



*THE MESSIANIC THEOCRACY
COMING INTO THE TRUTH
SINGLENES OF PURPOSE*

SPEAKERS' APPOINTMENTS

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

BROTHER T. E. BARKER

Lynn, Mass. June 2
Worcester, Mass. 9

BROTHER C. P. BRIDGES

Cincinnati, Ohio June 2
Richmond, Ind. 3
Indianapolis, Ind. 4
Mattoon, Ill. 5,6
West Frankfort, Ill. 7,8
St. Louis, Mo. 9,10
Kansas City, Mo. 11
St. Joseph, Mo. 12,13
Topeka, Kansas 14,15
Neodesha, Kan. 16,17
Wichita, Kan. 18
Denver, Colo. 20,21
Los Angeles, Calif. (Convention*) July 4-7

BROTHER FRED BRIGHT

Brooklyn, N. Y., 109 Remsen St., 3 P. M. June 2
Paterson, N. J., Y. M. C. A., Ward and Prince Sts., 3 P. M. 9
Wapwallopen Mountain, Pa. (Convention*) 16
Jersey City, N. J. 23
Allentown, Pa. 30

BROTHER J. H. COLE

Los Angeles, Calif. (Convention*) July 4-7

BROTHER N. CONSTANT

Paterson, N. J. June 23

BROTHER S. C. DE GROOT

Cleveland, Ohio (Convention*) June 16

BROTHER W. L. DIMMOCK

Los Angeles, Calif. (Convention*) July 4-7

BROTHER DAVID DINWOODIE

New London, Conn. June 9
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 16
Paterson, N. J. 30

BROTHER EDWARD FAY

Bridgeton, N. J. June 2
Waterbury, Conn. 9
Groton, Conn. 23
Detroit, Mich. (Convention*) July 4-7

BROTHER E. L. FOWLER

Los Angeles, Calif. (Convention*) July 4-7

BROTHER A. C. FREY

New Haven, Conn. (Convention*) June 16
Allentown, Pa. (Convention*) 23

BROTHER E. H. HERRSCHER

Los Angeles, Calif. (Convention*) July 4-7

BROTHER WILLIAM HOLLISTER

New Haven, Conn. (Convention*) June 16
Temple, Pa. (Convention*) 30

BROTHER GEORGE KENDALL

Buffalo, N. Y., Fraternity Hall, 971 Jefferson St. June 2
Pittsburgh, Pa., 610 Arch St., N. S., 7:45 P. M. 9

BROTHER PETER KOLLIMAN

Lehighton, Pa. (Convention*) June 9

BROTHER OSCAR MAGNUSON

Baltimore, Md. (Convention*) June 1, 2
Brooklyn, N. Y. 109 Remsen St., 3 P. M. 9

Wilmington, Del. 16
Jersey City, N. J. (Convention*) 23
Temple, Pa. (Convention*) 30

BROTHER MARTIN MITCHELL

Norristown, Pa., Wildman's Hall June 9
Paterson, N. J. 16
Brooklyn, N. Y. 23

BROTHER A. L. MUIR

Baltimore Md. (Convention*) June 2
Washington, D. C. 3
Richmond, Va. 4,5
Lynchburg, Va. 6
Roanoke, Va. 7
Greensboro, N. C. 8,9
Memphis, Tenn. 11
Paragould, Ark. 12
Memphis, Tenn. 13
Leoma, Tenn. 14
Donelson, Tenn. 15,16
Madisonville, Ky. 17
New Albany, Ind. 19,20
Cincinnati, Ohio 21
Piqua, Ohio 22,23
Dayton, Ohio 24
Newark, Ohio 25,26
Zanesville, Ohio 27
Coshocton, Ohio 28
Columbus, Ohio 29
Cleveland, Ohio 30 and July 1
Detroit, Mich. (Convention*) July 4-7

BROTHER F. H. MUNDELL

Brooklyn, N. Y. (Convention*) June 30

BROTHER R. E. NASH

Los Angeles, Calif. (Convention*) July 4-7

BROTHER G. R. POLLOCK

Los Angeles, Calif. (Convention*) July 4-7

BROTHER G. P. RIPPER

Los Angeles, Calif. (Convention*) July 4-7

BROTHER A. I. RITCHIE

Los Angeles, Calif. (Convention*) July 4-7

BROTHER E. G. WALTERS

Lehighton, Pa. (Convention*) June 9

BROTHER GEORGE WILSON

Baltimore, Md. (Convention*) June 2
Newark, Ohio (Convention*) 9
Cleveland, Ohio (Convention*) 16
Detroit, Mich. (Convention*) July 4-7

