirit should be one of deepest gratitude and thankfulness that we have been granted this

glorious, divine revelation. It will be by thus following in the Lord's way that we will find the only true joy and will be able to make the only real progress that is authorized and encouraged in the Word of God.

The truth of the divine plan embraces all of the scriptural teachings relative to Christ and His work, as well, also, as our own relationship to Him as members of His body. We should familiarize ourselves with the different features of this truth. This glorious faith which was once delivered unto the saints is so firmly founded in the Word of God, being supported by every passage thereof, that no matter how searching and scrutinizing our study may be, it will cause the truth to shine out more resplendently and convince us more than ever how truly scriptural it is in its every aspect.

To be established in this faith, we should know what our Lord taught, and why He taught it. We should learn how to connect the different parts of the truth into one harmonious whole. In this way we are to become thoroughly furnished, not only in the knowledge of the divine plan, but in the manner in which that plan is to be a guide in our endeavors to do the Father's will. It is in the personal application of the truth that its real importance becomes most apparent. If we are not firmly established in the faith, our Christian lives will become haphazard and undirected.

The general sentiment among the modern nominal teachers of religion is that to be established in the faith is to be a bigot. This false viewpoint is becoming increasingly apparent in the world and in worldly churches today. Throughout all Christendom definite belief in any sort of Christian doctrine is giving way to a spirit of unbelief which is incorrectly called Christian tolerance and liberalism. The truly consecrated followers of the Master are not immune to this newly developed spirit of the world and its baneful influence upon steadfastness in the faith. This spirit of unbelief has become so widespread throughout Christendom that it is almost considered a virtue for one to be able to say that he is not sure of anything so far as his belief is concerned. And those who do attempt to be certain of their standing in the truth and of their appreciation of the promises of God are frequently looked upon as being intolerant bigots, lacking in Christian love in their relationship to others.

A strong and steadfast Christian is not a bigot. He knows what he believes and how his belief is to be practiced in his life, because he studiously has proved every item thereof step by step from the Word of God. To him, because of his implicit faith in the Bible, a "thus saith the Lord" is the end of all controversy. In simple, child-

like faith he accepts and firmly holds to what God has inspired, and has given him to behold and appreciate.

A bigot, on the other hand, is one who is established in error, and insists upon holding to unsupported error regardless of what the Word of God may teach. A bigot usually holds tenaciously to his viewpoint through fear. He probably realizes deep down in his heart that his theories cannot be supported by the Word of God, and to make up for this lack of inspired support he boldly proclaims his loyalty to his creed and often is very intolerant toward those who do not agree with him.

The firmly established Christian, however, has nothing to fear. He is confident of his standing in the truth, not because he is self-centered and conceited, but because he knows through a consistent study of God's Word, that the doctrines of Christ to which he has subscribed are firmly established therein. Knowing this, he realizes, also, that the responsibility for these doctrines is not his, but the Lord's. He knows, moreover, that it is not within his province to condemn and ostracize those who do not agree with him. And being confident of the divine will for himself, and of the divine plan to bless all the families of the earth in due time, he is willing to give all of his attention to pleasing the Lord and can look kindly and tolerantly upon those who do not agree with him, being assured that the Lord knoweth them that are His, and that in due time they, too, will see and appreciate the better way.

TRUE CHRISTIAN TOLERANCE

True Christian tolerance does not call for the giving up of our faith in the divine plan and promises in order not to offend those who do not agree with us; nor even to refrain from discussing our views. Those who are firmly established in the faith of Jesus Christ should tenaciously hold to their position, and enthusiastically make it known to all as opportunity affords. Failure to do this will result in a dimming of the Gospel light that should shine out from each consecrated life. If we permit our light to become intermingled with darkness in order not to offend those who are in darkness, then we are failing to that extent to let our light shine.

However, to boldly stand for the truth ourselves and to uncompromisingly present it to others does not mean that we will judge and condemn those who do not accept our views. It does mean, however, that we will not court the friendship and support of those with whom we do not agree by giving them the impression that we are not sure of our own position, and that, therefore, they may be as nearly right as we are. This is a compromising position and the Christian

who adopts such a policy is one who is well described by the Apostle James as being double-minded, and therefore not stable in all his ways.

Those who are firmly established in the faith once delivered unto the saints and who have imbibed the spirit of that glorious gospel of Jesus Christ, are in a better position to exercise Christian tolerance toward others than those who are not certain of their position. Being established means that one has found his "all in all" and is satisfied. The assurance of his position in the truth and his standing with the Lord should produce in him an amiable and sympathetic attitude toward those who are not so richly blessed.

On the other hand, to be wavering, and to be blown about by every wind of doctrine, is to be in a dissatisfied condition of heart and of mind. Such an one is quite likely to seek comfort and companionship among those who are in a similar attitude of uncertainty. In such an event one doesn't mind so much what the other fellow believes or does not believe, so long as they can agree that they are not sure whether or not they believe anything. The outgrowth of such an attitude frequently is that those who are not willing to share this doubting-Thomas philosophy are branded as being narrow-minded and sectarian. Thus it sometimes happens that those who adopt this creed of so-called liberality in belief are most intolerant toward those who are not willing to accept their creed.

Let us, dear brethren, seek to avoid all such snares and pitfalls set for us by the adversary in these days of final testing upon the consecrated. While it is a time when faith in God and in His Word is on the wane almost everywhere, yet it is a time when the truly consecrated and enlightened children of God have more to strengthen their faith in the verities of Present Truth than at any other period in the harvest time. It is, indeed, a time for the lifting up of the head in confidence and rejoicing in the clear vision of truth with which our returned Lord has favored His people in this wonderful time of the earth's history.

As we have said before, let us not judge and condemn those who do not agree with us. On the other hand, let us not make the mistake of supposing that in order to exercise Christian tolerance toward them we must give up our own full assurance of faith. Furthermore, let us not be discouraged if others, in their uncertainty and unbelief, criticize and condemn us because of our rejoicing in the truth. In outlining thus some of the symptoms of spiritual sickness, it is merely with the intent of encouraging the brethren to themselves avoid the contaminating influences of unbelief; and by individual steadfastness and an

enthusiasm for the truth to be in a better position to help those who possibly may be temporarily wavering.

Brother Russell once said that we are to do all in our power to help those who have gone out of the way. Not however, by joining with them, and thus run the risk of ourselves being dragged away from the path of true fidelity to God and to His truth, but by continuing to stand in the way ourselves and calling to those who have erred to return to their first love, and to come back to their abiding rest of faith in the things which they have learned and of which they have, in the past, been assured.

This is the blessed privilege that all of the consecrated may enjoy today. The spirit of radicalism and fanaticism is rampant throughout the earth. In order for the Lord's people to hold out against such a spirit they will need to be more and more emptied of self, and filled with the spirit of God which is the spirit of love. As we become filled with the spirit of God, by continued, energetic and careful study of His Word, and an earnest endeavor to apply its principles in our daily lives, we will find that it is, also, a spirit of a sound mind which will give us a sense of balance in relation not only to a proper appreciation and understanding of the truth itself, but also of all our experiences as Christ's followers.

Being firmly established in the faith and fully convinced of all its implications insofar as our relationship to the Lord is concerned, we will tolerate no deflection on our own part from the course of true fidelity to the divine will. While granting no liberties to ourselves outside of the clear expression of the divine will for us, we will, nevertheless, grant full liberty of thought and conscience to others, not by agreeing with them, but by leaving them in the Lord's hands. However, let us patiently and carefully watch for opportunities to do all in our power to bless them and to help them see the way of Truth more perfectly.

CHRIST HAS RETURNED

The booklet, "Christ Has Returned to Solve World Problems" is now ready, and may be obtained at 5 cents a copy in any quantity. The problems of the world are becoming more and more complex, and professing Christians without a knowledge of the truth are at a loss to understand the significance of what is taking place. This little booklet is an up-to-date message for the times. Order a supply now.

THE DAWN 136 Fulton Street, Brooklyn, N. Y.

Spiritual Feet Washing

*"Ye also ought to wash one another's feet."—
John 13:14*

THESE words of the Master were uttered toward the close of His ministry, following His triumphal entry into Jerusalem amid the shoutings of the multitude. It also followed His several days preaching in the temple to large crowds, and of the coming of the Greeks to inquire for Him. All of this seemed to indicate a growing popularity. While Jesus had declared to His disciples that He was shortly to be put to death, yet they were utterly unable to comprehend the significance of these statements, hence were full of ambitious thoughts respecting their future identity with the Lord, and of how His exaltation as a King would bring them into prominence and honor with Him, as well as confer upon them a coveted opportunity of accomplishing a large amount of good.

Had our Lord and His disciples been the guests of some host on this occasion, doubtless a menial servant would have been provided to wash their feet. This was the custom of the country, and a very necessary custom. The open sandals generally worn at that time allowed the dust of the highways to soil the feet as well as to irritate them. This made feet washing almost a necessity after every journey.

But on this occasion the Lord's company were not guests, but merely had the use of the room. Consequently no servant appeared to wash their feet. Under such circumstances it would have been properly the duty of one of the number to have performed this menial service for the others. But apparently the disciples were too taken up with their thought of exaltation with the Master to give consideration to a humble service of this kind. The spirit of rivalry for high positions was in their hearts, hence no one volunteered to serve the others; and, of course, no one had the right to demand it in this company in which the Lord had appointed none as being either above or below the others in rank.

Jesus apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity and make himself the servant of the others, but none did. Then, arising from the table, He laid aside His outer garment and took a towel and girded Himself for service. We can well imagine the consternation of the apostles as they watched this procedure, and then saw the Lord go from the feet of one and another as they protruded from the couches on which they reclined.

The great astonishment of the apostles at the procedure of the Master, and the condemnation which His course implied, for a time silenced them, and this silence apparently was not broken until the Master came to Peter to wash his feet. This impetuous apostle strenuously objected to the Master rendering this menial service on his behalf. He said, "Thou shalt never wash my feet."

