



MID-WEST GENERAL CONVENTION
CHRISTIAN CITIZENSHIP

The DAWN

A Herald of Christ's Presence

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One Dollar a Year

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NEXT MONTH

WITNESSING FOR JESUS

In Revelation 21:4, those who lay down their lives witnessing for Jesus are identified as the ones who are to "live and reign with Christ a thousand years." This indicates, the article shows, that the witness work, when conducted Scripturally, is a very essential factor in the Christian life.

THE PEACE OF GOD

David says, "Great peace have they which love Thy law, and nothing shall offend them." (Psa. 119: 165.) This is the peace of God, that peace which is possible only when the heart is in full harmony with God's law, and wholly relying upon His ability to care for all of our interests. This article points out the importance of cultivating this intimate relationship with God, and complete loyalty to Him.

SIGNS OF THE TIMES

This will be a dialog discussion calling attention to the fulfilment of prophecies in these "last days." After publication, it will be available in pamphlet form for general distribution. It will also be used as a message for broadcasting by radio.

NEWS and VIEWS

THE INCREASE OF KNOWLEDGE

THE end of this "present evil world" is prophetically marked as being a time in which "knowledge shall be increased." (Dan. 12:3.) The same thought is couched in symbolic language by the Prophet David, saying, "His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." (Psa. 94:4, 5.) Here we see that lightning is used as a symbol of enlightenment—the spread of knowledge—and these words of the Psalmist may have been the inspiration of the Master's prophecy in which He declares that His second presence (*parousia*) will be like the "lightning"—Greek, *astrape*, brightshining—that "cometh out of the east and shineth even unto the west."—Matt. 24:27.

This increase of knowledge is along all lines that ultimately work for the lasting blessing of mankind. It has made possible a better understanding of the Bible, to the great blessing of those who have accepted the truth thus revealed. It has been along mechanical and scientific lines, to the great blessing of millions who have been privileged to enjoy the advantages of this era of "modern improvements."

But knowledge is oftentimes destructive as well as constructive. In the field of religion, for example "coming into the truth" disrupts many of one's former concepts and practices; and may even dislodge one from life-long church associations. Indeed, the real truth of God's Word, if allowed free access into the denominations, would cause havoc to all man-made organizations. It is only as one is able to properly appraise the value of the lasting advantages of knowing and believing the truth that he can be reconciled to the havoc it causes to "orthodoxy" in thought and practice.

The same is true with respect to the increase of knowledge along all other lines. The coming of the electric light destroyed the oil lamp industry. The "horse and buggy" was set aside to make room for the automobile. There has hardly been a single phase of human thought, habit, or endeavor that has not been invaded with the destructive forces of the "increase of knowledge" which was due in this "time of the end." World government and economics are no exception, with the result

that the Lord's "lightnings" are causing the symbolic hills and mountains (governments, large and small) to "melt like wax" because of His presence.

It was less than a hundred years ago that a pious school board of Lancaster, Ohio, branded the then incoming railroad as an "invention of the devil, to carry immortal souls down to hell." It was about the same time that those who attempted to sell coal in Philadelphia were either arrested or driven out of the city. Now, because of the unprecedented and rapid increase of knowledge, the railroads are far from the most modern means of travel, and coal is fast being replaced by other methods of heating and of producing power.

As already noted, invention and progress has invaded all lines of human endeavor. In almost every instance this progress has resulted in the saving of labor, which, in turn, has, over the years, thrown countless millions of men and women out of profitable employment. While it is true that the manufacture of labor-saving equipment has partially taken up the slack in unemployment caused by machinery, yet unemployment continues to increase. At the same time, inasmuch as machinery has almost always been under the control of Capitalists, its use has tended to make the rich, richer, and the poor, poorer. It is true that quite a number of the so-called middle class have had their standard of living raised by the increased knowledge of the Last Days, yet even among these the taste of better things, and the vision of still greater blessings which they cannot obtain, has produced a condition of unrest and dissatisfaction generally.

And now, just as economic experts are grappling with the problem already produced by the increase of knowledge, comes an announcement of the probability that the entire industrial world, as we know it, will be overthrown by the advent of what is called "Atom Age."

The Atom Age, it is now prophesied, may become a reality within the next decade. Simply stated, it is to be made possible by the release of what is claimed to be the almost limitless power contained within the atom. That this power is a reality has already been demonstrated. It only remains to discover a practical method of releasing it by "smashing the atom." Writing on this

subject in the *Herald Tribune*, Sunday magazine, "This Week," under date of August 25, J. D. Ratcliff says:

"Power possibilities of this element are difficult to comprehend. An average house with a furnace that burns ten tons of coal per winter could get all the heat necessary for a thirty-year period from a two-ounce piece of U-235. A similarly small piece might be sealed into the power plant of an automobile to provide energy as long as the car lasted. A two-pound piece would drive a submarine, and five pounds would propel an ocean liner.

"Successful application of the power within this uranium isotope will almost surely necessitate redesigning of every navy in the world. Space and weight now devoted to fuel supplies will be given to heavier armor and more guns. Naval fueling stations, hitherto a necessity for any nation with pretensions to empire, will no longer be necessary. Fleets will have unlimited range."

This incredible power which is obtainable by the smashing of the atom, is wrapped up in a silvery metallic element now designated by the Scientists as U-234. From one pound of this element there has actually been produced energy equal to that produced by five million pounds of coal. Uranium ore is the substance from which these power-filled atoms are extracted, so that uranium has become synonymous with power. Uranium ore is plentiful in the world. There are large deposits in Canada, Colorado, Belgian Congo, Germany, and elsewhere. U-235 is present in the ratio of one part for every 139 parts of common uranium.

The chief obstacle that stands in the way of the practical use of this new unit of power, which is destined to supplant the use of all present means of light, heat and power, is the enormous cost of extracting it from uranium ore; but, according to Mr. Radcliff, this and other obstacles will not for long prevent this phenomenal boon from coming to humanity. He says:

"Such obstacles will not, however, deter the search for cheaper extraction methods. Already an army of men are at work on this job. The United States Navy, General Electric, and a dozen other research groups are working on it. Even though only a short time has elapsed since the inauguration of this effort, it is beginning to give results. From Stockholm, Professor Wilhelm Krasny-Ergen, worker at the Wenner-Grens Institute, reports that he has speeded up production 10,000 times by using a thermal diffusion tube. This improvement puts U-235 as a power producer just barely outside the limits of feasibility.

"Investigators in this country are looking to the possibilities of the centrifuge. This machine sorts atoms as to weight by whirling them at high speeds, just as a cream separator whirls milk into component parts. Most scientists feel that efforts in various directions will end successfully within a decade."

This discovery, unlike what has happened to many worth-while inventions, cannot be shelved by the industrialists for fear it will upset present business and economic methods, because already many of the great nations of the earth are officially engaged in discovering and exploiting its possibilities. Adolph Hitler, for example, took time out to set the staff of Berlin's "Kaiser Wilhelm Institute" on the job of investigating it. Who knows but what this particular order of the dictator may have a more important bearing on the final destiny of nations than anything that has happened on the battlefields of Europe.

Only through the prophetic vision afforded by God's Word are we able to visualize the wonderful blessings which will finally accrue to mankind as a result of this discovery, and knowledge will be still further increased as time goes on.

However, we can see its first effect will be to speed up the melting process of the present order of things. This particular "discovery" may well be one of the flashes of Jehovah's lightnings which are enlightening the earth and causing the overthrow of the kingdoms of this world. Those who know the ultimate outcome can rejoice in the hope that when the increase of knowledge has dispelled the darkness of the present evil world and caused the downfall of all the institutions of selfishness, it will then bring about, in the Divine Providence, the establishment of a complete new order of things which the Bible calls the Kingdom of God. As a result of this Kingdom, the divine will is to be done on earth as it is now done in Heaven.

Knowledge will continue to increase, until all ignorance and superstition is dispelled, and all will know the Lord, whom to know is life eternal.

Miscellaneous Publications

Tabernacle Shadows—A republication of the original, with questions. 25 cents each.

Daily Heavenly Manna—Original text and comments, together with ruled pages for birthday record. Excellent for gifts. Cloth bound, 50 cents each; de luxe binding, \$1.00 each.

Hymns of Dawn, with Music—Cloth bound, 85 cents each; lots of 15 to 50, 75 cents each; lots of 50 or more, 64 cents each.

Zionism in Prophecy—Price reduced to ten cents each in any quantity.

The Christian Life

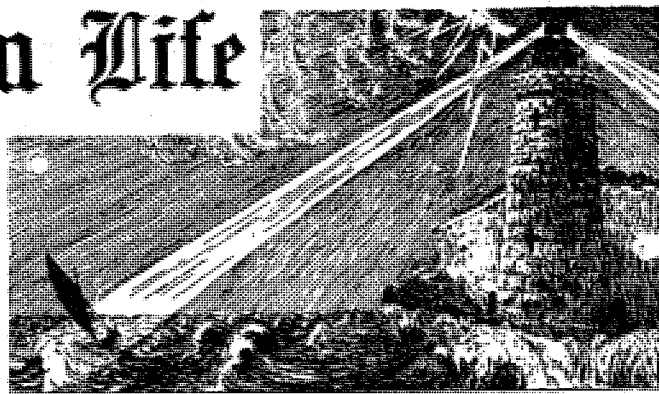
Midwest General Convention

THEME TEXT: "I Will Gather the Remnant of My Flock, . . . and Will Bring Them Again to Their Folds."—Jeremiah 23:3.

The Midwest General Convention, held in Chautauqua, Ohio, August 7-11, will long continue to be a potent spiritual influence in the lives of all the Lord's consecrated people who were privileged to attend; as well as many others to whom the echoes of the Convention will be carried orally and through the printed page. As an illustration of the blessings received Brother Wilson, of Pittsburgh, in his talk, referred to the method of transferring oil from the wells in the Middle West, to the Eastern distributing stations. He said that a great deal of this was done by means of pipe lines. But in order for this method to be successful the oil companies had found it necessary to install what they call "booster stations" at certain intervals along the line; the purpose of these booster stations being to increase the pressure in the pipes and thus to keep the oil flowing. Brother Wilson suggested that this and other conventions might properly be considered as "spiritual boosting stations" which help us to continue making progress in the Narrow Way.

It was an Ecclesia-sponsored Convention. The Ecclesias at Chicago, Illinois, and Pittsburgh, Pennsylvania, being directly responsible for the arrangement of the program, as well as the selection of the speakers. But a number of other Ecclesias throughout the country also co-operated in the Convention arrangements, not only financially but by reason of the fact that their Elders had part on the program, twenty-four Ecclesias were thus represented. We believe this is as it should be. A proper recognition of the authority of the local Ecclesias in the affairs of God's people is probably one of the best safeguards of true Christian liberty.

The Convention proper began on Wednesday morning, August 7th, although quite a number of the brethren had arrived on the grounds as early as the preceding Sunday. By Monday evening a sufficient number were present to hold a meeting which was done. This gathering was addressed by Brother Zahnow. There was a further unscheduled meeting held Tuesday afternoon



which was addressed by Brother Foss, and again Tuesday evening the early comers gathered, and heard Brother Kendall speak.

Brother D. J. Morehouse, of Chicago, gave the Address of Welcome which we quote in part, as follows:

"As we came to the Convention we passed through certain towns where one could see nicely arranged streets, well paved, trees on both sides, and also beautiful homes with well arranged lawns, and flowers and fences. In passing, it was possible to enjoy this beauty for only a moment or two, yet we knew that back of this orderly arrangement of beauty were years of planning, as well as much work and sacrifice. It occurred to us that this, in a sense, compares with the blessings which we expect to receive at this Convention. We come here for five days only, which is but a small part of our lives, yet we know that back of this Convention there have been years, yea, ages of preparation to make this feast of fat things possible for us.

"In the far distant past our Heavenly Father was alone. He planned to have a New Creation possessing the divine nature, a class that He could delight in, who would have His character developed in them, and would also share with Him in the glory and beauty of the divine nature. In arranging His wonderful Plan of the Ages to make this possible, God planned the sacrifice of Jesus Christ as a basis for the justification of the New Creation class to be selected from the world of mankind. He arranged that these should be invited to present themselves in full consecration to Him by yielding themselves to the sweet influences of His will, to day by day undergo a transformation into His glorious image, and upon this basis to make their calling and election sure.

"If our Heavenly Father did not have such a plan, and had not taken all these different steps, you and I would not be here today in Convention assembled, as prospective members of that body of Jesus Christ.

"And then again we think of our Lord Jesus who, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. Jesus is the one whose merit has justified us. He is the Head of the Body. Like Him we have received the Holy Spirit. Jesus has done a great work, without which this Convention would not be possible. We also think of the work of the Ancient Worthies, their faith and their zeal, which also contributed to make this Convention possible. We think also of

the Apostles and the Lord's people all during the Age, who have suffered for 'the faith of our fathers,'—these also helped to make it possible for us to be here at this Convention these five days.

"In connection with this age-long preparation, we also acknowledge our dear Brother Russell and those associated with him in the Harvest work, as well as the brethren all over the world today who are holding up the banner of truth. All of these contributed to make it possible for us to come together and enjoy the things that are available through our understanding of the Divine Plan of the Ages.

"The Jews had their Feast of Tabernacles, and for a week during the feast they lived in tents. We have come here where we do not live in our regular homes but in temporary homes. The Feast of Tabernacles enjoyed by the Jews was more along the natural lines, but we came here to enjoy a spiritual feast. Our spiritual feast consists of two parts; first, the talks that the speakers will give from the platform; and second, our general fellowship. We have endeavored in our selection of speakers to choose those who are in full harmony with Present Truth as it has been brought to us through the Six Volumes of 'Studies in the Scriptures,' 'Tabernacle Shadows,' etc. It is not sufficient qualification for a Brother to serve on the platform if he merely is in harmony with only a part of the truth.

"We have selected brethren who are also Elders in their own classes, because we feel that the authority of the Ecclesia should be recognized in matters of this kind. These brethren are close to the truth friends in their home town. They are brethren of ability and mature Christian character.

"The blessings received from the fellowship of the Convention will depend upon each one of us, and the measure of enthusiasm with which we enter into this privilege. Let us ever remember that we are ambassadors of the Lord, representatives of our Heavenly Father and of His Kingdom. Just as an ambassador at Washington is careful to bring honor to his country, hence is watchful of how he conducts himself, so that there is no reflection against his home government, so let us manifest the spirit of our Father and of the Kingdom of which we are citizens. Let us do this by manifesting the spirit of love and thoughtfulness to one another, and by firmly holding up the banner of pure truth.

"I trust that each and every one of us will carry back to our home class some of the holy spirit that will be generated here, the spirit of confidence in the truth that the Lord gave us through our dear Brother Russell who is 'That Servant,' and that the Lord is still guiding and directing the Harvest work. We do not need to be ashamed of the truth, and we do not need to give up any of it. Let us still hold the banner high and testify that it is indeed God's truth. Let us not only carry back to our home a greater confidence in the truth, but a greater desire to manifest the spirit of the truth, the spirit of love, of kindness, of helpfulness and of faithfulness to God's righteousness and God's Kingdom.

"The theme text of this Convention is Jeremiah 23:3, 'I will gather the remnant of My flock, and will bring them again to their folds.' In harmony with this text let us keep in mind not only the great Harvest gathering of the Lord's people out of Babylon,

but also the regathering of the Lord's people together around the banner of truth. We also have our inspiring Theme Song, 'Gladness Will Come to Stay.' Yes, the Divine Plan of the Ages is God's way of bringing the gladness that will be permanent; both for the Church and the world."

A PRESENT TRUTH CONVENTION

Brother Morehouse struck the keynote for the entire Convention, when, in his opening remarks, he emphasized the point that the arrangement of the program had been with the thought of having the message as it came from the platform wholly in harmony with the great fundamentals of Present Truth, as we have known them and rejoiced in them for so many years. Also, that, when we speak of Present Truth we should keep in mind not only the doctrines of the Divine Plan, but also the practical application of those doctrines in the Christian life. If the discourses and testimonies of the Convention had merely discussed the letter of the truth, the real purpose of the truth would have been overlooked. Brother Arthur Newell of St. Louis, Mo., gave a talk in which he called attention to the importance, not only of a well rounded out doctrinal structure of truth upon which to build, but also how essential it is that our lives be made to conform to the truth. He used an apple to illustrate this point, and reminded the brethren that an apple is not an apple simply because it is round; neither is it an apple because it is red. To be an apple, it must be round, properly colored, and be made up of pulp, juice, seeds, etc., correctly balanced and arranged. So it is with the truth, and the Christian life which should be the outgrowth of the truth.