BROTHER NORMAN WOODWORTH

Baltimore, Md. (Convention*) June 1,2
Brooklyn, N. Y., 485 Pacific St., Apt. H. 3
Brooklyn, N. Y., 497 Eighth St. 7
Lehighton, Pa. (Convention*) 9
Cleveland, Ohio (Convention*) 16
Jamaica, L. I., Advent Church,
110-15 New York Blvd., 3 P. M. June 22
Jersey City, N. J. (Convention*) 23
Memphis, Tenn. 28
Oklahoma City, Okla. (Convention*) 30
Los Angeles, Calif. (Convention*) July 4-7

BROTHER C. W. ZAHNOW

Fresno, Calif. June 2
Dinuba, Calif. 3
Porterville, Calif. 4
Bakersfield, Calif. 5
Taft, Calif. 6
Paso Robles, Calif. 8
Atascadero, Calif. 9
Pomona, Calif. 11,12
San Bernardino, Calif. 13
Riverside, Calif. 14
Los Angeles, Calif. 16
Santa Ana, Calif. 17,18
Oceanside, Calif. 19,20
San Diego, Calif. 21,22,23
Calexico, Calif. 24,25,26
Yuma, Ariz. 27,28
Los Angeles, Calif. (Convention*) July 4-7

*See Convention announcements on page 33

The DAWN

A Herald of Christ's Presence

Vol., 8, No. 9

JUNE 1940

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

The Great Earthquake—A discussion revealing the prophetic significance of the present European Conflict. 2

THE CHRISTIAN LIFE

The Messianic Theocracy—Christ's Kingdom will be a theocratic government, but saints in the flesh are not authorized by God to exercise dictatorial control over each other, as this article shows. 6

I Shall Be Satisfied—A meditation in which the blessings of the present Christian life are compared with the superlative joys of the future. 11

Coming Into the Truth—A contributed article reviewing the joys of receiving the truth and reminding us of the continued responsibilities of being "in the truth." 14

Singleness of Purpose—This article points out the importance to the Christian of being uncompromisingly devoted to the doing of the divine will. 17

Comfort the Mourning—Calls attention to the wonderful opportunity still enjoyed by the brethren in America to bear witness to the truth, and to the fact that this opportunity may not long continue. 19

CHILDREN'S HOUR

John the Immerser 21

The Jews Receive a Visitor 21

Meditation and Temptation 22

A Happy Time for the Sick 22

INTERNATIONAL SUNDAY SCHOOL LESSONS

Testing Conduct by Its Usefulness (June 2) 23

Ezekiel Teaches Personal Responsibility (June 9) 23

Building God's House (June 16) 24

Honest Toward God (June 23) 25

The Outreach of God's Love (June 30) 26

DIVINE PLAN BEREAN LESSONS

Ransom and Restitution 27

TALKING THINGS OVER

A Blessed Memorial in Newfoundland 31

The Los Angeles Convention 31

Broadcasting the Truth 32

NEXT MONTH



STRONG IN THE LORD

The Lord is the source of strength for the Christian. This article examines many of the ways in which this strength is available, and how it can be utilized to assure final victory in the good fight of faith.



THE SECRET OF TRUE HAPPINESS

"It is more blessed to give than to receive," the Scriptures tell us. The manner in which the operation of this principle affects Christian happiness, is the theme of this article.



WHO HATH BELIEVED OUR REPORT?

God has promised that the "Arm" of the Lord is to be revealed unto all nations; but as yet, few have ever seen Jesus in the true sense. The message of truth concerning Christ and His Kingdom is still rejected, and those who follow Him are still rejected. Through this rejection and opposition the Christ company is prepared for future glory, as this article shows.

SPECIAL RADIO PROGRAM
WMCA, 9:30 A. M., Sunday,
June 22.

(See Talking Things Over)

NEWS and VIEWS

THE GREAT EARTHQUAKE

IN last October's issue of *The Dawn*, published shortly after the outbreak of the European war, attention was called to the fact that the present struggle of the nations, while called a war, is in reality but the continuance of a world-wide revolution which started in Russia shortly after the close of the first World War in 1918. As this unprecedented struggle of the nations continues and the issues underlying it become more apparent, its revolutionary character is becoming recognized by an ever-growing number of writers and students of world economy. It seems evident that we are indeed living in the very midst of that world revolution described symbolically in Revelation 16, 17 and 18 as a great earthquake, the like of which has never been known. This same general period of trouble is also identified by the prophet Daniel as being unprecedented in character, when he declares that it would be a time of trouble "such as never was" since there was a nation.

