



*THIS ONE THING I DO
HELD IN DERISION
THY GOD REIGNETH*

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.
Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.
Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc., 11:30 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.
Joplin, Mo., WMBH, 1450 kc., 9 A. M.
Kalamazoo, Mich., WKZO, 590 kc., 7:45 A. M.
Los Angeles, Calif., KFVB, 980 kc., 6:15 P. M.
Louisville, Ky., WGRC, 1370 kc., 9:A. M.
Memphis, Tenn., WREC, 600 kc., 8:30 A. M.
Minneapolis, Minn., WTNC, 1280 kc., 9:15 A. M.
New York, N. Y., WMCA, 570 kc., 9:30 A. M.
Philadelphia, Pa., WIP, 610 kc., 9:30 A. M.
Phoenix, Ariz., KOY, 550 kc., 10:30 A. M.
Riverside, Calif., 1:45 P. M. (New station—see local newspapers for call letters and opening date.)

Salem, Ore., KSLM, 1390 kc., 9 A. M.
Seattle, Wash., KJR, 1000 kc., 8 A. M.
St. John's Newfoundland, VOXM, 5:00 P. M.
St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.
Toronto, Ontario, CKCL, 580 kc., 9:30 A. M.
(CKCL begins October 12.)
Vancouver, B. C., Canada, CKMO, 5:45 P. M.
Vancouver, Wash., KVAN, 910 kc., 9:15 A. M.
Wichita, Kans., KFBI, kc., 9 A. M.

POLISH RADIO PROGRAMS

Akron, Ohio, WADC, 1350 kc., 7:45 A. M.
Chicago, Ill., WCBD, 1110 kc., 8:45 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc., 8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc., 12:30 P. M.
Springfield, Mass., WSPR, 1270 kc., 8:30 A. M.

COMING CONVENTIONS

READING, PA., October 5. All meetings will be held in Stauffer's Hall, Northwest corner of Sixth and Franklin Streets. A cordial invitation is extended to all. Speakers: Brothers G. M. Wilson and W. N. Woodworth.

JACKSON, MICH., October 12. All meetings, including the public discourse at 4 P. M., will be held in the I. O. O. F. Hall, Vandercook's Lake. Brother J. Y. MacAulay will give the public discourse.

ALLENTOWN, PA., October 26. Meetings will be held in the P. O. S. of A. Hall, 38 South 5th Street. Brother Woodworth will serve.

NEW HAVEN, CONN., November, 2. Details later.

CROOKSVILLE, OHIO, October 26. For further details, address the Secretary, Mr. Floyd Wilson, 109 Vaughn Street, Crooksville, Pa.

WEATHERFORD, TEXAS, November 30. Zion Hill Schoolhouse, near Weatherford.

ST. LOUIS, MO., October 11, 12. The Annual Convention of the St. Louis Bible Students Ecclesia

is to be held at the regular hall, the International Institute Building, 514 Culver Way, St. Louis, Mo., on these dates. A cordial welcome is extended to all the friends. (Heb. 10:21-25.) Opening service at 1:30 P. M., Saturday, October 11. Take Olive, University, Clayton or Delmar car lines to 4000 West, or drive out Olive Street, following car tracks. For further information write the class secretary, J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

Speakers: Brothers J. A. Meggison, G. M. Wilson, and E. G. Wylam.

PITTSBURGH, PA., Oct. 17-19—With the exception of the Public Meeting, all sessions will be held in the O. of I. A. Temple, 610 Arch Street, N. S. This is the old Bible House Chapel and the regular meeting place of the Pittsburgh Ecclesia of Bible Students. The Public Meeting will be held in Carnegie Hall, Sunday evening, October 19.

Speakers: Brothers W. T. Baker, H. K. Blinn, P. A. Gates, A. P. Johnson, G. S. Kendall, Peter Kolliman, Oscar Magnuson, A. L. Muir, A. Obenland, C. C. Peoples, W. N. Poe, Edwin Procter, C. A. Sundbom, J. H. L. Trautfelter, W. N. Woodworth, and E. G. Wylam.

The DAWN

A Herald of Christ's Presence

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

Vol. 10, No. 1

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One Dollar a Year

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THE ARMOR OF GOD

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THE EARTH REMOVED

A Voice of Tomorrow discussion dealing with the symbolic meaning of the term earth, as used in the prophecies. Failure to realize that there is a symbolic as well as a literal earth referred to in the Bible has caused many to believe that the literal earth is one day to be destroyed. The prophecy of the 46th Psalm is considered to quite an extent in this discussion.

FAITHFUL STEWARDSHIP

The Scriptures tell us that it is required of stewards that one be found faithful. Christians are stewards of Christ and of God. This article will discuss the various phases of Christian stewardship, in a way, we trust, that will be helpful and encouraging.

VEST POCKET BOOKLETS

These little booklets are convenient and effective for use in spreading the Kingdom message. "God and Reason," "Hope Beyond the Grave," at 5 cents each; and "The Day of Judgment," "Restitution," "God's Remedy," at 1 cent each. Send for a supply.

NEWS and VIEWS

Held in Derision

"Why do the nations rage (margin, tumultuously assemble) and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion."—Psalms 2:1-6.

TODAY the world, as a whole, finds itself in the greatest distress of all time. Human wisdom and efforts, no matter how well-meaning, have utterly failed to forestall this time of trouble; and now that it is upon all nations, no way out can be found. For years prior to the outbreak of the first World War in 1914, far-seeing statesmen, economists, and some students of Biblical prophecy, saw the gathering of the elements, and the mustering of the hosts of battle, preparatory to the great struggle through which the world has been passing since. An exhaustive accumulation of thoughts and expressions was assembled and published in the book, "*The Day of Vengeance*" (later known as "*The Battle of Armageddon*"). This remarkable book, which contains also an outline of the prophetic background of these developments as then discernible, was first published in the year 1897.

Many then scoffed at the idea that an enlightened world, blessed with all the modern advantages of science and education, could lapse into such a state of barbarism as the prophecies of the Bible indicated would occur. "Brain age" philosophy reasoned that the world would steadily get better rather than worse; that wars would decrease, rather than increase; that Christianity

would soon encompass the globe, rather than be encompassed by faithless worldiness and pagan ideologies. But this philosophy proved to be wrong, while the prophecies of the Bible have proved to be a true index of the future of men and nations.

Students of prophecy prior to 1914 could, by the study of national, international and ecclesiastical trends, discern the assembling of the forces that later were to be engaged in the great Armageddon struggle with which, according to the prophecies, this "present evil world" was to come to an end. It would have been unwise then for any prophetic student to be influenced by the wishful thinking of those who claimed that "every day and in every way" the world was getting "better and better." The prophecies declared otherwise, and the climax of events proved that the prophecies were right.

Today, also, it is important that we who are peering into the prophetic pages of God's Word to learn what will be either the temporary or permanent outcome of the trouble, should permit the prophecies to guide us, rather than to form opinions upon the basis of what may be the claims or ambitions of rulers, great or small. The universal testimony of the prophecies is that once the "day of vengeance" starts against "this world," of which Satan is the prince, there would be no let-up in the disintegration of the elements until both the symbolic heavens and the symbolic earth were completely destroyed. There were to be periods of easement between the severe spasms of destructive trouble, but these were not to be long enough to permit society's physicians to cure the patient, nor even to hold back the birth processes of God's new order.

It is but natural that the rulers of the world, having no vital faith in God's promises, and knowing very little, if anything, about His Kingdom purpose, should themselves be giving consideration to various schemes for a new order to follow the present struggle. Thus, for example, Herr Hitler is talking much about the new order he proposes to set up in Europe and the world. Many claim that Hitler's new order will have no place in it for churchianity, either Catholic or

Protestant. Others, getting their information from different news sources, visualize Hitler's new order as one in which Papacy will have a dominant part. Certainly the Nazis are now trying hard to marshal the forces of the Catholic Church to help them defeat Communism, which it is claimed, has been the bulwark of atheism in Europe.

On the other hand, the democracies apparently do not intend to permit the Nazis to establish a new order of any kind, whether Catholic or anti-Catholic. We can't blame the democracies for this. They have their own ideas of what the new order should be. Perhaps the weakness of their plans is in the fact that they have too many ideas. We hear of the "Four Freedoms," the "Eight Points," etc. Back in 1918 we heard of "Fourteen Points," the League of Nations, and other things that were to have been the foundation of a new and lasting order of peace and happiness.

The statesmen of the world are to be commended that, in spite of all the discouragements of the last twenty-seven years, they still have the will to even plan for better things to come. Surely the whole world would enjoy peace and security. All peoples, especially the oppressed peoples of the old world, would appreciate a higher standard of living. They also would enjoy liberty, and a greater degree of education in order to know better how to use liberty for the common good of all. But what the prophecies reveal is the fact that all human efforts to bring these blessings will fail. They show that the time has come when God is intervening in the affairs of men and of nations, hence that they will not be permitted to reorganize their kingdoms, nor to establish new ones that will be capable of producing desirable results.

The divine and sovereign right to rule the earth is now in the hands of Christ—"I have set My King upon My holy hill of Zion." (Psa. 2:6.) And while the glory of God's holy hill, Zion, is not yet fully established to accomplish the full scope of His purpose concerning the children of men, His King is now preparing the way for its ultimate manifestation. Revelation 11:17, 18, reveals that Christ's taking unto Himself His power to reign would be accompanied by the nations becoming angry. Evidently it is this same anger that is referred to in Psalm 2:1. Here the raging of the nations is accompanied by their imagining or meditating vain things. That is, they imagine they can establish a new order of their own; some visualizing one kind of a new order, and others another kind. And they take counsel together in order to accomplish their ends, but all their plans will fail.—Isa. 8:9, 10.

The Psalmist reveals that this taking counsel together is "against" the Lord. This does not mean that the nations are necessarily aware of the fact that their plans are against the Lord; although it is reported that the Nazi plans are quite openly against the God of the Jews, and against the Jewish Christ, Jesus. Today, because the time for Christ's Kingdom has come, any effort to establish a new order other than that which God proposes to establish, is against the Lord, hence is doomed to failure. Sometimes God uses kings and armies as pawns to accomplish His purposes, but without their knowledge of how they are being used. (Isa. 10:5-7.) Likewise, nations may take counsel together against the Lord; that is, to formulate plans opposed to His purposes, yet be ignorant of what they are really doing.

Today, the foretold "increase of knowledge" which was to accompany the Master's second presence, has aroused the masses of the world to a sense of their rights as human beings. It has also, and in ever increasing measure, broken the shackles of superstition by which the people have been bound. This makes impossible a return of the proverbial "good old days," hence the world's rulers are feverishly endeavoring to formulate plans for a new order which will more nearly conform to the changed outlook of the people. They do not know that the increase of knowledge is of divine origin, and for the purpose of preparing the world for Christ's Kingdom; hence they take counsel to meet the emergency, which counsel is against the Lord.

But "He that sitteth in the heavens shall laugh: the Lord shall have them in derision," the prophet declares. This means that all the plans of nations that are not in keeping with God's plan, will come to naught. It is interesting to note the various ways in which the prophecies emphasize this fact. Isaiah 30:28 says: "And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err." According to the Revised Version, it is a sieve of "destruction" in which the Lord is now sifting the nations. The method by which it is done, the prophet shows, is by causing the people to err. How meaningful this is in the light of circumstances which have brought the nations into their present predicament.

Isaiah 63:6 reads: "And I will tread down the people in Mine anger, and make them drunk [confused] in My fury, and I will bring down their strength to the earth." Again: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall,

and not rise again." (Isa. 24:20.) There are a number of prophecies which describe this drunkenness that comes upon the nations in the time of trouble.

Symbolic Babylon made the nations "drunk" with the wine of her fornication. This drunkenness played a large part in leading the nations into their present state of chaos. But beyond this, the prophecies show that the Lord causes a drunkenness to come upon the nations, in which they stagger, or reel to and fro. The primitive root meaning of the Hebrew word translated "reel" in Isaiah 24:20, is to "waver." Is not this exactly what has been occurring among the nations during recent years? Think of the changing scenes that have appeared in the international news parade, as friends have become enemies and enemies have become friends. We hardly know from one day to another who is on which side. Surely the Lord is keeping His word to "make them drunk," as evidenced in the strangely changing and varied conditions now arising, and which are productive of general confusion and disruption.

The prophecy of Jeremiah 46:10 is also very much to the point. We quote: "For this is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." The location of this "sacrifice" is interesting—"in the north country by the river Euphrates." The use of the names Ethiopians and Libyans, in the 9th verse, would put the river Euphrates in the "north country"; but the real meaning of this prophecy can be appreciated only from the symbolic standpoint.

In the prophetic symbolisms the river Euphrates is the "waters" upon which symbolic Babylon sits, and from which she derives her support. Thus, while the Old Testament prophecies relative to the destruction of Babylon appear to apply in some respects to the overthrow of the literal city of Babylon; yet the many quotations from these prophecies, and allusions to them, found in the book of Revelation, show clearly that their main fulfilment is to be looked for in the fall and destruction of symbolic Babylon. A careful study of chapters 50 and 51 of Jeremiah, comparing the language with that used in Revelation, chapters 15 to 18, will be very enlightening on this point.

For example, Jeremiah 50:28 and 51:11, tell us that it is the vengeance of God's temple that comes upon Babylon. Revelation 15:5,6, reveals that the seven angels having the seven plagues, come out of the temple. All of these plagues,

when they are poured out, affect Babylon and her illicit lovers, the kings of the earth. In Revelation 18:4, God's people are invited to come out of Babylon in order that they might escape the plagues that come upon her. The sixth angel that came out of the temple poured out the plague from his vial upon the great river Euphrates, "that the way of the kings of the east might be prepared." (Rev. 16:12.) Compare Jeremiah 50:38.

One of the seven angels which had the vials filled with the plagues to be poured out upon Babylon, said to John, "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." This identification of the "whore" of which he speaks, is clearly a reference to Jeremiah 51:13, which reads, "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."

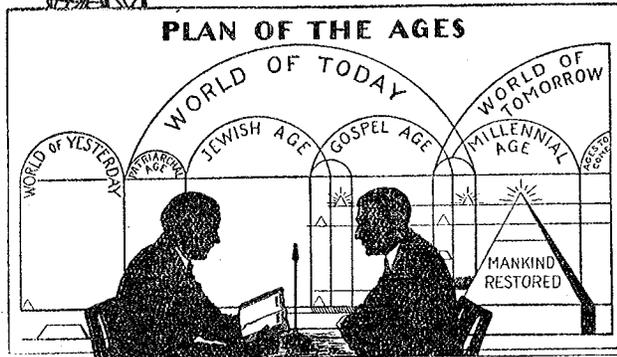
Thus in prophecy the "north country" and the Euphrates is seen to have more than a local setting. Concerning God's vengeance that comes upon Babylon who sits upon the Euphrates, the prophet further explains: "For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken."—Jer. 50:9.

But apparently Babylon will not realize her danger in full. In Jeremiah 50:24, we read: "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord." Here we are informed that Babylon—as well as the nations in general—is also guilty of striving against the Lord. Like the nations who "set themselves against the Lord and against His anointed," Babylon also endeavors to conceive a new order that is not the Lord's. But, like the nations, God also holds her in derision. He sets a "snare" for her, the prophet says, which evidently means that there is held out to her, in an alluring manner, what seems to be a golden opportunity to reestablish herself as queen of the nations, only to throw her down like a "great millstone . . . cast . . . into the sea."—Rev. 18:21.

Thus will Babylon also be held in derision before the Lord. Some would have healed her, but she could not be healed. (Jer. 51:6-9.) Like the symbolic heavens of 2 Peter 3:10, which pass away with a great "noise," so the passing of symbolic Babylon is accompanied by "noise," that is, by confusion along all lines. An illustration of this is her claim to be sitting as a queen at the very time the Lord's judgments are coming upon her. (Rev. 18:7.) But this "noise" is not con-

(Continued on page 31.)

The Voice of Tomorrow



JERUSALEM

The city of Jerusalem, prominent in sacred history, also occupies an important position in the prophecies of the Bible. Ernest wants to know what is meant by the promise that "Jerusalem shall be called the throne of the Lord." An interesting discussion follows, having a bearing on present world conditions.

ERNEST:

Frank, I've found a prophecy in the 3rd chapter of Jeremiah, 17th verse, which reads, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it." Jerusalem and the Holy Land have been pretty much in the news lately, which means that anything the Bible says about it should be interesting. Just what does this prophecy signify when it says that "Jerusalem shall be called the throne of the Lord"?

FRANK:

Well, in the study of any prophecy it is always important to establish the time to which it applies. For example, the text you quoted declares that at "that time."

ERNEST:

Yes, I noticed that. But what is the time thus referred to?

FRANK:

The prophecy says that it is the time when all the nations shall be gathered to, or recognize Jerusalem, as the throne of the Lord.