In getting down to cases, Brother Newell emphasized the thought that no one of the necessary doctrines of the truth, or any single phase of the Christian life based upon the truth, really makes a Christian. Chronology alone does not suffice to build Christian character. Neither does prayer, devotion, nor activity. It requires all of these properly balanced and operating in harmony with God's Plan, in order that we may be "holy and acceptable" unto Him.

Brother Newell's illustration of the apple, could well be applied to the Convention itself. It was a blessed Convention, not alone because of the inspiring testimonies, nor because one or another of the speakers brought out helpful thoughts, nor yet because the Convention stood for the doctrines of the truth, etc., but because all of these elements were present.

As one after another of the Convention speakers gave their discourses, it resulted in a presentation of practically every phase of the truth, and of what that truth means in revealing God's will to His people. The brethren who served were

given full liberty to speak on whatever subject they desired and to treat the subject as they considered would be pleasing to the Lord. But this complete sense of liberty did not result in a controversial Convention. There was great unanimity of thought in the various messages presented, and because of this, the brethren left the Convention feeling that they had truly been built up in our most holy faith, and equipped the better to continue on in the Narrow Way of service and sacrifice, even unto death.

PRIVILEGES OF CHRISTIAN CITIZENSHIP

Brother Fred Bright, of Allentown, Pa., gave the first discourse of the Convention, on the subject of Christian Citizenship, basing his discussion on the words of the apostle, as found in Colossians 1:12, 13, "Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the Kingdom of God's dear Son." Brother Bright called attention to four of the special benefits of Christian citizenship: (1) liberty, (2) access to the throne of grace, (3) education in the grace and knowledge of God, and (4) peace and security.

He said that a Christian has full liberty. As an illustration of the manner in which true Christian liberty operates, Brother Bright quoted Psalm 37:4, where the prophet says, "Delight thyself in the Lord, and He shall give thee the desires of thine heart." If we as Christians receive the desires of our heart, because we delight ourselves in the law of the Lord, it means that we are following a course of our own choosing. This is liberty indeed, because we have voluntarily chosen to do the Lord's will, and in that will we delight. Because of this there is no sense of restraint or bondage in our relationship to the Lord and our relationship with His people.

Citizenship in any country should include the privilege of access to the court with the assurance of having all of one's interests properly protected. Citizenship in God's Kingdom therefore includes the privilege of entering into the presence of God, and through Christ to come boldly to the throne of grace, there to obtain mercy and find grace to help in every time of need. (Heb. 4:16.) Citizens of the heavenly Kingdom also need education in the laws governing that Kingdom, so the Lord has provided the School of Christ in which we may become thoroughly acquainted with all of the provisions of divine grace, and with the will of God for those who have sworn allegiance to the new King.

Citizenship in the heavenly Kingdom also means peace and security. David said, "Great

peace have they that love Thy law; and nothing shall offend them." (Psa. 119:165.) Again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." The peace and security enjoyed by the Christian is not one based upon an assurance of always being able to live a tranquil life of ease. It is not a security that offers economic abundance of material good things. It is not an assurance that one will always be able to enjoy an abundant material life. It is however a peace that comes from a knowledge of the fact that God is directing in all of one's affairs, and that His direction will ultimately lead into a sacrificial death, in that we have agreed to follow in the footsteps of the Master.

This thought is emphasized by the Prophet's words in Psalm 48:14, where he says, "For this God is our God for ever and ever; He will be our guide even unto death." Worldly wisdom would seek for a guidance which would be unto life, but the Christian consecrated himself to be dead with Christ, with the realization that he will not be an overcomer and have the privilege of reigning with Christ in the glory of the Kingdom until he has proved himself faithful, even unto death. As Christians, we can rejoice in the fact that God has assured us of divine guidance in the Narrow Way which leads to death.

RIGHTLY DIVIDING THE WORD OF TRUTH

Brother Jens Copeland, of Chicago, also spoke at the opening session of the Convention. His subject was, "Rightly Dividing the Word of Truth." In harmony with the general theme of the Convention, Brother Copeland emphasized the importance of an understanding and proper application of the whole truth. He reminded the brethren that it is only to the extent that we rightly divide the Word of truth that we have a proper knowledge of God's will for us. In developing this point, Brother Copeland said that he would like to put a personal question to all gathered at the Convention. In this question is found one of the important thoughts of Brother Copeland's talk. We quote:

"Am I endeavoring from day to day to gain a more thorough and complete knowledge of God, of His great Plan, and of the special features of that Plan now in operation? Am I endeavoring to gain this knowledge in order that I may be the better enabled to co-operate with Him in the execution of that part of His Plan which is now being worked out in the earth?"

We were reminded of the fact that we are "co-laborers," with God, hence that in order for us to intelligently co-operate with Him, it is essential that we study the plans and specifications which outline His purpose, particularly that part of the Plan in which it is our privilege to share.

CHRISTIAN FELLOWSHIP

Brother Irving Foss, of Chicago, spoke on the subject, "Christian Fellowship." In harmony with the theme of the Convention, he showed that the Lord's people are now being gathered together on the basis of the pure truth and its service. Brother Foss suggested that God had permitted His sheep to be temporarily scattered when the Shepherd was smitten, because He desired them to be tested as individuals. How very true it is that we cannot expect to go into the Kingdom as groups. It is only as each one of us is individually faithful to God and to His will for us, that we may hope to hear His "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Our fellowship, first of all, is with the Father. If we are sufficiently acquainted with the Heavenly Father to enable us to fellowship with Him intelligently and to co-operate in His purposes, then it should be possible for us to fellowship with the brethren. This fellowship is based upon a knowledge of God and of His will, and is made possible to the extent that we imbibe the spirit of God, as revealed through the truth. This spirit of God is the spirit of love—love for Him, love for the Lord Jesus Christ, and love for the brethren. There can be no true fellowship where the spirit of hate exists.

Selfishness and hatred are scattering influences among the Lord's people. While the Lord, for the purpose of testing His consecrated children, may permit them to be scattered temporarily, yet this is not the ideal condition for the brethren. The Lord wants His people to be together and to fellowship with each other and with Him upon the basis of the truth and the spirit of the truth. The true spirit of love operating upon us will draw us together.

The spirit of love also becomes the token of our acceptance with God. The Apostle assures us that "We know we have passed from death unto life, because we love the brethren." By the same token we may have good reason to doubt our standing with the Lord if in our hearts there is hatred toward our brethren. Certainly this would mean that any conception of the truth which would lead to a spirit of hatred toward those who may not agree with us, would not be pleasing to the Lord. And to walk in harmony with such a false conception of the truth certainly would not be "walking in the light." If our understanding of the Bible leads to a spirit of hatred and an ill-will, it would mean that instead of walking in the path of the just which is as a shining light, shining more brightly day by day, the reverse would be true. It would mean that our pathway is becoming darker, rather than lighter.

We should not be at all fearful at seeing the scattered sheep being gathered together under the banner of the truth. If it were a gathering to human leadership, or into an earthly organiza-



Back row—Brothers George Kendall, and H. K. Blinn.
Front row—Brothers L. F. Zink, S. J. Arnold, H. W. Deming, and C. P. Bridges.

Brothers Kendall, Zink, and Arnold, were among the early pilgrims to serve in Brother Russell's day. Brothers Deming, Zink and Bridges attended the first General Convention of Bible Students, held in Chicago in 1893. Brother Blinn, also a veteran in the truth, is still active as an elder in the Cincinnati Ecclesia.

tion or channel, then there would be cause for concern. This would be contrary to God's will. It is not contrary to His will for the Lord's people to find sweet fellowship together upon the basis of the truth, and in harmony with the Scriptural outline of Church organization. As long as we look up to the Lord and find in Him our true leadership, that leadership being expressed through the truth, certainly we can rejoice.

The truths which form the basis of true Christian fellowship are those mysteries of the Kingdom of God, which as we were reminded by Brother Buhl, were first revealed to Jesus at the time of His consecration. It was then, as the record shows, that the heavens were opened to Him, and the glorious vision which he beheld became the guiding inspiration of his life. This vision charted the course which He was to take. Jesus gave this truth to His disciples partly during His earthly ministry, and fully through His apostles at Pentecost. It is this glorious truth, including the mystery of the Church and our share in the great Plan of God as joint-heirs with Jesus, that constitutes the basis of our sweet fellowship together in the Lord. Let us cherish this truth and help each other to hold fast to it. Let us realize that fellowship with the Lord and with His people is much more than merely friendship. Friendship is beautiful, but sometimes the truth will separate friends. The truth will never separate

the Lord's true people but will draw them closer to each other as well as closer to the Lord.

REMOVE NOT THE OLD LANDMARKS

Brother H. K. Blinn, of Cincinnati, spoke on the subject "Remove not the Old Landmarks." Brother Blinn used as his text, Proverbs 22:28, and also Job 24:2—Leeser's translation of the latter. The text reads: "Remove not the ancient landmarks which thy fathers have set," and, "the wicked remove landmarks; they rob flocks, and feed them." In this latter citation, the thought is, Brother Blinn suggested, that these false shepherds feed themselves instead of the flock. Brother Blinn said in part:

"I believe that these texts are specially applicable to the Lord's people at this very time. Each stage of the Church has had its own conditions to meet and its problems to solve. This seventh stage of the Church is no exception. In fact, our problems today are in a sense a composite of the problems of all the other six stages of the Church, plus the peculiar and severe ones due at this time and which come to us through the various Harvest Siftings.

"We learn a great deal from God's dealings with Natural Israel. We understand from the Scriptures that in His dealings with them, they became examples for us of the Gospel age. By noting their experiences we should be able to profit—be warned—be enabled to remain faithful and not be led away by 'wolves in sheep's clothing.' With the brilliant light of the harvest day shining upon the Divine Plan, we should be fully informed and be able to know whether or not it be of God. By searching the Scriptures, and by remembering what we have learned, we should have become so established, so settled, so unmovable, that we can withstand all the various wiles of the adversary.

"The tendency of all false teachers is to lead away from, to divert our minds, from the great objective of the Christian life. It may not always be that these false teachers are aware of the fact that their efforts are calculated to lead the Lord's people away from the 'old landmarks,' of truth. It is simply that they have found something which interests them more than the truth, and hence believe it to be more essential than these precious truths of the Divine Plan which the Lord sent us through a faithful and wise servant of His own choosing. The adversary is behind all of this work of deception. He has always been a deceiver and has always used the Scriptures in his deceptive work.

"The strength of the present-day delusions which the adversary is shedding abroad among the Lord's people is in the fact that they are mixed with a certain amount of truth. All of the Lord's people would be quick to discern that which is wholly error, but when there is a great deal of truth mixed with a little bit of error, it is sometimes possible to temporarily palm it off as advanced light, and thus to catch the unsuspecting by guile. These errors, small though they may appear, are really 'flies in the ointment of the apothecary' which causes it to give forth an unsavory smell in the nostrils of God. Let us not feel too safe. None will be able to stand, except those who are so built up in the most holy

faith that they are actually unmovable. Such will always be 'abounding in the work of the Lord,' because through a clear appreciation of the truth they will know what the Lord wants them to do, and will be inspired by the spirit of the truth to zeal in the active service of their God."

TWO VIEWS OF JESUS

Very appropriately Brother Edwin Procter, of New Bedford, Mass., closed the first Convention day with a discourse based upon Jesus' statement that as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; and connecting with this text the further statement of the Master, that when the Son of Man is lifted up, He will draw all men unto Him. Brother Procter reminded us that the serpent is a symbol of sin, and that the serpent lifted up by Moses in the wilderness was an illustration of the manner in which, thus far, the world looks upon the Master, and also of the fact that in His redemptive work He actually took the sinner's place.

Copper is used in the Scriptures to symbolize human perfection, hence all those who see Jesus in the true light, recognize the perfection of His humanity, and that it is only because of His perfect humanity, that He could take the sinner's place, in harmony with the great redemptive program of His Father. All men, as they are drawn unto Him will recognize that only through Him may they have life everlasting.

* * *

Second Day, Thursday, August 8th

At sunrise Thursday morning, August the 8th, nearly a hundred of the brethren gathered in the Auditorium, sang a hymn, and by prayer sought the Lord's blessing upon their work of distributing circulars for advertising the public meeting which was to be held on Saturday evening. Then they went out into the surrounding towns and villages scattering "Golden gems like morning dew." This advertising matter was distributed in districts as much as twenty-five miles away from the Convention grounds. While it was not expected that any great numbers would attend from these distances, yet the circulars themselves bore a message of truth and presented an opportunity for any who were interested to write for literature. The brethren participating in this service rejoiced greatly in the opportunity of thus bearing witness to the glorious Gospel of the Kingdom which had meant so much to them.

At nine o'clock the Bethel service was held, following which Brother W. N. Poe, of Cincinnati, spoke on the subject "A Voice from Behind," based on the statement of Isaiah, chapter 30, verse

21, which reads, "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Brother Poe explained that this text has a special application at this end of the age, inasmuch as we are able, not only to be guided by the voice of truth as we have it in God's Word, but also because we have the example of the prophets, the apostles, and other faithful ones throughout the age; our Lord Jesus Christ Himself being the outstanding pattern after which our Christian lives should be molded. In treating the subject, Brother Poe applied the lesson to our own experiences as we are guided in the way of *purity, sacrifice, and martyrdom*.

"Affinity for truth and righteousness is the basis for our response to the divine call," Brother Poe explained. "Typical Israel was called to be a holy nation, but we find that in the day of their reckoning our Master found them far from being pure of heart. He explained that within they were full of extortion and excess. Those who should have been examples to the nation of Israel, by their course of disloyalty, became warning examples to the elders particularly and to all the consecrated in general, lest they become the object of condemnation and expression of woe in these last days of another age.

"The second requirement on our part is that of **sacrifice**. Our Master, never having been unclean, demonstrated the second step in our lives, when at Jordan He said, 'Lo I come, in the volume of the Book it is written of Me, I delight to do Thy will O My God.' Psalm 50:5 shows that this age would be completed by the ingathering of those who have made a covenant by sacrifice. Those of us who have entered into the covenant may not break it with impunity, for we are told in Deuteronomy 23:21, 'When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it for the Lord thy God will surely require it of thee, and it would be sin in thee.'

"The third obligation is that of **martyrdom**. This has the thought of witness, or to bear record. As an example of the usage of this word, Revelation 2:13, is enlightening. Speaking to those of the Pergamos stage of the Church reference is made to certain ones as holding fast the Lord's name, not denying His name, and therefore being faithful martyrs.

"The Apostle Paul, in 2 Cor. 3:2, while not mentioning the term martyr, does nevertheless call attention to brethren who in fact are epistles known and read of all men. The import of this obviously is that those who properly react to the truth become, as it were, walking tracts, which may be seen and observed by all with whom they come in contact. May the Lord grant us one and all divine wisdom as we earnestly strive to keep our motives pure, crucify personal interest and ambition, and hold high the banner of truth until the victory is won. In our endeavor to carry on along these lines, to the Lord's glory, may we ever keep an attentive ear as we listen for the voice from behind which will continue to guide until the journey's end."

CONSECRATION

Brother A. C. Frey, of the Jersey City, N. J., Ecclesia, followed Brother Poe on the program,

and gave a very helpful discourse on the subject of consecration. In outlining the significance of some of the things implied in full consecration to the Lord, Brother Frey cited the Nazarite's Vow as an illustration. He called attention to the possible symbolic significance of some of the items contained in this vow, and showed that if these things were taken to heart, the Christian would be indeed wholly separated from the world and would truly crucify himself.

The spirit of true consecration means that one's will is to be so fully yielded up to the divine will, that no matter what God may permit to come to us, we will still trust Him, come what may. We are called to suffer with Christ, to be crucified together with Him, hence all Christians must expect God to arrange their affairs so that the objective of this calling may be carried out in their life's experiences. The truly consecrated Christian must be so fully resigned to the Father's will that he will not push himself into prominent places in the Lord's service, nor pull wires nor work schemes of any kind, to carry out his own plans. He must ever remember that God's will alone is to be the guide of his life, and that outside of this will he is not permitted to go.

All the deeply consecrated will fully realize that of themselves they are nothing, hence that they are not privileged to brag about their attainments nor to seek credit for any work or success that God may have permitted them to have. The fully consecrated are to realize that their objective in life is not to make money or to expect that the Lord in miraculous ways will provide them with the good things of this life. They are to realize, on the other hand, that they are following in the footsteps of Jesus, and that as He made Himself poor and of no reputation, in order that we might be made spiritually rich, so we too, from the standpoint of earthly advantages, are to expect hardships and poverty. We are to realize that this will be our experience while being crucified together with Him, and are to derive strength and courage to press on in this way of sacrifice by a realization of the fact that there is set before us a heavenly joy which will more than compensate for that which is sacrificed here below.