The prophecy of Joel 2:1-10 describes some of the aspects of this "time of trouble," and this prophet (verse 2) also declares that it will be unparalleled in the previous experiences of man. Some have suggested that possibly many of the details of this particular prophecy can be identified as now being fulfilled in mechanized warfare that is spreading devastation throughout one country after another.

The present war is the spearhead of this world revolution, in that the main issues involved concern the conflicting ideologies of the various nations participating. It is an attempt on the part of the totalitarian states to overthrow what President Roosevelt refers to as our democratic "way of life," and establish a world-wide dictatorship. Not only does Germany and her allies acknowledge this to be the main issue at stake, but the democratic allies also recognize the attempt that is being made to overthrow them, and throughout all the democracies the warning is being sounded that if Germany wins the war it will mean a reversion to the Dark Ages and to the suppression of all individual liberty—in short, the setting up of an entirely new system of government world-wide. While the democratic allies view such a possibility as a tragedy, Germany through one of

its official spokesman, recently proclaimed that it would mean world-wide happiness and peace lasting at least for a thousand years. On this point a German newspaper says:

"It will be hard for future generations to understand at all the prodigious measure of western infatuation. For those who come after us no longer will be in a position to recognize the many-colored medley of power cliques and interest groups which today flocks around the plutocratic banner.

"They will understand no longer how that unnatural community arose between armament profiteers and pacifists, princes of the church and atheists, stock jobbers and royal houses, spießburgers (narrow-minded townspeople) and boulevard literati, revolutionaries and aristocrats, niggers and prayer brothers, Jews and lords—a community that extends far beyond the boundaries of England and France.

"With surprise the world of tomorrow will read in its archives the odd documents of the present, the telegrams and proclamations of statesmen, queens, church leaders and scholars, who today still dance grotesquely around the tree of liberty of 1789."

The writer of the foregoing doesn't have the slightest idea of what the world of tomorrow will actually be like, because he doesn't know that Christ and not Hitler, will be the supreme ruler. However, he does give a clear picture of the revolutionary designs of the dictators, designs that are daily becoming more and more apparent. On this same point, Otto D. Tolischus, noted foreign correspondent, writing in the *New York Times* of May 12th, says:

"In a military sense, this war, after its episodic preliminaries, starts like the World War, in the classical German tradition with a vast flanking movement through the Low Countries in which this time not only Belgium but also the Netherlands is involved. But in every other respect, especially in causes, aims and methods, it differs from all other European wars since the fall of the Roman Empire.

"Contrary to much current American opinion, this war is no longer a game of power politics between grasping nations of the wicked Old World. It is by proclamation of the National Socialist regime itself a **revolutionary war**—a war that heralds a **world revolution** in which are to be laid the new foundations for the twentieth century and the next millennium.

"The question is not, as it was even in the World War, which nation shall be first in a Europe that is a fundamentally constituted and ideological entity with common morals, common aspirations and a common way of life. The question is whether Europe and the world shall preserve their present social, political and economic structure or whether they shall change to a radically different one.

"This is a revolution as fundamental as the French Revolution, whose generating ideas had also given birth to the American Revolution and which finally ended in the Napoleonic Wars. And being a revolution, it has developed its own fantastic revolutionary faith, which finds adherents even in the enemy camp and against which a mere revival of the shop-worn slogans of the last war falls short of success.

"In its essence, this new ideology is the very antithesis of the French Revolution. Then it was liberalism and individualism breaking the bonds of feudalism and the autocracy of kings. Now the pendulum is swinging back again. A generation associated with individualism, whose loss it never suffered, and weary of personal responsibilities and economic difficulties, seeks refuge in a new collectivism. This collectivism, whether based on class or race, has one prerequisite to its success. It must be based on iron discipline and an authoritarian regime that coolly sacrifices the individual for the benefit of the collective whole, even if in practice this means for the benefit of the ruling caste.

"In its political concepts this collectivism harks back on the one hand to the mystic German ideal of the Reich—the Holy Roman Empire of German nationality, as the universal empire of Christendom. On the other hand, it goes back to the ideal propounded by Napoleon in his self-created legend of a continental European consolidation against Great Britain. The ideal of the 'Reich' is a favorite topic of German press discussion."