ERNEST:

Nothing like that has ever taken place in the past, has it?

FRANK:

No, which proves that the fulfilment of the promise is still in the future. The 18th verse of the chapter indicates the approximate time when the prophecy is due to be fulfilled. It says that "in those days," which is the same period described in the 17th verse as "that time." "In those days," the prophet says, "the house of Judah shall walk with the

house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

ERNEST:

What is meant in the prophecy by the land of the north?

FRANK:

That, of course, is the land north of Palestine, which is generally considered by students of prophecy as Russia, and possibly Germany, and other European countries. The prophecy states that the Jewish people are to come together from the north countries, and that the ancient land of their fathers is to be given back to them.

ERNEST:

I understand three hundred thousand Jews have returned to Palestine during the last twenty years. Is that in fulfilment of this prophecy?

FRANK:

There is little doubt but what it is the beginning of its fulfilment, but it will probably have a much larger fulfilment as the plan of God progresses.

ERNEST:

Provided Hitler doesn't get control of the Holy Land and drive out all the Jews?

FRANK:

God will not permit that. There are prophecies which indicate that efforts will be made by armies coming down from the north to plunder the Holy Land after a considerable number of the Jews have been restored

there. But this effort will be doomed to failure, and through its failure the eyes of the nations will be opened to realize that at last God is taking a hand in their affairs.

ERNEST:

Where is there anything like that in the Bible?

FRANK:

Ezekiel 38:14-23; 39:1-4, is one of the prophecies which deals with the subject, and there are others. Concerning the aggressor and his armies that come down from the north against Palestine, the Lord says, "I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

ERNEST:

Sounds like a regular blitzkrieg, doesn't it?

FRANK:

Yes, and in the next verse the Lord says, "Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Thus you see, it will be through this divine protection of Israel in the Holy Land that the nations will recognize that the Lord Himself has become an "interventionist" in the affairs of men. From then on the nations will begin to recognize that Jerusalem has become the center of divine authority in the earth—that is to say, they will "call Jerusalem the throne of God."

ERNEST:

Do you mean to say that the little nation of Israel will then exercise world domination?

FRANK:

No, that's not the thought. Christ is to be the new King of earth, but the Scriptures do show that the Jewish nation, restored to the promised land, will be the first to receive the blessings of the divine, new order. First, of course, it will be necessary for them to accept their Messiah, and to come into harmony with the laws of the Messianic Kingdom. Other nations will come into line with Christ's Kingdom as they notice the outstanding manner in which the Jews are being protected and blessed in the Holy Land.

ERNEST:

Does the Bible say anything like that?

FRANK:

I wouldn't say it if the Bible didn't. One of the definite prophecies setting forth this fact is that of Zechariah 8:20-23. Perhaps you would like to take my Bible and read it for

yourself. I have it located, and it begins right there in the middle of the page.

ERNEST:

I'll be glad to read it. Now let's see, verse 20—I have it, and it reads: "Thus saith the Lord of Hosts: It shall come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of the one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts: It shall yet come to pass, that pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Frank, that's a wonderful promise. Who are the ten men referred to who recommend that their nations seek the blessings of the Lord at Jerusalem?

FRANK:

The number ten is often used in the Bible to symbolize the Gentile nations as a whole. What the prophecy evidently means is that envoys from all the nations, after making investigations, will report to their people that divine providence is truly overshadowing the affairs of the Jews, and that it would be a smart thing to acknowledge their own inability to rule themselves and to fall into line with the Messianic Kingdom.

ERNEST:

Are we to understand, then, that God will not permit any trouble to come upon the Jews now in Palestine, and that the Holy Land is already a place of safety to which the Jews should flee?

FRANK:

According to the Prophet Zechariah the Jews are yet to experience a considerable time of trouble right in Palestine. In the 14th chapter, verse two, the Lord says, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled." In the 13th and 14th verses of the same chapter, we read, "And it shall come to pass in that day, that a great tumult from the Lord shall be among them. . . . And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together . . . in great abundance." It will be when it begins to look as though the Jewish cause in Palestine is entirely lost, that, according to the Prophet in the third verse of this same chapter, the Lord will go forth and fight again for them as He fought in the day of battle.

ERNEST:

Does that mean that the people will see mir-

acles performed on behalf of Israel similar to what occurred in Old Testament times?

FRANK:

That's exactly the thought. The use of the expression, "as in the day of battle," indicates that it will be a revival of that which has long been unknown in the experiences of the nations.

ERNEST:

Well, that will certainly answer the question of what God is doing about the world's troubles. But tell me this: What about the nations who do not come into harmony with Christ's Kingdom then centered in Palestine? What will happen to them?

FRANK:

The same Prophet, chapter 14, verse 17, says that the nations that will not recognize the authority of the Lord emanating from Jerusalem, will be deprived of the necessities of life—"Even upon them shall be no rain," is the way the Prophet puts it.

ERNEST:

Frank, it certainly is a very beautiful hope, but tell me, just how will the new order in Palestine operate? Who, for example, will represent it? With whom will the people deal?

FRANK:

Jesus answers that question in Luke 13:28, 29. Here he says that from east, west, north and south, the people will sit down with Abraham, Isaac, Jacob, and all the prophets in the Kingdom of God. The thought of sitting down with these ancient prophets is that of sitting under them as pupils under masters. In Psalm 45:16, these same fathers of Israel are spoken of, and we are told that they are to be made princes in all the earth.

ERNEST:

That means they will have to be raised from the dead.

FRANK:

Exactly so. That will be one of the miracles which will convince the Jews and other nations that God is actually doing something. These resurrected Princes, as perfect human beings, will be in direct touch with the spiritual Christ, and will rule, not according to their own wisdom, but according to divine wisdom.

ERNEST:

It certainly would be wonderful for Moses to take hold of the affairs of state in Berlin. But, Frank, will the Messianic Kingdom operating from the Holy Land, be what is de-

scribed in the 21st chapter of Revelation as the New Jerusalem?

FRANK:

In a certain sense, yes, but not wholly so. It will be the outward manifestation of the New Jerusalem. The point is this: For centuries during the time the prophecies of the Bible were written, Jerusalem was the capital city of Israel. Because of this God uses it in some prophecies as a symbol of the spiritual phase of the Messianic Kingdom. It is thus that it is used in Rev. 21:2. The symbolic New Jerusalem consists of Christ, and His Bride, the Church. They will be kings and priests in the Messianic Kingdom. Being of the divine nature, however, they will exercise their influence and authority through human representatives--the ancient prophets. There are other prophecies in which Zion, the capital hill of Jerusalem specially symbolizes the spiritual phase of the new Kingdom. One of these is the law shall go forth of Zion, and the Word of the Lord from Jerusalem, and that as a result of this the nations shall beat their swords into plowshares and their spears into pruninghooks, and will learn war no more.

ERNEST:

That certainly will be a grand time. But, Frank, why couldn't God just as well establish His Kingdom in the United States? Why commence operations from Jerusalem?

FRANK:

We, of course, should not question God's wisdom. In the first place, God's promises involve the land of Palestine. God made promises to Abraham that through his seed all the families of the earth should be blessed. The New Testament reveals that Christ and His Church constitute the spiritual seed of Abraham. But there is also an earthly seed, and to this earthly seed, God promised the land of Palestine. God never goes back on His promises. It is also true that Palestine is more nearly the geographical land center of the earth, than any other country, hence the logical location for the headquarters of a world government.

ERNEST:

Well, all I can say is that it's too bad such a Kingdom was not established long ago, before so many people died.

FRANK:

That part of it makes no difference, for the reason that a part of the work of the divine Christ will be to restore the dead to life. God's promised blessing of all the families of the earth includes the resurrection of all who died. When the Kingdom is complete, the whole earth will be as the Garden of Eden, and death itself will be destroyed.

The Christian Wife

This One Thing I Do

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:13, 14.

PAUL'S letter to the Ecclesia at Philippi, of which our text is a part, was written in prison, at Rome. It was dispatched to the Philippians by Epaphroditus, whom the little group of Christians at Philippi had sent to Paul with a gift, consisting of supplies which they believed he could use while in prison. The apostle's letter is partly in the nature of an acknowledgment of this gift, and partly also a farewell message to this dearly beloved church, whose "fellowship in the Gospel" he had enjoyed "from the first day until now."—Ch. 1:3-5; 4:18.

It was Paul's zeal in pursuance of "this one thing" of our text that had resulted in his now being in the Roman prison; and while his course of faithfulness had brought him into this very unfavorable position so far as his flesh was concerned, yet his zeal for the "one thing" had not abated. He was still just as determined to continue on with a single purpose to do God's will, as he was when he responded to the heavenly vision on the Damascus road saying, "What wilt Thou have me to do?"—Acts 9:6.

Already the doing of "this one thing" had cost the apostle much. He had lost his reputation among most of his Jewish friends. This was no small loss, for he enjoyed a very high standing among them—a member of the Sanhedrin, and "an Hebrew of the Hebrews", according to the Law, a Pharisee. (Ch. 3:4, 5.) Paul had also suffered a great deal for the cause of Christ. He had spent much time in prison in various places. He had been beaten and stoned. He had suffered "perils of the sea." He had been in want, and had suffered perils among false brethren. And now, in prison at Rome, there was a possibility that his course would be finished by execution, yet withal, he did not for a moment consider an appeasement of the flesh by turning aside from the doing of "this one thing."



FORGETTING THE THINGS BEHIND

What was this "one thing" to which the apostle was giving his whole attention? In the context he gives two outlines of what he means, both of which, when analyzed, are seen to be identical in meaning. One of these—the one immediately associated with our text—speaks of forgetting those things which are behind, and pressing forward to the things which are before. The things behind in Paul's case, consisted of the advantages and prospects he had enjoyed as an outstanding Jew, a lawyer, and a Roman citizen. The things ahead in the case of the apostle were the same as the things ahead in the life of every follower of the Master; namely, joint-heirship with Jesus in the heavenly phase of the Messianic Kingdom, and all the wondrous blessings and privileges that such exaltation implies. Paul refers to this great reward as the "prize of the high calling of God in Christ Jesus."

One would naturally think, once the apostle had turned his back on the "things which were behind," that no more attention would need to be given in that direction, but his language implies that this was not the case. He clearly includes in the "one thing" which he had made his life's purpose, the forgetting of those things which were behind; and apparently this was not without reason. Every follower of the Master can testify that it is one thing to renounce earthly plans and prospects, and quite another thing to keep them renounced. Jesus implied this when He admonished us to remember Lot's wife, and also when He spoke of those who put their hand to the plow, and then turn back. Yes, there is an inertia which drags back, as the poet has said, into old habit's tracks. This calls for a day by day effort to keep our faces set heavenward, and always to make sure that the winning of the prize of the high calling continues to be the "one thing" that is occupying our attention.

We can easily understand how this would be true in Paul's case. Through all the long years

of his prison life, during his long and weary journeys by land and by sea, cut off and hated by his countrymen, it would be but natural that his mind should revert to what was behind of comfort and popularity, and, possibly in an off-guard moment he would begin to wonder if the sacrifice he was making was really worth while. It would be at such times that "this one thing" determination of his life would assert itself, and he would continue to press forward to the things before.

THE PRIZE OF THE HIGH CALLING

It was by keeping his affections set on things above that the apostle was given the courage to continue forgetting the things behind. This should be true of us all. It was true of Jesus. Of Him it is written, "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1.) True, this was not a selfish joy, in the sense that the Master thought only of His own high exaltation. He knew that with the exaltation would also come the privilege of lavishing blessings of life and happiness upon all mankind during the Messianic Kingdom period. But the fact remains that with both Jesus and Paul, the prospects of the things before gave them courage to continue sacrificing the flesh and its interests, regardless of the hardships and sufferings such sacrifice brought to them. It should be the same with us.

And what a wonderful prize is that of the "high calling of God in Christ Jesus"! Paul had a clear vision of this prize. Being a Hebrew of the Hebrews, and a Pharisee, he would be well acquainted with the Messianic promises of the Old Testament. He had known, even before his conversion, that these promises called for the establishment of a world-wide Kingdom of blessing, in which the nation of Israel would, in some way, have a prominent part. Now he knew that because Israel had rejected their Messiah, they had lost this chief blessing, that great prize for which they sought.—Rom. 11:7.

But Paul had learned also that the natural house of Israel had but a very limited conception of what this chief blessing really was. He had learned that the Messianic Kingdom was to be of two phases—heavenly and earthly. He had learned that the Messiah had already been exalted to the divine nature, to be the chief one in the heavenly phase of the Kingdom. He had learned, also, that the footstep followers of Jesus had been called to share with Jesus His exalted position as His joint-heirs. This was a high calling indeed. It meant immortality, the divine nature. It meant membership in the heavenly family of God. It meant a glory and honor such as had never before

been given to any of God's creatures, not even the angels. And, better than all this, it meant an opportunity to share in the work of restoring untold millions of the fallen and suffering human race to health, happiness and life. When Paul kept such a prospect before him, it was transporting indeed, and made it easier, oh, so much easier, to forget the things which were behind. It should be so with us today.

THAT I MAY KNOW CHRIST

In the verses preceding our text, the apostle gives us another outline of the elements involved in the "one thing" to which he was devoting his whole life. This outline also means forgetting those things which are behind, and pressing forward to the things ahead, but goes into more detail. The first point he mentions is, "That I may know Christ." This means more than a merely superficial knowledge that Christ lived and died, and had been raised from the dead. One would not need to sacrifice his whole life in order to gain such a knowledge. The knowledge to which the apostle refers is one that could be gained only by experience in walking in the Master's footsteps. It is also a personal acquaintance with Him, acquired by faithfulness in doing the divine will which guided Him throughout His sacrificial life and ministry.

This, furthermore, is a knowledge that goes far beyond any attempt we might make to imagine the glorious perfection of Jesus as a human being. Many professed followers of Jesus, who have not known the plan of God, and hence have not known Jesus' true relationship to that plan, and the church's relationship to Him, as members of His mystical body, have written beautiful sentiments about the undefiled one. They have described His holiness, the beauty of His adorable character, His loving personality, His charm. They have dwelt upon His promised care for His people, and have described themselves and others as being encircled in the embrace of His loving arms. Yet, from the standpoint of the real Christ of God, and the exalted position He occupies in the plan for human redemption and salvation, these writings are shallow, and reveal that the well-meaning writers did not have the real knowledge of Christ for the attainment of which Paul was giving his life.

When Peter said to Jesus, "Thou art the Christ, the Son of the living God," the Master said, "Flesh and blood hath not revealed it unto thee; but My Father which is in heaven." (Matt. 16:17.) So it is that throughout the age much has passed for a knowledge of Christ which, in reality, has been merely a flesh and blood conception of Him. Such a conception was held by many, even in

Jesus' day. Many recognized the virtues of His marvelous character. They were moved by the gracious words which proceeded out of His mouth. They decided that in truth He was a man sent of God, possibly one of the prophets raised from the dead. Because of this recognition, they stood in awe of Him, calling Him Lord and Master. Their human reasoning revealed this much to them, and to the extent that they followed the ethics of His teachings, and the example of His glorious life of unselfishness, they were blessed.

The millions of people of all nations who since have gone this far on the road with Jesus, have also been blessed. This limited flesh and blood knowledge of the Master, to the extent to which it has been obeyed, has made the world a better world. It has caused many, however, to think they were true Christians simply because they have admired the beauty of Jesus' perfection, and tried in a feeble way to emulate it. But theirs has not been the fuller knowledge of Christ of which the apostle speaks. Merely appreciating His earthly life and valuing what He did for us is not entering into that life and experiencing it, not only in the sacrificial sense but also in the power of His resurrected life.

NOT AFTER THE FLESH

In 2 Corinthians 5:16, we read, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him [so] no more." Paul had a wonderful opportunity to know Christ after the flesh. He may have even seen Him in the flesh. In any case, it is certain that he had learned much of His human virtues from those who actually had walked in the flesh with the Master. Paul did not discount the value of this knowledge, yet he makes it plain that it is not the kind of knowledge that really counts in the Christian life. It is not the kind of knowledge to which he refers when he expresses his determination to give up everything in order, as he says, that "I may know Him."

Yes, brethren, the knowledge of Christ to which Paul refers, is obtainable only through an understanding of the divine plan of redemption and salvation. A knowledge of the divine plan does not in itself mean that the one possessing it knows Christ as Paul speaks of knowing Him; but nevertheless, to know Christ thus, is not possible apart from a knowledge of the truth. We are emphasizing this point because some have been confused by the supposedly spiritual writings of good men and women who knew nothing of the divine plan, and who believed that redemption through Christ meant to be rescued from eternal torture.