However, with appropriate words of explanation, Jesus proceeded with the feet washing, and by His action brought to the disciples, and to all the consecrated since, a vitally important lesson concerning the true attitude of humility and burning zeal to serve one another that should be present in the hearts of all those who are seeking to follow in His footsteps. In their fear to be the least, all the disciples had shunned this opportunity of service for the Master and for each other. Our Lord, though acknowledged Head and Master, the Messiah, had humbled Himself to serve them all, and had thus rebuked their lack of humility and at the same time set them an example that would apply to every affair of life, namely, that they should be glad to serve one another on every proper occasion, in the high things as well as in the common affairs of life.

This washing of one another's feet we may readily see applies to any and every humble service of life that can be rendered to the Lord's people, though specially to those services and kindnesses which would be along the lines of spiritual assistance and comfort. How many blessed opportunities we now have for comforting, refreshing, consoling one another.

Today we do not have the opportunity of washing the literal feet of the Master, but we do have the opportunity of rendering whatever service we can to the feet members of His body—feet members who, in these days of trial and distress, need all the assistance that can be given to them by their fellow members in the body. Let us lose no opportunities of this kind. Let us, like the Master, not merely assume humility, but actually have that humility which will impel us to do kindnesses and services to all with whom we come in contact, and especially to the "household of faith."

Today the feet members of the body of Christ are busily laying down their lives in proclaiming the glad tidings of the Kingdom, and saying unto Zion, "Thy God reigneth." This Kingdom truth is unpopular now even at it was in Jesus' day. Faithfulness in proclaiming it brings down upon those who are thus engaged the enmity of the

world. Because of this all the consecrated need as much sympathy and encouragement as can possibly be given to them, that they may be assisted in proving faithful even unto death. What a glorious opportunity is ours today to wash one another's feet!

Honored of God

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:2, 3.

THESE words of the prophet constitute one of the "exceeding great and precious promises" referred to by the Apostle Peter, and of which he declares that by them we are made "partakers of the divine nature." (2 Pet. 1:4.) It is true that this and similar promises were made originally to the nation of Israel and would have been limited to the natural descendants of Abraham had they remained in harmony with the Lord. But these natural branches, as they are described by the Apostle Paul in Romans 11, were broken off and Gentile converts grafted into the original covenant of God to take their place. Hence, the apostle explains, Israel has not obtained that which he seeketh for—that is, that which was promised to them in our text and many like passages of the Old Testament.—Rom. 11:7.

Our text is not only a promise of personal glory that will be bestowed upon all the faithful of this Gospel age, but it is also another of the many assurances of God's Word that those who are thus highly exalted to joint-heirship with Christ are to be made co-workers in carrying out the divine purpose to bless all nations. It is this aspect of the high calling that makes it truly wonderful. Might there not be an element of selfishness in the hope merely of being exalted to the divine nature? But when the exaltation is viewed in the light of the wondrous opportunity it will afford to be an instrument in God's hands for the blessing of mankind, it is seen to be a hope in which we can truly and unselfishly rejoice.

The true dignity and high honor of the church's position in the divine plan is outlined by the Apostle Peter, saying, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9.) Here the objective of the church's high calling

is described as being that of glorifying God. This takes us a step further than the privilege of bestowing blessing upon others. It shows that even in the work of blessing others God is to be glorified. Indeed, there is no other way in which the glory of God can be so fully known and appreciated by all mankind as through the wonderful Kingdom blessings that will reach them through the instrumentality of Christ and the church.

It is beyond the veil that the church will become truly a royal diadem in the hand of God, to be used of Him for the blessing of the people and for His own glory. Nevertheless, the church is now in training for that high position. This training consists not merely of "book learning," but includes as well a practical application of the truth in our daily lives. It can be properly said that we are now serving an apprenticeship in preparation for the glorious work of the future. This means that inasmuch as we are preparing to take part in God's great work of blessing as it will be carried on through the instrumentality of the church, that our preparation must include self-sacrificing efforts now to show forth the praises of God by bestowing blessings upon others. On this point Brother Russell once said:

"Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may, indeed, be a living epistle known and read of all men within the circle of my influence?—a workman indeed that need not to be ashamed? Can I truly affirm that I am

"All for Jesus! all for Jesus!

All my being's ransomed powers;

All my thoughts and words and doings,

All my days and all my hours" '?

How practical an arrangement it is that those who are now looking forward with joy to the blessed privilege of being used of God in the next age for the enlightenment and blessing of all mankind should show their appreciation of this high calling of God now, under unfavorable circumstances, and by self-sacrificing efforts, demonstrate their genuine desire thus to be used of the Lord. Let us at all times then, seek to be instruments in God's hand, to be used by Him in the present sacrificial ministry in order that we may be worthy to be used of Him later as a royal diadem in His hands.



International Sunday School Lessons



ISAIAH GIVES GOD'S INVITATION

May 5—Isaiah 55:1-11

GOLDEN TEXT: "Seek ye the Lord while He may be found; call ye upon Him while He is near."—Isa. 55:6.

This chapter describes the condition which will obtain after the Gospel church has been selected from the world and glorified. Hence the lesson before us pictures the Millennial age and its blessings upon the world of mankind through the glorified church. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." This verse is in close agreement with the picture of the Millennial blessings given us in Revelation 22:1, 2, 17.

There is a certain sense in which now any who thirst may come to Christ and find Him a fountain of life. All of the Lord's people are thus refreshed in the present time by partaking of Christ and thus having formed in them the well of water that will spring up into everlasting life. The statement of our lesson, however, seems to be a more general one, an invitation to every one, such as the Millennial invitation will be, for the invitation of the present time has limitations.

The water of life which our dear Redeemer offers us now is not without price, for He Himself stipulates that none can be His disciple except he take up his cross and follow Him—he who loves father or mother or lands, etc., more than Jesus cannot be His disciple. The cost of the water of life in this present time is baptism into Christ's death, self-denial, self-sacrifice, a walk in the narrow way. Who shall say, then, that the present offer is without price, without conditions, without cost?

Many seem confused to think that the opportunities of the future will be so much greater than those of the present time. The reason for this distinction can only be seen by those who recognize the Scrip-

tural teaching that the bride of Christ now being selected is a very peculiar class in the Lord's estimation, and that it is a special favor toward them that they are now counted worthy to suffer for Christ's sake, to be sharers in His death and sharers also "in His resurrection"—the first resurrection. Once the difference is seen between the reward of the church and that of the world, it will be easy to account for the difference between the fiery trials which now try the true members of His Body and the more favorable environments of the world in the next age.

The world will, indeed, be called to come to the waters of the river of life and to partake thereof freely, without money and without price, without the present day experience of walking in the narrow way or taking up a cross of self-denial and suffering for righteousness' sake. All that will be required of the world at that time will be that they shall be thirsty, shall be desirous of the life offered, that they shall be hungry for the bread of life. All such may, indeed, delight themselves in the fatness, the fulness, the glorious provision which the Lord has made for them and which will then be opened before them.

Of the antitypical David referred to in this chapter it is written, "Behold I have given Him for a witness to the people, a leader and commander to the people." (Verse 4.) This is the great Prophet, the great Priest, the great King, typified by Moses and Melchisedec. Behold, he shall call a nation not previously known—the new nation called during this Gospel age, a holy nation a peculiar people, a royal priesthood, to show forth the praises of him who hath called them out of darkness into His marvelous light.—1 Pet. 2:9.

Ultimately, as a result of this calling of spiritual Israel as a holy nation, and as a result of the establishment of the Kingdom and the glorification of this holy nation with Himself as its Head, many nations, (that previously knew Him not) shall turn unto Him.

Throughout the Millennial age there will be a grand opportunity for every member of Adam's race to seek the Lord while He may be found, to call upon Him while He is near. The opportunity will last for a thousand years and all will be invited to drink of the water of life freely. All appreciating the situation fully may attain to all that was lost in Adam—attain it through the processes of restitution.

Verse seven shows how the Lord may then be sought and found; namely, the wicked must forsake his ways and the unrighteous must forsake even his unrighteous thoughts. Under such conditions during that thousand years, all may return unto Jehovah and find mercy and abundant pardon through the great antitypical David. But it will require all of that thousand years of Christ's reign to restore and make fit for presentation to Jehovah those who will hear that voice and apply for the water of life, forsake unrighteousness and seek the Lord. How glorious the prospect!

QUESTIONS:

At what period in the divine plan will the prophecies of Isaiah 55:1-11 be fulfilled?

Is Christ a fountain of life to believers in this age?

Will the opportunity for salvation be more favorable in the Millennial age than now? If so, why?

How long will it require for the entire human race to learn about and return to God?

HABAK KUK FIGHTS THROUGH DOUBT TO FAITH

May 12—Habakkuk 1:12; 2:4

GOLDEN TEXT: "The righteous shall live by his faith."—Hab. 2:4.

THE first chapter of this prophecy while directly bearing on conditions in ancient Israel has a very fitting application to the time in which we are living, describing the destructive elements of society which God will use to destroy all the institutions of Christendom built upon human selfishness and

unrighteousness. God has often used evil men and nations to chasten and punish other men and nations more culpable because of greater enlightenment.

The use of such means in the disciplining of the nation of Israel is declared by Moses in Deuteronomy 28:15, 25, 47-52; and it will be recalled that in the history of that nation such was frequently their experience. Prior to their final rejection by our Lord and their scattering throughout the world for the period of the Gospel age, Israel's most severe punishment of this character occurred when the Ten Tribes were overcome and dispersed by the Assyrians, and later, the remaining tribes were taken captive by the Babylonians and removed from their land.