Mr. Tolischus' reference to the Holy Roman Empire of German nationality as the universal empire of Christendom is interesting. Other writers claim that the ambition of Hitler, as well as that of Mussolini, is the restoration of a Roman Empire which preceded the Holy Roman Empire, namely the Pagan Roman Empire. Apparently the Pope does not think there is much about Hitler's present regime that resembles the *Holy Roman Empire*, because he has recently referred to the armies of the Reich as being neo-pagan. Dorothy Thompson, another internationally known correspondent and writer, analyzing the present horrors of the European struggle and some of the factors involved in it, continues as follows:

"What does all this mean? That we must all be Nazis or accept the Nazi rule? No—not unless Lucifer won the war against God. It means that an era is over, and that a new one has begun, in which the world will be united and free, with all the rich diversity of human cultures but with the rights of nations strictly limited and the world policed; or it will be united and enslaved, with no rights for any one.

"It means that there must be as sublime an imagination for good and as great a will for world-wide justice and freedom as there has been for evil. It means that this war is a revolution, which will not be won or lost in Europe but won or lost on a world-wide scale. It means that political action, at this moment, is as important as armaments.

"The dark beast of the Nazi world must not be allowed to crouch upon its exhausted victims and feed upon them for new conquests. [See Daniel 7:23 for similarity in use of language.] It must be attacked

—first of all by the certain knowledge that it stands utterly alone and without friends; that all its victories are temporary, because men will not live under such contemptible rules; and that the full economic, financial, commercial and machine power of the United States is to be used, however long it takes, for the establishment of a world fit for human beings.

"Those who are fighting must know for what they die; they must know that they are not dying as units of an expiring world but dying for a new world—our own new world, growing out of great traditions expanded and renewed, dying not for yesterday but for tomorrow, not for nationalism but for commonwealth, not for money but for a decent human life, not for domination but for union with equality.

"If we are not prepared to accept that responsibility, to dare for countervision, then give the world to Hitler, to his vast nightmare of servitude and oppression!"

So far the democratic allies have not been too successful, either in the military field, or on the home front. Within their own borders the Democracies are finding it increasingly difficult to maintain liberty of action for their people, so that "this way of life," as mentioned by our President, seems to be vanishing in one country after another. Great Britain is the most recent major power to give up its liberty. While this great nation is not in the Nazi orbit, she has, nevertheless, adopted a form of government which in many respects is identical with the totalitarian set-up; and this in itself marks another step in the revolutionary changes now taking place.

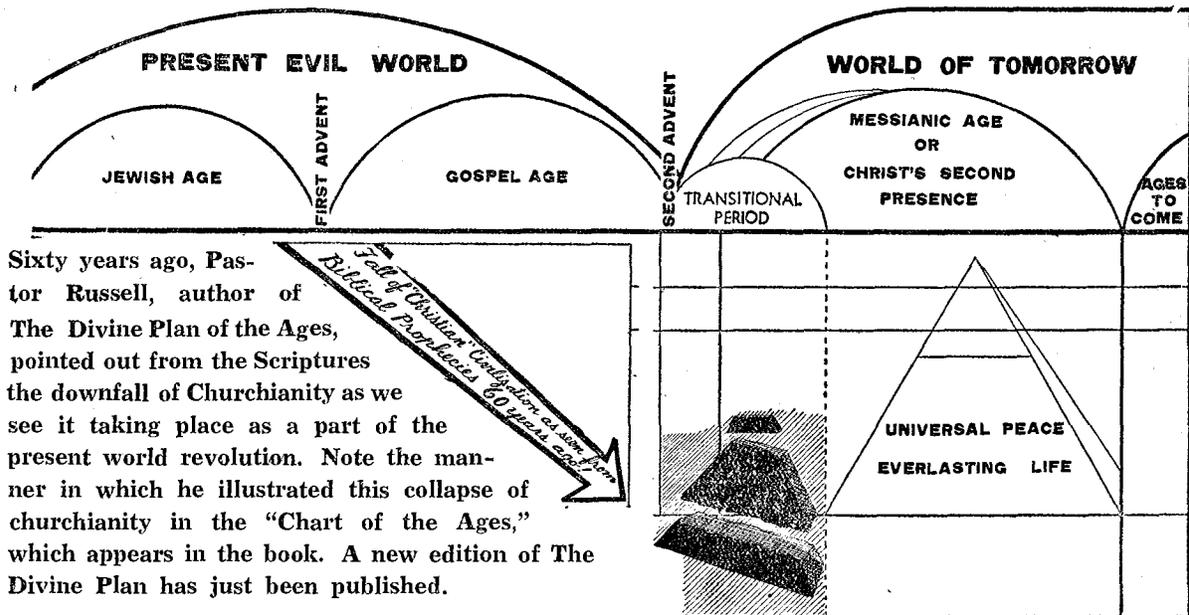
The world revolution now in full swing involves much more than a mere change in form of government. Another aspect of the revolution is the religious one. As the totalitarian states impose their way of life upon one after another of the weaker states of the world, accompanying these forced governmental and social changes is also an overthrowing of previously held religious dogmas and practices. This was particularly apparent in the early stages of the revolution which is now threatening the world when Russia almost completely stamped out the Greek Catholic Church in that vast country and since, through an energetic campaign of education, turned the peasants from worshiping the Greek Catholic god to atheism.