Most men and women possess, by nature, and as a remnant of the original Godlikeness with which Adam was created, a certain degree of devotion to a higher power. Closely associated with this is the element of emotion. With these natural qualities of the human make-up as a basis, plus a historical knowledge of the human virtues of Jesus, aided at times by one's own disappointments and sufferings—an able writer who knows how to use language, can present wonderfully impressive sentiments. These writings, unless carefully analyzed in the light of the truth, seem to be very spiritual; but in reality they represent merely a flesh and blood conception of Jesus and His virtues. Interwoven with such writings is usually a lavish degree of Scriptural language, which makes them all the more difficult to distinguish from the truth.

Frequently, however, when reading the writings of nominal churchmen and women, there appears on one page a beautiful account of Jesus' protecting care, while on the next page, figuratively speaking, it is found that this care is alleged to be for the purpose of keeping one from going into eternal torture. Or, if it's a Catholic writer, one may read about the abounding love of Christ, and suddenly discover that only through the Mass, or through the "mother of God," can one reach Christ and be assured of His care.

In the life experiences of almost all people who are trying to do right, there are both joys and trials. There are also disappointments, and the temptation to do things contrary to what the conscience says is right. In all of this there is usually a certain element of faith in an overruling providence. This is true even in the lives of millions of devout heathen. So it is that when an able writer, who, himself, is reaching out after God, associates these experiences with the name of Jesus, and in doing so employs Scriptural language, the sentiments expressed are sure to be good, they are sure to be uplifting and encouraging. However such writings do not necessarily reveal that the writer had a true knowledge of Christ and His divinely appointed relationship to the divine plan, so vital for the Christian to know.

We are not to criticize these good men and women who have written of the wonderful things they have learned about Christ, and of the emotional blessings they have enjoyed while thinking about resting in His arms. Jesus did not criticize those who knew He was a man of God, who reveled in what He did for them, and who thought He must be one of the resurrected prophets. He didn't criticize these; but He told Peter that the knowledge revealed in His identification, could come only from God—that no amount of hu-

man reasoning or philosophy could deduce it. This is the important thing for us to keep in mind; namely, that if we have been given a knowledge of the truth, in which we see the Master's true position in the divine plan, and our privilege to be with Him in that exalted position, it is something for which we can thank the Lord. At the same time it should make us humble, realizing that the high plane of divine truth where we are invited to walk is indeed "holy ground."

We should love those who sit in darkness, because we know that God loves them. There is no doubt, also, that God appreciates the efforts of all who are sincerely endeavoring to contact and serve Him. He appreciated the prayers of Cornelius, but this devout soul couldn't know Christ until God sent Peter to enlighten him. He knew about Christ. He knew enough, in fact, to prompt his earnest prayers to know more, but not until the "day of his visitation" could he begin to plumb the rich depth of true Christian knowledge, and this because God had helped him.

The day of visitation for millions who have sought after God will not be until the Kingdom is fully established. Meanwhile, if the eyes of our understanding have now been opened to see Jesus in His true light, and in His proper relationship to the divine plan, let us show our appreciation by full and untiring devotion to the "one thing" of following in His footsteps of sacrifice even unto death. Thus our head knowledge of Christ will be transformed into that deeper, fuller, and experimental knowledge of the heart. This is a knowledge that can be attained only through a day by day walk in the Master's footsteps.

CHRIST A NEW CREATURE

When Paul said that we no longer know Christ after the flesh, he did not mean that we should never think of the "man Christ Jesus." What he meant was that when we look back to Christ as our pattern and guide, we are to note what He said and did as a new creature; how His new mind controlled His flesh, and caused it to be sacrificed. How did Jesus, as a new creature, for example, meet temptation? A study of His life reveals that it was always to the disadvantage of His flesh. He had entered into a covenant with His Father which called for the complete sacrifice of His flesh, and every circumstance and situation of His life was made to conform to the terms of this covenant.

When Satan suggested that Jesus use His miracle-working power to turn stones into bread in order that He might satisfy His hunger, He refused. When He was offered honor and glory as ruler over the kingdoms of this world, He turned down the offer. When Peter tried to dissuade

Him from going up to Jerusalem, where His life would be in danger, He said, "Get thee behind Me, Satan, . . . thou savorest not the things that be of God." (Matt. 16:22, 23.) Explaining what may have appeared to be a suicidal attitude on His part, the Master said: "whosoever will save his life shall lose it: but whosoever shall lose his life for My sake and the Gospel's, the same shall save it."—Mark 8:35; Matt. 16:25.

Here we see Christ as a new creature, explaining His part in the divine plan of redemption; which was a sacrificial part, a part that called for the actual giving up of life. Faithfulness to this program went far beyond the virtues of His perfect humanity. He took that perfect manhood, with all its glory and virtue, and put it upon the altar of sacrifice, giving it thus for the life of the world. It was because His humanity was perfect, "holy, harmless, undefiled, separate from sinners," that its sacrifice made possible the salvation of the world. But it is the manner in which Christ, the new Creature, sacrificed His flesh and its interests, that constitutes the example which we are to follow.

This will to sacrifice on the Master's part is not only demonstrated in the face of danger from His enemies, but also in His daily opportunities of service. Not much is said in the Gospel accounts about Jesus being weary, but doubtless He was on many occasions. On one of these occasions He said to His disciples, "Come . . . apart . . . and rest awhile." (Mark 6:31.) There was no question about His needing rest, yet this account reveals that He did not get it. The Master with His disciples, undertook to slip away from the crowd unnoticed, and made their way to a quiet resting place in the desert on the opposite side of the lake, which they reached by boat. But the crowd became aware of what had happened, and hurried around the edge of the lake and met them on their arrival there.

Jesus had gone there for rest, but He accepted the changed situation as of divine appointment, and instead of sending the crowd away, or reembarking to another point on the lake, He was sympathetic toward the multitude. Not only did He use strength in teaching them many things, but toward evening performed a miracle to feed them. In this we see a demonstration of Jesus' utter lack of selfishness, and of His willingness to use every ounce of His strength in the interest of others. Here we see the new creature Christ, leading His flesh to sacrifice.

PAUL FOLLOWED CHRIST

It was this Christ, this sacrificing Christ, that Paul wanted to know. In order to know Him, he was glad to devote his entire life. And the knowl-

edge the apostle was seeking was more than that of merely knowing about Christ's sacrifice. He wanted to know it experimentally, in the only way he could thus know it, and that was by sharing in it. That's why he speaks of wanting to know "the fellowship of His sufferings," and why he wanted to be made "conformable unto His death." These were not idle words on the part of Paul. They reveal the real motive of his life, the motive that had impelled him forward in the pathway of sacrifice from the very day the Lord met him on the Damascus road, until he reached that Roman prison from which he was writing.

In all the many years of his wholehearted service, Paul had permitted nothing to stand in the way of His knowing Christ, through being a partner in His suffering and death. No sacrifice was too great, no suffering too painful, no journey too long, no task too arduous, "if by any means" he might attain. Like Jesus, the interests of his flesh were not considered in determining what course to take. The will to sacrifice, to suffer and to die, as Jesus did—that he might know Him—was the dominating factor in the apostle's life.

We see this by noting some of the experiences through which he passed. When journeying from Macedonia to Jerusalem, the ship on which he and his little company were traveling, put in at Troas, and remained there for seven days. They contacted the Ecclesia in this place, and had doubtless enjoyed seven wonderful days of spiritual feasting together. But on the evening of what appears to be the seventh day of their sojourn, and the first day of the week, the brethren of Troas planned to come together to break bread. This, apparently, was one of their regular meetings, which they intended to hold, even though they had probably had several extra meetings during the week.

For some reason, not apparent in the account, Paul decided that it was important for him to be at this meeting. The early-church custom of breaking bread on the first day of the week was in commemoration of the resurrection of Jesus. We know there were some at Corinth who were saying that there would be no resurrection of the dead. (I Cor. 15:12.) Perhaps this false doctrine had spread to Troas, and Paul saw that when the brethren were gathered together to commemorate the resurrection of Jesus, it would be a wonderful opportunity to strengthen them in their faith of the resurrection of the dead, even as he did in his letter to the Corinthians.

In any case, Paul knew that he should be at that meeting. So he "appointed" to remain, letting the ship go on to Assos, to where he would walk and meet up with it the next day—a distance of many miles. He didn't ask his compan-

ions to remain. They could go on in the ship, taking it easy, but he chose the hard way for himself, the sacrificing way, because the brethren at Troas needed his help. That was the time he preached all night, "till break of day." (Acts 20:5-11.) What a sermon that must have been!

If it were on the resurrection, we can imagine him saying, with telling effect under the circumstances, "Why stand we in jeopardy every hour," if there be no resurrection of the dead? Why do you believe that Jesus was raised from the dead, and then deny the general resurrection? Why are we baptized for the dead, if the dead are not to be raised? If there be no resurrection of the dead, then our faith is vain, we are yet in our sins; and we may as well go on with the world, eating and drinking, for tomorrow we may die. These arguments, drawn out in all their telling details, would certainly have been appropriate at a time when they were gathered in commemoration of Jesus' resurrection.

We can visualize the apostle at daybreak—worn, fatigued in mind and body, but rejoicing in his heart; rejoicing perhaps that he had thwarted an attempt by the adversary to destroy the faith of some at Troas. Gladly had he labored in travail for them, in order that Christ might be the more fully brought into their lives. (Gal. 4:19; 1 Thes. 2:9; 2 Thes. 3:8.) What mattered it that now, without an opportunity to rest, he had to trudge his weary way to Assos, along miles and miles of rocky, dusty roads?

Had he not in this experience learned to know Christ just a little better, by having experienced some of the joys of helping others, while at the same time realizing the weariness of body which it brought? After all, was it any more for him to do this than it was for the Master to teach the multitude and perform miracles when he was so tired that He purposely left the crowd to seek rest? Think of Paul, wending his weary way along that road to Assos, singing and making melody in his heart, with psalms and hymns and spiritual songs. Do we not almost envy him the privilege of that journey?

BONDS AWAIT HIM

It was on this journey to Jerusalem that Paul arranged to meet with the elders at Ephesus. He warned them of false teachers that would arise, drawing away disciples after them. No doubt there were other subjects that he would rather have talked about, but he sensed a danger, and faithfully warned against it. All who undertake to serve the Lord's people should be on the alert along this line. Besides, we should all appreciate being warned when there is danger of being ensnared by false teachers and false doctrines.

Paul reminded these elders of his own course, that he had not sought anything from them, but of how he had served them in humility, "with many tears and temptations." He told them also that he had "kept back nothing that was profitable unto them," etc. "And now," he continued, "behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." This shows that there was no doubt in Paul's mind that he was to encounter very serious difficulties when he reached Jerusalem.

Did this cause him to change his mind about going? Not for a moment, no more than did Peter's effort to keep the Master from taking a similar course, change His mind. Paul knew it was God's will for him to go to Jerusalem, hence, even if death awaited him there, he would go. For after all, was not death a part of the divine program to which he had agreed? If he did meet death at Jerusalem, it would mean that just that much sooner he would be made completely conformable unto Jesus' death. So to Jerusalem he would go, saying, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

So Paul went to Jerusalem, where he met up with the bonds that awaited him, and by these bonds he was bound for years to come. True, he journeyed all the way from Jerusalem to Rome, but as a prisoner, suffering many of the trying ordeals to which prisoners of that time were often subjected. We recall the circumstances under which he was arrested in Jerusalem. On every suitable occasion thereafter, when opportunity was offered, he bore eloquent testimony to the truth concerning Jesus, and the hope of Israel in their Messiah, and the resurrection of the dead.

From the highest rulers in the realm, to the humblest guard to which he may have been chained, Paul was every ready to tell his story of the grace of God through Christ. When he was brought before Agrippa, and told that he was permitted to speak, the apostle opened his remarks by saying, "I think myself happy, king Agrippa." What a spirit! Think what those words imply! "Happy"! yet in bonds, with the certain knowledge that he would remain so for a long time to come. He had appealed to Caesar, and he knew what that meant. It meant that he would be taken to Rome as a prisoner. In bearing testimony to Agrippa, it was not with any hope that it would result in his freedom. This is made plain by what Agrippa afterward said to Festus—"This

man might have been set at liberty, if he had not appealed unto Caesar."

No, Paul wasn't happy because he had a hope that in speaking to Agrippa, he would gain his freedom, because he knew he wouldn't. He was happy because he was to have another opportunity to witness for Jesus and for the Word of God. He told his story, beginning with the time when he himself had persecuted the followers of the Master. He told of his conversion on the Damascus road, referring to what occurred there as a "heavenly vision." The reason the Jews hated him, and the reason he was now testifying before Agrippa, was because, explains Paul, "I was not disobedient unto the heavenly vision."—Acts 26:19.

In obedience to that vision Paul was happy to be in bonds, happy to suffer, happy to toil for the Master, happy to be before Agrippa; happy to go to Rome as a prisoner, happy to die there, if that were the divine will—because it was all a part of the "one thing" to which he had been called by that heavenly vision.

THE POWER OF HIS RESURRECTION

But regardless of all of Paul's resoluteness, his will to spend and be spent, his yearning to know Christ through fellowship in His suffering and being made conformable unto his death, all would have been in vain but for the divine power that guaranteed his victory. The same is true with us. In this respect we can have the same advantage that Paul had, because by divine power, we, too, can be conquerors, yea more than conquerors, through Him who loved us and died for us. With the power of Christ's resurrection to help us, we can follow Christ, and we can follow Paul as he followed Christ. Often times we may follow far behind, but if we continue to look unto Jesus, and to dip deeply into the riches of His grace, depending upon the power of His resurrection, we will finally, like Paul, attain that for which we are apprehended.

We may think of the power of Christ's resurrection from two standpoints. There is the inspirational power of the promises of glory, honor and immortality. These promises enabled Jesus to walk as a new creature, in newness of life. Just as there is a literal death and a symbolic death, as illustrated in the Master's words, "Let the dead bury their dead"; so the fact of a literal resurrection, and what it implies of life, is used in the Scriptures to illustrate the newness of life in which the Christian now walks. Thus the apostle says, "If ye then be risen with Christ, seek those things which are above." (Col. 3:1.) Yes, the consecrated are even now risen with Christ, in this sense—to them all things have

become new, and the inspirational power of the new life is a potent factor in all their efforts to know and do God's will. But back of this is the direct power of God, that "mighty power" which was used to raise Jesus from the dead, and to exalt Him to the very throne of God. This power, the power of His resurrection, stands back of the Christian to guarantee him victory now, and to exalt him to glory after he has been faithful unto death. Note the apostle's wonderful statement of this fact is Ephesians 1:16-22.

Paul knew that if he participated in the sufferings of Christ, and was made conformable unto His death, this mighty power of Christ's resurrection would be working in him and on his behalf, overshadowing him with the necessary divine providences to assure him complete and final victory. He knew that thus he would attain unto "the resurrection of the dead"—the "prize of the high calling of God in Christ Jesus."

In our text the apostle says that he does not consider himself as having apprehended that for

which he was apprehended of God. That was true so far as the ultimate of the divine purpose in him was concerned—he had not yet attained the prize. He had however, learned to know Christ; he had enjoyed fellowship in His suffering; he was being planted together in the likeness of His death; he was forgetting those things which were behind; he was bending every energy he possessed in reaching out after those things which were ahead. In all these things he had apprehended in a large way, and only his modesty kept him from acknowledging it.

Paul realized, of course, that there was always the possibility of doing better, and that is even more true with us. May we strive as never before, to narrow down our life's interests to this "one thing" that inspired Paul. By God's grace and by the power of Christ's resurrection, may we have strength, courage and fortitude, to carry on faithfully with this "one thing," until we make our calling and election sure, and receive the prize of the high calling, having thus attained unto *the resurrection of the dead*.

Thy God Reigneth

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:7, 8

THAT the words of our text are intended as a divine commission to the followers of Jesus to proclaim the glad tidings of the Kingdom is evident from the Apostle Paul's reference to the passage in Romans 10:13-16. However, it has always been in order for the church to announce good tidings of salvation through the redemptive work of Jesus, the due time for proclaiming the complete message outlined in this commission is not until the end of the age. A similar commission, given to the anointed ones of this age is that of Isaiah 61:1-3. Jesus quoted a part of this as applying to the ministry He introduced, but in His quotation omitted that part pertaining to the day of vengeance, and the comforting of those who mourn in Zion, because these phases of God's

work in the earth were not to be carried out until the end of the age.

The time element of our text which denotes the period when it would be proper for the Lord's people to not only proclaim the hope of salvation, but also to announce the establishment of the Kingdom through which life would be brought to the people, is in the expression, "*when* the Lord shall bring again Zion." (Verse 8.) Thus, while Paul, in his day, could quote part of the passage as authority for then preaching salvation through Christ, he omitted reference to the statement, "Thy God reigneth," for he knew that it would not be proper to proclaim such a message until the Lord brought again Zion. The prophet indicates that when this due time arrives it would be so manifest that God's watchmen would see "eye to eye" concerning it, and that they would "together" lift up the message then due to be proclaimed by "the feet of Him."