No fully consecrated Christian should expect to be considered great. Jesus said, "Let him who is greatest among you be your servant." All who are truly consecrated, and who have been begotten and anointed of the Spirit, will rejoice in the privilege of working for the Lord, and they will rejoice to do this, irrespective of whether their efforts are appreciated by their fellow-workers or not. The spirit of true consecration means that one will rejoice exceedingly to real-

ize that the Lord is pleased with the efforts made, irrespective of whether they appear to others to be successful.

Happy is the Christian who is able to exercise full faith in the fact that regardless of what his experiences may be, no matter how hard the way before him, how weary his flesh, that the Lord will give him strength and courage to press on in the way that divine wisdom has mapped out for him as being the best. To realize this, and to rejoice in it, is the spirit of full consecration to God.

THE POWER OF THE TONGUE

Following the symposium by Brothers Blinn, Foss, and Buhl, who spoke on the subjects, Hope, Tribulation, and Prayer, Brother Obenland, of Cleveland, gave a talk on the subject "The Power of the Tongue," from the text, "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." (Proverbs 15:2.) It is not hard for a Christian to imagine some of the helpful thoughts which Brother Obenland brought to the Convention on this timely subject. He said, for example,

"As Christians we must more than ever have control over our tongue and see to it that it does not get us into difficulty because of its unruliness. It requires increased vigilance, wisdom, and care to govern this member of our body and to bring it into subjection to the new mind in Christ, that it shall be, not a hindrance to ourselves or to others, but on the contrary, a help in the Narrow Way.

"The tongue and the pen have been a tremendous influence and power for the good of mankind, but these have also been overreached and used as vehicles of the devil for the propagation of his lies. The tongue is readily used as an agency for the pulling down of faith as well as building it up. It may be used for planting seeds of discord and discontent, as well as those which produce righteousness and peace. The Lord's people should be on their guard against permitting the devil to get hold of their tongue so that its utterances will bring reproach upon them or any of the brethren of the truth. Brother Russell wisely said a long while ago,

"Whoever would be a fountain from which would go forth the divine Word, carrying blessing and refreshment and strength, should see to it that bitter waters, false doctrines that would cause a curse, an injury, dishonoring God and perverting His Word, should not find in them a channel of utterance."

RELIGION

Brother Shirley DeGroot, of Grand Rapids, Michigan, spoke on the subject of Religion. Brother DeGroot pointed out that the term religion simply signifies a plan of worship or service of God. There are false religions, which of course exercise a baneful influence in the Christian life, but there is also what the Apostle James calls, "pure religion." Thus pure religion is the form of worship and service outlined for us in God's Word. It is the true Christian religion.

Our devotion to God is based upon the truth of the Divine Plan of the Ages. Because we know that this is the truth, we adhere to it and continue to serve God in harmony therewith. We rejoice in the fact that He has invited us to be co-workers with Him in connection with the carrying out of His glorious plan.

The true religion of the Divine Plan is not without organization. God's organization is that of His local ecclesia. Each local ecclesia, organized in harmony with the outline given us in the Scriptures, providing for its various servants, etc., is the authority that the Lord recognizes in His Church. Others may co-operate with the ecclesias, there may and should be wholesome co-operation among ecclesias, etc., but each individual ecclesia is responsible for the conducting of its own affairs. As we recognize this fundamental principle of Church organization, the Lord will bless us in our efforts to serve Him.

In harmony with the Lord's arrangement of the local ecclesia, we find it possible to meet with each other and thus to build one another up in our most holy faith. This sweet privilege of fellowship is one of the richest of the divine blessings which the Lord showers upon us. Indeed the fellowship of kindred minds is like to that above. When we recognize the Lord's true organization among His people, we find that we have liberty, liberty to serve each other and liberty to promote the truth in ways that are pleasing to Him and which bring blessings to others as well as to ourselves.

Serving God in this right way—the way that is outlined in His Word—it means that we are truly co-workers with God, partners with Him in the carrying out of His divine and beneficent purposes toward the children of men. This is a true fellowship with God, hence through the true religion of the Divine Word we, as it were, meet with God as well as with each other. Thus it is that we are able to rejoice in this wondrous arrangement in which God and Christ are the senior partners and we co-laborers in the Divine Plan.

THE SPIRIT OF A SOUND MIND

Brother J. H. L. Trautfelter, of Baltimore, Maryland, spoke on the subject "The Spirit of a Sound Mind." Brother Trautfelter called attention to the importance of maintaining a balanced viewpoint and attitude with respect to all phases of the Christian's life. We are not to be fanatics, except in the sense that we will not permit anything to interfere with the accomplishment of the divine purpose in our lives. But inasmuch as it is the divine will that we be balanced Christians, exercising the spirit of a sound mind in all things, we will not unnecessarily dis-

play tendencies toward radicalism in our endeavors to serve Him and His people.

Brother Trautfelter reminded the brethren that the exercise of the spirit of a sound mind was most essential in connection with our proper attitude toward the governments of this world. It is not necessary, he pointed out, to become opposers of worldly governments in order to be loyal to God. In this country, for example, where the flag represents a Constitution which guarantees religious liberty, and which separates the church and state, it should not be construed as an act of worship to salute the flag. In matters of this kind we are to take the balanced view and seek to please God by rendering to Caesar the things that are Caesar's, and to God the things that are His.

THE SHEPHERD'S VOICE

The last discourse on Thursday was given by Brother D. J. Morehouse, of Chicago, who spoke on the subject "The Voice of the Good Shepherd." As his text, Brother Morehouse used John 10:4, 5, which reads, "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice, and a stranger will they not follow, but will flee from him: for they know not the voice of a stranger." Brother Morehouse said that the Christian finds it necessary to continually be on the alert in order that he be not led into by-paths by following the voices of false shepherds.

Among the allurements that are held out by one or another of the false shepherds is that, for example, of pleasure. Everybody, including Christians, wants to be happy, hence the voice of pleasure sometimes proves to be a real test upon the consecrated. But in such a case we must keep our ears tuned to the voice of the Good Shepherd, who offers us real joy in the Lord, the joy that comes through activity in the doing of His will.

Then there is the allurement of riches. Sometimes a false shepherd may induce us to believe that if we stay away from the meetings or withdraw from the service of the Lord in other ways for a short time in order to accumulate some of the riches of this world, we can later return to the truth and its service and be enabled to be more zealous than ever before. But the Lord does not want us to even momentarily leave the straight and narrow way in order that we may acquire the riches of this world.

There is also the allurement of health. This voice may come to us through false teachers which offer divine healing as a means by which we may be temporarily relieved of possible aches and pains. This is an attraction which is very appealing to some, but we must ever realize that

the voice of the true Shepherd is leading us in the way of suffering and sacrifice. That if we are truly following in His steps we are being planted together in the likeness of His death, hence must not expect the Lord to miraculously deliver us from those conditions which will lead to the consummation of our sacrifice.

Satan knows that the voice of the true Shepherd reaches the Lord's people today through the glorious message of truth which we call the Divine Plan of the Ages, the Harvest Message which was the "meat in due season" for the consecrated at this end of the Age. Knowing this, the adversary frequently is able to induce false shepherds to approach our minds along the line of this truth, with the assurance that the spokesman is in full harmony therewith. Gaining our confidence thereby, false shepherds will then proceed to introduce new and strange things, wholly out of harmony with the Divine Plan, and which, if they are accepted and followed, will lead the consecrated away from the course of sacrifice.

False shepherds, Brother Morehouse pointed out, are usually hobby-riders, as it were. They over-emphasize one or another phase of the truth to the detriment of the proper conception of the Divine Plan as a whole, and through this over-emphasis usually distort the real meaning thereof. Thus, for example, while we know that God wants us to be holy and pure and to develop characters in harmony with Christ, yet false shepherds, playing upon this one feature of the truth, are successful at times in inducing the brethren to believe that the *only* thing God wants them to do is to meditate upon His love and to thus become perfect in the flesh.

In a similar way, false shepherds sometimes induce the Lord's people to believe that the only thing of importance to them is to be engaged in a frenzy of activity, working for the Lord. Certainly the Lord wants us to work for Him, yet through the voice of the Good Shepherd, we realize that He wants us to work for Him in *His* way, and in harmony with the principles of righteousness which He has laid down in His Word.

Also, along doctrinal lines, especially doctrines which some consider controversial, false shepherds endeavor to lead the Lord's people astray. The Lord has made very clear in His Word certain important facts concerning the Covenants, the Church's share in the Sin-Offering, the fact of our Lord's Second Presence, etc., and if we continue to follow the voice of the Good Shepherd, recognizing it as separate and apart from all false appeals that are now being made to the people of God, we will realize that we have been given the truth on these subjects and will adhere

to them and have our lives ordered in harmony therewith.

Third Day, Friday, August 9th

Again at sunrise, Friday morning, many of the brethren went out in the Volunteer Work to advertise the Public Meeting which was to be held on Saturday evening. At 8:45 the usual Bethel service, consisting of the reading of the "Morning Resolve," "My Vow unto the Lord," and the Manna text and comments, was held. The first discourse of the day was given by Brother S. J. Arnold, of Dayton, Ohio. Many of the brethren remember Brother Arnold, as he was one of the early Pilgrims in the time of Brother Russell. It was an inspiration to all to realize that our dear Brother Arnold is still holding fast the profession of his faith without wavering, and that he is still rejoicing in the privileges of the Narrow Way, and still making use of every available opportunity to serve the brethren and to make known the Glad Tidings of the Kingdom.

Brother Arnold used the experiences of the Israelites in leaving Egypt and entering the Promised Land, as a basis for his discourse. From these experiences he drew helpful lessons calculated to serve as warnings to the friends lest they fall into the same temptations of unbelief and unfaithfulness, encouraging all of us thereby to exercise a greater faith in the Lord's ability to care for us and to direct the issues of our consecrated lives.

Following Brother Arnold's discourse, Brother H. W. Deming, of Ada, Ohio, conducted what was listed on the program as an Illustration Testimony Meeting. The brethren were wondering just what was meant by an Illustration Testimony Meeting. It was explained that in giving their testimonies the brethren were to mention some illustration which they had thought of or learned of in times past, which had proved to be a rich blessing to them. The idea turned out to be a very blessed one, for it was the unanimous opinion of the brethren that this was the best testimony meeting of the Convention, and this is saying a lot because all of the testimony meetings were outstanding in the enthusiasm displayed by the brethren as they gave glory to the Lord and expressed their rejoicing in the privileges that were theirs of paying their vows unto the Most High in many and varied avenues of service to the King.

Brother Deming, as leader of the meeting, gave the first illustration by reminding the friends that the people in Europe are sending their wealth to this country for safe-keeping, and that some of them would be glad to come here themselves. He then announced that "a Royal Monarch is here in

the United States, in fact, He is here at the Convention. We will all want to get His message. He has come to be the Ruler of this country. His influence and spirit are sure to prevail. He does really some wonderful things. He will overthrow all error and oppression and deliver the oppressed. We will all be glad to have such a Monarch. He is wonderful. He knows our thoughts. He hears all we have to say. Yes, the Lord Jesus is here, and we want to honor Him in this meeting."

Brother Gibson, of Dayton, Ohio, referred to an experience he had as a boy, watching the building of a bridge, and of how this illustrated the building of the Church. The builder of the bridge would tell the workmen to bring him the various stones and planks that were to be put into proper position, and it was he who directed where each piece was to be placed. This, Brother Gibson thought, was a wonderful illustration of how the Lord, in building the Church, sets every member in the Body as it hath pleased Him. If we are loyal to Him we will be obedient to His instructions and let the Lord do the placing.

A sister from Chicago, whose name we did not get, spoke of sometimes being discouraged with the progress she was making in controlling her thoughts and bringing them into line with the divine will. She cited an old illustration much to the point. She said that we sometimes have thoughts come into our minds which we do not like. They are, she said, like birds which fly over our heads. But this sister's illustration reminded us that while we cannot keep the birds from flying over our heads, we can prevent them from building nests in our hair. This illustration encouraged her to continue her efforts to bring every thought into captivity to the will of God, and to realize that her responsibility was one of preventing the wrong thoughts from lodging in her mind and thus tending to lead her away from the path of obedience to the Lord.

Sister Joy Foss, of Chicago, said that an illustration she remembered was that of the three points of the triangle, representing God, the speaker, and the listener. God sends His message to us by way of the speaker, and we must, as listeners, complete the triangle by returning thanks to God for the message. "In listening to the speaker," Sister Foss said, "I try to find the message that is intended for me."

Sister Blinn, of Cincinnati, said that the illustration of one's endeavor to keep a basket filled with water had helped her in her efforts to keep her heart and mind filled with the truth. Naturally water poured into a basket will soon disappear, but it is possible to keep at least some water in the basket if we continually keep pouring it in.

It is in this way that we keep filled with the truth, and this is possible even though we are leaky vessels.

Brother Kendall closed this most helpful Testimony Meeting by giving the brethren an illustration of faith, or the lack of it, which he said had been a great blessing to him. A man wanted to cross the Mississippi River in the old pioneer days before many bridges were available. It was in the winter time. He tried the ice to see if it was strong enough to bear his weight but decided it wasn't safe. He concluded however that by laying on an old plank and propelling himself across the ice with his hands he might possibly reach the other side. He tried this method. While he was thus "swimming" on the plank, as it were, he heard a noise from behind him, and to his amazement he saw a man driving a team of horses across the ice. The horses were drawing a load of pig iron. This made him ashamed of his own lack of faith in the strength of the ice, so he arose and walked the rest of the way across. Brother Kendall said, "Let us have faith like this driver who was able even to sing on his way, though he was heavily burdened with cares and trials. We should get up off our 'planks,' and have faith in God's promises—faith that in their strength we will be carried over the river of faith's experiences to safety and victory on the other side in the Kingdom."

A VISION OF THE KINGDOM

The next session of the Convention was addressed by Brother Zink, of Brantford, Ont. Brother Zink is an old and tried stalwart of the truth. He served for many years in the colporteur work, not only in the United States and Canada, but also in England and Australia. Later Brother Russell invited him to enter the Pilgrim service, and for many years Brother Zink has traveled among the brethren throughout the country. He is loved by all who know him.

Brother Zink used as the basis for his discourse the Transfiguration Vision of the Kingdom. After calling attention to the wonderful significance of what Peter, James and John saw on the Mount of Transfiguration, when the Lord was transfigured before them and with Him in vision there appeared Moses and Elijah, Brother Zink reminded the brethren that we have something even better than visions—we have the "more sure word of prophecy." His authority for this were the words of the Apostle Peter as recorded in his second epistle, chapter 1, verses 15 to 19. Concluding his remarks, Brother Zink said,

"We now see the new creation nearly ready. Soon all true Christians will shine forth as the sun in the Kingdom of their Father. This will be the time when Christ reigns in power and great glory, and those

who have faithfully suffered with Him shall then have the wondrous privilege of reigning with Him."

"Then God will subdue the people under us, according to the Prophet, and the nations under our feet. (Psalm 47:3.) Then mercy and truth will meet together and righteousness and peace shall kiss each other. It will be then, continues the Prophet, that truth shall spring out of the earth and through the wonderful Kingdom of Righteousness all nations will be blessed with light and happiness."

Some of the Scriptures used by Brother Zink were: Matt. 16, 27, 28; Matt. 17: 1-12; 2 Pet. 1: 15-19; Luke 21: 25-33; Psalm 46: 1-10; 93: 1-4; Daniel 2: 44, 45; Psalm 107: 25-27; Revelation 11: 15-18. We believe that a rich blessing will be derived simply from looking up these Scriptures and pondering over their significance.

Following Brother Zink's discourse Brother C. A. Sundbom, of Saginaw, Michigan, spoke on, "The Mind of Christ." Brother Sundbom took as his text the words of the Apostle Paul found in the first few verses of the second chapter of Philippians. Brother Sundbom analyzed the apostle's description of the Christ mind and showed that it revealed the quality of humility and a genuine interest in others. It was a mind which prompted Him to serve others to the neglect, yea, even to the sacrifice of self.

Calling attention to various experiences in the life of Jesus, Brother Sundbom showed that this revealed His faithfulness along all lines. The guide of His life was the will of His Father and He was faithful in the doing of the Father's will, irrespective of what the cost was to Himself. He sought to know the Lord's will through study of the Word and by fellowship with the Father in prayer. Through prayer and meditation He also gained strength to do that which the Father wanted Him to do.

Thus we find the mind of Christ revealed in a well rounded out life of prayer, study, self-sacrifice, and service. It was this mind of Christ that finally led Him to make the supreme sacrifice by laying down His life on Calvary's cross as man's Redeemer. It is to this that the Apostle Paul refers, saying, "Let this mind be in you which was also in Christ Jesus, who though being in the form of God, sought not by robbery to be equal with God, but humbled Himself and became obedient unto death, even the death of the cross, wherefore God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow and every tongue should confess to the glory of God."