Assyria, thus used for the punishment of His professing people, is referred to by the Lord as "the rod of Mine anger, and the staff in their hand is Mine indignation." (Isa. 10:5.) That these nations were not themselves righteous is apparent for the Lord reproved the King of Assyria for pride in the success of their arms, saying, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood."—Isa. 10:15.

God's purpose to later correct these evil nations whom He has temporarily used to discipline His professed people, is stated in verses 24-27. The same thought is given in Jeremiah, chapter 25, where the chastening of both natural Israel and Christendom is described. Note especially verses 7-14.

The opening verse of our lesson—Habakkuk 1:12—has been freely translated, "Art thou not from everlasting, O Lord my God, my Holy One? We shall not die. O Lord, thou hast **ordained them** for judgment; and, O Protector, **Thou** hast appointed them to **correct nations**." This expresses the confidence of the Lord's people, that the temporary triumph of the worst elements of society over the better elements is merely for the execution of God's judgments upon men and systems which have not been obedient to the light they possessed: they are "appointed to correct nations."

That these evil doers and their evil deeds were not approved by God was recognized by the Prophet Habakkuk and is recognized also by His people today, and that when they have done their work they, too, shall be restrained. "They shall not hurt nor destroy" when Messiah's Kingdom is established in the earth, following this time of judgment upon the nations and unfaithful religious systems.

In the latter part of chapter one, we have the Prophet's complaint that the instrument God was to use for the chastisement of Israel was a cruel and idolatrous people, that He held His peace "when the wicked devoureth those more righteous than he"; but his confidence, notwithstanding, that God is "of purer eyes than to behold evil, and canst not look on iniquity"—evidently, not with sanction or indifference.

In chapter two the prophet states his determination to watch, to stand upon the tower (a fenced place—under the Lord's protection) and see what the Lord would answer in regard to these momentous events which he had seen in vision. (Hab. 1:1.) The answer given in verses two to four is indeed a full and complete one, and we see that it pertains in its fullest application down in the end of this dispensation, "the world that now is," when the Lord is to "make an utter end" so that "affliction shall not rise up the second time."—Nahum 1:5-9.

This command in Habakkuk 2:2, 3, has been obeyed, as our dear Brother Russell declared, "by various means: charts, diagrams, concordances and explanations—the vision or revelation of God's Word has been placed within the reach of the people."* In verse four, we are assured that every soul lifted up with pride and self-confidence is not upright, but "the just shall live by his faith." How important is faith! It is the great and necessary element in all who would have God's approval clear through this reign of sin and evil. All others—all who trust in self—must and will be humbled before they can enter into the joys and blessings of the Millennial Kingdom.—Isa. 2:10-17.

*Watch Tower, June, 1884—page 1 (W. T. R. page 621). That issue contains two very interesting articles on the prophecy of Habakkuk.

QUESTIONS:

Why is the prophecy of Habakkuk specially fitting at the present time?

Does God specially reward those whom He uses to punish His people?

Has Habakkuk's vision of the last days been made known to the Lord's people?

Upon what basis are Christians now able to understand the significance of present world events?

What is one of the important conditions upon which the world of mankind may enter into the blessings of the new age?

JEREMIAH DENOUNCES FALSE PROPHETS

May 19—Jer. 23:21-32

GOLDEN TEXT: "Prove all things; hold fast that which is good.—1 Thes. 5:21.

Early in Israel's history God began to make use of teachers, instructors, called prophets. This designation did not necessarily imply the foretelling of future events, though many of the ancient prophets did give messages applicable to the future as well as to the period in which they spoke. The natural tendency of the fallen human mind is to evil, and the priests and prophets whom God ordained and sent to Israel were to instruct the people in the right way and to reprove and warn those who were practicing sin.

The great adversary, a "liar from the beginning," as our Lord Himself stated, made use of false prophets to mislead the people of Israel, and this method of deception evidently proved very effective. How fruitful a source of misleading influence such false teachers could be is apparent when we consider that the people were inclined by nature to evil, at the same time having a degree of reverence for the supernatural, and that these false teachers professed to have visions, dreams, messages from a divine source. As was the case with the heathen religions, so with these false prophets, their messages were doubtless in accord with the people's depraved tastes and desires, and thus an "easier way" of serving God was offered. As these false messages were multiplied, accepted, and acted upon, we can see that the people of Israel would get farther and farther away from the Law; and their sin-

ful tendencies, without that restraint, would gradually lead them into gross sin and idolatry.

This is the picture given us in the chapter from which our lesson is taken; and in it, also, are declared the judgments which God was about to bring upon Israel—the loss of their homeland and scattering abroad in other countries. The blame for this deflection and the exile of the Hebrew people is placed upon the profane, unfaithful priests and prophets, who had become so corrupt that their wickedness was practiced even in the house of God.—Jer. 23:10, 11.

It is evident from verse 8 that there is a further significance in the words of this chapter, applicable to a later period in Israel's history. After Israel's exile in Babylon for the 70 years, they were restored to their own land, Jerusalem and the temple being re-built. They seem to have enjoyed a degree of liberty at the beginning of the Christian era, but after their rejection of Jesus they were finally cast off from God's favor as a nation for the period of the Gospel age, and soon thereafter their city and temple were destroyed and they were scattered throughout the world. It is interesting to note the important part played by the priests and scribes in the rejection and persecution of Jesus and the strong words of reproof and condemnation addressed to them by Him. As He said of them they were the worthy successors of the false prophets who in earlier periods had misled the people and persecuted the true representatives of God.—Matt. 23:29-39.

Today we are seeing the beginning of the promised restoration of the Hebrew people to Palestine. Comparatively few are returning in faith and trusting in God's promises for the return of their land. The great majority are still without faith and must pass through yet more painful experiences in the near future, to humble them and cause them to look up and cry unto God. Then it will be God's good pleasure to most wonderfully deliver and bless them, as stated in verses 3-8.

Israel's experiences were often used as illustrations of the experiences of Spiritual Israel. The Lord's people of the Gospel age have also had severe and searching

tests through the misleading voices of false teachers. These were present even in the Apostles' day, and after they fell asleep, the foretold falling away took place, the great anti-christ system developed, claiming to be the representative of God on earth, with authority over all His people.—2 Thes. 2:3, 4; Rev. 13:5, 6.

We are living in another time of judgment. These false religious systems have been finally rejected and their destruction is now taking place. On every hand the nominal systems of religion are rapidly losing ground, and in many places the Catholic Church is experiencing severe persecution, losing members, property and prestige. The false teachers of this Gospel age, like their prototype, the false prophets of Israel, are represented as responsible for the deplorable state of the world, especially of so-called Christendom. (Jer. 51:7; Rev. 17:2; 18:3.) Those who have honestly accepted their false doctrines respecting hell, purgatory, etc., have had a pattern therein of hardness and hatred which has given sanction to fearful persecutions in less enlightened times than the present; and on the other hand, many who have rejected these monstrous teachings have, at the same time, lost all faith in the Bible and so today hear no authoritative voice holding up a standard for them and feel no assurance that God will bring order out of the confusion and finally cause right and justice to prevail. Unquestionably it is this lack of faith that is causing the breakdown of civilization; and back of that loss of faith are the false teachings with respect to the principles of God, His plans and purposes.

The judgments upon the false systems of religion are to be shared, the Revelator says, by all "who worship the beast and his image, and receive his mark in his forehead, or in his hand." (Rev. 14:9, 10.) Those who "worship" these systems are those who reverence them, pay homage and tribute to them, and think they must be something more than merely man-made institutions. Those who, in addition receive their "mark" in forehead or hand, evidently have a still closer relationship—are in mental harmony, or are active in the support of these systems. These latter ardent supporters, as stated

in the verses referred to, are, today, sharing the judgments upon the systems of error, drinking the wine (essence) of the wrath of God, and are being "tormented" with pain and dismay in witnessing the decline and gradual destruction of the great system with which they are so closely identified and whose interests they have so earnestly promoted. Thank God that the time is soon to end in which false teachers will be permitted to misrepresent our great and holy God and His glorious plans; for soon the "knowledge of the glory of God" is to fill the earth "as the waters cover the sea."—Hab. 2:14.

QUESTIONS:

By what means did God instruct His ancient people Israel?

What is one of the reasons why false prophets are able to so easily deceive the people? In what way did false prophets influence the nation of Israel in ancient times?



JEREMIAH ANNOUNCES THE NEW COVENANT

May 26—Jeremiah 31:31-37

GOLDEN TEXT: "I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people."—Jer. 31:33.

THE New Covenant will be so called because it will take the place of the old Law Covenant, which God made with Israel and which was broken by them. After Israel shall have been fully established under their New Covenant, finally all other nations will be privileged to come into this relationship. All the world will eventually be blessed thereby.

The New Covenant, then, is to be made with such of Abraham's descendants as are able to receive it; but since the people are not worthy to enter directly into relationship with God, the covenant must have a mediator. The Mediator is the Lord Jesus Christ, and the church, His body. The Apostle indicates in his letter to the Corinthians that in the development of the church, in which he was having a share as a teacher and apostle, he was in fact serving the New Covenant. (2 Cor. 3:1-9.) That is, the ones who are to be God's representatives in the great future work for Israel and the world, in

writing God's law in their minds and hearts, are being chosen and prepared for that work during the Gospel age; and in that sense—a very important sense, indeed—he and all other fellow-servants in the church have been serving the New Covenant. Let us note carefully that the apostle compares this service of the New Covenant in which he was engaged with that which Moses rendered when he was in the mount receiving the Law Covenant from God and being prepared thereby to become its mediator.

The Word of God distinguishes between a covenant and its mediator. A covenant does not go into operation until after it has been fully mediated. When Moses mediated the Law Covenant, he first offered sacrifices; then he took the blood of the animals and, dividing it into two parts, sprinkled both the Book of the Law and the people. (Exod. 24:4-8; Heb. 9:19-24.) After he had done this, the Law Covenant was in force; and it will continue in force (upon all Jews not believing in Christ) until superseded by its antitype, the New Covenant.