GOD'S ZION CEASED IN THE EARTH

The term "Zion" is one which the Lord uses to symbolize His governmental authority in the affairs of men. Its symbolism is based upon the fact that the literal hill of Zion was the seat of government in natural Israel. From Zion's hill the kings of Israel, who sat upon "the throne of the Lord," ruled this ancient and typical people

of God. Like the term "kingdom," however, it is sometimes applied to the people of God who are being prepared for a place in the divine government that is to rule mankind for a thousand years. In this latter sense, antitypical Zion has been in existence since the first advent of Christ, but not as a governing force among men.

Zion, as a government in the earth, ceased to exist when King Zedekiah, the last of Israel's kings, was overthrown by Nebuchadnezzar and taken captive to Babylon. Even this, of course, was not the real Zion of the prophecies, but it was God's Kingdom so far as the one little nation of Israel was concerned, the blessings of which were limited only by the sin and disobedience of the people. To the extent that Israel tried to obey the laws of this kingdom, they were blessed. God fought for them against their enemies, and cared for them in their time of need. Because of this we can well understand their sorrow as reflected in the words, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."—Psa. 137:1.

Yes, then Zion was no more. Through the prophet God terminated that typical arrangement by the decree of Zedekiah, saying, "Remove the diadem, and take off the crown: . . . *it shall be no more* until He come whose right it is; and I will give it Him." (Ezekiel 21:26, 27.) Thus God brought to an end the Zion through which He ruled ancient Israel, and at the same time promised that He would "bring again Zion" through another, "whose right it is." This One is none other than the Messiah, long promised to Israel as the King through whom God would bless them everlastingly, with health, life, liberty and happiness. The right is His because it is to Him that all of God's promises apply, and, furthermore, because He proved His right by faithfulness in doing the Heavenly Father's will.

With the overthrow of Zedekiah, God's governmental authority ceased to be exercised anywhere in the earth. True, it was only on a small scale before this, in that the one little nation of Israel was the only one that came under it. But, it was there, and on occasions other nations came in contact with it when they were defeated in their attempts to destroy Israel. But now "Zion" was no more. While God permitted Gentile nations to carry on to maintain a semblance of order among men, they did not represent Him, nor did He sanction or bless what they did, whether good or evil.

"UNTIL HE COME"

This absence of divine government in the affairs of men was to continue "until He come whose right it is." Jesus came as man's Redeemer at His first advent. By faithfulness in suffer-

ing and death He proved His worthiness to inherit the divine Kingdom. When raised from the dead He was highly exalted, far above all principalities and authorities, to the very throne of God. After His resurrection Jesus said, "All power is given unto Me in heaven and in earth." (Matt. 28:18.) However, so far as mankind in general was concerned, Jesus did not begin to exercise that power then.

It was in the divine plan that Jesus was not to occupy antitypical Zion's hill alone. There were to be 144,000 with Him, chosen from among both Jews and Gentiles, upon the basis of their faithfulness in following the "Lamb" in sacrifice unto death. (Rev. 14:1-5.) These, too, were to come up on Mount Zion as saviors to dispense the salvation promised during the Messianic Kingdom period. (Obadiah 21.) Hence, before Zion could be brought again into existence as a ruling force in the world it was necessary that the Zion class should be selected and perfected. This has been the work of the Gospel age, and it is as this work draws to a close that Jesus returns for His people and to begin the Kingdom reign.

"THY WATCHMEN"

It is at this point that the "watchmen" mentioned in our text enter into the picture. Near the close of Jesus' earthly ministry His disciples began to grasp vaguely the thought that the Messianic Kingdom was not to be established at that time. In accepting Jesus as the Messiah these disciples had supposed that He would there and then reestablish Israel as a nation under God's control, and free them from the Roman yoke of bondage. They thought that the time had come to "bring again" Zion, which had ceased to be more than six centuries before. But they were to learn differently.

And, now having grasped the thought, at least vaguely, that Jesus was to go away and return at a later date to establish the long-looked-for Kingdom of Messiah, they came to Him on the Mount of Olives, and asked what would be the signs of His second presence, and of the end of the age. It was in reply to these questions that Jesus introduced the thought of the watchmen, showing that His followers at the end of the age would be these watchmen who would be looking for His return and for the establishment of His Kingdom.

"Watch therefore," said Jesus, "for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 24:42; 25:13; Mark 13:33.) Thus Jesus makes it plain that while none would know in advance concerning the time of His return, yet that the watchers would know when He did return, and that, to begin with, they would be the *only* ones to know about it. The Apostle Paul,

in 1 Thessalonians 5:1-3, gives us the same thought. He here refers to the time of the Lord's presence as the "day of the Lord," and explains that it would come upon the world unexpectedly and suddenly, being manifested in the destruction of the present order. "But ye, brethren," the apostle adds, "are not in darkness, that that day should overtake you as a thief."

Yes, this is one of the blessed Scriptural facts concerning the Master's second presence—His watchmen learn about it in advance of the world in general. And one of the main reasons why this is so is that they are commissioned to make announcement of it, and of the events associated with it. This thought is clearly revealed by the prophet in his use of the watchmen illustration. He shows that not only do the watchmen "see" that the time for the Kingdom reign is here, but also, seeing it, they together "lift up the voice" that is, they proclaim what they see. And what is it that they see? According to the prophet it is the fact that "Thy God reigneth."

Let us remember that all the followers of the Master, the Zion class, have been watchers. This has been true from the very beginning of the age, as Jesus said, "What I say unto you I say unto all, Watch." (Mark 13:37.) All these watchers have proclaimed "good tidings of good." They have all announced that salvation is available through Christ, thus they have all published salvation. But it is only those watchers who are "alive and remain unto the coming of the Lord," who see "eye to eye" concerning the fact the He has come, and because of this, add to the general message of the Gospel age, "Thy God reigneth."

"WHEN THE LORD SHALL BRING AGAIN ZION"

This is because these watchmen are watching at the time "when the Lord shall bring again Zion"; that is, at the time when, after more than twenty-five hundred years of non-intervention in the affairs of men, from the standpoint of exercising governmental control over them, His Zion begins to function. The proclamation of this accomplished fact is made before the world in general knows about it. In the first instance, and in fact, primarily, it is made to the Zion class; that is, to the prospective joint-heirs of Jesus still this side of the veil during the early part of the Master's second presence. When glorified with Christ, none would need to have this fact announced to them; and when the reign of Christ becomes apparent to the world, such a proclamation would be unnecessary as a witness.

It is because He has come "whose right it is," that Zion, as a power among the nations, is again operative, and it is for this reason, also, that the message, "Thy God reigneth" is now in order.

But, the fact that the watchmen are the only ones to know about this indicates that it is not discernible to the general public. Nor will the general public believe it when it is told to them. But Zion believes, and rejoices, and together they lift up the voice of truth.

But how, some may ask, are the watchmen to be sure of the correctness of such important information? How, and for what, do they watch? And what do they see that is so convincing? The Apostle Peter tells us what we are to watch—it is the "sure word of prophecy." And Peter admonished the church to give heed to this sure word of prophecy "until the day dawn, and the day star arise in your hearts." (2 Pet. 1:16-21.) Peter tells us about that wonderful vision on the Mount of Transfiguration, in which he saw the Kingdom illustrated. "We . . . were eye-witnesses of His majesty," says the apostle, hence have not followed cunningly devised fables, when we made known to you the power and the presence [*parousia*] of our Lord Jesus Christ.

But important though this vision was, Peter knew that those who recognize the reality of Christ's second presence and Kingdom, would be those who continued to watch for the fulfilment of the "sure word of prophecy" concerning it, and because of this would be blessed by the "day star" arising "in their hearts." The "Day Star" is Jesus coming at His second advent. He comes before the full light of the new day is diffused by the rising of the "sun of righteousness." When that stage of His *parousia* becomes a reality the entire church will be with Him, shining with Him "as the sun in the Kingdom of their Father."—Matthew 13:43.

But before this full rising of the "sun of righteousness," Christ rises as the "Day Star" in the hearts of His faithful watchers. What a beautiful way the apostle thus illustrates the manner in which the watchers become aware of the Master's presence! He arises in their hearts. The sincere ones, seeing the fulfilment of the prophecies which were to mark His return, are convinced of what has occurred, and believing this in their hearts, they join in the proclamation, "Thy God reigneth." It isn't sufficient that this information reaches merely their heads. It is "with the heart that man believeth unto righteousness," the apostle tells us. (Rom. 10:10.) That is to say, it is only a heart belief that causes one to act in harmony with the will of God. In this case, the will of God is that the watchers, in whose hearts the Day Star arises, together will lift up this voice of truth.

WHAT THE WATCHERS SEE

A wonderfully interesting account, describing early events associated with the return of the

Master, is that of Luke 12:35-44. A careful study of this passage indicates that Christ would first reveal His presence to a company of watchers. Notice that the term "servants" is used in the plural. This harmonizes with the facts as they occurred back in the early seventies of the last century, when, according to the time prophecies of the Bible, the due time had arrived for the Master to return. A review of the experiences of Brother Russell and others at that time, clearly shows this.

But Peter wanted to know more of the details. To him this was important information, vital to all who were seeking first the Kingdom of heaven, so he inquired: "Lord, speakest Thou this parable unto us, or even to all?" In other words, Peter wanted to know just who were to share in this privilege of having "meat in due season" served to them by the returned Lord. In answer to this question, Jesus said, "Blessed is that servant, whom his lord, when He cometh shall find so doing. Of a truth I say unto you, that He will make him ruler over all that He hath."—Luke 12:43, 44.

The obvious thought here is that from among the company of watchers who would first discover the fact of Christ's parousia, one would be specially selected to dispense the information to the entire household of faith. The Greek word here translated "ruler" does not have the thought of one who "lords it over God's heritage," but rather that of a steward, or servant, who dispenses the food. The manner in which the harvest work began is fully in harmony with this entire prophecy.

The outstanding "food" which the Master served to the household through "that servant" was the fact that Christ had returned, and that the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets," were soon to become a reality. In a very special way this was meat in "due" season, for the reason that the great Restorer of the world had returned. It didn't mean that disease and death were to be immediately destroyed. But, as illustrated in Israel's jubilee system, the time had come for the blowing of the antitypical jubilee trumpets of truth—restitution truth, which had long laid buried and virtually lost sight of through human tradition.

Those who know the facts concerning the "Present Truth" movement, cannot doubt that the Lord was back of it. The message of restitution went far and wide throughout the civilized world. Those who joined in the proclamation were accused of teaching a "second chance." This was quite understandable, because it was the first time since the days of the early church that a message of hope for the unsaved dead had been

heralded far and wide throughout the world. Men had made God's love too narrow by false limits of their own, and had decided that those who did not join a church during this life were to be forever cast off from divine favor.

But the "meat in due season," dispensed to the household, yea, in large measure also to the world—although not accepted by the latter—changed this traditional, and narrow viewpoint. Now it was announced that Christ's return was not for the purpose of destroying nearly everything, but for the "restitution of all things" divinely forecast. To the faithful watchers there was no doubt about the truthfulness of this message, for they learned that God had spoken it, not one, or twice, merely, but by the mouth of all His holy prophets since the world began. The restoration of this blessed truth, accompanied, as it was, by other signs of the times, constitutes one of the outstanding evidences of Christ's return. He has, indeed, served the meat in "due season" exactly as He foretold He would do when He returned.

The watchers also learned that these restitution blessings were to be dispensed to a dying world through the Messianic Kingdom, through "Zion," exalted to power and great glory. But meanwhile, throughout the age, a false Kingdom had been established in the earth, a counterfeit Kingdom. It had several branches. There was the "mother" system, and also the "daughters," but all were a part of "Christendom"—Christ's Kingdom, as it had been misconceived by the politico-religious rulers of the nations.

So it was, when the "mighty angel"—Christ—came down from heaven, and the brightshining of His presence began, the admonition went forth, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." The "her" mentioned in this text is "Babylon," that harlot woman, "which reigneth over the kings of the earth," and who also committed fornication with them. God's true Zion class become united in marriage with the "Lamb," and thus constitute the "Holy City," through which the restitution blessings soon are to come to the people. But this other woman is a harlot, who, not willing to wait for the return of the Bridegroom, sought to establish the Kingdom through an illicit union with the "kingdoms of this world."—Rev. 18:1-4; 17:1, 18; 19:7; 21:2-5, 9, 10.

This, too, was "meat in due season." Certainly, those who were to reign with Christ in the "Holy City" would need to recognize the unholiness of the counterfeit city, and separate themselves from it before it was destroyed. These could not consistently have part or lot in any branch of this

false system—neither in its politics, nor in its blasphemous worship of the torment deity. How perfectly logical it was, therefore, that when the time came for the establishment of the true Kingdom, one of the first works of the returned Christ should be the calling of His people from all association with the false systems, and that then these false systems would be destroyed.

This was and is, the "Harvest" work. It is the separation of the "wheat"—the "children of the Kingdom"—from the "tares"—the "children of the wicked one." This Harvest work, according to the prophecies, was to be conducted by the Chief Reaper, Christ. (Rev. 14:6-8, 14-16.) And notice in the prophecy cited from Revelation 14, how the preaching of the "everlasting gospel"—the gospel that God has outlined, beginning with Moses, that "all the families of the earth are to be blessed"—is associated with the fall of symbolic Babylon, and the harvest work which is shown to be under the direction of Christ.

The watchers have seen all of this, and have participated with Christ in the proclamation of the Gospel, and in saying to God's people in Babylon, "Come out of her . . . that ye be not partakers of her sins, and that ye receive not of her plagues." Furthermore, we are now witnessing some of the plagues coming upon the counterfeit kingdom. As the watchers witness these things, they become more than ever convinced that the "Day Star" has arisen, and taking this glorious truth to heart, they are glad to sacrifice everything in "together lifting up the voice."

"THY GOD REIGNETH"

While God's wondrous dealings with the watchers themselves have been convincing evidence of the Master's presence, yet in a sense the present state of the nations is even more so, especially of the fact that "Zion" is again in authority, and that therefore it is now true that "Thy God reigneth." If some fail to discern the significance of the signs which assure the watchers of this, it is because they overlook the important information on the subject given to us in many of the prophecies, and especially by the Apostle Peter in the 3rd chapter of his 2nd epistle.

In this chapter the apostle makes it plain that the first visible evidence of the day of the Lord having come, would be the disintegration of the present symbolic "heavens and earth." Some who know about God's restitution project, and that it's to be accomplished as a result of Christ's return, might be inclined to reason that Christ has not returned because there is no evidence of restitution having begun. In Acts 3:19-21 the apostle clearly shows that the purpose of Christ's return is the restitution of all things prophesied.

He shows, furthermore, that God had proclaimed this fact to the fathers of Israel by the mouth of all His holy prophets. But some may say that since the fathers fell asleep, nothing has occurred to indicate that this promise is being fulfilled. They might reason that if Christ is present we should see more of these restitution blessings.

But Peter refutes this reasoning by showing that before the blessings of the new Kingdom can come, Christ's *parousia* must first of all bring about the destruction of the old order. In presenting this proper sequence of events relative to the time of Christ's *parousia*, Peter is not overlooking the great objective of our Lord's return; for, after telling of the destruction of the present heavens and earth as its first result, he then adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

By the use of the word "nevertheless," Peter seems to be saying that he, in common with all the watchers, had not overlooked the main purpose of Christ's return. However, at the same time, he wanted the reader to know that the first evidence of Christ's return would be the "time of trouble" by which this "present evil world" is destroyed. (Dan. 12:1.) Peter knew this because Jesus, in giving instructions to the watchers, had made the matter plain. Jesus likened the beginning of His second presence to the days of Noah, which days were followed by the flood. Peter uses this same illustration, and shows that, in the day of the Lord, the present world would be destroyed, just as the "world that then was" perished in the days of Noah—not before the days of Noah, nor after the days of Noah.—Luke 17:26.

The Apostle Paul also presents the same thought in 1 Thessalonians 5:1-4. Here he shows that the destruction of the old world occurs within the day of the Lord. This "day of the Lord" is unquestionably the days of Christ's presence, as is clearly seen from noting the language used in the latter part of Luke 17:24, and comparing it with verse 26. Thus we have the threefold testimony of these inspired teachers to assure us that we must look first for a time of destruction as evidence that the returned Christ has begun to intervene in world affairs—then will follow the restitution blessings.

THE ANGRY NATIONS

While the earlier years of the Master's presence saw the nations lining up for an inevitable life-and-death struggle, yet it was not until the end of the Gentile Times, in 1914, that the "kingdoms of this world" began actually to crumble and fall. What has occurred since is a matter of

record which no one can dispute. Practically all the old-world kingdoms, governed by hereditary rulers, and church-state systems, have fallen. Certain powerful military governments have risen their places, but the chief function of these thus far has been to continue the work of destroying nations. And, everybody knows that these military machines will eventually collapse, leaving Europe in the worst state of chaos it has ever experienced.