A SYMPOSIUM ON 1 THESS. 5:19-21

On Friday afternoon, Brothers Arthur Newell, of St. Louis, A. Obenland, of Cleveland, and Albert Johnson, of Columbus, addressed the Con-

vention using the apostle's words in 1 Thessalonians 5:19-21, as a basis for their lessons. Brother Newell spoke on the theme, as suggested by the apostle, "Quench not the Spirit." Brother Newell reminded the friends that the spirit of God is not a personality but is the holy influence, or power of God, which operates in the Christian life through the Word of truth.

In these last days this Word of truth means to the Christian an understanding of Present Truth, as it was revealed to the Lord's people through His faithful servant whom He found a willing instrument at the time of the beginning of His Parousia. Through this revelation we came to appreciate God's true character as we had never been able to before. Through the truth we were called and sanctified and inspired to be faithful to the Lord unto death. Through this arrangement we were begotten of the Spirit, and are now being transformed by the renewing of our minds. Brother Newell said, in part:

"In that period between spirit begetting and spirit birth, it is possible to quench or extinguish the Spirit that is working within us; that is, if we through carelessness or willfulness, permit other influences contrary to the Spirit of God to enter our lives, the spirit of truth will in time be quenched and possibly there will be wiped out the character-development that may have taken place within us."

Brother Newell quoted the words of the apostle found in Ephesians 4:30, where he says, "Grieve not the Spirit of God whereby ye are sealed unto the day of redemption." Continuing, he said:

"This admonition of the apostle is in the chapter where he tells us of the unity of the Spirit, and the unity of the faith, and contrasts this condition with that wherein some are being blown about by every wind of doctrine. Doctrinal instability is therefore shown to be an evidence of a lack of spirituality. It indicates further that there is no such thing as true spiritual growth without a proper doctrinal foundation. Likewise, in this same chapter, carelessness in conduct and thought are shown as equally in opposition to the work of the Spirit of God within us. Paul also tells us that by speaking the truth in love we grow in spiritual stature till we become mature members of the body of Christ. This is the opposite of quenching the Spirit."

DESPISE NOT PROPHECYING

Brother Obenland spoke on 1 Thessalonians 5:20, where the apostle says that we are not to despise prophesying. He appropriately called attention to the arrangement of the Lord whereby some of the brethren are used by Him in publicly proclaiming the truth for the edifying of the body of Christ, as well as for the purpose of bearing witness to the truth generally. In his closing remarks he quoted a statement by Brother Russell in which the suggestion was made that at times

it is well, if a brother in a class has something which he thinks would be a benefit to the friends in general, that he be given an opportunity to present his findings to the congregation. This of course would not mean that as a general principle the Lord's people are under obligation to hear all sorts of messages that brethren, including those outside of the class, may wish to present to them.

Brother Russell's advice evidently applies to cases where individuals within the class and who are recognized as being sound in the truth as a whole, may wish to present thoughts they may have developed, for the purpose of getting the mind of the brethren as to their value. This obviously is quite a different thing than to recognize a concerted effort on the part of individuals, or groups of individuals, to undermine the value of the truth, and by recognizing such concerted efforts, to decide as a class that it would not be in the best spiritual interests of the brethren to give such ones a hearing.

PROVE ALL THINGS

Brother Johnson, of Columbus, spoke on the words of the apostle in 1 Thessalonians 5:21, where Paul says, "Prove all things, hold fast that which is good." Brother Johnson quoted the following from the Manna book and emphasized its importance today:

"However much they should ever come to respect prophesying or public speaking, the Lord's people should learn proportionately not to receive what they might hear without proper examination and criticism: they should prove all things that they hear, should exercise discrimination of mind as to what is logically and Scripturally supported, and what is mere conjecture and possibly sophistry. They should prove what they hear [or read] with a view to holding fast everything that stands the test of the Divine Word and shows itself to be in accordance with the Holy Spirit; they should as promptly [and thoroughly] reject whatever will not stand these tests."

"The Lord's people today greatly need to give attention to this exhortation, for much is being presented in the name of the Lord, and as teachings of His Word, that is neither logical nor Scriptural—that is supported neither by the letter nor the spirit of the Word, much that is not good and should be rejected. Every item of truth is important, and the smallest item of error is injurious. The Lord's people should pray and strive for unity of knowledge but we must not hope to attain this by force."

AFFLICTIONS

Brother E. G. Wylam, of Chicago, gave the last discourse on Friday, speaking on the subject, "Afflictions." Brother Wylam took his text from the words of the apostle as recorded in Hebrews 12:5-11. He called attention to what is well known by all developed Christians, namely, that

God permits sufferings and trials in order that through them Christian character may be developed and crystallized to His glory. It is only upon the basis of our faith in God and in His promises that the Christian is able to endure the trials which the Lord in His wisdom sees to be necessary for him. It is the trial of our faith that worketh patience. So it is that we live by faith and we die by faith, and it is by faith that we live and move and have our being. This is the victory that overcometh the world, even our faith.

AN INTERVIEW

Following Brother Wylam's discourse the Convention listened to a radio broadcast from Dayton, consisting of an interview between Brother Shirley DeGroot of Grand Rapids and Brother Woodworth of New York. Brother DeGroot had charge of the publicity work of the Convention and as one who had been contacting the people in connection with advertising the public meeting he asked Brother Woodworth a number of questions pertaining to the subject, "Christ Has Returned to Solve World Problems." He also interrogated him concerning the belief of the Bible Students, etc. Realizing this program would be heard by many who could not attend the public meeting because of distance and other reasons, the brethren endeavored to present an outline of the Divine Plan in order that the program might not only be an advertisement for the public meeting but also a witness for the truth. In order to make the witness as effective as possible a copy of the Lord's Return booklet was offered to all who might wish to write for it. At the time of going to press, approximately 100 copies of the booklet have been requested. These orders were sent to the address of the Pittsburgh Ecclesia, which is 610 Arch Street, North Side, Pittsburgh, Pa.

Fourth Day, Saturday, August 10th

The Saturday program began at sunrise with a Baptismal service held in the beautiful and spacious swimming pool located on the Chautauqua grounds. The Baptismal talk was given by Brother C. C. Peoples of Dayton, while Brother C. F. George of Pittsburgh did the immersing. It was conceded by all that this baptismal service was one of the high lights of the Convention. The setting was ideal.

As Brother Peoples outlined the significance of symbolic immersion and reminded the brethren of what it means to be baptized into Jesus' death, the hearts of all burned with renewed zeal and determination to press on in the way of sacrifice, faithfully even unto death.



Part of the Pavillion and Pool where baptismal service was held. Brother Peoples is seen standing as he gave the baptismal discourse.

Seven dear ones symbolized their consecration at this service. As no one can come unto Jesus unless the Father draw him, these can have the full assurance that it was by divine arrangement the truth reached them and that they were inspired and begotten by it. The fact that there are still those who are coming into a knowledge of the truth and presenting themselves in full consecration to the Lord is itself evidence that there is still an opportunity to run for the prize of the high calling of God in Christ Jesus.

After Brother Peoples had given his short message on the subject of baptism and had asked the candidates the necessary simple questions concerning their standing in Christ, he asked all the brethren at the Convention to join with him in extending the right hand of fellowship by authorizing him to act for them by the stretching forth of their own hand as in voting. This was very impressive and we are confident that it proved to be a source of strength to those who were about to publicly symbolize their consecration to be dead with Christ.

A PERSONAL QUESTION

Following the Bethel Service, which was held at 9 o'clock, Brother C. P. Bridges of North Brookfield, Mass., spoke on the subject, "A Personal Question." Brother Bridges' talk was based on Jesus' interview with Peter following His resurrection when he asked the beloved apostle if he loved the Master more than anything else. Brother Bridges pointed out that throughout the Christian life we are frequently confronted with conditions in which we are called upon to make decisions. Our consecration vows demand we choose Him rather than earthly interests, whatsoever these interests may be. In brief this means that unless we love Jesus more than we love husband or wife, father, mother, sisters, brothers, houses or lands, we are not worthy of Him. Surely this is a question we can ask ourselves frequently in order that we may check up on our real determination.

VISIONS OF GOD

Brother George Kendall of Pittsburgh, Pa., spoke on the subject, "Visions of God." The thoughts he presented were based chiefly upon the first chapter of Ezekiel and the fourth chapter of Revelation. Among the many other helpful thoughts suggested by Brother Kendall was the reminder that through these wondrous visions God has revealed some of the glories of His character, glories which are reflected in the four attributes of His being, His justice, wisdom, love and power. In hearing Brother Kendall, many of the brethren felt that they had been brought almost to the very gates of heaven, and given a wondrous vision of the Lord. This proved to be a great stimulus to faith, and we are sure that all felt inspired to put forth greater effort than ever before to please Him who has called us out of darkness into His marvelous light.

BROTHER MUIR'S TALK

We failed to get notes on Brother Muir's talk but understand that it was a very helpful one. He called attention to many of the obstacles with which we may be confronted in our Christian lives and from the Scriptures showed the proper way to meet these obstacles in order to obtain from them the lessons which the Lord intends.

BROTHER ZAHNOW'S EXPERIENCES

Brother Zahnow followed Brother Muir, and at the request of many of the brethren present, told of some of the interesting experiences he has been having in his work of contacting and encouraging the scattered and bewildered sheep. On account of conditions that have developed throughout the years in the Watch Tower Society, many of the Lord's dear people are bewildered and oftentimes mourning. For quite a while now Brother Zahnow has been devoting his entire time in seeking to contact and help as many of these as possible. He has had many blessed experiences and the Lord has abundantly blessed his efforts. The friends were thrilled to hear his experiences. There was a wish in the hearts and upon the lips of many that others besides Brother Zahnow might enter this service, because truly the harvest is great and the laborers are few.

THE SIN-OFFERING

Brother E. H. Herrscher of Phoenix, Arizona, spoke on the subject of the Church's share in the Sin-offering, and in his talk made a reply to various objections that have been raised by different ones to this important doctrine of the Scriptures. Outstanding among the many helpful thoughts brought out were the reasons Brother Herrscher set forth as to why the three animals—the bullock, the goat, and the scape goat—used in the typical atonement day sacrifices, could not

all represent Jesus, as is taught by many in the nominal church. Space here will not permit us to present these thoughts as they should be, but we trust that later Brother Herrscher will favor us with his outline of thoughts along this line, in the form of an article for *The Dawn*. We believe such an article will prove very helpful to us all.

AN ELDERS' MEETING

On Saturday afternoon of the Convention all the Elders present were invited to meet, which they did, and they discussed the advisability of holding another such Convention in 1941. It was found that the same grounds were available for the date of August 4-10. The Elders voted unanimously to recommend to the Convention that these dates be secured for a 1941 Midwest General Convention. The next morning the Convention acted upon the recommendation by unanimously voting to ask the Ecclesias of Chicago and Pittsburgh, to again take the responsibility for arranging such a gathering. The Lord willing, therefore, another Convention will be held at Chautauqua; and already some of the friends are beginning to make their plans to this end.

THE PUBLIC MEETING

Saturday evening was given over entirely to the public witness. Brother Woodworth gave the talk. The Chautauqua grounds are removed from the nearest town or village some several miles, but in spite of the fact that nearly all the strangers who attended had to come quite a distance, there was a goodly response to the advertising matter distributed. It was difficult to determine accurately just how many strangers did attend, but the number was probably in the vicinity of 200. Fifty of these left their names at the close of the meeting, requesting the booklet, "Christ Has Returned to Solve World Problems." All of the circulars distributed, as well as the radio program that was previously given, announcing the meeting, offered an opportunity to write for literature. The friends felt that the public meeting itself, although successful, did not, by far, represent the total result of the effort that had been made.

* * *

The Last Day, August 11th

Sunday was a short day, inasmuch as it was necessary for the Convention to close at 1 o'clock, due to the fact that another group was coming into the grounds to occupy them for the forthcoming week. Sunday's session opened at 8:30 with the Bethel Service. This was followed by a stirring testimony meeting conducted by Brother H. L. Norby of Minneapolis, Minn. Under the skillful management of Brother Norby, forty of

the brethren were able to give testimonies during the time assigned. Following the testimony meeting Brother Woodworth gave a short talk based on Isaiah 61:1-3. He pointed out that inasmuch as we are authorized by the spirit of God to proclaim the Kingdom message, it means that our activities in the service of God are a necessary part of our spiritual privileges, and that to neglect opportunities of sacrificing ourselves in order that others may know about the good tidings of the Kingdom is in effect a neglect of our best spiritual interests. Following Brother Woodworth's talk there was a short business session at which, as already mentioned at the beginning of this report, the Convention voted unanimously to return to the Chautauqua grounds for a six day Convention next August.

UNITY OF THE SPIRIT

Brother George Wilson of Pittsburgh gave the closing talk of the Convention, on the subject "The Unity of the Spirit," using as his text the words of the Psalmist as recorded in Psalm 133:1 where we read, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Brother Wilson stressed the importance of maintaining the unity of the spirit in both our fellowship and our service. He showed that the unity of the spirit is the unity which is based on the truth of God's Word. It is not a unity made possible by ignoring the fundamentals of the Scriptures, but a unity that is attained by the accepting of these on the part of all the brethren co-operating in the promulgation of the glorious Divine Plan which they represent.

Toward the close of his talk Brother Wilson mentioned the pastoral work. He reminded the brethren that Brother Russell introduced the pastoral work near the close of his ministry and

at a time when the whole world was in the throes of the great war. From this he concluded that Brother Russell never thought that it was wise to cease bearing witness to the truth no matter how stressing conditions in the world might be nor how near the end of the way we may conclude the Church may be. Brother Wilson said he believed that the pastoral work today would be a very timely method of reaching others with the message of the truth.

In order to carry on the pastoral work it is necessary to have names and addresses of people who are at least partially interested in the truth. Through the Kingdom Card work and now through the radio work which seems to be developing it seems quite likely that sufficient names and addresses may be available in many sections of the country to make possible a really worth while effort along the line of the pastoral work. If this should be so, may we all be on the alert and ready to enter into this method of service with enthusiasm.

The Convention came to a close with the Love Feast, which was the usual time of rejoicing. It was a rejoicing mingled with a measure of sadness as the brethren realized that they were to be temporarily separated. All rejoiced, nevertheless, at the great blessings received and in the glorious hope of one day having the privilege of attending that grand convention on the other side of the veil, at which there will be no parting.

A RESOLUTION

On Saturday afternoon, August 10, the Convention Chairman for the day introduced the following resolution to the Convention, and it was adopted by a unanimous vote of those assembled:

"WHEREAS war has broken out in Europe and may spread to other countries, as it did during the World War, we in Convention assembled at Chautauqua, Ohio, as representatives of various Bible Students Ecclesias from all parts of the United States, believe we should state, and re-affirm the action of a Bible Students Convention held in Detroit, Michigan, September 2, 3, 4, 1939, clearly declaring our position regarding participation in military service.

"For the past sixty years the teachings of Pastor Russell in the Six Volumes of "Scripture Studies," "Tabernacle Shadows," and his other writings, have and still do represent the convictions of all those in our fellowship and service.

"As in the World War, so at the present time, we believe that we as Christians should not engage in combatant service, but if drafted or conscripted by the Government, should be ready and willing to render non-combatant service.

"It is moved that we the Bible Students Midwest General Convention, assembled at the Miami Valley Chautauqua, Chautauqua, Ohio, August 7-11, 1940, ac-

SEND THE DAWN FOR THREE MONTHS

If you are enjoying The Dawn, we suggest that you have it sent to others of the brethren who may not yet be acquainted with it. To do this, merely send us their names and addresses, and we will put them on the 3-months free trial subscription list. The subscriptions are paid for from a special fund provided for the purpose; so do not hesitate to send in all the names of Bible Students and Jehovah's Witnesses you can. Some of them will thereby be blessed; and you, too, will receive a blessing in helping them.



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

cept the above statement as our conscientious convictions."

The following Elders of local churches were among those sponsoring the above resolution from the convention floor:

Ira Jones, Philadelphia, Pa.
S. C. DeGroot, Grand Rapids, Mich.
L. H. Norby, Minneapolis, Minn.
Alfred Kuehn, Paterson, N. J.
H. E. Titus, Jackson, Mich.
Irving Foss, Chicago, Ill.
Arthur Newell, St. Louis, Mo.
A. Obenland, Cleveland, Ohio.
W. T. Baker, Brooklyn, N. Y.
W. N. Poe, Cincinnati, Ohio.

There were others whose names we failed to obtain.