The Mediator of the New Covenant will be The Christ. For more than eighteen hundred years, our Lord has been offering the great antitypical sacrifices of Himself and His church. As soon as He will have finished making application of the blood, He will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the book by Moses. Divine Justice having accepted

this arrangement, the Mediator will antitypically sprinkle the people; that is, He will show them how to come back into accord with God.

In verse 34 of our lesson, we read, speaking of the New Covenant, "They shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." The sins and iniquities of Israel will no longer be remembered against them.

The Law in operation under the New Covenant will be the same Law of God which changes not. It still will be the Law that declares divine opposition to sin, and divine favor and blessing for the righteous. This absolute standard will always be before the world during the Millennial age, and each will be required to make progress until the perfect standard is reached. The great Mediator will deal with mankind until they shall have had time to travel up the "highway of holiness" to human perfection, with God's law fully written in their hearts. As it is written "I will put My laws into their mind, and write them in their hearts; . . . and their sins and their iniquities will I remember no more."—Heb. 8:10; Jer. 31:33, 34.

Here we have the blotting out of past sins and iniquities, a gradual work during the Millennial age; and here, also, we have the gradual work of retracing, re-writing, the divine Law in the hearts of men—of whomsoever will. This re-writing of the divine Law in the characters of men is simply an-

other method of telling us of the "restitution of all things which God hath spoken by the mouth of all the holy prophets," to be accomplished in the great day of the reign of Christ. And we are not to forget the explicit statement, "It shall come to pass, that every soul, which will not hear [obey] that Prophet [the soul that will not submit itself to this re-writing of the divine Law in its character], shall be destroyed from among the people."—Acts 3:23.

The Prophet Ezekiel also tells us that during the next age the hearts of mankind will be changed. He says, "Thus saith the Lord God; . . . A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:22-27.) This change of heart will be accomplished under the New Covenant, but it will take a thousand years to fully remove the stoniness out of the hearts of mankind and prepare them to stand before God without a mediator. Those who receive everlasting life must attain this condition; for all of God's creatures who would live forever will be able and must keep His law perfectly.

QUESTIONS:

With whom is the New Covenant of Jeremiah 31:31-37 to first be made?

When will the New Covenant be inaugurated?

Who will be the Mediator of the New Covenant?

How will the New Covenant affect the lives of the people who come under its laws?

WAITING FOR THE KINGDOM

(Continued from page 9)

prophecies indicate that the miracle-working power of God will be manifested on behalf of Israel. Evidently it will be this that will tend to convince Israel and all nations that at long last God has interfered with the evil course of man and that He now intends to use His power for the protection of His people and the establishment of His rule of authority in the earth.

Meanwhile let those of us who are privileged to be living in this wondrous period when the old is giving place to the new, rejoice more and more in the opportunity

that is ours of proclaiming the glad tidings of the Kingdom and of thus being witnesses for God and for His glorious Kingdom arrangement.

Let us not do this however, in a condemnatory spirit toward those who may not agree with us. Let us realize that the god of this world is still blinding the minds of those who believe not, and that hence if they fail to appreciate the message as we give it to them, we are to continue to love and sympathize with them, leaving them in the hands of the Lord to be dealt with in the glorious new day when all the blind eyes will be opened and all the deaf ears will be unstopped.

The divine commission of the Holy Spirit to the followers of Christ today is that outlined by the prophet in Isaiah 61:1-3. Outside of the activities outlined in this commission the Christian has no right to go. It is our privilege to believe in the Kingdom, to wait for the Kingdom, to pray for the Kingdom, to preach the Kingdom; but it is God's work to establish the Kingdom. He will accomplish this, not through His people in the flesh, but through Christ Jesus our Lord, now the express image of the Father's person, whose second presence is already a reality.

DIVINE PLAN BEREAN LESSONS

IN publishing this series of Berean Lessons based upon the outline of truth as presented in the Divine Plan of the Ages, it is with the hope of providing for individuals and small groups, particularly where experienced teachers are not always available, some of the benefits to be derived in a class study. These outlines for study are condensed from thoughts developed in an actual Berean study in which fifty or more students participate. We believe that beginners especially will find them a valuable aid in their study of the truth.

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RANSOM AND RESTITUTION

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LESSON ONE

Text Book: The Divine Plan of the Ages, pp 149, 150

Main Thought: The ransom guarantees restitution.

Key Sentence: "The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence."

Main Text: "For to this end Christ both died, and lived again, that He might be Lord of both the dead and the living."—Rom. 14:9.

Why is a clear understanding of the ransom "the strongest, and the conclusive, evidence" of restitution? Because the fact that God provided a ransom for all to release them from the Adamic death penalty implies that all must be given an opportunity to return to the condition originally possessed by their representative Adam in the garden of Eden.

For example, if we saw a lot where the ground has been excavated for a building and the cement foundation laid and some of the iron structure erected and then the building work was stopped because of lack of funds and the unfinished building left standing, we would think how foolish to start an undertaking and then not complete it. So it would be unreasonable for God to provide the foundation for restitution in the ransom sacrifice and then not go on with the building.

Is there any Scripture along this line? Yes, in Job 33. Verses 21 and 22 vividly picture mankind under the penalty of sin and death on their way to the tomb, "His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers."

The 24th verse shows that something suddenly stops this procession of mankind to the grave; namely, the ransom. "Then he is gracious unto him, and saith, Deliver him from going down to the pit: **I have found a ransom.**" The next two verses show the blessings of restitution flowing to mankind as a nat-

ural result of finding the ransom. "His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favorable unto him: and he shall see His face with joy: for He will render unto man his righteousness." Note also verse 30, "To bring back his soul from the pit, to be enlightened with the light of the living."

What is meant by the "bondage of corruption" mentioned in the first paragraph of page 149? It is taken from Romans 8:21 where it refers to the experience of the world in the Millennial Age. At that time they will be delivered from the Adamic imperfections—mental, moral and physical to which they are now slaves and from which they cannot fully free themselves by their own efforts alone.

If restitution for the world of mankind is the logical sequence of the ransom, what can prevent any one from being delivered from the original penalty of death? A failure to co-operate. To illustrate: if a pendulum is swung to the left, it will naturally because of the law of gravitation swing back to the right, so restitution because of God's character of wisdom, justice, love and power, must naturally follow as the result of the ransom. But if the pendulum was struck by a strong outside force coming from the opposite direction as the pendulum was swinging back to the right, it would not follow its regular course, but stop. So if any one wilfully resists the saving power of the Great Deliverer, the pendulum of God's plan in his case would stop swinging from the left (Ransom) to the right (Restitution). See Acts 3:23.

Let us now proceed to the second paragraph on page 149. Romans 14:9 is quoted, "For to this end Christ died and lived again, that He might be Lord of both the dead and the living." What is this text intended to prove? That the blessings of restitution will come not only to the living but also the dead. To accomplish this end, He died (to provide the ransom) and lived again (to present to God the merit of His sacrifice, and in the Millennial age act as blesser of the world). How does the death and resurrection of Jesus make Him the "Lord" of mankind? See Volume Five of **Scripture Studies**, pages 452 and 453 for a fuller explanation of this text. Our Lord Jesus became actually the owner, controller and father of the race, by reason of paying its ransom price; in this purchase He took the place of Father Adam who had sold the race.

In the foot-note on page 150 of the First Volume, it shows that "the dead" could be applied to the human race under the sentence of death. What Scripture supports such a thought? Matthew 8:22, "Let the dead (all of mankind who are under sentence of death and are considered as though already dead) bury their dead." The disciple to whom Jesus spoke in Matthew 8:21 and 22 wanted to leave the active service of Jesus and stay with his father during his declining years. Jesus wanted this disciple to have the other relatives who were not in union with the great Life Giver, take care of their father.

LESSON TWO

Text Book: The Divine Plan of the Ages, p., 150.

Main Thought: A universal opportunity for salvation.

Key Sentence: "The 'ransom for all' given by the 'man Christ Jesus' does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man **another opportunity or trial for life everlasting.**"

Main Text: "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 2:5, 6.

What is meant by the word "ransom" in 1 Timothy 2:6? It is the translation of a Greek word "antilutron" which means a corresponding price. Father Adam was a perfect man, who was tried and failed and was condemned. The human race shared in his condemnation by heredity. (Rom. 5:12.) Jesus was a perfect man who could give the corresponding price as the Redeemer of Adam and all his offspring. Had He been in the least degree imperfect, He would not have been acceptable as a sacrifice that would be "corresponding price" for Adam and his race.

In Matthew 20:28, Jesus says that He came "to give His life a ransom for many." Does this conflict with 1 Timothy 2:6, where it says that He gave Himself a "ransom for all"? No, there is not a contradiction in these statements. 1 Timothy 2:6 shows how many are reached; namely, all. Matthew 20:28 is stressing the thought that as a result of the one sacrifice, not one but many will be redeemed. See Romans 5:15, 18. In the 15th verse, the apostle uses the word "many." He says "the gift by grace which is by one man, Jesus Christ, hath abounded unto many." In the 18th verse he refers to this same gift and says "even so by the righteousness of one the free gift came upon all men unto justification of life."

The statement is made in our lesson that "the unchangeableness of the divine plan no less than the perfection of the divine justice and love . . . gives us assurance that the original and benevolent purpose of God . . . will be fully carried out in God's 'due time.'" Name some Scriptures which speak of the unchangeableness of the divine plans. Isaiah 46:10, "My counsel shall stand, and I will do all My pleasure!" Isaiah 55:11 "So shall My word be 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."

A text showing that we can depend on the perfection of divine justice and love is found in Job 34:10, "Far be it from God, that He should do wickedness; and from the Almighty that He should commit iniquity."

What is the original and benevolent plan here referred to? The divine plan of the ages to bless all the families of the earth through the seed of Abraham. See Galatians 3:8 where this plan is called the "gospel."