The Scriptural explanation of this is that the world is being prepared for the full establishment of the Kingdom of Christ. Nor do the prophecies indicate that the kingdoms of this world were to be set aside by a miraculous demonstration of divine power. In Revelation 11:17, 18, it is made plain that the transfer of earth's sovereignty to Him "whose right it is," would be accompanied by an uprising of the angry nations, just as the watchers have witnessed during the years that have passed. Nor does this passage show that this raging of the nations would precede Christ's taking unto Himself His great power to reign, but rather that it would follow.

In the 2nd Psalm we are given the same information. Here the Lord is shown as holding the raging nations "in derision" for the reason that He has set His King—the one "whose right it is"—upon His holy hill Zion. This shows that when these events occur, the Lord has brought again Zion; that is, that through Christ He has again taken up the reins of authority in the earth, and that no longer are the Kingdoms of this world to continue in their selfish ways unchallenged.

It means, in fact, that they will not be permitted to continue at all; not because there is no good in them, but because the time has come for Christ to establish His Kingdom, which is to be a wholly righteous Kingdom, backed up by divine power and authority for the blessing of all the families of the earth with life and happiness. Yes, Zion has been restored. Christ is now King on Zion's Hill, even though, as yet, its glory is not disclosed to all. Already He is overruling in the affairs of the nations, causing all their efforts to establish a new order, to fail. Witness the evidence of this in the failure of all the well-meant conferences of the nations since 1914.

"EYE TO EYE"

These are some of the outstanding facts concerning the presence of Christ and the end of the age, that the watchers are seeing "eye to eye." They may not understand every passage of the Bible in exactly the same way, but they do recognize the coming of the new day and what it portends of future blessings. The Day Star has arisen in their hearts, and together they are lifting up the "voice" of truth, the "everlasting

Gospel," and assuring Zion, and all who have a hearing ear, that because "thy God reigneth," the blessings of the Kingdom are soon to be realized by the whole sin-sick, war-torn and weary world.

Yes, the time is near when Satan's "goods" are to be destroyed. This becomes increasingly apparent by a study of the lesson given us in Matthew 12:22-29. Here we are told of a miracle which Jesus performed. He healed a man who was blind and dumb; and we learn that this affliction was due to Satanic influence. Satan, we are told, has the power over death. (Heb. 2:14.) Evidently, therefore, the "goods" referred to by Jesus in this lesson are the suffering, sickness, and death, incident to Satan's usurped reign over mankind.

The Pharisees charged that Jesus had performed this miracle by the power of Satan. In refuting this charge the Master pointed out that while they had witnessed a manifestation of Kingdom power in the healing of this man who had been blind and dumb, yet, that before Satan's goods as a whole could be destroyed it would be necessary to break into the "strong man's house," and "bind" the strong man. Jesus' words are, "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

The Diaglott word for word translation of this speaks of the "goods" as the "household stuff." Instead of "spoil," the Diaglott gives "plunder." Plundering the household of its "stuff," and plundering the house, therefore, would be the same. The thought evidently is that while the household may be entered before the binding of the strong man, it cannot be both entered and plundered until he is bound. Obviously Satan, the "strong man" of this lesson, lives in his own "house." Hence it is necessary to break into this house in order to capture and bind him. Satan's house is his empire, made up of all the ramifications of human society through which he operates to perpetuate his reign of sin and death. It would be useless for Christ to merely break into this house, and permit the strong man himself to go free. It is also clear that Satan's empire must be broken into in order to find and bind the strong man.

Our main purpose in mentioning this point is to show that according to the prophecies, Christ does take His great power to reign, while Satan is still unbound, and that it will not be until his empire is well on its way to destruction, and restitution blessings about to begin, that Satan himself will be bound.

(Continued on page 23.)

DIVINE PLAN BEREAN LESSONS

THE HARMONY OF GOD'S PLAN

(Lesson 33)

Text Book: First Volume of Scripture Studies, Page 73, paragraph three to page 76, bottom of page.

Key Sentence: "God is a wise economist of both time and means, though His resources are infinite; and no power, however malicious, for a moment retards or thwarts His purposes."

Main Text: "According to the purpose of Him who worketh all things after the counsel of His own will."—Eph. 1:11.

As we approach the end of the chapter "Epochs and Dispensations" in our text book, what conclusion do we arrive at in respect to God's plan of the ages? That the mere outline of this plan suggests that the more we examine it, the more we will find in it perfect harmony, beauty and order.

Let us now turn to Eph. 1:10, 11, "That in the dispensation of the fulness of times [the Millennial Age] He might gather together in one [harmonious family] all things in Christ, both which are in heaven, and which are on earth . . . according to the purpose [The plan of the ages] of Him who worketh all things after the counsel of His own will." What lesson can we get from this text? That the great Divine Architect is carrying out His deep designs as originally planned.

If we were to go into a water power house where there were large, intricate machines, how would they appear to a child? They would appear incomprehensible. The noise and the opposite motions of the wheels and the belts would only cause confusion. But to an experienced and trained engineer, the seeming confusion is beautiful harmony and systematic cooperation, working out good results.

Would it be necessary for the child to understand the operation of the machinery before it could work successfully? No, so God's plan has been in successful operation for ages, even though the world will not understand why God has permitted evil, until they reach the Millennial Age. Then they will see that the intricate workings of God's plan have not been in vain.

One link does not make a chain, but several links united form a chain. What does this suggest? That each age carries its part in God's plan. We have to note the distinctive features of each age and the relation which each one bears to the other ages to fully understand that plan. Thus do we rightly divide the Word of truth.

Can we take the texts of the Bible and apply them carelessly to any age we please? No, take for instance Isa. 11:9: "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Could we apply this text to the Gospel Age?

No, because God's "holy mountain"—His Kingdom will not be set up until the next age. This new Kingdom will have abundant power to execute summary justice in the punishment of evil doers, when they have determined to act, but before they have done injury to others; for none shall injure or destroy in all that holy Kingdom. A similar text is found in Jer. 31:34; "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know Me from the least of them unto the greatest of them, saith the Lord." Now only a few fully understand God's plans and purposes, but when the Lord's Kingdom is set up then all will be fully informed of God's plan and character.

In what age should we apply 2 Tim. 3:1, 13? "In the last days perilous times shall come . . . evil men and seducers shall wax worse and worse, deceiving and being deceived." This text applies to the present time which is the harvest of the Gospel Age.

Is God's Kingdom set up now? No, this is a common mistake. Jesus taught us to pray: "Thy Kingdom come. Thy will be done on earth as in heaven." This implies that when God's Kingdom is set up, His will will be done on earth as in heaven. As this is not the case now, it is evident that the teaching that God's Kingdom is now set up is erroneous. The kingdoms of this world are now supported through oppression and injustice. When God's Kingdom is set up, then "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."—Rev. 11:15.

What words of encouragement does the poet Cowper give to God's saints who have a living faith in His Word, but who have not yet reached a full understanding of His plan of the ages?

"Judge not the Lord by feeble sense,
But trust Him for His grace.
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower."

Did the poet Cowper say anything in his famous poem that would fit in with Hab. 2:2, 3? "And the Lord answered me, and said: Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie, though it tarry, wait for it; because it will surely come, it will not tarry." We answer that the last verse of the poem is along the line of this text:

"Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

THE SEED OF THE WOMAN

(Lesson 34)

Text Book: First Volume of Scripture Studies, Page 77, Paragraph 1 to Page 78, top of page.

Key Sentence. "But who that deliverer should be was a mystery for four thousand years, and it only began to be clearly revealed after the resurrection of Christ in the beginning of the Christian or Gospel Age."

Main Text: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

What is the title of the chapter which we are now starting to study in our text book? "The mystery hid from ages and from generations, but now made manifest to His saints."—Col. 1:26.

What is meant by the statement in our text book that mankind has been under the discipline of evil? Evil means sorrow, sin and trouble. It includes not only human ailments, but that which is back of all these and is their primary cause, namely sin. Without the world understanding it, the unfavorable experiences resulting from disobeying God, are a form of training which the world cannot fully profit by at the present time, but will profit by in the Millennium when they experience the blessings of God's favor.

During all the past six thousand years of the permission of evil, has God expressed His purpose to restore and bless the world through a coming deliverer? Yes, indeed! And this is why God designed to permit evil. Having provided for man's release from the penalty and its consequences, He saw that the result would be to lead him, through experience to a full appreciation of "the exceeding sinfulness of sin," and then of the matchless brilliancy of love and holiness, when His plan is fully completed.

How long was it a mystery who the coming deliverer would be? For four thousand years—not until after the death and resurrection of Jesus Christ.

When was the first promise of a deliverer given? In the garden of Eden, when our first parents disobeyed God and were being driven out of the Garden. Gen. 3:14, 15: "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Is this statement a clear one? No, it is a faint ray of hope which at that time was a **very obscure statement**. Is this statement now clear to God's people? Yes, we see that our Lord Jesus is the seed of the woman through whom the blessings shall come, and that His church, His bride, is to be joint heir with Him in the sufferings incidental to the attainment of the honorable position of joint heirs with Him also in the great work of delivering man from all the evils that have come upon us through Satan, the serpent.

What is meant by the head and heel in this text? They are here referred to symbolically as representing vital and non-vital portions of the body. Thus

the Christ, Jesus the head and the Church His members, throughout this Gospel age have all suffered something from the serpent, from evil, from Satan, but under God's providences their sufferings are not serious, not deadly—they are wounded in the heel, so to speak. This seed class is begotten of the Holy Spirit, new creatures; hence nothing can come to them in their earthly, human experiences that can prove injurious to their spiritual welfare.

As for the serpent, his head shall be crushed, all evil shall be destroyed in God's due time. This includes the destroying of Satan at the end of the Millennium. Note Rom. 16:20: "The very God of peace shall bruise Satan under your feet [the feet of the Christ] shortly [shortly after the Seed is selected, developed and exalted to power]."

This promise showed that the promised deliverer would be the seed of the woman. What promise was made two thousand years later? The promise to Abraham that in his seed all the families of the earth would be blessed. This did not contradict the first promise, but limited it to the descendants of Abraham. This promise is found in Gen. 22:15-18. What is this blessing of all the families of the earth? The opportunity of restitution. See Acts 3:19-26, where the Apostle Peter tells us that all the holy prophets spoke of the times of restitution and then quotes Deut. 18:15, and this text Gen. 22:15-18 as samples of the promises made through the prophets that there will be times of restitution.

Did Abraham try to help God to fulfil the promise? Yes, Abraham had a son, Ishmael, through his bondwoman, Hagar, because his wife, Sarah, was growing old. But his assistance was not needed. In due time Isaac was born. In Gal. 4:22-23 we read "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." In Gal. 4:29, Isaac is referred to as "Him that was born after the Spirit"—by God's promise. Did God make clear His choice? Yes, He said in Gen. 21:12: "In Isaac shall thy seed be called."

THE REPROACHES OF CHRIST

(Lesson 35)

Text Book: First Volume of Scripture Studies, Page 78, top of page, to Page 79, bottom of page.

Key Sentence: "But Israel's hope of the glory and honor of their coming king, inspired as it was by the types and prophecies of His greatness and power, caused them to overlook another set of types and prophecies, which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come."

Main Text: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. 18:15.

In the previous lesson, we traced God's promise of a coming deliverer for the human race, first to the seed of the woman, then to Abraham and then to Isaac.

What does 1 Chronicles 16:16, 17 say along this line? "Even of the covenant which He made with Abraham, and of His oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant."

What was the expectation of the nation of Israel? They thought that the nation of Israel as a whole was the promised seed of Abraham and that they would grow in numbers and strength and authority until the whole world would come under their control. Having God-given laws, they thought that they would establish a world-wide kingdom through which they would thus be able to bless all the families of the earth.

How was this hope upset? The Egyptians made slaves of them and for a long period of time used the forced labor of the Israelites for their own selfish purposes.

What part did Moses play in this matter? God raised him up to lead the nation of Israel out of bondage to the Egyptians. What is meant in Heb. 11:26 when it speaks of Moses, "Esteeming the reproach of Christ greater riches than the treasures in Egypt"? The reproaches of Messiah were heaped against the Israelites; for undoubtedly the Egyptians had learned that the Israelites believed themselves to be the heirs of the great promises from the Almighty made to their father Abraham and repeated to Isaac and Jacob—that through this nation should come the great Messiah, the great Deliverer, who should bless and rule the world. To doubt the oppressed people were frequently taunted in regard to these extravagant hopes by their oppressors. But Moses, believing these promises, preferred to associate himself with the despised people, and left the courts of Egypt.

Just before entering Canaan, what prophecy did Moses utter? Deut. 18:15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Who is this Prophet and when is he raised up? That Moses, the mediator of the Law Covenant, was a type of Christ, the Mediator of the New Covenant, is clearly taught in the Scriptures and generally recognized by Bible students; but many have not recognized that Moses was a type of the entire Christ—head and body—and that in this sense the entire Gospel Age has been the period of Christ's raising up. What lesson does the Apostle Peter draw from this prophecy in Acts 3:19-23? He shows that the deliverance from Egypt which Moses accomplished for Israel is a picture of the restitution deliverance Jesus will bring to the world in the Millennium.

What does the name Joshua signify? Deliverer, or Savior. What did he do for Israel? He won great victories for them and led them into the land of promise. What did the people then think? That here was the promised deliverer whom God was using to fulfil His promises to them.

How did the people view Joshua? They considered him a man of large faith and much courage. Notwithstanding his high position as Moses' chosen minister and successor, he seems to have been entirely void of that ambition which led to the downfall of Korah and others. Israel unquestionably accepted him as the Lord's choice of a leader.

But when Joshua died, how long did they have to wait before they could again make headway as a nation? Until David and then Solomon. What did the Queen of Sheba say about Solomon and his glory? 1 Kings 10:6, 7, "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."

Did they stay at this, the zenith of their glory? No, they were shorn of their power and became tributary to other nations. Did all give up hope? No, they held to the promises by faith and considered their previous leaders as types of the coming deliverer.

About the time that Jesus was born, were all men in expectation of the Messiah? Yes, we read in Luke 3:15, "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." But if all were in expectation of Him, why was it that they did not readily accept Jesus as their deliverer? They failed to see the prophesies which pointed out His suffering and death as a ransom for sinners. They expected that the Messiah would be the great deliverer not realizing that first His being a sacrifice for sin was necessary. As 1 Peter 1:11, tells us, "the sufferings of Christ" must precede "the glory that should follow."

THE SURETY OF THE NEW COVENANT

(Lesson 36)

Text Book: First Volume of Scripture Studies, Page 79, bottom of page, to page 81, paragraph two.

Key sentence: "They failed to see that the death of their leader was a surety for the New Covenant under which the blessings were to come, a partial fulfillment of the covenant of promise."

Main Text: "But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done."—Luke 24:21.

In the 24th chapter of Luke, verses 13-33, we are told about the two disciples who were talking together on their way to Emmaus. Jesus joined them "And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel."

Why did they think that Jesus had failed to redeem Israel? The apostles were disappointed at our Lord's death, and declared this disappointment by saying that they had expected that the Lord would have set Israel at liberty from the Roman yoke. They had not yet been endowed with the Holy Spirit and did not understand that not only Israel but the whole world was redeemed not only from the Roman yoke, but from Satan's yoke, and from the great prison-house of death, by the ransom price which our Lord gave, and which was finished in death.

In what sense was the death of Jesus a surety of the New Covenant? Heb. 7:22, "By so much was

Jesus made a surety of a better covenant." He became a guarantee of its later fulfilment. From that time, therefore, the New Covenant may be considered as assured but not put into force. Why is it that the New Covenant has not been put into force? The reason why the New Covenant promised in Jeremiah's day and assured by our Lord's death has not yet gone into effect and become operative in restitution blessings to Israel and the world is, that the death of the testator has not yet been fully accomplished; for the testator, through whom Israel will get that great blessing of the New Covenant, is not our Lord Jesus alone, but the Christ, Head and Body.

What is the connection between the "suretying" of the New Covenant and the coming great deliverer? Inasmuch as the whole world was under the Adamic death sentence, it was necessary for that death sentence to be removed before the Deliverer could give restitution blessings to the world of mankind. The lifting of the death sentence was made possible by the death of Jesus. His death thus "suretied" or guaranteed the New Covenant blessings.

In other words, to make the blessings of Christ's kingdom everlasting and complete, the race had first to be ransomed from death and thus legally released from the condemnation which passed upon all in Adam.

In Acts 1:6, the disciples said to Jesus as He was leaving them "Lord, wilt thou at this time restore again the kingdom of Israel?" What did this question imply? They were wondering when their long-cherished and oft-deferred hope of a coming deliverer would be realized.

What reply did Jesus make in the next verse—Acts 1:7? "It is not for you to know the times or the seasons, which the Father hath put in His own power."