GREETINGS FROM GREAT BRITAIN

We do not have space to publish the many letters and telegrams of greeting that were sent to the Convention by those who were not able to attend. But inasmuch as the following message was received too late to be read at the Convention, and because it comes from our brethren across

the sea, we believe that many will appreciate the privilege of reading it. The message is from the Leicester, England, Ecclesia:

"Dear Brethren in Christ: We have been thinking about the forthcoming Convention and feel that we would like to send along our greetings and the assurance of our prayers that the gathering might be to His praise and honour, and the encouragement of each one privileged to meet together.

"We here in England are still greatly blessed by the fellowship of kindred minds and rejoice at each opportunity to meet with those of like precious faith; our hearts are with you at this time. We would encourage you all to meet as much as possible for it may be that you, too, will be surrounded by the powers of evil that are now stalking the earth. Each time of refreshing is a hallowed memory to encourage in the days of darkness that lie ahead. We would say that the Lord is with us; He has promised to be with us and will not fail us; therefore, brethren, put on the whole armour of God that you may be able to stand in this evil day.

"We then, the brethren at Leicester, England, send you all our warmest love in Christ, our Living Head, with 1 Peter 1:3-9, and Josh. 23:14. Your brother in the blessed bonds, R. Thurman, Sec'y."

—o]o—

CHRISTIAN CITIZENSHIP

"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." Col. 1:13.

SCRIPTURALLY, all footstep followers of the Master are citizens of Christ's Kingdom. That Kingdom has not been reigning over the earth throughout the centuries of the Gospel age; nevertheless, it is recognized by God as a Kingdom, and those who have sworn allegiance to Him and to His Son, Christ Jesus, are recognized as citizens of it. This means that all true Christians are, in reality, aliens here upon the earth, and that their allegiance is to a government that is not recognized by the kingdoms of this world.

Obviously, to be in a position of this kind, calls for a careful scrutiny of God's Word in order that its commands governing the situation may be taken fully into consideration as a guide for the conduct of such aliens in a foreign land.

Another element that enters into our study of God's Word bearing on this subject is the fact that as citizens of Christ's Kingdom we are expected by God to serve as

ambassadors, and thus to represent Him in an unfriendly world. This, too, calls for a careful study of the divine rules governing God's ambassadors, in order that the Kingdom interests of earth's new King may be properly represented.

In the study of this subject it is important first of all to consider the great fundamentals underlying the issue. We believe all will concede that the important fundamental concerned is the manner in which it involves one's worship of Jehovah, the true God. While the Christian of this age is not directly under the law that was given to Israel, nevertheless the principles of that law are applicable to the Lord's people at any time. One of those commandments says, "Thou shalt have no other gods before Me."

The intent of this and associated commands is summed up in the New Testament by Jesus when He said, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself."

Surely we must all concede that God could not be satisfied with any less degree of loyalty to Him than that which is expressed by these words of the Master. It will

be seen, therefore, that there may be a possible conflict between this requirement of the All Highest, and the requirements of obedience exacted by one or another of the governments of this world.

Does this mean, then, that in order to be truly loyal to God, we must be disloyal to earthly governments? Does it mean that there must necessarily be an open conflict between a Christian whose citizenship is in heaven, and the civil authorities of this world who do not recognize the King to whom we have sworn allegiance?

These are questions which every consecrated Christian especially in days like the present must sooner or later face with conviction and fortitude. They are questions, moreover, which each individual must have satisfactorily answered in his own mind and heart. One Christian cannot decide for another what he should do under the circumstances with which he is surrounded. Like all other issues of the Christian life, it becomes a matter for individual decision; and those who are wholly sincere will endeavor to have their decision based upon that which they believe God's Word to teach. The

most that any Christian can do for another in the settling of these important issues is to call attention to what the Bible says, and then it remains for the individual to note the proper personal application of the commands of God, and obey them.

The Powers That Be

In Romans 13:1-7 we are given inspired instructions bearing upon the Christian's proper attitude toward the "powers that be." Some may be inclined to argue that the powers that be here referred to are the spiritual rulers whom God has ordained to care for, instruct and bless His consecrated people. But this thought is hardly plausible if we take into consideration the entire lesson, for in outlining the details of what is implied in being subject to the powers that be, the apostle explains that it has to do with such things as paying "tribute to whom tribute is due; custom to whom custom is due; fear to whom fear is due; honor to whom honor is due."

Furthermore, in verse 4, the apostle refers to those who have power over us as bearing swords. We quote, "But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Without question this is a reference to earthly rulers who in the enforcement of their laws sometimes consider it necessary to resort to the force of arms.

When the apostle speaks of paying "tribute to whom tribute is due; custom to whom custom is due," etc., it is clearly a reference to paying taxes and other dues to representatives of earthly governments. The apostle also affirms that we are to render "fear to whom fear is due; honor to whom honor is due." This shows that there is a certain amount of fear and honor—that is, respect—which the Christian, though an alien, is expected by God to render unto those who are permitted to exercise rulership prior to the time of the full establishment of His own Kingdom in the earth.

The Greek word here translated "fear" is one which literally means terror. It is the identical word that is properly translated terror in the third verse of this passage,

where the apostle says, "For rulers are not a **terror** to good works, but to the evil." The thought evidently is, that if we obey these rulers we will not need to be in terror of them. That is to say, as Paul states in verse 4, "If thou do that which is evil, be afraid; for he beareth not the sword in vain." But the apostle shows that our obedience to these earthly rulers should be more than one produced by a terror of what will happen to us if we disobey, for he further explains, verse 5, "Wherefore ye must needs be subject, not only for wrath [because of what they may do to you], but also for conscience sake."

Here the apostle gives us quite a different angle of the manner in which a Christian's conscience is involved in the matter of obedience to earthly governments than is often entertained by some sincere "conscientious objectors." He indicates the possibility that a Christian may properly become conscience stricken because of not obeying earthly rulers rather than because he has obeyed them.

We are not by this suggesting that there are never occasions when a consecrated Christian, a citizen of the heavenly Kingdom, may not have Scripturally sound reasons to conscientiously object to obeying laws laid down by earthly governments. The point we are emphasizing is that we as Christians should recognize that wholehearted devotion to God calls for obedience to the instructions which He has given. This means that if He has instructed us to render a certain obedience and respect to earthly governments we may properly be conscience stricken if we fail to obey such a divine injunction.

Ordained of God

The apostle further explains that the powers that be are "ordained of God." The Greek word here translated "ordained" means to arrange, or "set in array." Evidently the apostle was well acquainted with the manner in which Gentile rulership over the earth was first outlined by God through Daniel, when the prophet explained to Nebuchadnezzar that whithersoever the children of men dwelt God had given him to have dominion over them. This divine authorization was prophesied by Daniel as passing on from Babylon

to Medo-Persia, thence to Greece, thence to Rome. It was in the days of Rome that Paul wrote these words of Romans 13, in which he explains that the powers that be are "ordained of God."

It is true, of course, that according to the time prophecies of the Bible this period of divine authorization for Gentile rule was to be a limited one, a period that was due to expire in the year 1914 A. D. There is every evidence that what the Scriptures designate the "Times of the Gentiles," did expire in that eventful year, and that now we are witnessing the divine ouster proceedings; this being vividly manifested in the "crumbling thrones of earth." But the fact that this divine lease of power to the Gentiles has expired, and that now we see the kingdoms of this world falling, does not change the principle of the apostle's instructions relative to our being subject to the powers that be.

It is still true that we are aliens in this world, and it is still true that we are ambassadors of the heavenly Kingdom. It is also still true that as ambassadors, commissioned to bear witness to the truth, we are to deport ourselves before these earthly governments in such a way as not to unnecessarily antagonize them and thus prevent our service as ambassadors.

While it is true that the Kingdom of Christ in which Christians eventually are to be an exalted part, is to exercise its power in the overthrow of earthly governments [Psalms 149:5-9], yet the Scriptures make it very clear that the church in the flesh is not to take part in any anti-government campaign. The church in the flesh is to continue to be a sacrificing and suffering church. The honors and glories of the Kingdom, and the divine power which is to be given to the church for use in that Kingdom, are not to be ours until we have finished our course by being faithful even unto death.—Revelations 2:10.

There are no Scriptural instructions which change this fundamental principle of the Christian life. Christians cannot be suffering and reigning at the same time. This is just as true today, even while we are witnessing the overthrow of Gentile rule in the earth, as it was back in the apostle's day

when the lease of power to these Gentile kingdoms had not yet expired. It must necessarily be, therefore, that the rules of Christian citizenship will continue to apply to the consecrated people of God as long as they are in the flesh.

Praying for Peace

In 1 Timothy 2:1, 2, the apostle says, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Here is another inspired command which those who "have no other gods before" them must obey. The apostle doesn't say that we should pray for the salvation of kings. He doesn't say that we should pray for divine blessing upon their unrighteousness. What he does say is that the objective of our prayers for kings should be, "that we may lead a quiet and peaceable life in all godliness and honesty."

The intent of such a prayer is obvious. It is a proper follow-up of our obedience to the inspired commands relative to giving proper honor and respect to earthly governments. The purpose of it all is that we, as ambassadors of the Lord, may have an opportunity, in a peaceable, dignified way, to bear witness concerning the King of kings and Lord of lords.

If it be proper that we render obedience to earthly governments with this objective in view, certainly it is also proper that we make this part of our Christian life a matter of prayer. And inasmuch as these instructions come to us from the Lord, to whom we have vowed full allegiance, it means that in no sense of the word can it be construed as a compromise when we endeavor to so conduct ourselves in the world that we will have the largest possible opportunity to bear witness to the Kingdom message.

To "live peaceably," however, is not the highest objective of the Christian life. James says, that the "wisdom which is from above is **first pure**, then peaceable." (James 3:17.) We are to live peaceably with all men insofar as possible, the apostle tells us (Rom. 12:18), but this cannot be a peace at any price.

When the laws of God are in direct conflict with the laws of men the obedient Christian has no alternative but to obey God, irrespective of what the consequences may be. Often such obedience to God will lead to suffering and persecution, yea, even to death.

Honor the King

In 1 Peter 2:17-19, we have further enlightening instructions concerning proper deportment for citizens of the heavenly Kingdom. Here the apostle says, "Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

Some interesting points appear here. For example, we are to honor all men, but we are to love the brotherhood. We are to honor the king, but we are to fear, or reverence God. Another point worthy of note is that servants are to be subject to their masters whether the masters be kind and gentle to them or not. Explaining the reason for this the apostle says, that if a man for conscience toward God endure grief, suffering wrongfully, it is thankworthy.

Here again the conscience is involved in the matter of obedience to God in being "subject to the powers that be." But in this instance it is not a matter of being conscience stricken because we have obeyed these masters, but because if we have not obeyed our masters we have disobeyed the Lord.

Still another of the inspired commands of God's Word is that of Titus 3:1-4. We quote: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared."

Here we are told to "speak evil of no man." As the apostle is writing of earthly rulers, evidently

the "no man," in this instance, refers specially to these. But this does not mean that all the rulers of this present evil world are so righteous that they are above reproach. What the apostle evidently means is that inasmuch as the Lord permits these rulers to exercise authority in the world, it is not for us to oppose them. "Vengeance is Mine, I will repay, saith the Lord," and this being true, He has made it plain that it is not the Christian's business to regulate the affairs of earthly governments of which he is not a part.

Paul says that we are not to be brawlers, but are, rather, to be "gentle, showing all meekness to all men." How much better all Christians can serve as ambassadors of Christ when they obey these instructions. In verse 3 Paul indicates that if we should be brawlers, living in malice and envy, and hating one another, it means that we have not yet been separated from the spirit of the world. Let the world and its rulers do their own evil speaking—let them rail out against each other if they will—it is our business to be gentle and meek, and thereby to reflect the kindness and love of our God and Saviour who has manifested His love to the entire sinful world through the great sacrifice that was made on their behalf.

Ready for Good Works

The apostle says that we are to be "ready for every good work." Obedience to many of the laws of the land comes within this category of good works. At times earthly governments may demand that which Christians could not properly consider good works, and it is in such cases that each one will find it important to be able to decide as to that which belongs to Caesar and that which belongs to God.

Today, one of the major issues that confronts many of the consecrated children of God is that which has to do with obedience to earthly governments in matters pertaining to military service. This issue must of necessity be given prayerful consideration inasmuch as the instruction of God's Word is "Thou shalt not kill."

But in America, even this uncompromising command of God need not necessarily lead a Christian to be disobedient to the Gov-

ernment. The fact is that the government of the United States recognizes that some have conscientious objections to combative military service, and recognizing this, provision is made for their exemption. For anyone to claim the provisions of this clause of the military law is not an act of disobedience to the government, but merely the accepting of a provision which the government itself has made.

The conscription law of this government provides the conscientious objector with the privilege of accepting non-combatant service. This is a service which does not involve the actual taking of human life. It is a service, on the other hand, which frequently provides opportunity of actually doing good to others, such as hospital work, etc.

To many consecrated Christians this type of service will doubtless be considered as coming under the heading of "good works" mentioned by the apostle. As we expressed at the outset of this discussion, no Christian can lay down rules for the governing of other Christians, therefore, the exact manner in which each individual applies the instructions of God's Word in his own case is something which must be decided by himself alone. Nor should we criticize or condemn those who may not decide these questions exactly as we may do.

Of this we can be reasonably certain, that those who are in harmony with the apostle's instructions, "gentle, shewing all meekness unto all men, will find that gentleness and sincerity will, in most cases, appeal to those who have in hand the administration of the laws of the land, and that on account of this whatever stand they take will be more likely to be respected and they themselves be treated accordingly, than though they should rail out against the government and all things else concerned, in order to show loyalty to God.

Be Separate from the World

Christians are instructed to remain separate from the world. But the Apostle Paul says, "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with

idolators; for then must ye needs go out of the world." Here is a wise saying, full of sound judgment. It shows that as long as the Christian is in the flesh and living in a world of sin which is ruled by those who are imperfect, he will find it necessary to be in association somewhat with the ways and methods of the world.

The principle of this text may be very readily applied to the matter of military service. Reasoning from the standpoint of the command, "Thou shalt not kill," some will feel they have been obedient if they refrain from the actual taking of another's life. Others, equally sincere, will reason that to have any part whatsoever in military affairs would be a violation of this command. Some may even conclude that to handle freight on a railway train that may be destined for the army, would be displeasing to God.

Our thought is that the apostle's instruction noted above might well apply here. If we carry this point to too great an extreme we would need to "go out of the world," for today there is very little happening in the commercial world that is not directly or indirectly associated with militarism. Even the farmer who grows food, is contributing somewhat to this cause, for a part of the food that he grows may be used to feed an army that one day may be called upon to destroy another army.

The Apostolic Example

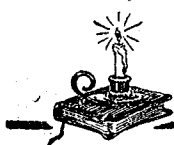
Studying the example of the apostles we find that they were indeed obedient to the governments of their day. In no instance do we find them opposing the authorities. On the other hand, when through no fault of their own, they were arraigned before earthly courts, they were very respectful to those who tried them. When the Jewish religionists forbade them to preach the Gospel, they ignored the command, and continued the ministry, for these were not the powers that were ordained of God. (Acts 4:18; 5:28.) When the civil authorities requested them to leave the city they did so without protest. (Acts 16:39, 40.) On another occasion when severely persecuted, they shook the dust off their feet, as Jesus had instructed, and moved to other fields.—Acts 13:49-51.

The Apostle Paul, for example, addressed one of the rulers as "Most noble Festus." Paul did not mean that he was in harmony with everything that Festus did. He did not mean that he was willing to cooperate in the government of which Festus was a part. Paul's attitude is simply an example of how he understood the divine will in the matter of being subject to the powers that be, hence, was giving honor to whom honor was due.

Paul was a Roman citizen, and for a very good reason he made use of his Roman citizenship in order to forward the interests of the Kingdom of heaven, to which his allegiance had been sworn. By claiming the advantages of his Roman citizenship Paul was not renouncing his citizenship in the heavenly Kingdom; but he was being subject to the powers that be and using the laws of those powers the best way he knew how in order to make his ambassadorship for the heavenly King a more effective one.

To sum the matter up, it seems to us that the reasonable course for the Christian is to be respectful of earthly governments and to obey them in all matters that do not conflict directly with counter-commands of God. To salute the flag in recognition of the principles for which it stands, and as a token of respect for the government under which we live and enjoy so many blessings—especially the privilege of meeting together as Christians—would hardly seem to be an act of worship. True, those in power often come far short in administering the laws for which the flag stands; but this is not the fault of the laws.

It is true, of course, that in the case of an individual who does consider that saluting the flag is an act of bowing down to a false god, and therefore against his conscience, he should not do it. We feel, however, that the majority of the Lord's people today do not view the matter in quite this way. They will probably recognize that the flag of this government is merely the symbol of civil authority in the land, and thus they will respect it; and will be thankful to the Lord for all the privileges and blessings which they enjoy under its protection.