In the first paragraph on page 150, the statement is made that the ransom for all does not guarantee everlasting life to any man but does guarantee another trial for life everlasting. What is the difference between these two statements?

The difference is that those who gain everlasting life must pass a trial. They must co-operate by full consecration and obedience either in this age or in the next age before they can get everlasting life. But each one gets such an opportunity to stand on trial under favorable conditions in the time of the general salvation.

In Timothy 4:10, we read "God . . . is the Savior of all men, specially of those that believe." In what sense is He the Savior of all men? As a result of Jesus' sacrifice, all are saved from the Adamic death sentence so that **they can have an opportunity** for everlasting life. All will be brought out of their graves and given a knowledge of the Truth. Those who are specially saved are those who receive a full and permanent release from the thralldom of sin and the corruption of death as a result of their complying with God's terms of full obedience. See Watch Tower Reprints of 1903, page, 3279.

Will all take advantage of this opportunity to gain everlasting life? No. In Acts 3:23, speaking of the Millennial age and Jesus as the Great Prophet and Teacher, it says, "It shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."

The statement is made that "the first trial of man, which resulted in the loss of the blessings at first conferred, is really turned into a blessing of experience to the loyal-hearted, by reason of the ransom which God has provided." In what way is it turned into a blessing? In that mankind get an experience with evil from which they may profit before their individual trial in the Millennial age.

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LESSON THREE

Text Book: The Divine Plan of the Ages, pp., 151 and top of 152.

Main Thought: Fixedness of character as a result of the divine plan.

Key Sentence: "That (Millennial age) trial will decide forever who would be righteous and holy under a thousand trials, and it will determine also who would be unjust, and unholy still, under a thousand trials."

Main Text: "For as by one man's disobedience many were made sinners, so by the obedience of one shall [not were] many be made righteous."—Rom. 5:19.

Will the Millennial age trial be a correct gauge of each one's final character? Yes, because each one will have a full trial under most favorable conditions. The lessons experienced during the time of evil and other lessons learned in the Millennial age will enable the obedient to develop fixed characters of righteousness. The same experiences will develop in the disobedient fixed characters of unrighteousness.

If the "goat" class which includes those who go into the second death—"everlasting fire," Matthew 25:41—were given another trial after the Millennium, is there a possibility that some would reform and become "sheep"? No as our textbook puts it, they would be unjust, and unholy still, under a thousand trials.

Revelation 22:11 uses the same language, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." This statement could be aptly used to express the fixedness of character, each one will have as a result of the Millennial age trial. However, see Watch Tower Reprints, p. 3572. Revelation 22:10 reads, "Seal not the sayings of the prophecy of this book: for the time is at hand." The Reprints explain that when the time comes for a full understanding of this message of Present Truth, the time will be at hand for its proclamation and then this 11th verse follows to show that this message is not intended to convert the world. It will appeal only to those righteously inclined. The "filthy" will not be affected by the message during this Harvest time.

But some one may ask if experience is going to help so many to overcome in the Millennium, would not the additional experience as a result of being sinful and failing in the Millennial trial, make it easier for such an individual to overcome if given another trial in an age following the Millennium? The answer is, no. Experience helps so much in the Millennium only because it will be the first opportunity under very favorable conditions. See also pages 133 and 134 in our textbook.

We have seen that the trial of mankind in the Millennial age will be under circumstances that will be different and more favorable than the circumstances surrounding the Adamic trial; but will the terms and conditions of each one's trial in the Millennial age be different than the terms and conditions of the Adamic trial? No, there will be the same law. Ezekiel 18:4, "The soul that sinneth, it shall die." Perfect obedience to that law of love and justice will be necessary before any one can gain everlasting life.

Is it not true that in the Garden of Eden, Satan was permitted to tempt Adam and Eve, and in the Millennial age he will be bound? Yes. But will that not make it easier to stand the test? Yes, during the Millennium, but let us not forget that at the end of the Millennium in the "little season," Satan will be loosed to again attempt to deceive the nations. See Revelation 20:7-9. The third verse states that he will be in the "bottomless pit" representing helplessness to do evil "till the thousand years should be fulfilled; and after that he must be loosed a little season."

On page 152, paragraph one, of our textbook, it is stated that "the ransom does not excuse sin in any; it does not propose to count sinners as saints, and usher them thus into everlasting bliss." What Scripture can we give to support this thought? Romans 5:18, 19—"As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The apostle's statement is that as a sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father's plan, by the sacrifice of Himself on our behalf, a free gift is extended to all—a gift of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting. If the ransom alone, with-

out our acceptance of it, made us righteous, then it would have read, by the obedience of one many were made righteous. Instead it says "shall be made righteous."

LESSON FOUR

Text Book: The Divine Plan of the Ages, p., 152.

Main Thought: Only a few in this life have a full opportunity for life.

Key Sentence: "Small indeed is the number of those who in the present time truly and experimentally learn of the liberty wherewith Christ makes free those who accept of His ransom."

Main Text: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7:14.

It is a general thought among Christian people that everyone in Christendom has, in this life, a full opportunity or trial for life. Suppose some one should come to our Berean Study and quote a Scripture to support this view. Take for instance, John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Such an one would say that this Scripture shows that all you have to do to be saved is to believe on Jesus Christ as your Savior and you are saved to eternal life. But if we look up this verse in Dr. Wilson's Diaglott, which gives us the strict meaning of the Greek text, we will find that it does not say "believe in Him." It reads believe "into Him"—become a member of the body of Christ. Quite a difference! To believe into Him, one must not only accept Him as his ransom, as the One who died for his sins that he may be justified but in addition he must follow the instructions of Saint Paul in Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To believe into Christ includes the thought that we will gladly lay down our lives voluntarily, seeking ways and means for serving the Lord, the brethren and the Truth and counting it a pleasure and an honor thus to sacrifice earthly comforts, conveniences, time, influence, means and everything that comprises present life.

To be such joyful, willing sacrificers we need an understanding of that Word which only a few in Christendom possess.

Are some more easily blinded by Satan than others? Yes, because either they come into world more weak and depraved than others or else they are placed in an environment where it is more difficult to resist temptation. Take for instance, some places in Europe where those in government positions attempt to stamp out any faith in the Bible as the inspired Word of God.

Are there many who now accept the message of God's Word and become Christians at the present time? No, for though originally the only separating influence between God and man was the divine sen-

(Continued on page 32)

CHILDREN'S HOUR

PROTECTED BY GOD

May 12—Chapter 26

GOD gave Daniel much wisdom. When the king did not know what to do he would call his wise men and many times when they could not help him, Daniel could. The king liked Daniel better and better. He let him do more and more work for him and after a while the king's wise men began to hate Daniel. They did not want the king to like him best, and so they said to each other: "We must try to get rid of Daniel." They tried to catch him cheating or making mistakes; but Daniel was a good man. He did not cheat. Then they said: "Daniel loves God; the king does not. We will try to make the king angry because Daniel worships God."

The king and the people who had stolen the Israelites away from their homes, worshiped idols. They did not know much about God. They thought their idols were stronger than God. The wise men made a law that for thirty days no one might pray to anyone but the king. If any one should break this law he was to be put into a den or cage full of lions. Then they asked the king to say the law was all right. The king did not think of Daniel so he agreed to the new law.

Daniel always prayed to God three times a day and the Bible tells us that after the law was made he still prayed to God. This was just what the wise men were waiting for. They told the king what Daniel was doing. The king tried very hard to save his friend Daniel; but the law was made and must be kept. The wise men grabbed Daniel and put him into the lions' den, and shut the door tight. The king felt so bad he could not sleep all night. In the morning he went to the lions' den and called to see if God had saved Daniel from the hungry lions? Daniel answered yes, that God had saved him. The door was opened and Daniel came out, unhurt. They threw in the wise men and the lions caught them before they even touched the floor, and ate them up.

You see from this that God protected His servant Daniel. God protects all who love Him. Satan would gladly kill those who know and love God, if he could; but He cannot do this unless God allows Him to. We do not always see how much God takes care of us and then, sometimes, we do. Whether we see or whether we do not see God's care, let us remember that He has promised: "There shall no evil befall you."

MEMORY VERSE: "Thou shalt not bear false witness against thy neighbor."—Exodus 20:16.

Questions:

Why were the king's wise men jealous of Daniel?
What was their plan to get Daniel out of the way?
Why was it impossible for the wise men to harm Daniel?

Does God care for us today?

THE MOST WONDERFUL BABY

May 19—Chapter 27

WHEN the Israelites had been in Babylon some seventy years with their homeland desolate as God had said, a new king who conquered Babylon told them they might go to their own land and build their temple again. Little by little they went back. They built houses and a new temple and fixed up the streets and broken walls. So they lived for many years in their country. They did not have their own king but foreign kings over them told them what to do.

One day the emperor, a man named Caesar Augustus, wanted to count the people. He told them to go each to the city where he had been born. There was a man named Joseph who was married to a lady named Mary. They had to go to a town called Bethlehem. When they reached this place they found it was so very crowded they could not find a room in which to sleep. They were tired and at last they went into a stable to rest for the night.

Here a baby boy was born to Mary and she wrapped Him in His first clothes and laid Him to sleep in the manger. Perhaps there was nice, soft grass or hay in the manger for the baby's bed. I am sure you want to know what they named Him. This was a wonderful baby. God Himself gave Him a name. Long before the little one was born, an angel had come to Joseph and told him to name the baby Jesus. Now, how did the angel know that Mary was to have a baby? You will understand when I tell you who this baby was.

The first story I told you was about God's child, the Logos. You remember I told you He helped God make the earth, and Adam and Eve, and He loved them very much. Then they sinned, and they and all their children began to suffer and die. The Logos was sorry; so sorry! He saw that they were becoming worse and worse, and there was no one on earth who could help the dying race. God planned that someone who had never sinned should come to earth to die for sinful man. The Logos was glad to do this.