He meant that at that time it was not for them to know, but He goes on to say in the 8th verse, that they would receive power to understand when the Holy Spirit would come upon them. This took place at Pentecost. What other Scriptures are quoted in our text book to show that not until they received the Pentecostal blessing of the Holy Spirit, would they be able to understand the next steps in God's plan? John 16:12, 13, "I have yet many things (you need to know and shall ultimately know) to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth (including a clear understanding of the character of our heavenly Father and His plan for mankind)." Also John 14:26, "But the Comforter, which is the Holy Spirit . . . He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

In Acts 15: 13-17, we are given a report of a discourse delivered by James. He starts out by saying "Men and brethren, hearken unto me." Has Christendom as a whole hearkened unto James? No, because they do not believe James' statement that after this Gospel Age when God has completed the work of selecting the true Church—the "people for His name"—God will give "the residue of men" and "all the Gentiles" an opportunity of salvation in the restitution blessings of the Millennial Age.

What is meant by the expression in verse 16, "After this I will return"? James is quoting from Amos 9:8-15, where the Lord tells us that His eyes are upon

"the sinful kingdom" of Israel. He points out that He will destroy Israel as a kingdom but not as individuals although He will sift them "among all nations, like as corn is sifted in a sieve." After this period of disfavor during which the Gospel Church is selected, He will, in the Millennium, "return" (turn from disfavor back again to favor towards Israel).

What is meant by setting up the tabernacle of David? Setting up in kingly power the house or family of David in the person of Jesus Christ.

How can we be sure that these blessings of restitution that the coming deliverer will give to the "residue of men" after the Gospel Age Church is selected are earthly ones? This is made quite plain by the context of Amos 9:14, 15, "And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

What lesson did James learn from God's dealings with the Gentiles? That during the Gospel Age, believing Jews and Gentiles were to be alike favored.

THY GOD REIGNETH

(Continued from page 19.)

The first thing that is to be done to make possible the destruction of disease and death—Satan's "goods"—is to break into the strong man's house. It is this that is now being done. All the crashing of human elements by which Satan's empire is being broken into and destroyed, give evidence of this. But Satan is still resisting the power of earth's new King, who is now set on Zion's Hill.

Yes, Christ has been set upon the Holy Hill of Zion; the time is here in which the Lord said He would "bring again" Zion; the watchers see this "eye to eye"; and together they proclaim the glad message, "Thy God reigneth."

To proclaim the message, "Thy God reigneth," implies the proclamation of the entire Gospel of the Kingdom. It means also to "declare the day of vengeance of our God," because the first act in the reign of the new King is that of "devouring" the whole symbolic earth with the "fire of God's jealousy." We declare the day of vengeance, however, not by pronouncing vengeance, but by explaining the significance of world events, that they mean the imminence of Christ's Kingdom, hence that a time of universal peace is near, because the Prince of Peace has already taken unto Himself His great power to reign.

What a blessed message! Good tidings of good, indeed. If the Lord has revealed the meaning of these things to us, let us determine that nothing will stand in our way of lifting up that glad message of truth, and singing it aloud.



International Sunday School Lessons



GOD

OUR HEAVENLY FATHER

October 5—Gen. 1:26-28; Matt. 6:24-33.

GOLDEN TEXT: "Our Father who art in heaven, Hallowed be Thy name."
—Matt. 6:9.

THE Scriptures teach that there have been two, and only two perfect men—Adam and Jesus. Adam was created in the image of God: that is, with similar mental powers of reason, memory, judgment and will, and the moral qualities of justice, benovolence, love, etc. "Of the earth, earthy," he was an earthly image of a spiritual being, possessing qualities of the same kind, though differing widely in degree, range and scope. To such an extent is man an image of God that God can say even to the fallen man, "Come, let us reason together."

The perfection of man, as created, is expressed in Psalm 8:5-8: "Thou has made him a little lower than the angels, and hath crowned him with glory and honor. Thou madst him to have dominion over the works of Thy hand: Thou hast put all things under his feet; all sheep and oxen, yea, the beasts of the field, the fowl of the air, and the fish of the sea." David in the Psalms refers to man in his original estate, and prophetically intimates that God has not abandoned His original plan—that He will remember him, redeem him and restore him to His image, and make him again king of earth.

The apostle (Hebrews 2:7) calls attention to the same fact—that God's original purpose has not been abandoned; that man, originally grand and perfect, the king of earth, is to be remembered and visited, and restored. He then adds, we see not this promised restitution yet, but we do see the first step God is taking toward its accomplishment. We see Jesus crowned with glory and honor of perfect manhood, that He, as a fitting ransom or substitute might, by God's favor taste death for every man, and thus prepare the way for

the restitution of man to all that was lost.

There is a wonderful contrast between man as we now see him, degraded by sin, and the perfect man that God made in His image. Sin has gradually changed his features, as well as his character. Multiplying of generations, by ignorance, by sensuousness and general depravity, have so blurred and marred humanity, that in the large majority of the race the likeness to God is almost obliterated.

But though thus defiled and degraded by sin and its penalty, death, working in him, man is to be restored to his original perfection of mind and body, and to glory, honor and dominion during and by the Millennial reign of Christ. Thus our Lord declares that He came to seek and to save that which was lost. (Luke 19:10.) And the only exceptions will be those who refuse to take of the water of life when it is offered to them. Those who will not come into harmony with God, even under those most favorable conditions of the Mediatorial reign of Christ, will be cut off in the second death.

In the second section of our lesson, the Lord is pointing out an important truth to His disciples, namely that it would be impossible for them to serve both the Lord and their selfish human interests which He speaks of under the term "mammon." He states the principle that a servant can only serve one master, that either he will love the master whom he serves, and hate the other one; or, at least, that he will hold to and serve the one and will disregard or neglect the other. In this He is pointing out the absolute necessity that in an effort to serve God one must make a full consecration and thus be wholly devoted to that one objective—the knowing and doing of God's will.

The Master then points out some of the thoughts which might interfere with faithfully following in His footsteps and in doing God's will. One would be anxiety with respect to our human life. He reminds His followers that the fowls of the air neither sow nor reap nor have any storehouse, but that God sees that

they are fed. Then He calls their attention to the fact that God is interested in their welfare, saying, "Are ye not much better than they—the fowls."

Likewise, the Lord calls attention to the lilies of the field, making that famous statement which has so impressed itself upon Christians, that even Solomon in all his glory was not arrayed like one of these flowers. Then He exhorts the brethren to consider this great fact of how the lilies grow. They grow by absorbing the provisions which God has made for them, in the rain and in the sunshine and the earth, and just so His followers were to grow by drinking in the abundant grace exhibited toward them through God's Word, His Spirit and His providences.

Thus considering, and looking through the little affairs of life, and noting the designed character as revealed in them, the mind is prepared for the still greater revelation of God's goodness as set forth in His Word, which assures us of His sympathy for humanity in its fallen condition, and of His willingness to assist in man's recovery from sin and death, along lines in harmony with justice and love. The heart that thus considers makes progress, grows in grace, in knowledge, and in love.

Questions:

In what sense was Adam created in the image of God?

What did the apostle mean when he said, "We see Jesus, who was made a little lower than the angels"?

How did Jesus illustrate the Heavenly Father's care for His children?

CHRIST OUR SAVIOUR

October 12—Matthew 20:25-28;
Luke 19:1-10

GOLDEN TEXT: For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.—John 3:16.

IN THE FIRST section of our lesson the Master is pointing out to His disciples the importance of a humble disposition. He reminds them that among the nations the princes exercised dominion over common people, and then He con-

tinues, "This shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." And then follows a manner of expression which the Master alone could freely use, namely that in His own life He was exhibiting and illustrating the very lesson which He desired to inculcate. He continues, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The second section of our lesson taken from Luke 19, records another incident on the same journey of the Lord from Jericho to Jerusalem, just a week or so before His crucifixion. The incident illustrates how Jesus is able to save all that come unto Him through faith. As He passed through Jericho the whole city evidently was stirred with the knowledge that this great prophet of Nazareth was in their midst, en route to Jerusalem.

Zacchaeus was apparently one of its prominent and wealthy citizens, a Publican, or collector of taxes for the Roman Government. There was much prejudice against Publicans on the part of the Jews who disliked to be taxed by the Romans, and so a Publican came to signify an irreligious, unpatriotic, unscrupulous character. The Pharisees disesteemed them as sinners, as no longer Jews, nor heirs of the covenant promises.

Zacchaeus was one of the chief Publicans, a prominent one among them, and rich. Yet apparently his heart was ill at ease. Although he had found his occupation a lucrative one, he was not satisfied. Not that he would admit that his riches were all gained by dishonesty, but he realized that some of them were not honestly and honorably attained.

As he heard of the Kingdom of God and the Prophet of Nazareth and His work of miracles, his heart was longing for relationship with God—he wanted to at least see this Prophet. Short of stature, the crowd being large, he had poor opportunity, but he ran ahead of the procession and climbed into a sycamore tree, and seated on one of its branches over the road, he got a good view of Jesus as He passed by him.

It is a hopeful sign when we find any desiring to have clearer views

of the Lord or His Word or His Plan. We would exhort all such to go ahead and climb a sycamore tree, figuratively speaking, and get a good view of matters; under such circumstances the Lord will have some word of comfort and encouragement for you.

What a wonderful blessing came to Zacchaeus, as the Lord looked up, addressed him by name, and invited to come down and to become His host. Not all the conversation between Zacchaeus and our Lord is recorded, of course, but sufficient is told to indicate that the Lord invited him to become His follower, saying, "Today is salvation come to thy house." Evidently Zacchaeus accepted and made a full surrender of his heart—that thenceforth he would not only forsake sin and evil customs and practices, but that so far as possible would make restitution for the wrong doing and injustice.

This attitude is of great importance in the Lord's sight. It is in vain that we attempt to make use of God's grace in forgiving our sins, while we hold on to money or property obtained from our neighbors by some dishonest practice. Zacchaeus gave evidence of a conversion when he declared, "If I have wrongly exacted aught from any man, I restore fourfold"—not I have restored fourfold, but I will restore fourfold. The intimation here given is that Zacchaeus was more than ordinarily upright as a Publican, otherwise to have restored fourfold would of itself have ruined a large fortune.

Doubtless many today make a great mistake in that they do not more fully follow the course of Zacchaeus—in that they continue to hold on to something that really, rightfully, belongs to another; and secondly, that they do not consecrate more of their wealth, of money, or property, or time or talent to the Lord.

Some have inquired, What is the reasonable obligation of a Christian? The Scriptural answer is that our reasonable service is the offering of all that we have a living sacrifice, even as the Apostle Paul expresses it. The hymn also expresses these sentiments: "All my little life I give Thee, use it, Lord, in ways of Thine."

These questions must be promptly settled by all who grow in grace,

in knowledge, in love, and character-likeness of the Lord—Have I forsaken sin, and the ways of sin and dishonesty? Have I made ample restitution so far as possible for every injury done to fellow creatures? What have I sacrificed, half of my goods or all of my goods to the Lord and His cause?

If, as a Christian I have sacrificed all, how am I keeping that engagement, that covenant, that sacrifice? Will I have joy in rendering my account, or will I with sorrow be obliged to admit that as a steward I have been unfaithful, and have buried my talents in earthly aims and objects and ambitions and services, or will I be able to present to the Lord the fruit of my labor and sacrifice, and hear Him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord"?

Questions:

What is one of the outstanding manifestations of greatness among true Christians?

In seeking divine forgiveness what course must one take toward those he has wronged?

What portion of a Christian's wealth belongs to the Lord?

THE HOLY SPIRIT OUR HELPER

October 19—John 3:5-8; Rom. 8:26-28; Gal. 5:22-26.

GOLDEN TEXT: "As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

THE first part of our lesson is a portion of the record of the conversation between Nicodemus and Jesus. The principal point of Nicodemus' inquiry was with respect to the Kingdom of God which Jesus and His disciples were proclaiming. Evidently Nicodemus even at this time had a very real interest in and appreciation of Jesus' teachings but was not thoroughly convinced as yet. Later he became a disciple and the record indicates that he was associated with Joseph of Arimathea in preparing the body of Jesus for burial.

While the conversation between the Lord and Nicodemus of John 3, is evidently only partially recorded, still enough is given to indicate the drift of the conversation and the main points in Jesus' answer to his inquiries. Jesus had been proclaiming that the Kingdom of heaven was at hand, but as He had no army, nor wealth, nor influence,

and the leaders of the people were rejecting His message, evidently Nicodemus wished to know more about how that Kingdom could be established.

Jesus' reply was, "Except a man be begotten from above, he cannot see [know, or be acquainted with] the Kingdom of God."

Nicodemus did not understand Jesus at first and inquired how could a man be born a second time. Then Jesus further explains, apparently referring to the baptism which John the Baptist preached, saying that in addition to the repentance which John preached and which he signified by baptism in water, it would also be necessary for a disciple to be begotten of the Spirit in order to understand His message about the Kingdom of God.

Jesus then gives that wonderful illustration of the great powers of spirit beings, saying, "The wind bloweth where it listeth, and ye hear the sound thereof, but you cannot tell whither it cometh, nor whither it goeth, and so also are those who are born of the Spirit." This picture of spirit life indicates the great powers which the spirit being would enjoy as superior to physical or human powers, and yet existing on a plane which was invisible to human sight. The force of Jesus' explanation therefore was that the Kingdom He was proclaiming was to be an invisible Kingdom, and yet far more powerful than any kingdoms represented by merely physical strength, armies, etc.

The second section of our lesson, from the eighth chapter of Romans, describes some of the privileges and blessings that are enjoyed by the New Creation, those who are begotten of the Spirit, the class of which Jesus was telling Nicodemus. The statement of the apostle that "The Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart, knoweth what is the mind of the Spirit," is intended to convey to God's people an understanding of the Heavenly Father's love and care for them, but this has been greatly misunderstood by many.

The principal mistake is in supposing that it is God's Spirit which supplicates. On the contrary, the spirit which maketh intercession for us is our own spirit, the spirit

of the saint, which supplicates God's and often fails to express itself fully. A glance at the text, with its connection, will make manifest the propriety of this interpretation. The renewed or transformed mind or spirit of a Christian, begotten of the Spirit, is now holy and spiritual; but the bodies of the saints are still human, and have the Adamic imperfections. Hence, as New Creatures, they are burdened by the flesh, and groan for the promised deliverance into Christ's likeness in the first resurrection. The apostle explains that we may, by faith, reckon the earthly body dead, and think of ourselves as new Creatures, perfected, and thus realize ourselves saved now—"saved by hope." God knows when our holy spirit [new mind] is willing and the flesh is weak, and He judges us not according to the flesh, but according to the spirit. In other words, God is pleased to accept the heart desires of His people, both in prayer and in service, notwithstanding the imperfections of their flesh—their earthen vessels. And He does accept these heart desires.

The third section of our lesson refers to the "fruits of the Spirit," which are to be found in every mature Christian, and are to be cultivated more and more that they may yield full, perfect fruitage of love to God, to each other, and the love of sympathy toward the world. These fruits are brought out in us in proportion as we come into harmony and obedience in thought and word and deed with the spirit of our Father, by which we are begotten, and by which, if obedient, we are having developed more and more of the fruits of holiness, or fruits of the Holy Spirit or disposition in the likeness of God's dear Son, our Lord and Savior. Thus, under the ministration of the holy spirit of truth, the faithful are being fitted to be "born of the Spirit," in the first resurrection, spirit beings, and thus perfected as spirit beings, the church will be heirs of God and joint-heirs with Jesus Christ our Lord.

QUESTIONS:

What was one of the main reasons why Nicodemus could not comprehend the full significance of what Jesus told him?

What spirit is it that maketh intercession for us at the throne of heavenly grace?

What is one of the main factors upon which the development of the fruits of the Spirit depends?

TEMPERANCE LESSON

October 26—Deut. 5:32, 33; 11:26-28; Isa. 28:1-6; Hab. 2:12.

GOLDEN TEXT: "Righteousness exalteth a nation: but sin is a reproach to any people."—Proverbs 14:34.

THOSE who prepared the Sunday School Lessons for today, no doubt did so with the thought of emphasizing the importance of temperance with respect to intoxicating liquors. While we agree that the Prophet Isaiah in the 28th chapter might possibly have referred to drunkards amongst the people of the ten tribed kingdom, known as Ephraim, or as Israel, we do not understand that this was the Lord's object in giving this message of which our lesson is a part.

We believe that He was rather giving a lesson to us, His spiritual house of sons of the Gospel Age. The lesson surely is either a literal statement respecting literal intoxication, or a figurative one respecting figurative intoxication. If literal, the whole connection should bear this out by being similarly literal; if figurative, the whole connection should bear it out thus.