International Sunday School Lessons



PRAISING GOD FOR HIS BLESSINGS

Sept. 1—Psalm 103: 1-5, 10-18

GOLDEN TEXT: "Bless the Lord, O my soul, and forget not all His benefits."
—Psa. 103:2.

OUR lesson is a beautiful expression of praise and worship, together with the many reasons for such an attitude toward our great Creator. While the Psalmist had experienced much of the Lord's mercy and favor, some of the blessings he mentions are no doubt spoken of prophetically. In the first five verses of the Psalm he calls upon his soul—himself—to bless Jehovah and to forget none of His favors. These he then narrates—the pardoning of all his iniquities, the healing of his diseases, redemption from the pit of destruction (death), crowning him with kindness and compassions, satisfying with good his desires, so that his youth or strength is renewed as the eagle.

These blessings of which the Psalmist speaks he could personally have enjoyed in only a small degree, compared with the experiences of the Lord's people of the Gospel age. And taking this exhortation to ourselves how much reason we have to bless and thank God for all His benefits to us! First of all, we have received pardon for all our iniquities, both inherited sin from our fallen parent Adam, and also forgiveness for the many imperfections of thought, word and act of which we are unwillingly guilty as, in our imperfect tabernacle, we strive to follow in the Master's footsteps. "If any man sin, we have an Advocate with the Father." And, thank God for the assurance which follows, that "He is the propitiation for our sins," and that we may "Joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."—1 John 2: 1, 2; Rom. 5:11.

The healing which the Christian is promised is not the curing of his physical ills, the keeping of his physical body in health and

strength, for this human life and all its interests he has been privileged to offer as a sacrifice, made acceptable by the imputation of Jesus' righteousness. (Rom. 4:5-8; 12:1 2.) The Christian has, however, frequent need of healing to the intent that as a new creature in Christ he shall be free from character blemishes. To accomplish this healing he has need of constant application of the Word of God for correction and instruction in righteousness, in order that he may ultimately be "perfect, thoroughly furnished unto every good work." The Apostle, again speaking of the Word of God, says that it is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. . . . and is a discerner of the thoughts and intents of the heart." How thankful we should be for this sure means of examining our own hearts, ascertaining their true condition; and also the means for the elimination of soul-poisons of pride, selfishness or other works of the flesh, and their replacement by the graces of the Lord's Holy Spirit, being thus sanctified through the truth.—2 Tim. 3:16, 17; Heb. 4:12, 13; John 17:17.

The Psalmist continues his list of reasons for blessing the Lord, and speaks of the redeeming of his life from destruction. That is to be a future experience for David, and so also for us in its full sense. However, even now we have been delivered from the power of darkness and translated into the Kingdom of God's dear Son, and when we have finished our course will be fully delivered in the First Resurrection. (Col. 1:13; 1 John 3:2.) Truly our life has been crowned with God's kindness and compassions; our mouth has been satisfied with good things, the knowledge of His abundant grace and plan for blessing all the families of earth, and as a result our strength is daily renewed. The Apostle, in harmony with these thoughts of the Psalmist, exhorts us to "be strong in the Lord and the power of His might" and to "put on the whole armor of God, that we may be able to stand

against the wiles of the devil"—"in the evil day."—Eph. 6:10-13.

The refrain of a hymn is the chorus, the portion that summarizes the sentiment which is more particularly related in the verses. A reverent student of the Bible has compared the proclamation of God to Moses, recorded in Exodus 34:5-7, to the refrain of a hymn, speaking of it as "the refrain of the Bible." In this interview with Moses God declares His attitude toward the fallen race, and His character, as "merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that he will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

The Psalm from which today's lesson is taken has been used by the writer referred to above, as one of the illustrations of this continuous thought running through the Word. It does indeed bear a striking similarity in its expressions of God's knowledge of our frame, our fallen estate, His recognition that when we would do good we find ourselves unable to perform perfect works. And too, of His mercy which is from everlasting to everlasting upon them that reverence Him and to such as keep His covenant and remember His commandments to do them. As we mentally review the plan of the ages which our Father has been pleased to reveal to us, we are impressed with the fact that in it, this refrain is repeated over and over. And we rejoice that not only we, but as the Psalmist says in verses 19 to 22, all His creatures in all places of His dominion shall ultimately see and appreciate His character and works, and "bless the Lord."

Questions:

Is it possible for the Lord's people to remember all of His benefits?

What kind of diseases may a Christian expect God to heal for him?

Enumerate some of the reasons why we should praise the Lord.

INVITING OTHERS TO WORSHIP GOD

Sept. 8—Psalm 96

GOLDEN TEXT: "O magnify the Lord with me, and let us exalt His name together."—Psalm 34:3.

TO ONE acquainted with the Divine Plan of the Ages, this Psalm speaks a glorious message. It opens with the exhortation to sing unto God a new song, and reminds us of the repeated statement in the Revelation (5:9; 14:3; 15:3), that the Lord's people will be instructed in His Word, and will be able to speak of His glorious character and purposes in harmony likened to that of a song. The notes for this song are found in the Old and New Testaments—the "song of Moses and the Lamb."

But the first verse of our lesson suggests that this song, the harmonious understanding of God's grace, is to be sung by "the earth" also, or "the land," as another translation has it. This is not yet true, but will be in the new age when the song will increase in volume until, as the Revelator says, "every creature which is in heaven, and on the earth, [and the restored and resurrected millions] and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:13.

This is indeed one of the most glorious things that we have learned about God's Plan, namely, that He is interested in all mankind and has provided a way whereby they are to fully know Him and have a full opportunity of coming into happy relationship with Him as His children, through the Mediatorial Kingdom of our Lord, whose death provided a ransom for all "to be testified [to all] in due time."—1 Tim. 2:3-6.

In verses 7-9 of this 96th Psalm, the people of earth are exhorted to recognize God's glory and strength, to come near unto Him with an offering, and to worship Him in "the beauty of holiness." Here we are reminded of the fact that consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto death, but on the contrary, will be unto

life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evil doers.

These thoughts are of intense interest to the Lord's people of the present, too—the realization that worship of God to be acceptable must be "in the beauty of holiness" and that those who approach to worship and serve God must come with an offering.

Two offerings are necessary. One was provided "once for all" by our Lord Jesus, the "continuing" sacrifice, ever efficacious for those, who accepting the provision by faith are thus justified or reckoned righteous. The other offering is our own justified life, our human hopes and prospects including a part in the restitution of perfect human life and perfect earthly surroundings which are provided for the members of Adam's race.

The Tabernacle types* indicate that the offering to be presented by the world in the next age will also include these two phases, namely, a recognition of the fact that a sin-offering was necessary and has been made for them, and based upon that, the offering of themselves in consecration to God. The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of the Christ; but during the Millennium, the benefits of the atonement will be applied to the world and they will be gradually restored to actual perfection, life and harmony with God.

But this will require the co-operation of the sinner's WILL to reach it. He will have to do what he can to climb up to perfection, but will have all the assistance necessary. The dove or pigeon brought by the poorest in the type represented the justified all of the morally poor and degraded; the goat offered by others more able, represented the all of some less imperfect, while the bullock represented the all of those who had attained perfection of human nature.

When those of the world of mankind, willing to accept God's grace, shall have been brought to perfection, at the close of the Millennium, there will be no longer any poor in the sense of inability to offer a bullock, in the sense of deficiency of mental, moral or physical powers. All will be perfect men, and their offerings will be

their perfect selves typified by bullocks. And so the Psalmist, speaking of this, says: "Then shalt Thou be pleased with sacrifices of righteousness [of right doing], with burnt offering and whole burnt offering: then shall they offer bullocks [perfect sacrifices] upon Thine altar."—Psa. 51:17, 19.

The closing verses of our lesson tell of the blessings of the Kingdom of God, and especially call upon all creatures to rejoice that God is to establish new heavens and a new earth in which dwelleth righteousness, and that all mankind are to be judged righteously—"with His truth."

In advance of the world this is our great privilege to know of and proclaim this glorious Kingdom, now at the door, and that the present unprecedented distresses are but the birth-pangs of that new order. "Bow down unto Jehovah, in the adornment of holiness, be in birth-throes at His presence, all the earth."—Psa. 96:9 (**Rotherham**).

*Tabernacle Shadows, pp., 93-97

QUESTIONS:

Why are the truths of the Bible properly likened to music?

Is God interested in all mankind, or only in a limited number?

Will mankind in the next age have the privilege of offering themselves to God in consecration? How is this represented in the lesson?

THE EVER PRESENT GOD

Sept. 15—Psalm 139: 1-12, 23, 24

GOLDEN TEXT: "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." John 14:23.

THE PSALMIST says, "The Lord is good to all, and His tender mercies are over all His works." (Psa. 145:9.) This sweeping statement takes in the utmost bounds of the material universe and also the humblest as well as the most exalted beings. The whole creation is His care. Jehovah, our God, is the great Emperor of the whole universe, and His wisdom, power and benevolence are abundantly equal to all the responsibilities of so exalted an office. The human mind staggers in its efforts to comprehend the mental resources of a being who is able to assume and to bear such responsibility.

Since we are told that His tender mercies—His kind providences—are over all His works, that all His purposes shall be accomplished,

and that the ultimate design in all His works is the firm establishment of universal harmony and peace, and the eternal happiness of all His subjects (Psa. 145:9; Isa. 55:8-13; 1 Cor. 15:24, 25), whatever inharmonies we now see in nature must be viewed as incidental to the preparations for the perfection of all things, which is not due until "the dispensation of the fulness of times," following the Millennial reign of Christ.—Eph. 1:10; 3:11, 15.

And, enlightened by a knowledge of the divine plan of the ages, we see, further, that the introduction of the human race upon the earth before its physical perfection of nature has been attained, is a wonderful display of divine wisdom. Herein has been furnished the necessary conditions for the experience and trial of the human family, a first-hand knowledge of sin and its terrible consequences; and the labor of the race while under condemnation has been used to contribute toward the preparation of earth for its final glorious condition illustrated in Eden, which will be fully accomplished by the time mankind has been fully recovered from the fall and established in righteousness.

In addition to this wide scope of God's grace and wisdom, the child of God has occasion to worship and praise Him for His particular care and providences which are enabling him to receive his education in "things that pertain unto life and godliness" (2 Pet. 1:3) in advance of the world and thus to be prepared for an active and useful part in the great work of restoring mankind to perfection of life and character in the new age now dawning.

It is this particular care for His children, the fact that we are "His workmanship" (Eph. 2:10), and that all things are being caused to work together for good in preparing them for membership in the body of the Christ—which inspires the prophet David to wonder and praise as recorded in our lesson. In the first five verses he has noted the intimate details of Jehovah's knowledge of our thoughts and words and ways, that He knows our innermost thoughts, and also that He is directing His providences for our development and welfare.

The writer is so inspired with these meditations about Jehovah, that he says (verse 6), "Such

knowledge is too wonderful for me; it is high, I cannot attain unto it." And we cannot either; but what a thrilling sense of mingled reverence, love and thankfulness fills our hearts, when we thus catch a glimpse of the intellectual and moral glory and majesty, as well as the mighty power of our God! As we thus contemplate Him, all nature becomes eloquent with His praise: the heavens truly declare His glory, and the firmament showeth His handiwork: day unto day uttereth speech and night unto night showeth knowledge.—Psa. 19:1, 2.

The closing verses of this Psalm express the natural and proper reaction of one of God's children to His care and the exceeding great and precious promises by which they may become partakers of the divine nature. (2 Pet. 1:4.) This inspired prayer we may be sure has been breathed by every faithful follower of the Lord in the past and at present.

It is still necessary, even though we are fully consecrated to God and have made a covenant to lay down life itself in His service, to have God's assistance in judging ourselves and thus "see if there be any wicked way in me." And we may be sure that if the Lord sees some wicked way in us He will reveal it to us, if we are willing to see and are making use of the means He has provided for our instruction in His Word. It is only in this "simple and sincere" condition of heart that we can derive from that blessed Word all that the Lord has stored up for us there, which is no less than the means for our sanctification, our complete separation in heart and mind from self and the world, to be wholly the Lord's both now and forever.

Our Golden Text emphasizes this devotion to the Lord's Word as the measure and indication of our love for Him. How precious is the assurance that we may have such marvelous fellowship with the Father and Jesus continually, provided we are of the same mind and disposition and faithfully "keep-ing" His Word.—John 14:23.

QUESTIONS:

If God's tender mercies are over all His works, how are we to view the present sufferings of humanity?

Does God exercise a special care over those who are fully consecrated to do His will?

Should a Christian be on the alert to make sure that his whole life is in harmony with God?

THE VOICE OF WISDOM

Sept. 22—Proverbs 4:10-27

GOLDEN TEXT: "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

IN THIS lesson the wise man represents himself as a father giving good advice to a son. It would be well for the youth of the world if their fathers more frequently communed with them and gave them the benefit of their experiences in life. Fathers recognize a responsibility for those whom they bring into the world, in respect to material things, food, clothing, etc., but have they not just as great responsibility respecting the culture of the minds and hearts of their children in the appreciation of wisdom, justice, righteousness and truth?

Children often reason as correctly as do older people, and they should be able to reason, upon evidence, first, that they have the love and interest of their parents in their welfare; and second, that the experiences of their parents in life would be valuable to them at the threshold of their life and enable them to start life more properly.

And who can doubt that the child thus guided and helped by parental counsel would be saved from many of the pitfalls and troubles in life, and from much sickness, physical suffering, etc.? Too, the parent thus interested in the child, and seeking to give it lessons from his own book of experience, would find himself profited by this review of the successes, disappointments, and mistakes of his life, and the causes of these.

How blessed for any parent to be able to use the words of the eleventh verse of our lesson as he lies upon his death-bed, addressing his children, "I have taught thee in the way of wisdom; I have led thee [by my example] in right paths." And how blessed are such children; how much less liable than others to stumblings in life's pathway; how much more likely they are to be ready to hear and heed the voice of the Heavenly Father, and to walk in His paths.

Applying our lesson to the Christian, we see in it another exhortation to diligent attention to the ways of the Lord and to His Word.

and a circumspect walk in order to avoid the snares of our great adversary. The more experienced the spiritual son of the Heavenly Father may be, the more he should appreciate the testimony of verse thirteen, "Take fast hold of instruction; let her not go; keep her; for she is thy life." It is along these same lines that the Apostle urges the church, saying, "We ought to give the more earnest heed to the things which we have heard, lest . . . we should let them slip." (Heb. 2:1.) It evidently is not enough that we should hear the Lord's Word; nor even that we should receive it into good and honest hearts. It is necessary that we take fast hold of it; that we act upon it; that we incorporate it as part of our being. Thus will the **spirit** of the truth become our spirit, in full accord with the Heavenly Father's mind and disposition.

In every Christian's experience there are often branching paths leading from the "narrow way," paths of self-will, pride, selfishness, worldly ambition, some of which we may sometimes be in danger of entering unintentionally, unwittingly. These paths at first emerge so gradually from the narrow way as to seem very little different from it, but gradually they diverge more and more, so that any of the Lord's people, filled with the spirit of righteousness, truth and love, can discern the change, the different spirit and tendency. It is well that we should be on guard, to note the spirit of all with whom we have to do, and to refuse to go forward in any direction in which the spirit of holiness, meekness, purity, love, does not lead.

Sad it is to recognize that there is a class of wicked characters described in verses 16, 17, who make it their business in life to entrap others: occupy themselves with a life of evil, and endeavor to seduce others into evil doing. Thank God that such will soon be restrained; that when the judgments of the Lord shall be abroad in the earth, in the near future, then "the inhabitants of the world will learn righteousness," and ultimately "the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."—Isa. 26:9; Psa. 37:10.

The next two verses show us the two paths, and give us their gen-

eral characteristics, and especially their terminations. It is true of every one of the Lord's children—justified sons—that his path through life should be one of increasing light and blessing; one of personal progress and of blessing to others, through the light and knowledge of the truth. They walk in the light of God's Word, which is "a lamp to their feet, a lantern to their footsteps."—Psa. 119:105.

Our Golden Text emphasizes the fact that it is of paramount importance the we exercise a strict supervision of our hearts, our wills. Out of the abundance of our heart we both speak and act and it is in vain that anyone endeavors to have these outward expressions in harmony with God and His Word without the preliminary step of full consecration, and then faithfully cultivating in one's heart, sentiments of loving devotion to Him and His principles. The "issue" for those who thus "keep their heart with all diligence," will be a blessed experience—"life and peace," the apostle says.—Rom. 8:6.

QUESTIONS:

Do parents have a responsibility towards their children in spiritual as well as material matters?

What is the only true source of wisdom for both the young and the old?

What are the two contrasting paths during this age, and in which one should the Christian walk?