But the Logos was not a man; He was a spirit being, the highest of the angels. He must become a man if He would save Adam and his children. So God sent His dear child to the earth to become a man; first being born as a little, little baby, Mary's son. God sent the angel to tell Joseph that this little child should be called Jesus. The name, Jesus, means Saviour, and Jesus was to save the world from sin and death.

When Jesus was born in Bethlehem the angels were glad; so glad that they came down close to the earth and began to sing with joy. One of them came very near and awakened some shepherds who were asleep in the fields with their sheep. When the angel saw that the shepherds were awake he said: "Behold, I bring you good tidings of great joy which shall be unto all people." Then all the angels sang together

the words we will take for our memory verse today.

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

When the angels went back into heaven the shepherds hurried to Bethlehem and found Jesus and worshiped Him.

Questions:

Who was the world's most wonderful baby?

Who was the Logos, and why did God plan for Him to visit the earth to die for man?

What message did the angels give to the shepherds when Jesus was born?

A STAR THAT BROUGHT DANGER

May 26—Chapter 28

WHEN Satan found out that God had sent the Logos into the world he was afraid. He did not want anyone from heaven to spoil his rule on earth. He decided he must kill the baby just as soon as he could. This is how he tried to do it.

When Jesus was born there were three men, called "wise men from the East," not Israelites, but men who worshiped God. These came saying they were looking for a baby who was born king of the Jews. They said they had seen His star in the East and had come to worship Him.

Herod, who was ruler over the Jews, heard of the three men talking about a baby who was king of the Jews; and he thought: I must kill this new king lest later He become greater than I. So he told the three wise men that when they found the new king they should come back and tell him where He was, so he could worship Him also. But Herod did not want to worship the baby; he wanted to kill Him.

The star went on before the three wise men until it rested over the place where Jesus lay. Then they worshiped Him and left some presents of gold and perfume. They thought they would go back and tell Herod; but God told them in a dream to go home another way. God did not want Herod to know where Jesus was because Herod would have tried to kill Him at once.

When Herod found out that the wise men had fooled him he sent his soldiers to all the houses of Bethlehem and told them to kill every boy baby that was two years old or younger. You see in this way Satan was still trying to catch the child Jesus and have Him killed. But God did not let Satan catch Jesus. Before Herod's soldiers reached Bethlehem an angel came to Joseph and told him to take Jesus and his mother, Mary, and go to Egypt. Joseph left Bethlehem at night with the child and Mary; and they lived in Egypt until Herod died. Then they came back to their own country and lived in a town called Nazareth.

MEMORY VERSE: "Thou shalt not covet . . . anything that is thy neighbor's."—Exodus 20:17.

Questions:

What did Satan do when he found out that the Logos had been born into the world?

Who were the wise men that visited Jesus?

Did Herod tell the truth when he said that he wanted to worship the new king?

How did God interfere with Satan's plan to destroy Jesus?

A BOY WHO NEVER DID WRONG

June 2—Chapter 29

JESUS grew up in the little town of Nazareth. God was Jesus' Father, but Joseph, Mary's husband, took good care of the little boy who had been born to Mary in Bethlehem. The Bible says the child grew and became strong, and was pleasing to God. He was a perfect child. He never did one wrong thing. He must have been a wonderful boy, the right kind of boy to have for a playmate. He would never hurt anyone in His play, never tease smaller children, never be unkind.

Joseph was a carpenter, and most likely Jesus often helped him work. Mary and Joseph were poor. Jesus did not have a beautiful home or nice clothes. When He was the Logos and lived in Heaven He had everything that He could want. He was rich in Heaven. The Bible says: "Though He was rich, yet for your sakes He became poor."

Every year Mary and Joseph went to Jerusalem to worship God in the temple. All good Jews did this. Nowadays we call this kind of meeting a convention; then they were called Feasts. When Jesus was twelve years old He was allowed to go, too. They stayed at Jerusalem for seven days. Jesus must have had a very nice time on this first trip to Jerusalem. Many of his aunts and uncles, cousins and friends would be there and He would have no time to be lonesome.

When it was time to go home Mary and Joseph traveled for a day and then found that Jesus was not with them. They looked for Him in the crowd but He was not there. Then they went back to Jerusalem and at last found Him in the temple talking with the wise teachers who were there. He was asking them questions about the Bible and answering their questions, too. He did so well that all who heard were surprised.

Jesus wanted to know more about God and His will. He was glad to talk to others about it. When His parents found Him He went home with them. He was surprised that they had had to look for Him. He thought they would surely know that He would be in the temple.

MEMORY VERSE: "A wise son maketh a glad father."—Proverbs 10:1.

Questions:

Where did Jesus spend many of His boyhood days? Where did Mary and Joseph go each year to worship?

When they lost Jesus on one of these journeys where did they find Him?

Why did Jesus go to the temple? Should we be interested in learning about God?

Talking Things Over



SPIRITUAL FEASTING

BROTHER RUSSELL, in an article on the "Feast of the Tabernacles," published in the December 1, 1905 *Watch Tower*, makes comparisons between those ancient Jewish feasts, and Bible Students Conventions. We quote a part of his comments, as follows:

"This also corresponds with our conventions, in which Bible study has the chief place and chief interest. Surely we do have spiritual refreshing, feasting; surely these gatherings, these spiritual feasts in temporary tabernacles away from our usual homes, are proving very helpful to the Lord's people. For this reason they grow more and more to be appreciated amongst those who put spiritual matters first. We live in a very busy day when business, money getting, is placed in the first rank by all civilized peoples. If worldly people can take vacations to engage in hunting and fishing and other so-called 'sports,' why cannot the Lord's people take their spiritual refreshment and recreation and cultivate in their children more and more of the desire for the spiritual things? for these gatherings so far as possible should be family gatherings, and the pleasure of an outing and change of surroundings and rest from ordinary work should be combined with the highest pleasure of which we have knowledge, the pleasure of meeting with the Lord and with those who are His, the pleasure of studying the divine Word and helping one another onward and upward in the heavenly way."

These observations and suggestions of Brother Russell are as appropriate today as they were in 1905; and "so much the more," because of the increasing evidence that the Kingdom is near. Friends throughout the country seem keenly aware of the spiritual benefits to be derived from conventions, small and large; and as our announcements page shows, many gatherings have already been arranged for the summer and autumn seasons. The larger, and more general of these gatherings prior to the Labor Day period will be in Los Angeles, Calif., July 4-7, Detroit, Mich., July 4-7; and Chautauqua, Ohio, August, 7-11. Plans are going forward for all these gatherings. Brother Robert Nash, Chairman of the Los Angeles Convention Committee, writes as follows:

"We are anticipating a wonderful season of fellowship and spiritual upbuilding during our coming convention. We trust that many of the friends of the East will be able to enjoy it with us. We are aware of

the Mid-West conventions of this summer, and wish it were possible for all of us to attend each one of these glorious gatherings."

The June issues of *The Dawn* will give additional information concerning the Los Angeles, Detroit and other gatherings.

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MIDWEST GENERAL CONVENTION

CHAUTAUQUA, OHIO, AUGUST 7-11

THE Committee in charge of arrangements for the Midwest General Convention have asked us to publish the following information in order that the friends may have ample time to make suitable arrangements for attending. Those who have seen the convention grounds report that they surpass the Epworth Forest location used last year. Let us pray that the Lord may richly bless this gathering of His people.

PROGRAM

Details of program have not yet been arranged, but it will probably follow in a general way the outline which proved so satisfactory last year. Evenings will probably be devoted to semi-public messages for the benefit of attendants on the grounds, as well as those who live permanently in Miami Valley. A well-advertised public meeting in a near-by large city is being considered for Saturday night.

ACCOMMODATIONS

A great deal of variety will be available in sleeping quarters:

Cots in dormitories, 25 cents per night.

Private rooms in cottages and hotels, 75 cents per person per night.

Cottages, furnished for housekeeping, \$20 to \$40 per week, according to size and furnishings. These are suitable for families or groups.

Friends should bring their own bedding unless otherwise advised by the rental agency.

RESERVATIONS

Reservations should be made as soon as possible. Write to the Chautauqua Rental Agency, Chautauqua, Ohio, stating how many there will be in your party, the kind of accommodation you desire, and about how much you want to pay; and you will be advised of what is available. Then you can make your selection, and advise the Rental Agency, sending at the same time a deposit of approximately 25 per cent. of total rental your accommodations will cost. The

Committee suggests that it is advisable to secure reservations as early as possible, for thus a better selection will be available.

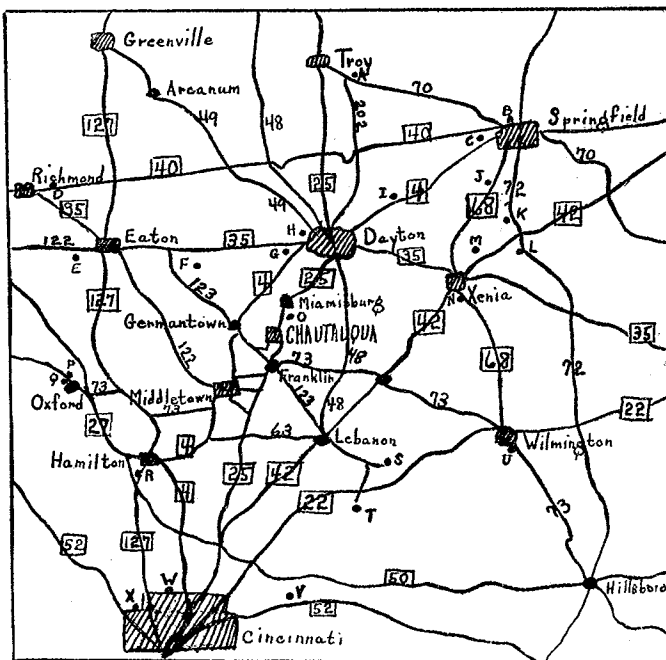
MEALS

Chautauqua has a splendid cafeteria where popular prices will prevail.