We cannot think that the drunkards of Ephraim were so numerous or so highly esteemed as to be "the crown of pride" of that nation, nor that those particular drunkards lay at "the head of every fat valley," nor that the Lord gave so much more attention to those drunkards than He does to drunkards of our day, that He would make a special demonstration against them. On the contrary, we must assume that while intemperance may have been one of the faults of the people of Israel, pride was another and perhaps the greater one.

They were intoxicated with pride and self-sufficiency, and did not properly appreciate their dependence upon the Lord. Hence it was that a few years after the date of this prophecy that proud people were carried captive by their enemies into Syria. It was the coming of this enemy that is figuratively referred to as a tempest of hail, a destroying storm, a flood of mighty waters that cast down the crown of pride of those people intoxicated with self-conceit.

In our study of the apostle's words we have learned that nearly

all the Old Testament prophecies were written for our admonition upon whom the ends of the ages have come, and in many instances those who uttered the promises, and those who heard them, comprehended them not. (1 Pet. 1:12.) The prophecy at present under consideration we understand to be of this kind—specially applicable to spiritual Israel, though not without a meaning to natural Israel at the time of its writing.

Today we see the Christian world intoxicated, bewildered and confused with the wine of false doctrine mentioned so explicitly in our Lord's last message to His people, the Book of Revelation. There it is clearly set forth that the great mother of harlots would make the nations of Christendom drunk with the wine of her fornication.

The crown of pride and the fat valleys of her possessions are easily seen from this standpoint. Churchianity today is intoxicated with its material prosperity, its power and dignity in the world. It wears a crown of pride and self-sufficiency, and as one who is literally intoxicated, is blind to its real condition. Thus our Lord pictures nominal Christianity of the present day as the Laodicean Church, and declares, "Thou art wretched, miserable, blind and naked," though "Thou saith, I am rich, and increased with goods, and have need of nothing." The prosperity of Churchianity is, however, like the fading flower—its beauty and fragrance will soon pass away; it will soon be swallowed up like a first ripe fig.

But at the same time that the glory passes away from the nominal system a proportionate special blessing will come to the Lord's faithful, consecrated people who are not of this intoxicated class. Instead, they are following the apostle's exhortation to be "sober, girding up the loins of their minds, and pressing along the narrow way for the prize."

These will now have a spirit of a sound mind, as the apostle expresses it, enabling them to comprehend the divine plan, and enabling them to be strong in the Lord and in the power of His might. These will be faithful in their defense of the truth, and "turn the battle to the gate"; that is to say, the citadel of truth will

be preserved, notwithstanding the fall of the masses of nominal Churchianity.

This is in accord with the prophetic statements that, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked, because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."—Psalms 91: 7-10.

Where do we find ourselves, dear brethren, as we investigate this picture, so applicable to our day? Are we among those intoxicated with the spirit of the world, the spirit of Babylon, that has a "form of Godliness but denies its power"? Or, are we classed with the Lord and therefore being filled with the spirit of a sound mind?

And are we standing faithful as good soldiers in the defense of the truth, not suffering any false doctrine to intrude upon us? Are we insisting that every doctrine shall be decided by the Bible and by the Word of the Lord, and also by the Golden Rule, and with the Ransom? As we examine our hearts and our course in the present testing time, our prayer is that we can assure ourselves that we are with the latter class, faithful to the Lord's Word and the great light He has permitted us to enjoy, and humbly and consistently walking in the footsteps of our Master.

QUESTIONS:

Is there more than one kind of drunkenness referred to in the Bible?

In what sense can it be said that Churchianity today is intoxicated?

How can the Lord's consecrated people avoid spiritual intoxication?

SIN AND ITS CONSEQUENCE

November 2—Gal 6:7, 8;
1 John 1:5—2:6.

GOLDEN TEXT: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

THE thought of sowing is that of planting with a view to development, or result. Sometime the harvest will come. All of our thoughts, all of our actions, have an effect on future character. Little by little, the character is made up. The sowing of today will bring the reaping of tomorrow. If our

thoughts and our attention are given to earthly things, the result will be development along earthly lines; but if our thoughts and attention are given to heavenly things, the development will be along spiritual lines.

Sowing to the flesh, minding the things of the flesh, means gratification of the desires of the flesh, minding the things that are craved by our fallen nature. If yielded to, these cravings will grow stronger and stronger. It is a mistake to suppose, as some do, that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. Those who continue to yield to these propensities will ultimately reach corruption, death—the second death.

Those who mind spiritual things, set their affections on things above, not on things of earth; those who seek to develop themselves along spiritual lines, will progress in spiritual attainment. In due time such will reap the character-likeness of the Lord, and thus become copies of God's dear Son, sanctified more and more through the truth. To such He has promised to give life eternal.

The words of our text are addressed to the church, and relate, therefore, to those who have made a "covenant with the Lord by sacrifice." If these live after the flesh, they shall die, as the apostle says; for they have already surrendered their human life-rights. If by earnest endeavors they seek to lay down their lives and develop the new life by mortifying the flesh, by putting it to death, by striving to overcome the weaknesses which they inherit, they shall shortly be rid of all the impediments, and be clothed upon with a new body. Then they shall be like the Lord.

Comparatively few realize to what extent we form our own characters. Our minds, our affections, are gardens in which we may plant either the thorns and thistles of sin; the merely moral and practical qualities corresponding to useful vegetables; or, those seeds which produce the fragrant, beautiful flowers and fruits which more particularly represent the heavenly and spiritual graces. Whatsoever a man soweth, he shall also reap, whether he sow to the flesh, or to the spirit. Whoever,

therefore, seeks for the heavenly things, joint-heirship in the Kingdom, etc., should keep uppermost in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of the character such as will be "meet for the inheritance of the saints in light."—Col. 1:12.

There is for all mankind the natural attraction toward earthly things. During this reign of evil, the earthly things are blemished and in many respects distasteful to those who have learned to love righteousness and hate iniquity. There is still, nevertheless, a very strong attraction by even the marred and blemished earthly things. Like weeds, earthly affections, and desires spring spontaneously from seeds which come we know not when. The Christian, therefore, who would keep his heart in the love of God, must not only keep planting good seed, keep setting his affections upon heavenly things, but he must keep rooting out the weeds of earthly desire and attraction.

In Colossians 3, verses 12 to 14, the Apostle Paul points out the

various graces of the Spirit exemplified in our Head, Christ, Jesus, and which we are to cultivate. Among these he lists (1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything—toward the saints, toward our neighbors, friends and relatives, toward our enemies, and toward the brute creation. Amplifying, he continues, showing that it would imply (2) Kindness toward all; (3) Humbleness of mind, the reverse of boastfulness, headiness, and pride; (4) Meekness, or gentleness of disposition; (5) Long-suffering or patient endurance with the faults and weaknesses of others. This implies that we should bear with one another's peculiarities of temperament and disposition, freely forgiving one another if there be found cause for offense—learning the meanwhile to correct ourselves, as we see our own blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us; for He surely has been generous, kind, forbearing and forgiving.

The apostle says, "Be not deceived." The question naturally suggests itself, Is there danger that we may not know whether we are sowing to the spirit or sowing to the flesh? We answer, there is danger of being deceived along this line. The Scriptures represent that the flesh is very crafty; that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to guard continually lest it fall into a trap of the old nature. If one is living according to the flesh, he may expect to reap accordingly. In all the affairs of our lives we are either building up the old nature that we agreed should be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified and killed, that we may prosper as new creatures.

QUESTIONS:

What character lesson is taught by the illustration of sowing?

What would be the final result in the life of a Christian who continued to sow to the flesh?

What are some of the fruits to be expected from a faithful sowing to the spirit?

KINGDOM CARDS

For Radio and General Use

Kingdom Cards for house-to-house distribution are still available in any quantity desired, free. Generally speaking these cards are found to be more effective than tracts.

Kingdom Cards are available for announcing the "Voice of Tomorrow" radio programs in all districts covered by these broadcasts. We suggest that friends living within the radius of stations broadcasting the truth use this particular type of card. They present the same brief message of truth as do the regular Kingdom Cards, and announce the broadcasts as well. Order freely.

WHAT GOD IS NOW DOING

Those who are wondering why God doesn't now do something about present world distress will find the booklet, "Christ Has Returned," very enlightening. It points out the prophetic relationship of Christ's Second Coming to events now transpiring, and shows that divine intervention in world affairs is even now beginning to be manifested. Send for one or more copies. They are priced at 5 cents each, in any quantity.

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

CROSS AND CROWN PINS

Cross and Crown Pins—Gold filled, red enamel cross: Lady's or Gentleman's, \$1.00. These make nice birthday or other presents.

DAILY HEAVENLY MANNA AND BIRTHDAY RECORD

The Daily Manna book is one that all Christians will find encouraging and uplifting. It contains a Scripture text with appropriate short comment for each day in the year. Opposite each day's text and comment is a ruled page for birthday record of friends. The clothbound edition is priced at fifty cents each, and the de luxe edition one dollar.

GOD AND REASON

A more detailed discussion of the foregoing subject is contained in the 128-page booklet, "God and Reason." This booklet has helped many in their study of the Bible and it will help you. It outlines briefly the plan of God and shows from the Scriptures what the outline of present world distress will be. First copy is free, additional copies five cents each, in any quantity.

The Dawn 136 Fulton Street Brooklyn, N. Y.

Talking Things Over

THIRTEENTH ANNUAL
PITTSBURGH CONVENTION
October 17-19, 1941

BEGINNING in October, 1929, the *Bible Students Ecclesia of Pittsburgh*, has arranged each year for a three-day convention to be held in what was formerly the Bible House Chapel, built and used by Brother Russell prior to the transfer of the Bible House headquarters to Brooklyn, N. Y. This auditorium is now known as the I. O. F. of A. Temple, and is located at 610 Arch Street, N. S. Pittsburgh, Pa. The date for the gathering this year is October 17-19. A cordial invitation is extended to all believers in the Ransom, and a rich blessing is anticipated for all who will be able to attend.

This year-by-year gathering of the brethren has done much to promote a spirit of oneness and co-operation among those rejoicing in the light of Present Truth. Its influence along this line, and also in strengthening the faith of the brethren in our "most holy faith," has been far-reaching. Not only have the brethren attending been greatly blessed, but upon returning home, they have carried with them the spirit of the convention. This, in turn, has been a rich source of blessing to even a larger number throughout the several States represented at each of these yearly gatherings in the birthplace of the Present Truth movement.

Through printed reports, the influence of the Pittsburgh Convention has reached still further, so that today this annual gathering of the brethren in the old Bible House Chapel is recognized by the friends throughout this and other countries as one of the means by which many are being helped to "hold fast the profession" of their faith, and to continue their zeal for the service of the Lord and of His truth. It is fitting that this convention, held in the city from which the Harvest message first emanated, should be a Present Truth Convention in both letter and spirit. And such, indeed, it is!

We feel that both the letter and the spirit of the truth are very important today, even as they have always been. It may be quite possible for one to understand all the doctrines of the truth, and yet lose sight of the divine purpose in per-

mitting him to enjoy that knowledge. This was not the case with Brother Russell. When the wondrous beauties of the Harvest message were unfolded to him, he became filled with the spirit of that message. He yielded his own life to its moulding influences, and forthwith began to publish it far and wide. It was a message that was too good to keep. It breathed the very spirit of unselfishness. Hence, to know it, and to catch the true spirit of it, meant that life itself thereafter must be devoted to letting others know about it.

It is still in this spirit that the Annual Pittsburgh Conventions are held. The desire of the Pittsburgh brethren who sponsor the convention, is not only that it may help the friends to "hold fast" in this evil day, but also that it may be a means of encouraging continued faithfulness in making known the everlasting Gospel for the blessing of the one here and there who may have a hearing ear. It is this spirit of unselfishness and helpfulness permeating the convention that helps to make it such a rich source of blessing to the brethren themselves. It has been proven time and again that there is no way of enjoying the truth so much as to make sacrifices in order to share it with others. It is this divine principle that is expressed in the statement, "It is more blessed to give than to receive."

The public meeting on Sunday evening will be held in Carnegie Music Hall, corner of Ohio and Federal Streets. There is to be an immersion service Sunday afternoon. Details as to the place of immersion will be announced from the platform during the convention. Time has been set aside Saturday afternoon for those who wish to visit Brother Russell's grave; where a brief service will be held.

The brethren of the Pittsburgh Ecclesia are hopeful that many of the friends will find it in their hearts to attend, and that the Lord will open up the way for them to come. Above all, they desire the prayers of the brethren everywhere, to the end that the Lord may guide in the arrangements, and bless the gathering, to His glory, and to the encouragement of His people. Those desiring information concerning rooms, etc., may write to Bible Students Ecclesia, 610 Arch Street, N. S. Pittsburgh, Pa.

NEW ARRANGEMENTS FOR WORK IN CANADA

DUE TO present difficulties in transacting business across the border between the United States and Canada, it has been deemed advisable to arrange for what will amount, in a small way, to a Canadian branch for The Dawn work. These arrangements are already sufficiently complete so that the brethren in Canada may address their communications to the Canadian address, which is, The Dawn, Box 99, Adelaide Street Post Office, Toronto, Ontario. Within a few weeks, D. V., we expect to have a supply of all literature in Toronto. This literature, with the exception of Studies in the Scriptures, and the Manna Books, will bear the Canadian address. A circular giving details of arrangements for Canada, is being sent to all Canadian subscribers.

We believe that it will be of interest to all the brethren to learn that the Voice of Tomorrow radio programs have been approved by the Canadian Government Board of Censors, and that broadcasting will begin on Station CKCL, in Toronto, on Sunday, October 12. These programs will be at 9:30 A. M. It is expected that arrangements will shortly be completed for the message to go out over other Canadian stations. In the Lord's providence, Brother Don E. Copeland, who is associated with the radio industry in Canada, is in a position to render valuable aid in connection with this work.

It is our hope that these new arrangements for Canada will make possible a wider witness of the truth along all lines, such as public meetings, tract and card distribution, etc. We suggest that all the friends remember in prayer the interests of His people in Canada, and their service there.

PUBLIC MEETINGS AND FOLLOW-UP WORK

WHILE the Lord has richly blessed and is still blessing, the radio work, it is well to remember that this is only one means of spreading the truth. The public meeting is also a method of letting our light shine—a method that has been blessed in the past, and is still blessed. In districts where radio programs have been on the air for sometime, public meetings should be even more worthwhile; especially if the advertising for such meetings is in some way associated with the Voice of Tomorrow broadcasts.

Our suggestion is that the brethren in the larger classes, and wherever speaking talent is available, canvass the possibilities of arranging for

public meetings, where chart talks, and other suitable subjects bearing on the divine plan, may be presented. Also, that every possible use be made of the names being received in response to the radio work, to make sure that any interest that may have developed is properly nourished.

Most of the Ecclesias sponsoring radio programs are now having the replies come direct to the radio station, and the requests for literature are being filled by the local brethren. Names still being received at The Dawn office are being sent to class secretaries and others whom we think may be able to follow them up. If there is anything else we can do to help the friends in this follow-up work we will be glad.

For years, brethren in various parts of the country, have been wondering about the possibilities of reviving what formerly was called the "Pastoral Work." This work consisted mainly of getting in touch with as many interested persons as possible in a community, and arranging for them to attend a series of chart talks in homes or in small halls. Now, the broadcasting brings the Pastoral Work nearer to being a possibility, in that it is furnishing names of people who have at least enough interest to write for literature. Let us watch for opportunities along this line, meanwhile seeking the Lord's guidance in all matters pertaining to the interests of His truth.

REPORTS IN BRIEF OF LABOR DAY CONVENTIONS

REPORTS have reached us of five conventions that were held over the Labor Day week-end period. These were held in Brooklyn, N. Y.; Saginaw, Mich.; Minneapolis, Minn.; Seattle, Wash.; and Buffalo, N. Y. The convention in Buffalo was conducted in the Polish language. Judging from the brief written reports received, and from the oral testimonies of those in attendance at these gatherings, each of them proved to be a feast of rich spiritual blessings. From the Secretary of of the Saginaw Ecclesia we have received the following:

"Our Labor Day week-end convention is now memory, and knowing you are interested, I want to send a brief report. It was one of the most precious occasions of this kind we have ever experienced in this section. We can very truly testify: 'The blessing of the Lord maketh rich.'

"The attendance was larger than before; the spirit of the Lord was evident in all the meetings and during the fellowship between the sessions. The speakers were Brothers Copeland and Morehouse, of Chicago; Brother Ostrander, of Lockport, N. Y.; Brother Krebs, of Rockford, Ill.; Brother Lutz, of Jackson, Mich.; Brother Peoples, of Dayton, Ohio;

Brother Deming, of Ada, Ohio; and Brother S. C. DeGroot, of Grand Rapids, Mich.

"Each talk was notable in its helpfulness to the brethren. The testimony meetings were vibrant with praise and thanksgiving to our Heavenly Father, the great giver of all good gifts—and surely this convention was one of those good gifts. We wish you might all have been with us, but doubtless the same Father who blessed us so richly, poured out a like portion on the other Labor Day gatherings."