THE USE AND ABUSE OF WEALTH

Sept. 29—Proverbs 11:24-31;

Luke 16:11-13

GOLDEN TEXT: "Lay up for yourselves treasures in heaven."—Matt. 6:20.

GENEROSITY, unselfishness, the disposition to look beyond self-interest and feel the needs and provide for the welfare of others, is one of the grandest qualities of which intelligent beings are capable. This element of character has been constantly demonstrated in God's dealings with members of the fallen race, and, in fact, in His provision for all creation. "Jehovah is righteous in all His ways, and holy [merciful or bountiful—margin] in all His works." (Psa. 145:9, 15-17.) Jesus also uniformly illustrated this beautiful characteristic in His contact with man. He "went about doing good, and healing all who were oppressed of the devil" (Acts 10:38), and testified of Himself that "the Son of

Man came not to be ministered unto, but to minister [serve], and to give His life a ransom for many."—Matt. 20:28.

Our lesson from the Book of Proverbs speaks not so much of self-sacrifice, but points out the privileges and responsibility of those who possess material wealth and the blessings which follow unselfish consideration for others and sharing one's blessings with those less favorably placed. The failure of the world to act in accord with this lesson is largely responsible for the wreck of civilization. Unselfishness among men and among nations would go far to heal the ills and distress of the world.

There would still be sickness and death, from which only the Lord's sacrifice and His resurrection power could free men, but much of the incidental misery could be relieved and the rich as well as the poor made happier if wealth were wisely and unselfishly used. It is interesting in this connection to note the Apostle James' description of world conditions with respect to the rich and the poor, and the heavy responsibility upon those who are custodians of the elements of material well-being, of which, in God's sight, they are as trustees. The apostle points out in this connection that as a class they have been unfaithful trustees, and indicates that their stewardship is to be taken from them in the great time of trouble with which the age will end—and which we now see in progress.

As a class, the Lord's people are not possessors of great wealth, many of them being "the poor of this world." But they, too, are to learn from these exhortations of the Proverbs, and be careful to use their possessions wisely, generously, realizing that the same principles can govern and demonstrate the character with only a little, as well as with much of this world's goods. We are to be alert and watchful to see that we are so conducting our lives as to merit the commendation we hope for, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:21, 23.

One of the important lessons in this passage from Proverbs, is that anything well used increases, as

(Continued to page 29)

DIVINE PLAN BEREAN LESSONS

SPIRITUAL AND HUMAN NATURES SEPARATE AND DISTINCT

THE GLORY AND HONOR OF PERFECT MANHOOD

(Lesson 2)

Text Book: First Volume of Scripture Studies, Page 174, paragraph 3 to top of Page 176.

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

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

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

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

When we thus view the newly created man in the light in which the Bible presents him as a son and heir of God, beloved and owned of God, and so richly blessed with such lavish tokens of the divine favor, we must conclude that he was indeed a creditable "image" of God and one that God was not ashamed to own. Would a man take pleasure in sending out a blurred and defaced painting, and wisely announce it as an image of himself?

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

Let us now consider Psalm 8:5-8: "Thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor. Thou madest

him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, the beasts of the field, the fowl of the air, and the fish of the sea." To whom does this text apply? To man in his original perfection, and by intimation to the human race when they have received the full benefit of restitution at the end of the Millennium.

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

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

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

ANGELIC NATURE COMPARED WITH DIVINE AND HUMAN NATURES

(Lesson 3)

Text Book: First Volume of Scripture Studies, Page 176.

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

Main Text: "Who being in the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so

ance obtained a more excellent name than they."—Hebrews 1:3, 4.

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

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

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

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

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

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

The Apostle Paul in Hebrews one and two shows that Jesus was made a little lower than the angels

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

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

Give a definition of the word, nature. We are here using the word, nature, in the sense of a plane of being. Each plane has certain qualities, which are different in either kind or degree from that of another plane. We are not to confuse the use of the word nature in an accommodated sense where it is used to mean disposition, with our use of it in this chapter where it is used in the sense of a plane of being.

—————o—————

PERFECTION OF JESUS NECESSARY AS RANSOM PRICE

(Lesson 4)

Text Book: First Volume of Scripture Studies, Pages 177 and 178.

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

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

Is there a great difference between man as he is now and as Adam was in the Garden of Eden? Yes, indeed. Adam was perfect, and from his original perfection, mankind in general, has fallen both morally and physically as the Scriptures attest, "there is none righteous, no, not one." (Rom. 3:10.) Is there any difference in man's features now and then? Yes, the mental strength and moral grandeur of perfect manhood which were originally stamped on man's features have been weakened by sin and hence this image of God is now considerably blurred.

But, someone in our class says, Is it not true that the message of the Gospel has had an uplifting effect which has helped to stop the downward trend from that original perfection? We answer that only a few have tried to change their course and retrace

their steps. In fact, to trace all the steps and reach the original perfection, has been impossible, though the effort of some to do so has been commendable, and not without beneficial results. The great mass of mankind have not heeded the good tidings of the gospel, because depraved by sin and blinded by the adversary.

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

In our text book, this statement is made: "Under the death penalty, he did not lose a spiritual but a human existence." Can we give a Scripture to support this thought? Yes, in 1 Corinthians 15:45, 46. "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit **that was not first which is spiritual**, but that which is natural [Greek, animal], and afterward that which is spiritual."

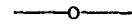
In 1 Timothy 2:6, we are told that Jesus gave Himself "a ransom for all." Reasoning from this text, what conclusion would we come to as to whether or not Adam was a perfect man or a perfect spirit being? The word ransom means a corresponding-price and the fact that Jesus was changed from the spirit plane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

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

From the proof texts and the lines of argument in this and the preceding lessons, what conclusion

can we come to as to mankind's condition when brought up to perfection? They will not be spirit beings, but **human beings**.

If Jesus had been an imperfect human being He would not have been able to keep God's Law perfectly. This is illustrated by the breastplate which the Jewish High Priest wore when wearing his garments of glory and beauty. This breastplate was two spans long and one span wide, folded in the middle, i. e., a span long and a span wide when doubled. The size, a span, indicated that the law of God is the full measure of a perfect man's ability. The square represents perfection. The man Christ Jesus, being perfect, was the only One who ever kept the perfect Law of God inviolate.



EXALTATION FOLLOWS SUFFERING

(Lesson 5)

Text Book: First Volume of Scripture Studies, Pages 179 and 180.

Key Sentence: "It was not until the time of His consecration even unto death, as typified in His baptism—at thirty years of age (manhood according to the Law, and therefore the right time to consecrate Himself as a **man**)—that He received the earnest of His inheritance of the divine nature."

Main Text: "He became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted Him."—Phil. 2:8, 9.

Would it be true to say that Jesus was a spirit being and a human being blended together? No! He has had three different natures, but no two at the same time. He was created as a perfect spirit being with a nature higher than that of an angel. Then He was changed from the spirit nature to the human nature when the life principle was transferred to the womb of Mary and in due time He was born. He was "made flesh." (John 1:14.) At Calvary He died as a perfect man. Three days later He was raised from the dead to the divine nature. Note that in both changes, He did not retain one nature and receive another.

The statement is made in our text book that "the blending of two natures produces neither one nor the other, but an imperfect hybrid." Can we give an example? Yes, the mule, which is an offspring of a donkey and a horse. It is a well known fact that the mule cannot propagate either species.

Our text book makes the statement that Jesus made His consecration at thirty years of age and that thirty years is the time of manhood according to the Law and therefore the right time to consecrate Himself as a man. Is there any Scriptural basis for such a thought? In answer we offer the following suggestions: First, the fact, that He did consecrate at thirty years of age together with the fact that He met God's approval by so doing as evidenced by Hebrews 10:7, "Then said He, Lo, I come to do Thy will, O God. He taketh away the first that He may establish the second." Also Matthew 3:16, 17, "And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo, a voice

from heaven, saying, This is My beloved Son, in whom I am well pleased." Second, Numbers 4:3, shows thirty years as the time "to do the work in the Tabernacle of the congregation." We also suggest looking up page 58 in the Second Volume of Scripture Studies.

In what way can the Holy Spirit be called "the earnest of our inheritance"? (Eph. 1:13, 14.) The word earnest here means pledge, down-payment, or guarantee. When God gives the Christian the new spiritual mind which enables him to appreciate and understand spiritual things, He is giving him a pledge that if he faithfully carries out the terms of his covenant of sacrifice, God will give him a spirit body on the divine plane—will resurrect the Christian out of death to His own glorious nature.

Why could God give this pledge to Jesus at Jordan? Because He there made a covenant with God to sacrifice His perfect human nature. From that time forward, God reckoned Jesus as being dead. During the last three and a half years of His earthly course, He was faithfully carrying out this consecration. This is what He meant when He said, "But I have a baptism to be baptized with; and how am I straightened till it be accomplished."—Luke 12:50.

Does that then mean that He was exalted to the di-

vine nature at His baptism? No, but He was then begotten to the divine nature. St. Paul in Philippians 2:8,9, shows very clearly that Jesus did not receive the exaltation to the divine nature until He had completed His course in death. Paul says, "And being found in fashion as a man He, humbled Himself, and being obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

We have seen in our lessons so far that Jesus was a grand example of perfect humanity. When the obedient of the human race reach this same perfection as a result of the restitution work, how will they spend their time? Will they not soon run out of interesting things to do? We answer, No! There will be all the arts and sciences to explore. When men reach perfection each one can easily become proficient with every musical instrument. Each one will be able to quickly become skillful in any trade or game. Every one will be loving and kind and beautiful; there will be, therefore, an everflowing source of pleasure in fellowship. Let us also remember that as each one comes back "to the days of his youth," he will not tire so quickly physically and therefore his powers of enjoyment will be greater.

THE USE AND ABUSE OF WEALTH

(Continued from page 25)

we read in verses 24, 25, "There is that scattereth and yet increaseth. . . . The liberal soul shall be made fat: and he that watereth shall be watered also himself." How true this principle was in the life of our Lord Jesus, who "though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

The apostle exhorts the brethren at Philippi, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: who, . . . made Himself of no reputation, and took upon Him the form of a servant, . . . the likeness of men: And . . . humbled Himself [additionally], and became obedient unto death, even the death of the cross." But what a glorious result, and how it illustrates the great principle that "there is that scattereth and yet increaseth": "Wherefore God . . . highly exalted Him . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—2 Cor. 8:9; Phil. 2:4-11.

The portion of our lesson from the Gospel of Luke conveys the

thought that the future responsibilities of administering true riches in the Kingdom will be given only to those who have used well and faithfully their present stewardship of earthly things. The conclusion in the thirteenth verse is that to be acceptable as a servant of God, to be successful as a steward of the "few things" He has committed to us, it is necessary that there be no division of loyalty and service between God and Mammon.

Doubtless many have stumbled over this point and have tried to devote a portion of their "talents" to the world and a portion to the Lord and the truth. But to be successful as a steward and in laying up treasure in heaven, we have been clearly shown by precept and example that it is essential that one be wholly devoted to the Lord and His cause. The only successful ones we know of—our Lord, the apostles and faithful saints we have known—have been possessed of but one idea, the service of God; and we may be certain that nothing less than that will enable us to be an overcomer, a member of the Bride class in glory.

QUESTIONS:

Is the possession of wealth, in itself, an evil?

How should a Christian use his means?

What is the best example we have in the Scriptures of one who was "rich" and used his riches properly?

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THE DAWN

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CHILDREN'S HOUR

THE LAST SUPPER

CHAPTER 43—SEPTEMBER 8

IT WAS now time for the Passover celebration. You will remember in Chapter Seventeen we learned something about the first Passover. When the Israelites reached Canaan they kept the Passover each year just as we celebrate Christmas or New Year. Jesus, too, got ready to celebrate the Passover but He told His disciples that it would be for the last time—that He would soon be required to suffer and die.

The leaders and teachers of the Jews wanted to kill Jesus but they did not know just how to do it. While they were thinking about it one of Jesus' disciples named Judas came to them and arranged to help them capture Him. Judas knew where He, Jesus, would go and when would be the best time to take Him. Jesus' enemies gave Judas thirty pieces of silver money and from that time he tried to help them kill the best friend he ever had.

Jesus knew what Judas wanted to do but He did not try to stop him. Jesus ate the Passover Supper with His disciples. When it was over He took a piece of bread from the table—the kind of bread the Jews used for the Passover. It was like a cracker. He broke the bread and gave them each a piece. He said: "This is My body which is given for you. Do this in remembrance of Me." Then He took the cup of wine and told them each to drink of it. He said: "This is My blood which is shed for you." About this time Judas went out of the room.

Each year since Jesus died, those who love Him gather together in meetings all over the earth and talk for a while about Jesus' last supper with His disciples and what it meant. They have the bread and the wine and as they eat the bread and drink the wine they recall that Jesus died for them and for all. So they keep the Memorial Supper, as it is called, as Jesus told them to do.

After supper Jesus and the eleven disciples sang a hymn together and then went out to a garden in a hill called the Mount of Olives. It was night and everything was still. Jesus seemed to know that He was going to have much trouble, for He knelt down and prayed to God. Three times He did this while His disciples slept. He awakened them and told them to pray also and while He was yet speaking, Judas and a crowd of people carrying swords and sticks came into the garden. Then Judas did something so very, very bad that I hate to tell you about it. He had arranged with Jesus' enemies that when they found Jesus he would kiss Him. By this they were to know which one was Jesus. So now Judas went to Jesus and kissed Him and the crowd grabbed Jesus and took Him away.

MEMORY VERSE: "Surely He hath borne our griefs and carried our sorrows."—Isaiah 53:4.

QUESTIONS:

Why did the teachers of the Jews want to destroy Jesus?

What arrangement did they make with Judas in order to locate and arrest Jesus?

How did Judas betray Jesus?

THE JOURNEY'S END

(Part 1)

CHAPTER 44—SEPTEMBER 15

TODAY I must tell you a story that is very hard to tell. When I was a child I cried often as my father told me the story I am going to tell you today. Perhaps you will cry a little, too. I do not like to see my dear friends in tears; but we have followed Jesus all through His three and one-half years of life on earth and we must not be afraid to follow the story of His death, a story that, after all, has a very happy ending.

The crowd of people who took Jesus in the garden Jesus but they were afraid to do it themselves. They took Jesus to Pilate the governor and told him that this Jesus was a bad man and ought to be put to death like any thief or robber.

When Judas saw that they wanted to kill Jesus He was sorry for what he had done. He felt so badly that he threw down the pieces of silver and went away and killed himself. Jesus said that it would have been better if Judas had never been born.

They brought Jesus to Pilate and Pilate could not see that Jesus had done anything wrong. He saw that Jesus was a wonderful man. Pilate did not want to hurt Jesus. He sent Him to a man named Herod. Herod did not want to hurt Jesus either and sent Him back to Pilate. Pilate tried again to let Jesus go; but the priests and rulers had brought a crowd of people to Pilate's house and they all shouted "Away with Him!" Then Pilate told the soldiers to beat Jesus with a whip. They made a crown of sharp thorns and pressed it down upon His head and spit upon Him. Pilate said again that he found no fault in Jesus and tried to set Him free. Then the people shouted: "Crucify Him! Crucify Him!" Pilate said: "My hands are clean of the blood of this just person." But he let them have Him.

The soldiers put a large heavy cross upon Jesus' shoulders and they started for a low hill called Golgotha. When they reached this place they laid Jesus on the cross and nailed Him to it, driving nails through His hands and feet. Then they set the cross straight up and left God's dear Son hanging there to die. Two other men were crucified at the same time—a thief and a murderer—one on each side of Jesus. Pilate put a sign over Jesus' head, reading: "Jesus of Nazareth, the King of the Jews." From this we see that Pilate believed Jesus was a very fine man, a King among the Jews.

MEMORY VERSE: "As the Father hath loved Me, so have I loved you."—John 15:9.

QUESTIONS:

Explain how Jesus was tried and falsely accused.

How was Jesus put to death? Who were put to death with Him?

THE JOURNEY'S END

(Part 2)

CHAPTER 45—SEPTEMBER 22

WHILE Jesus was on the cross the soldiers took His clothing and divided it among themselves. Under the cross stood Jesus' mother, His aunt and Mary Magdalene. There was also John, the beloved disciple. Jesus asked John to take care of His mother and from that time John took Mary into his own home.

From nine o'clock in the morning until three in the afternoon Jesus hung on the cross. He must have suffered much pain, He must have been very thirsty. At twelve o'clock, just when the sun should be the brightest, it became dark all over the land of Palestine. At three o'clock Jesus said: "Father, into Thy hands I commend My spirit"—and then He died. God must have been watching over the death of His Son because at His death the earth shook, great rocks were broken and a large curtain in the temple was torn from top to bottom. Then the people began to be afraid. About forty years later the Roman soldiers fought with the Jews, killed many of them and chased the rest away from their homes. God cast them off from special favor as His people. He said it would be a long time before they could again receive His blessings.