TRANSPORTATION

Friends motoring to convention may follow the map shown at right. Those coming by railroad to either Dayton or Cincinnati, should take the Cincinnati and Lake Erie Bus from these points, buying tickets to Chautauqua. The same applies to those who travel by bus. All railroad rates have been reduced to two cents a mile, and to one and one-half cents for long-distance round trip fares. There is a trailer camp on the grounds for those who may wish to come in their trailers.

Additional information will be published in forthcoming issues of *The Dawn*. The Convention Committee Secretary is E. G. Wylam. His address is, 5920 Cullom Avenue, Chicago, Ill.



A THROWBACK OF THE DARK AGES

IN the larger denominations of Christendom today not much is being said about the Dark Age theory of eternal torture. Because of this, some of us may have concluded that very few now believe in this God-dishonoring doctrine. However, a recent article appearing in a "Church of Christ" publication in Texas called the "Christian Soldiers," indicates that for some, at least, the fires of hell have not yet been extinguished. The "Church of Christ" boasts of having several thousand congregations throughout the United States. In addition to this particular denomination, "Pentecostal" groups, the "Church of God," "Free Methodists," many groups of the "Baptists," and all who subscribe to the teachings of the Moody Bible Institute in Chicago, as well as others, still are ardent sponsors of the eternal torture theory.

The article published in "Christian Soldiers" is in the nature of a report of the death of our Brother M. U. Johnson, of Salem, Ind. Many of the brethren will remember Brother Johnson as being an enthusiastic promoter of debates as a means of publishing the Truth. While most of the brethren felt that the debate method of proclaiming the glad tidings was not a very satisfactory one, yet none will doubt Brother Johnson's earnestness in this direction. And, judging by the report of his death as it appeared in this nominal church paper in Texas, Brother Johnson certainly incurred the wrath of those who are still

blinded by "doctrines of devils." In order that we may, perhaps, understand a little better the religious intolerance that produced the so-called "Holy Inquisition" of the Dark Ages, and in order, also, that we may appreciate even more than ever how wonderfully favored we have been by God in that He has shined into our hearts with the Gospel of love, we quote the following excerpt from the aforementioned article relating to our late Brother Johnson, sent to us by Brother Wynecdelts, of Texas:

"In life, Mr. Johnson spent many years, considerable money, and enormous energy attempting to defend his Russellistic opinions and assertions. He contended that there was no consciousness between death and the resurrection. Today he has spent a fortnight with the rich man in the Hadean world. We can't help but wonder if he hasn't changed his mind about his earthly contentions. With mind's eye, we see him there, lifting up his eyes in terror, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. Poor fellow, he's crying, saying, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.' And Abraham is saying, 'Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.'

"Then, we see poor Mr. Johnson as he reflects back upon the world he has departed. He has brethren there, who still think and live in disbelief even as he thought and lived. Oh, the agony! To think of the thousands of brethren who even yet follow his teachings are headed for the place of torment he now endures. We see him lift his piteous eyes to Abraham once more, I pray thee, therefore, Father, that thou wouldst send Lazarus to my father's house, for I have several thousand Russellite brethren, that he

may testify unto them lest they also come into this place of torment.'

"Abraham replied, 'They have the Word of God. Let them hear the Christ.' And Johnson has to say, 'Nay, Father Abraham, but if one went unto them from the dead they would repent.' But Abraham has to answer, 'If they will not hear the Christ, neither will they be persuaded though one rose from the dead.'

"Christian Soldiers trusts its readers will pardon this unusually appropriate paraphrasing of Luke's account of the rich man and Lazarus. Mr. Johnson was my friend. But in life he seemed unable to grasp the import of the foregoing. He refused the teachings of Christ along this line, contending there was no consciousness and no torment after death. Now, beyond doubt, the awful tragedy of his claims has been revealed to him. Would God his brethren on earth would forsake Johnson's earthly ways, before they, too, must suffer with him in torment."

Surely here is an example of unchristian intolerance in full dress parade. Our hearts can but yearn for the opportunity of being used by the Lord to pierce the darkness of mind and and the hatred engendered by that darkness, which is manifested by those worship a torment deity, more ferocious, more diabolical than the most cruel of his deluded worshipers who tried to emulate him in the tortures of the Inquisition back in the Dark Ages. Let us rejoice that the time is coming when the knowledge of the glory of God will fill the earth and this veil of ignorance will be removed. Then all will learn to know the length and the depth and the height and the breadth of the love of the true God.

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PROCLAIMING CHRIST'S PRESENCE

AT the Wilmington, Delaware, Pre-Memorial convention, one of the sessions was devoted to a discussion of whether or not it is now appropriate to publicly proclaim the presence of Christ. It was practically the unanimous opinion of the conventioners at this session that Christ's Presence should be included as a part of the church's ministry at the present time. In this discussion several interesting points were developed. The brethren were reminded, for example, that from 1879 to the close of Brother Russell's ministry, and beyond that time, his magazine was entitled, "*The Watch Tower and Herald of Christ's Presence*." The brethren were also reminded of Brother Russell's keen interest in the colporteur work during his day, and that all of the colporteurs in placing *Studies in the Scriptures* in the homes of the people were thereby proclaiming the presence of Christ, in that so large a portion

of Volumes 2 and 3 deal exclusively with this and related subjects. In later years the *Watch Tower and Herald of Christ's Presence* was sold in combination with the Volumes. Brother Russell's Parousia booklet was also widely circulated. The brethren were also reminded that all who are enjoying the light of Present Truth today received this blessing because of the fact that Christ's Presence has been proclaimed.

In view of these circumstances, the point was developed by the discussion that, after all, the publishing of Christ's Presence is not an innovation, and because of this some of the brethren wondered whether we may not have been lax in our responsibilities in recent years. Surely, it does seem difficult to intelligently discuss the prophecies today, either in the printed page or from the public platform, and avoid the question of Christ's Second Presence. It is necessary either to "dodge the issue" or else come out openly and proclaim what the Bible really teaches on this subject.

In nominal church circles, where any interest is manifested in the prophecies relative to the last days, it is enthusiastically being proclaimed that Christ *will return soon*. To those unacquainted with the Truth, however, the imminent return of the Lord cannot but mean a gloomy outlook for nearly everybody. What a grand message, therefore, is ours, in that we are able to point out to those who *have a hearing ear*, the glorious hope of the Kingdom soon to be in full operation upon the earth, and can clinch the arguments relative to the imminence of that Kingdom by pointing out from the prophecies that the Divine Christ is already overthrowing the old order and preparing to manifest Himself in His Kingdom rule over all the earth.

It will be interesting in this connection for the brethren to learn of a meeting held in Brooklyn on the first Sunday in April, at which the subject, "Christ Has Returned to Solve World Problems" was discussed. The principal means of advertising this meeting was by a circular letter and appropriate folder sent to 8,000 Protestant church workers in the Greater New York district, as well as to 1,500 ministers of the nominal churches. Approximately 400 attended this meeting, 250 of whom were strangers. 78 names were turned in at the close of the meeting requesting a copy of the booklet, "Christ Has Returned."

In addition to the names received at the meeting, 65 sent requests through the mail for the booklet, these being those who would like to have attended the meeting but were unable to do so. In view of the widely scattered territory in which this meeting was advertised, the friends thought the response was very encouraging indeed. As

a matter of fact, it is doubtful if any other subject would have brought any better response under the circumstances. The interest at the meeting was exceptionally good, and many returned the following two Sundays to hear discussions on other phases of the truth.

The subject "Christ Has Returned to Solve World's Problems," has been used in several other places in recent weeks, and the evidence is that it does not frighten people away, nor does it create the thought that those who are advertising it are religious fanatics. People today are seeking a definite answer as to the meaning of world conditions, and a positive statement of this kind used as a subject for a lecture to which they are invited to listen, apparently has a wholesome effect upon the hearts and minds of many who are endeavoring to learn more of what the prophecies of God's Word may be saying in this time of world distress.

While it is not expected that the world in general will give heed to this message, yet undoubtedly it will be true now, even as it has been in the past, that the bride class, the virgins, will give heed, and will be blessed thereby. We do not know where the virgins are located; hence, our only method of proclaiming to them the presence of the Bridegroom is to make a public proclamation of the truth, even as it has been done throughout the entire period of the harvest. Doing this, God will direct the issue as to who are reached and blessed thereby. Let us, dear brethren, continue to be faithful in proclaiming the whole truth.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, . . . that saith unto Zion, Thy God reigneth."—Isaiah 52:7.

BLESSINGS IN THE NORTHWEST

"Dear Brethren in the Lord: You will, doubtless, be interested to learn something about the little gathering which was held here on March 30 and 31. But first we wish to thank you for the help and co-operation which were important factors in making the convention successful and blessed. Primarily, credit and praise belong to the Lord, but He has always arranged that many of our blessings come to us through the brethren. Thus by His grace we are 'co-workers' with God.

"On Saturday afternoon our meetings began with a fine study on Revelation 15:1-4, conducted by Brother Henry Burdett, of Vancouver, B. C. Following this, Brother Zahnow spoke. In the evening Brother Zahnow gave a second address. Early Sunday morning we enjoyed an interesting and inspiring testimony meeting. This was followed by a dis-

course given by our Brother John Moore, of Vancouver, B. C.

"The public meeting was in the afternoon. Brother Zahnow spoke, using the subject, 'The Dawn of a New Day.' Nearly 200 people were in attendance and gave close attention. At the close of the meeting 38 names were handed in for the booklet, 'The Day of Jehovah.'