The following excerpts are from a letter received from one of our Polish brethren in Buffalo, telling of the blessings received at their convention:

"I presume that the friends of The Dawn will be anxious to know something about our Polish General Convention. About 400 brethren were present, and ten states were represented. A nice orchestra rendered service by playing spiritually uplifting hymns, encouraging the friends to continue striving on in the narrow way.

"The two Buffalo newspapers published splendid write-ups on their front pages about our convention. We all did rejoice that such a good witness for the truth was thus given. These two papers, **The Buffalo Evening News**, and **The Buffalo Courier Express**, reach more than 600,000 readers."

Enthusiastic reports have reached us concerning the Seattle Convention; especially as to the manner in which it reflected the power and progress of the truth in the Northwest. There is truly a reunion of the Lord's people taking place in this part of the country, and the hearts of many of the brethren there are being made glad. Christian love, loyalty to God and the truth, and zeal in making the truth known to others, were the themes upon which the discourses and testimonies of the convention were based.

In addition to traveling brethren from the East, the convention was addressed by Brothers Nash and Bridges, of Los Angeles, Calif.; Brother W. A. Baker, of Portland, Oreg.; Brother Theodore Smith, of Bellingham, Wash.; and Brother John Moore, of Vancouver, B. C. The public meeting was held in the Moore Theatre, and in spite of very unfavorable weather, there was an attendance of approximately five hundred.

The Brooklyn Convention, as usual, was a blessed one. In addition to local elders who took part on the program, this gathering was addressed by Brother Blinn, of Cincinnati, Ohio; Brother Obenland, of Cleveland, Ohio; Brother Trautfelter, of Baltimore, Md.; Brother Wilson, of Pittsburgh, Pa.; Brother Kolliman, of Wilmington, Del.; Brother Constant, of New York City; Brother Young, of Pen Argyl, Pa.; and Brothers Frey, Hollister, and Dinwoodie, of the Jersey City, N. J., Ecclesia.

It is claimed that the oft-repeated expression, "The best yet," was most true of the Brooklyn Convention this year. One of the outstanding sessions was the immersion service. Seventeen symbolized their consecration at this service. Brother J. Y. MacAulay gave the talk on baptism, and Brother Martin Mitchell did the immersing.

The gathering at Minneapolis, Minn., was not arranged long in advance, hence many of the friends in the surrounding territory did not have time to make plans for attending. However, the Lord blessed the convention, as He always blesses those who gather in His name for the purpose of honoring Him, and being built up in the most holy faith. One of the brethren, in writing to us about this gathering, said, "We had a grand time together, fellowshiping with each other and with the Lord."

Held in Derision

(Continued from page 4.)

finied to Babylon. Because of her alliance with the nations throughout the centuries, her passing is accompanied by the removal of the entire symbolic earth, in the midst of a time of confusion. The prophet says, "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations."—Jer. 50:46. Compare Rev. 18:8-19.

Whether or not the nations are now going through the final spasm of trouble which will bring about their complete overthrow, remains to be seen. There may still be another short period of easement, during which further efforts, both by Babylon and by the "kings of the earth who have committed fornication with her," will try to reestablish at least a semblance of a new order in the earth. But of the final outcome there can be no doubt.

And what a blessed outcome! Instead of the peoples of the earth being exploited by an unholy city, "sitting" upon them and oppressing them; they will come under the rulership of that "holy city," which is not a harlot, but, "prepared as a bride adorned for her husband." Out from this city will flow the pure waters of the river of life. On either side of this symbolic river, will be the trees of life, bearing their life-giving fruit; and the "leaves of the trees" will be for the "healing of the nations." How much the nations will need healing. How happy we should be that such a blessed outcome of the world's troubles is near. Truly it is wonderful to be living at this time when there is so much evidence that "our King is marching on."

INTERESTING RADIO LETTERS

AS INDICATED in the announcement concerning the work in Canada, further privileges of broadcasting are opening up there. In addition to this, new stations in the United States are now broadcasting the Voice of Tomorrow series, or will be shortly. K V A N, of Vancouver, Wash.; K S L M, of Salem, Oreg.; and W M B H, of Joplin, Mo., have already begun. In Riverside, Calif., a new station being built by our Brother W. L. Gleeson, will be operating about the middle of October, and will carry the programs at 1:45 P. M., every Sunday. Let us all rejoice in these expanding opportunities for heralding forth the Kingdom message. We have room for excerpts from a few of the interesting letters reaching us from those who are hearing the truth over the radio:

"Voice of Tomorrow, Dear Sirs: I have just received the little pamphlet, 'God's Remedy for a World Gone Mad,' for which I thank you very much. I see by the pamphlet you will send as many as I want for one cent each. I think it would be wonderful to spread the message, as it is just what I believe. I am sending for twenty of the pamphlets, and would like you to quote the price on 'The Divine Plan of the Ages.' Thanking you, I remain, —L. A. L., Ind."

"Dear Friends: I have received the Divine Plan of the Ages, and am enclosing payment for it. This book is wonderful, and so true. What I like about your books is that they give me an understanding of the Bible which is so right and true. And I love the little booklets—I have them all, and I think the world of them. This literature feeds me when I am hungry, and I thank you so much.—W. M., Ill."

"Dear Sirs: I hear your discussions of the Bible every Sunday morning, and I thoroughly enjoy them. I also tell my friends to be sure and hear these programs over W C B M. Will you please send me the booklet, and I will appreciate it so much.—N. W., Maryland."

"My Dear Sirs: I am writing you for a copy of 'God's Remedy for a World Gone Mad,' and any other pamphlets you may wish to send me. When I receive this, and know better how to address you, I will send a contribution. I have in mind to read this literature and then pass it on to others. I have long had the belief that it is important to learn of the divine plan, and to forget as far as possible the unreasonable doctrines that have been taught to us so long. Very truly yours, —W. J. M., Ark."

"Dear Friends: By chance (good chance) I turned on to your program this Sunday morning, and at once caught on to what you had on the air. I only got the last half of your message, and would be glad to receive the booklet you mentioned. The Lord bless you and your work." —J. B. R., N. Y."

"Dear Sirs: Some one left a card in our car when we were in Fergus Falls the other day. How grand it is to have this good news, and to know that someone is giving it out to the people. We listened in on W T N C, and we surely did hear the Bible truth. Would like to read your booklets. We are looking for that Kingdom of righteousness.—G. J., North Dakota."

"Dear Sirs: I wish your program lasted for an hour instead of fifteen minutes. It is just what I have wanted all my life. I pray God that He will continue to give me more light, as I hear you talk about God's great plan. I can see it so plainly, and may God grant that you can stay on the air for a long time to come. I have all my neighbors who have radios, listening to the programs. —A. W. A., Tenn."

"Please send me a copy of the booklet, 'God and Reason.' I am a Bible Student, and am looking forward to the time when humanity turns to God for help in this hour of need. Will look forward to your Sunday morning broadcasts. —R. G. O., Minn."

"Gentlemen: Yesterday I heard of your program over our station, and upon listening to it was very much pleased. I was surprised to hear a program of that nature, and I trust it will be continued. I do not know who you are, but I feel sure that I believe as you do, for everything you said in this first program was exactly as I see it. That does not make it right, of course, but I am confident it is the right interpretation of the Bible. Please send me the booklet. Very truly yours, —P. E. P., Fla."

"Sirs: I listen to your broadcast every Sunday morning. Every subject so far has been in perfect harmony with what I believe the Bible teaches. Please send me the booklet on 'Hope Beyond the Grave.' I would also like the material on the Rich Man and Lazarus. I would appreciate any material you have on the Bible as I am an interested follower. Your program is the most interesting I have heard given on the air. Yours truly, —F. G. L., Texas."

"Gentlemen: Please send me 'Hope Beyond the Grave.' I look forward to your broadcast—it is meat for me to live on, and on a topic that is the only thing on earth that counts. Very truly yours, C. H. W., Mo."

THE COLPORTEUR SERVICE

DURING the time the *Studies in the Scriptures* were in course of being printed a number of brethren in various parts of the country indicated their desire to use them in the colporteur service. Now that the Volumes are ready we will be glad to hear from any of the friends who may wish to undertake a service of this kind. Where the radio programs have been heard over a period of several months, the brethren will doubtless find that the way has been somewhat prepared for colporteur work.

Speakers for Class Meetings

(For Convention Speakers See Convention Announcements)

BROTHER H. E. ANDERSON
 Paterson, N. J., Y. M. C. A., 3 P. M. October 19

BROTHER T. E. BARKER
 Lynn, Mass. October 5
 Providence, R. I. 12
 Boston, Mass. 19
 Worcester, Mass. 26

BROTHER FRED BRIGHT
 New Haven, Conn. October 12
 Waterbury, Conn. October 12

BROTHER W. A. BUHL
 Baltimore, Md. 4 West Eager Street, 3 P. M. October 12
 Philadelphia, Pa. Y. W. C. A., 18th and Arch, 3 P. M., 26

BROTHER N. T. CONSTANT
 Brooklyn, N. Y. 109 Remsen St., 3 P. M. October 19

BROTHER EARLE L. FOWLER
 San Diego, Calif., Harvey Hall, 1041 11th St., 3 P. M., Oct. 12

BROTHER A. C. FREY
 New London, Conn. October 5

BROTHER PETER KOLLIMAN
 Norristown, Pa., 8 P. M. October 5
 Baltimore, Md., 4 W. Eager St., 3 P. M. 26

BROTHER J. Y. MAC AULAY
 Albany, N. Y. October 1
 Syracuse, N. Y. 2
 Rochester, N. Y. 3
 Tonawanda, N. Y. 4
 Buffalo, N. Y. 5
 Niagara Falls, N. Y. 6
 Cleveland, Ohio 7
 Saginaw, Mich. 8
 Flint, Mich. 9
 Grand Rapids, Mich. 10
 Jackson, Mich. 11, 12
 Ypsilanti, Mich. 13
 Port Huron, Mich. 14
 Detroit, Mich. 15
 Coshocton, Ohio 20
 Byesville, Ohio 21
 Zanesville, Ohio 22
 Newark, Ohio 23
 Columbus, Ohio 24
 Crooksville, Ohio 25, 26
 Nelsonville, Ohio 27
 Portsmouth, Ohio 28
 Cincinnati, Ohio 29
 Dayton, Ohio 30
 Piqua, Ohio 31

BROTHER MARTIN MITCHELL
 Paterson, N. J., Y. M. C. A. 3 P. M. October 26

BROTHER R. E. MITCHELL
 Paterson, N. J. Y. M. C. A., 3 P. M. October 12

BROTHER ROBERT E. NASH
 San Diego, Calif., Harvey Hall, 1041 11th St., 3 P. M. Oct. 26

BROTHER G. R. POLLOCK
 San Diego, Calif., Harvey Hall, 1041 11th St., 3 P. M. Oct. 5

BROTHER EDWIN PROCTER
 Minneapolis, Minn. October 1
 Curtiss, Wis. 2
 Tomah, Wis. 3
 Madison, Wis. 4
 Lake Mills, Wis. 5
 Waukesha, Wis. 6
 Milwaukee, Wis. 7
 Kenosha, Wis. 8
 Wadsworth, Ill. 9
 Beloit, Wis. 10
 Rockford, Ill. 11
 Clinton, Iowa 12
 Canton, Ill. 13
 Mattoon, Ill. 14
 Danville, Ill. 15
 Chicago, Ill. 16
 Pittsburgh, Pa. 17-19
 Connellsville, Pa. 20
 Lewistown, Pa. 21
 Shamokin, Pa. 22
 Bloomsburg, Pa. 23
 Hazleton, Pa. 24
 Mahanoy City, Pa. 25
 Scranton, Pa. 26
 Wilkes Barre, Pa. 27
 Lehigh, Pa. 28
 Allentown, Pa. 29
 Laurelton, L. I., N. Y. 30
 Rutherford, N. J. 31
 Albany, N. Y. November 2
 North Brookfield, Mass. 3

BROTHER GEORGE RIPPER
 San Diego, Calif., Harvey Hall, 1041 11th St., 3 P. M., Oct. 19

BROTHER W. N. WOODWORTH
 Philadelphia, Pa. Y. W. C. A., 18th and Arch, 3 P. M., Oct. 12
 Philadelphia, Pa., 2813 Fletcher, 8 P. M. 12

BROTHER H. L. YOUNG
 Wilmington, Del. October 12

C. W. ZAHNOW
 Green Bay, Wis. October 2
 Wausau, Wis. 3
 Milwaukee, Wis. 5
 Oshkosh, Wis. 6
 Appleton, Wis. 7
 Waupaca, Wis. 8
 Marion, Wis. 9
 Marshfield, Wis. 12
 Abbotsford, Wis. 14, 15
 Owen, Wis. 16
 Withee, Wis. 17
 Curtiss, Wis. 19
 Granite, Wis. 20
 Eau Claire, Wis. 21
 St. Paul Minn. 22
 Minneapolis, Minn. 26
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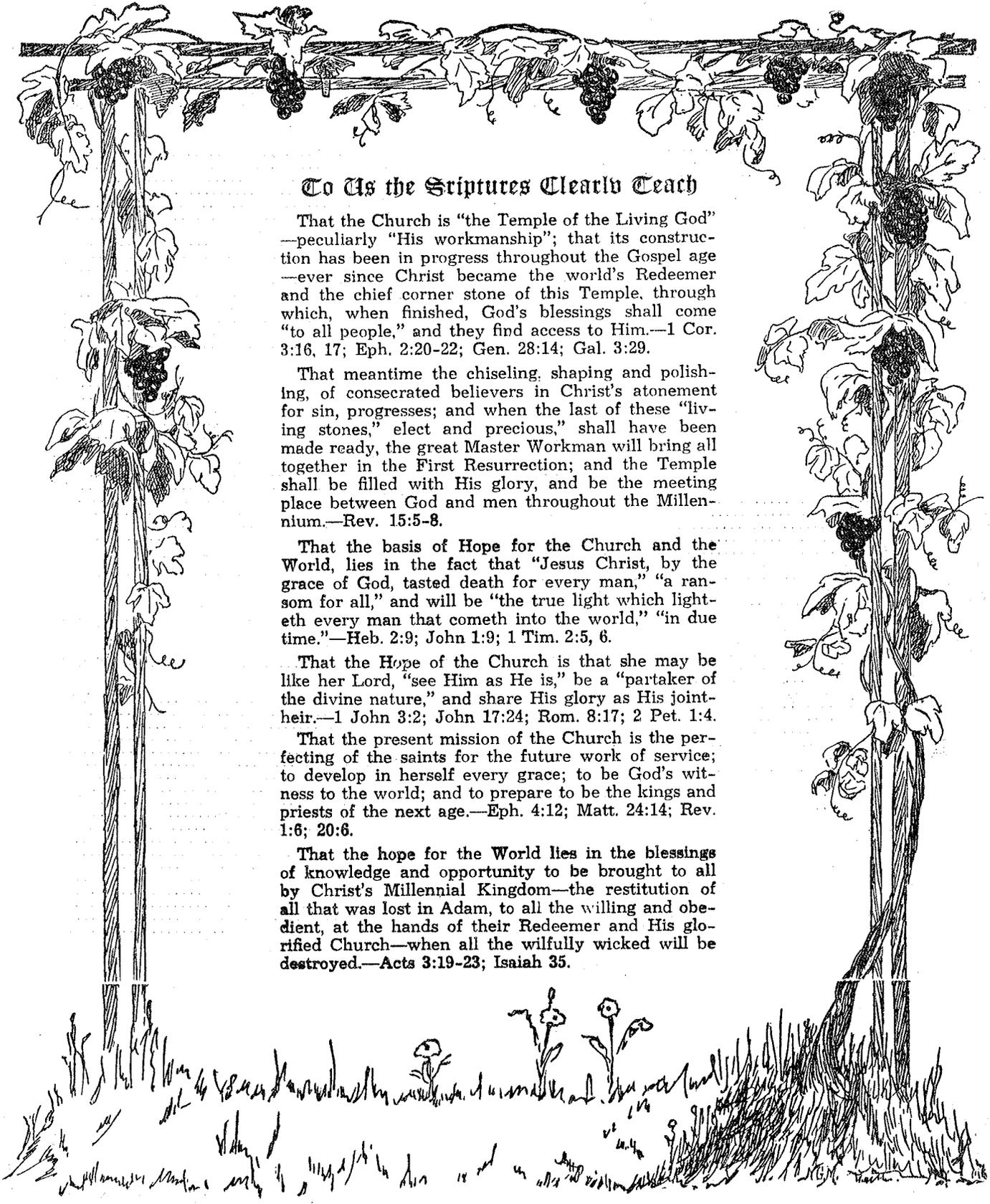
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THE DAWN

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To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.