When Jesus was dead the Roman soldiers came along and stuck a spear into His side. Blood and water flowed out of the wound and when they saw this they knew that He was dead. It was evening now and a rich man named Joseph came to Pilate and begged for the body of Jesus. Pilate said he might have it. Joseph had loved Jesus. There were scratches on Jesus' forehead where the crown of thorns had been. There were holes in His hands and feet and a deep spear wound in His side.

No wonder the Bible says that Jesus' body was broken for us. Joseph wrapped the body in linen and carried it to a new grave cut out of the rock. Some of the men and women who had loved Jesus were there too and sadly they followed and saw where He was laid. They rolled a large stone against the opening of the grave and went home.

It was Friday, and the next day, Saturday, was the Jews' holy day, their Sunday. The dear friends of Jesus must have felt sad indeed. But there was this to comfort them: Jesus was asleep in death; His suffering was over. So the night came down over Palestine and God's dear Son, the Lamb of God, had given His life for the sin of the world.

Before Jesus was killed He had said that He would arise from the grave and the wicked Jews who hated Him put soldiers around His grave. They were afraid His disciples would steal the body and then say that Jesus had been raised from the dead and gone away.

Besides this they put a seal on the grave, fastening the big stone to the wall of rock.

Now we have heard the story of Jesus' death. Why did He leave His home in heaven where He was safe and happy with His Father? Because many years ago Adam had sinned and God said he must die. Adam died and year after year all of Adam's children died. As we have already learned, Jesus came to die for Adam. He took Adam's punishment. Suppose you had a dear little friend who was naughty and who must have a whipping. Then suppose you said: "I will take the whipping for my friend." You would be taking your friend's punishment as Jesus took Adam's punishment. In a later story we will learn how very much happiness will come to the world, yes, and to each one of us, because Jesus died for us all.

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

QUESTIONS:

How long did Jesus hang upon the cross?

What did Jesus mean when He said, "Father, into Thy hands I commend My spirit"?

Who took Jesus' body to bury it?

HOMEWARD BOUND

CHAPTER 46—SEPTEMBER 29

JESUS died on Friday. All day Saturday and all night the soldiers watched. Early Sunday morning, before it was light, Mary Magdalene went to the grave. It was almost dark when Jesus was buried; they had had to hurry and could not do all they wanted to do for Him. Now she came to put sweet smelling spices in the linen cloths that were wrapped about the body. She found the stone rolled away and the grave empty, for an angel had come who was so bright that he had frightened the soldiers so that they ran away. Then he rolled the stone aside. God had raised Jesus from death. Mary Magdalene did not know this. She ran to Peter and John told them that some one had stolen Jesus' body out of the grave and she did not know where they had laid Him.

Peter and John ran to the grave and saw the linen clothes and the napkin that had been over Jesus' face, folded and lying by itself. They did not know what to do about it and went back home. But Mary stayed there crying and looking into the grave. As she looked she saw two angels sitting where Jesus had lain. They asked: "Why are you crying?" She replied: "Because they have taken away my Lord." Then she turned around and saw a man. It was Jesus; but He did not look like Jesus and Mary did not know Him. He asked: "Whom are you looking for?" Mary said: "Sir, if you have carried Jesus to some other place tell me where you have laid Him and I will take Him away." Jesus said: "Mary!" Then she knew Him and replied: "Master!" Oh, how very, very glad she was! Jesus told her to go to His friends and tell them that He was alive.

(Continued on inside of back cover page)

Talking Things Over



PREACHING CHRIST'S PRESENCE

SINCE the subject "Christ Has Returned to Solve World Problems," has been used by a number of the brethren for public discourses, and material covering the subject has been made available in printed form, there have been many evidences of the Lord's blessing upon the proclamation of such a message. The preaching of Christ's presence publicly, however, is not new. Recently some of the friends have been going over tracts and sermons used by Brother Russell, and find that he, particularly beginning with 1914 and onward, did not hesitate to announce publicly the fact that Christ has returned. On this point we quote from an article published in the July 1, 1916, *Watch Tower* as follows:

"Nevertheless, both the King and the Kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting of the Kingdom of God that is even now preparing for the wreck of all the Kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous government which is to take control of earth. Worldly men cannot realize this; for this Kingdom cometh not with outward observation—with outward show and display. Therefore they cannot say, 'Lo, here,' or 'Lo, there.' . . .

"It is written that the day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the heavenly King to come again in the flesh. They forgot that the only reason for His coming in the flesh at His first advent was 'for the suffering of death' as man's corresponding price; and that now He is highly exalted, a glorious spirit being. . . . They forgot that the Apostle Paul also said, 'Though we have known Christ after the flesh, yet henceforth know we Him [so] no more.' (2 Cor. 5:16.) The true children of God are coming more and more to see how the Master comes at His second advent, and are not expecting to see Him in the flesh and with their natural eyes."

The blessings of the truth are only available for the Lord's people, but the truth of Christ's pres-

ence, even as all the other truths of the Divine Plan, needs to be proclaimed publicly in order that the Lord's people may be reached and blessed by it. No matter how widely any feature of the truth may be proclaimed at the present time its chief result will be the reaching of the ones here and there who have ears to hear. And certainly those today whose hearts are turning to the Lord, need the knowledge of the Lord's presence as they never needed it before. It is the fact of Christ's presence as the reason for the present overthrow of the kingdoms of this world, that constitutes the real explanation of present world distress. Wherever the Lord's people may be, and whoever they may be, there is no phase of the truth that would be a greater blessing to them at this time than a knowledge of the fact that Christ has returned to solve world problems.

The worldly-minded will pay no attention to the proclamation of this message, even as they have never paid attention to the proclamation of any phase of the truth pertaining to God's plan. The truths of God's plan are secrets, understandable only to the Lord's own people. These secrets may be publicly proclaimed, and yet they will remain secret to all those except the ones whom the Lord God may call. Concerning the blessed privilege that is now ours to proclaim the Kingdom truth in all its phases, we quote further from Brother Russell's article as follows:

"We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man, should be pointing the groaning creation to this Kingdom rather than to the poultries of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions and how, beyond the troubles now overspreading the world, will come the glorious times of restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established."

COMING CONVENTIONS

One-Day Conventions

OTTAWA, KANSAS, September 29—Fifth Sunday Convention to be held in Nelson Hotel, Ottawa, Kans.

BOSTON, MASS., September 29—All sessions will be held in Huntington Chambers, 30 Huntington Ave.

POTTSVILLE, PA., September 29—This is the usual Fifth Sunday Convention. All meetings will be held in the Malta Building, 313 West Market St.

WEATHERFORD, TEXAS, September 29—Zion Hill Schoolhouse, near Weatherford.

MILWAUKEE, WISC., September 29—(Junior Bible Students). For further information address the Class Secretary, Miss Violet Malinoski, 1538 South 7th Street, Milwaukee, Wis.

JACKSON, MICH., October 6—Information concerning hall, etc., will appear in the October issue. The Class Secretary is Mrs. S. E. Lutz, 743 W. Morrell Street.

General Conventions

MINNEAPOLIS, MINN., September 28, 29—This is the usual Fifth Sunday Convention, but as a meeting is planned for Saturday evening, the 28th, both dates are listed. The meetings will be held in regular place, 2922 Cedar Avenue. For additional information, address Class Secretary, Brother L. H. Norby, 6804 Third Avenue, South, Minneapolis, Minn.

ST. LOUIS, MO., October 5, 6—A two-day convention will be held by the St. Louis Bible Students Ecclesia on these dates. A spiritual feast is being prepared in keeping with 2 Timothy 3:14-17, and all who trust in our Lord and Savior, Jesus Christ, are most cordially invited to attend. All services will be held at the regular hall, International Institute Building, 514 Culver Way, St. Louis, Mo. Take any Olive Street car, or drive out Olive Street to 4000 West.

HOMeward BOUND (Continued from page 31)

From time to time the disciples saw Jesus; but He did not stay with them as He had done before His death. He was not a man any more, He had been raised from death a spirit being. They could not see Jesus unless He appeared as a man so that He could talk with them. He told them that He was going home to His Father. Now that Jesus had died, taking Adam's punishment, His disciples could become God's children. They were to stay in the city of Jerusalem until God's blessing came upon them. They wanted to know if He was now to be king of the Jews and bless everybody with life and happiness. Jesus explained that they were to wait for a while, and that then they would understand better.

He walked with them as far as Bethany, the little town where Mary Magdalene had her home. Here He lifted up His hands and blessed them and as He

It is planned to broadcast a radio witness over a local station Sunday morning. See October issue for final announcement. For further details, communicate with the Class Secretary, Brother J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

PITTSBURGH, PA., October 18-20—This is one of the outstanding conventions of the year. While the Pittsburgh brethren do not as yet have their arrangements complete, there are indications that this year's gathering will be "the best ever." Full details will appear in the October issue. Class Secretary, Mr. E. R. MacJilton, 616 Rebecca Ave., Wilkinsburg, Pa.

RICHMOND, IND. The dates for this two-day Convention will be October 26, 27. All meetings will be held in the I. O. O. F. Building, Main and Eighth Sts. Any desiring to symbolize their consecration will please advise the Secretary, Mrs. B. L. Karn, R. F. D. Richmond, Ind, in advance.

PHILADELPHIA, PA., November 2, 3—The brethren of the Philadelphia district are enthusiastic about the prospect of this two-day gathering, and desire this preliminary announcement made in order that the brethren in the east may keep it in mind and plan to attend. Details later.

Vest-Pocket Series

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

God and Reason. 128 pages—5 cents.

Hope Beyond the Grave. 128 pages—5 cents.

What Is Man? 64 pages—5 cents.

The Truth About Hell. 64 pages—5 cents.

Christ Has Returned. 80 pages—5 cents.

stood thus He began to rise up into the air. Higher and higher—higher and higher—until a cloud hid Him from their sight. As they stood there looking up, two men, who were really angels, dressed in white stood beside them. The men said: "Why do you stand looking up into heaven? This same Jesus who has gone into heaven will come again."

So the disciples went back to Jerusalem and waited to see what God wanted them to do next.

MEMORY VERSE: "Now is Christ risen from the dead."—1 Cor. 15:20.

QUESTIONS:

What happened on the third day after Jesus was crucified?

Who was the first to discover that Jesus had been raised from the dead?

Did any of the disciples see Jesus after He had been raised from the dead?

SPEAKERS' APPOINTMENTS

BROTHER W. T. BAKER	
Brooklyn, N. Y.	Sept. 22
BROTHER C. P. BRIDGES	
Woodbury, N. J.	Sept. 5
Philadelphia, Pa.	6
Wilmington, Del.	7
Pottstown, Pa., a. m.	8
Norristown, Pa., 3 p. m.	8
Reading, Pa.	9
Pen Argyl, Pa.	10
Allentown, Pa.	11
Lehighton, Pa.	12
Hazleton, Pa.	13
Wilkes Barre, Pa.	14
Scranton, Pa.	15
Pottsville, Pa.	16
Lebanon, Pa.	17
Lancaster, Pa.	18
Chester, Pa.	19
Chesapeake City, Md.	20
Baltimore, Md.	22
Richmond, Va.	24, 25
Hopewell, Va.	26
Norfolk, Va.	27
Roanoke, Va.	28
BROTHER FRED BRIGHT	
Baltimore, Md.	Sept. 8
Allentown, Pa.	22
Brooklyn, N. Y.	29
BROTHER W. A. BUHL	
Saginaw, Mich. (Convention)	Aug. 31, Sept. 1, 2
Paterson, N. J.	Sept. 8
Hartford, Conn.	22
BROTHER N. T. CONSTANT	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
Paterson, N. J.	Sept. 22
BROTHER DAVID DINWOODIE	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
BROTHER EDWARD FAY	
New Haven, Conn.	Sept. 15
Waterbury, Conn.	Sept. 15
BROTHER E. L. FOWLER	
Riverside, Calif., Y. M. C. A., 7:30 p. m.	Sept. 8
BROTHER A. C. FREY	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
Philadelphia, Pa.	Sept. 22
BROTHER E. H. HERRSCHER	
Seattle, Wash. (Convention)	Aug. 30-Sept. 2
Tacoma, Wash.	Sept. 3
Portland, Ore.	4
San Francisco, Calif., 225 Valencia, 8 p. m.	6
Fresno, Calif., 7:30 p. m.	7
Los Angeles, Calif.	8
Yuma, Ariz.	9
BROTHER W. J. HOLLISTER	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
Paterson, N. J.	Sept. 29
BROTHER G. KEMP	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
BROTHER G. S. KENDALL	
Chicago, Ill. (Convention)	Aug. 31, Sept. 1, 2
BROTHER PETER KOLLIMAN	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
Lebanon, Pa.	Sept. 8
BROTHER O. MAGNUSON	
Chicago, Ill. (Convention)	Aug. 31, Sept. 1, 2
Jersey City, N. J.	Sept. 22
Pottsville, Pa. (Convention*)	Sept. 29
BROTHER MARTIN MITCHELL	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
Philadelphia, Pa.	Sept. 8
BROTHER N. M. MOLENAAR	
Santa Ana, Calif., 417 S. Bristol, 10:30 a. m.	Sept. 15
BROTHER F. H. MUNDELL	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
BROTHER A. L. MUIR	
Chicago, Ill. (Convention)	Aug. 31, Sept. 1, 2
Danville, Ill.	Sept. 4
Mattoon, Ill.	5, 6
Canton, Ill.	7, 8
Rockford, Ill.	9, 10
Waukesha, Wis.	12, 13
Milwaukee, Wis.	14, 15
Madison, Wis.	16
Tomah, Wis.	23
Minneapolis, Minn. (Convention*)	28, 29

BROTHER R. E. NASH	
Hawthorne, Calif., 13110 Doty St., 7:45 p. m.	Sept. 15
Chicago, Ill.	Oct. 6
BROTHER A. OBENLAND	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
BROTHER C. C. PEOPLES	
Chicago, Ill. (Convention)	Aug. 31, Sept. 1, 2
BROTHER G. R. POLLOCK	
Seattle, Wash. (Convention)	Aug. 30-Sept. 2
Vancouver, B. C.	Sept. 4
BROTHER EDWIN PROCTER	
Saginaw, Mich. (Convention)	Aug. 31, Sept. 1, 2
London, Ont., Can.	Sept. 3
Kitchener, Ont.	4
Orillia, Ont.	5
Hamilton, Ont.	6
Niagara, Falls, N. Y.	7
Buffalo, N. Y.	8
Lockport, N. Y.	9
Tonawanda, N. Y.	10
Cleveland, Ohio	11
Columbus, Ohio	12
Newark, Ohio	13, 14
Coshocton, Ohio	15
Byesville, Ohio	16
Zanesville, Ohio	17, 18
Crooksville, Ohio	19, 20
Nelsonville, Ohio	21
Portsmouth, Ohio	22
Cincinnati, Ohio	23
Richmond, Ind.	24
Indianapolis, Ind.	25
Cyclone, Ind.	26
Peru, Ind.	27
BROTHER J. H. SONNTAG	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
BROTHER S. STAMULAS	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
BROTHER J. H. L. TRAUTFELTER	
Brooklyn, N. Y., (Convention)	Aug. 31, Sept. 1, 2
Lancaster, Pa.	Sept. 8
Paterson, N. J.	Sept. 15
BROTHER G. M. WILSON	
Chicago, Ill. (Convention)	Aug. 31, Sept. 1, 2
Brooklyn, N. Y.	Sept. 15
BROTHER W. N. WOODWORTH	
White Plains, N. Y.	Sept. 6
Brooklyn, N. Y.	Sept. 8
Bloomsburg, Pa.	21
Shamokin, Pa.	22
Pottsville, Pa. (Convention*)	Sept. 29
BROTHER H. L. YOUNG	
Pottsville, Pa. (Convention*)	Sept. 29
BROTHER C. W. ZAHNOW	
Seattle, Wash. (Convention)	Aug. 30-Sept. 2
Seattle, Wash.	Sept. 8

*(See Convention Announcements on page 33)

Free Tracts

"Do You Know?"
 "What Is the Soul?"
 "Where Are the Dead?"
 "Earth's Coming Glory"
 "The Hope of Universal Peace"

Kingdom Cards

The distribution of Kingdom Cards is increasing, and the friends are finding this a very effective method of bearing witness to the truth. These cards are furnished in two styles—one for mailing, and the other for house-to-house distribution. Subjects now available are, "Hope of Universal Peace"; "Has Democracy failed?"; "God Has a Plan"; "Has Christianity Failed?"; "An Act of God"; and "Has God No Pity?"

The Dawn 136 Fulton Street Brooklyn, N. Y.



To Us the Scriptures Clearly Teach

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