"The Sunday evening meeting, which was also addressed by Brother Zahnow, was well attended by the Bible Students of Seattle and vicinity. It reminded us of old times in the days of Brother Russell. Brethren were there who had not seen each other for years. Quite a number were there from the J. W's. In Seattle, as elsewhere, some of these dear ones have become, or are becoming, free, and are recovering their first love for the pure truth.

"We all listened with rapt attention as Brother Zahnow so powerfully presented the truth which we all love, and told of various ones who have received the truth and consecrated within recent years, and even months. He also told how these are giving evidence of having been quickened of the Holy Spirit, the same as we.

"In putting forth this effort, the chief blessing seemed to come to our own hearts first. Truly how grateful we ought to be that the Lord has been so patient and merciful throughout the years of special testing since 1916. How evident it is that if anyone assumes a 'superior attitude' he is thereby prevented from being a true channel of blessing to others. Every individual Christian should be a channel of blessing, for hereunto are we called.

"Since the gathering of March 30, 31, Brother Zahnow has been holding meetings and visiting brethren in Euclid, Tacoma, Seattle and other places. May the good work go on. May all whose hearts are honest be aroused to appreciate God's goodness as never before. With Christian love from us all, I remain, yours in the blessed hope, August Swanson, Seattle, Wash."

BLESSINGS FROM CONSOLATION CARDS

THE sending out of Consolation Cards to friends and relatives of the deceased continues to be blessed of the Lord in the comforting of sad hearts. As many of our readers know, we furnish these cards free in any quantity desired. Friends obtain names and addresses from obituary lists that are published in most daily papers to which to send the cards. These cards contain a brief message of comfort, and offer to send free, the booklet, "Hope Beyond the Grave," to those who request it. Some friends have these requests for booklets mailed to The Dawn, while others, especially Ecclesias have them mailed to their local address. We furnish the cards either with The Dawn address, or, in lots of 1,000 or more, with the local address of those ordering them. The following excerpt is from a letter received just as we go to press:

"Received the little book 'Hope Beyond the Grave,' and it has helped me so much. Enclosed is five cents for one to be sent to my sister who lost her husband. I am sure it will help her. . . . Please send me the trial subscription to The Dawn. W. W. E., Okla."

The Dawn 136 Fulton Street, Brooklyn, N. Y.

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A new edition of the Divine Plan of the Ages is now ready and all orders will be filled promptly. This new Edition is pocket size, bound in blue cloth, with semi-flexible covers. The printing is exceptionally clear and easy to read.

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These vest-pocket booklets, ranging from 32 to 128 pages each are proving to be very convenient and effective for use in witness work. They are inexpensive, yet contain a comprehensive message of truth, stated in a simple and interesting manner. Being small they do not discourage the prospective reader as a larger book sometimes does. Have a supply of them on hand for ready use when opportunities present themselves. We now have the following in stock:

God and Reason. 128 pages—5 cents.

Hope Beyond the Grave. 128 pages—5 cents.

What Is Man? 64 pages—5 cents.

The Truth About Hell. 64 pages—5 cents.

Christ Has Returned. 80 pages—5 cents.

The Day of Jehovah. 64 pages—5 cents.

The Coming World Dictator. 32 pages—single copies 5 cents; 5 or more copies—2 cents each.

Kingdom Cards

The distribution of Kingdom Cards is increasing, and the friends are finding this a very effective method of bearing witness to the truth. These cards are furnished in two styles—one for mailing, and the other for house-to-house distribution. Subjects now available are, "Hope of Universal Peace"; "Has Democracy Failed?"; "God Has a Plan"; and "Has Christianity Failed?"

In lots of one thousand or more, we are glad to print these cards with address of local ecclesia on them. Send for samples, or order a supply. They are free.

Three Months Trial Subscriptions

Three months free trial subscriptions are still accepted. These subscriptions are paid for from a special fund, so please feel at liberty to send in the names of all, especially Bible Students, whom you think may be interested and helped by The Dawn. Do not hesitate to send in names thinking we may have already received them, as all names sent are checked against our list to avoid duplication.

We are continually receiving letters of appreciation from those to whom three months subscriptions have been sent. Perhaps you can be a blessing to some one in this way.

THE DAWN

136 FULTON STREET

BROOKLYN, N. Y.

DIVINE PLAN BEREAN LESSONS

(Continued from page 25)

tence, now after six thousand years of falling, degradation and alienation from God through wicked works—and because of ignorance, superstition and the wiles of the Adversary, and because the divine plan and character have been misrepresented to men—we find the message of grace and forgiveness unheeded.

What Scripture can we quote to show that in this age, only a few are saved? Matthew 7:13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." What does our textbook mean by the expression "experimentally learn of the liberty wherewith Christ makes free?" The word "experimentally" as used in this sentence means "by experience." Not something that they have heard of or read about but something that has actually come into their lives.

Of what does this freedom consist? (1) Freedom from the condemnation of sin and a consequent access to God in whose favor is life eternal; (2) freedom from bondage concerning the future and a consequent rest and reliance upon God; (3) a freedom to serve God and His cause and (4) a greater ability to overcome sin in our flesh.

But someone may here interrupt and say, how can you speak of liberty for a Christian when it is necessary for him to give up his will and accept God's will in all that he does? Does that not make one feel that he is in bondage? No, when a man is sick, he must give up his will and personal liberty to the physician who undertakes to restore his health. The physician may prescribe nauseous doses of medicine; he may forbid certain coveted articles of diet; or he may subject his patient to painful surgical operations; but to all this severe treatment the man willingly submits in hope of regaining his health. The patient does not feel that he is a slave forced under this treatment. So our submission to God's will in consecration is not considered a bondage because we know that such a course is for our best **spiritual** welfare.

COMING CONVENTIONS

One-Day Conventions

The one-day local gatherings of the friends, are proving to be an increasing source of blessing, and are helping to bring the convention spirit to many who are not in a position to attend the larger, more general gatherings. We have been requested to announce the following gatherings, which we are glad to do. The opening session of each gathering is in the morning, unless otherwise noted:

BUFFALO, N. Y., May 5—Fraternity Hall, 971 Jefferson Street. (First session, 2:30 P. M.)

DAYTON, OHIO, May 12—For address of meetings, write Mrs. R. R. Hollister, 104 Oxford Ave., Dayton, Ohio.

ITHACA, N. Y., May 12—205 East Fall Street.

KALAMAZOO, MICH., May 12—Civic Auditorium.

WILKES BARRE, PA., May 19—Odd Fellows Hall, 21 South Franklin Street.

JACKSON, MICH., June 2—K. of P. Hall, 234 South Mechanic Street.

LEHIGHTON, PA., June 9—Municipal Building, in the Town Park.

NEWARK, OHIO, June 9—Newark High School Auditorium, between 5th and 6th Streets.

CLEVELAND, OHIO, June 16—Y. M. C. A., East 22nd Street and Prospect Avenue.

ALLENTOWN, PA., June 23—P. O. S. of A. Hall, 38 South 5th Street.

TEMPLE PA., June 30—Residence of Wellington F. Redcay, on Princeton Road (all concrete), running north-east from Reading at 13th and Spring Streets, three miles beyond city limits, near Webber's Hotel. (Sponsored by Reading Ecclesia.)

TOPEKA, KANS., June 30—Y. W. C. A.

WEATHERFORD, TEXAS, June 30—Zion Hill Schoolhouse near Weatherford.

PEN ARGYL, PA., August 4—City Park.

LINCOLN UNIVERSITY, PA., August 18—Farm residence of M. L. Ritchie.

General Conventions

We are listing as "General Conventions" those which are more than one day in length. In most cases these will serve a larger area than the one-day gatherings; and it is hoped that some will be attended by friends from all parts of the country. As with the one-day gatherings, so with these, all are cordially invited. For the convenience of those who may wish to inquire for over-night and other accommodations, we are listing Class Secretaries in connection with

these Conventions. To date we have been requested to announce the following:

NEW BEDFORD, MASS., May 4, 5—Cornell Hall, 736 Pleasant Street. Secretary: Phyllis Judson, 80 Bedford Street.

BALTIMORE, MD., June 1, 2—Arundell Hall, 4 West Eager Street, Baptismal Service Saturday evening. Secretary, J. H. L. Trautfelter, 2408 West Lafayette, Baltimore, Md.

PIQUA, OHIO, JUNE 22, 23—Bennett Junior High School Auditorium, South Main Street, on Highway Route 25. Berean Bible Students, Box 322, Piqua, O.

LOS ANGELES, Calif., July 4-7—Details in next issue.)

DETROIT, MICH., July 4-7—(Details in next issue.)

CHAUTAUQUA, OHIO, August 7-11—(See *Talking Things Over*.) Secretary, E. G. Wylam, 5920 Culom Avenue, Chicago, Ill.

CHICAGO, ILL. Labor Day Week-End—(Details later.)

SAGINAW, MICH., Labor Day Week-End—(Details later.)

SEATTLE, WASH., Labor Day Week-End—(Details later.)

Hymns of Dawn

We are glad to announce a full stock of Hymns of Dawn, with and without music. The edition without music is printed in clear, readable type, and is bound in limp cloth—very durable. The price is reasonable: Single copies 15 cents; lots of 10 to 50, 12 cents each; lots of 50 or more, 10 cents each. All prices include postage.

The music edition is bound in blue cloth, with red edges. You will be pleased with it. Single copies 85 cents; lots of 15 to 100, 73 cents each; lots of 100 or more, 65 cents each. All prices include postage.

Free Tracts

The following is a list of free tracts on hand that may be ordered in any quantity desired. These four-page leaflets present a brief but clear message of the coming Kingdom and are ideal for use in witnessing.

"The Coming World Dictator"

"The Hope of Universal Peace"

"Earth's Coming Glory"

"Do You Know?"

"Where Are the Dead?"

"What Is the Soul?"

"Why not Live Forever?"

The Dawn 136 Fulton Street Brooklyn, N. Y.



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; en. 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.