What became true in Russia with respect to religion is now also true to a greater or lesser extent in all the totalitarian nations; and this rising tide of irreligion is threatening to engulf Christianity everywhere. It is this phase of the world revolution that is evidently depicted by Jesus as the darkening of the symbolic sun and moon: and also as the shaking of the "powers of heaven." This development is increasing the fear that is now filling the hearts of millions as they see the things that are coming upon the earth.

The reason men's hearts fail them for fear is because they fail to understand the full scope of the revolution now taking place. To those not acquainted with the prophecies of the Bible, the outcome of the present revolution still hangs in the balance, and nobody seems quite sure whether there is ever to be any more happiness on the earth or not. But from God's standpoint there is no doubt about the outcome of the revolution, for He has decreed that it will result in the complete overthrow of all man-made institutions—including false religious systems—and the establishment instead of the Messianic Kingdom for which all true Christians have prayed.

of neo-pagans should be permitted to march into and devastate the countries of Holland and Belgium. Because of this not a few are beginning to wonder whether the Pope and his co-laborers in the hierarchy are really able to relieve suffering souls from purgatory, in view of the fact that God seems to pay so little attention to their requests pertaining to things mundane.

The religious angle of this great struggle was further injected into the picture by Winston Churchill in the first speech he made to the Empire after being made Prime Minister, as successor to Neville Chamberlin. This speech was made at the time the German hordes were sweeping



While worldly writers are correct in their assertions that present world events will affect the history of the world for a thousand years, they do not yet realize that the next thousand years of man's experience will not be subject to the whims and wishes of selfish men and nations, but, beginning shortly, will be under divine control, that control manifesting itself through the new Kingdom agencies.

The fact that the allied democracies have announced one of their intentions as being the support of Churchianity has presented a great obstacle to faith on the part of millions of church members in all parts of the world. This test of faith in religion is brought about by the apparent failure of God to protect those nations and people who are professedly fighting for Him. Millions wonder for instance, why, when the Pope so earnestly prays for peace that no peace comes. They wonder why it is when he petitions God to prevent the spread of the war to other countries that two days thereafter the German hordes

over Belgium into France and threatening to occupy the Channel ports from which it would be easy for them to mercilessly bomb the British Isles, even as they have done other countries. Churchill called for courage and endurance on the part of the British people and in conclusion of his speech said,

"Today is Trinity Sunday. Centuries ago words were written to be a call and a spur to the faithful servants of truth and justice: 'Arm yourselves and be ye men of valor and be in readiness for the conflict for it is better for us to perish in battle than to look upon the outrage of our nation and our altars, as the will of God in His heaven. Even so let Him do.'"

This quotation by Mr. Churchill was taken from one of the apocryphal books, the Maccabees, and not from the orthodox King James Version of the Bible. It indicates that he had labored hard to find some supposedly Scriptural authorization for the course upon which Great Britain has embarked. But the point of real interest to Bible Students is the fact that Mr. Churchill made this

reference to the alleged part that God was playing in the war in commemoration of Britain's celebration of "Trinity Sunday."

Mr. Churchill's reference to Trinity Sunday implies clearly that the god in whose name he admonishes Great Britain to fight is the trinity god. The trinity god is not the god of the Bible. This three-headed god came definitely into being at the Nicean Council (325 A. D.), and was given life by the official decree of Constantine. Since then the trinity god has been the god of practically all so-called orthodox churches in Christendom.

The trinity god, in addition to being a mysterious, three-headed deity, is also a torment deity. According to the Catholic conception he tortures nearly everybody in purgatory for a very long period of time, and a few of his special enemies in hell forever. According to the Episcopal and other Protestant theories, he tortures all his enemies in hell forever, without giving any of them an opportunity for release upon the basis of their relatives paying for masses.

The prayers for peace on the part of both Catholics and Protestants are not being heard in the first instance because they are being offered to this false god. Even if a few individuals in the great mass of professed Christians should have a better vision (and there are such) which enables them to see and appreciate the true God, their prayers to Him for the protection and salvation of civilization, including Churchianity, will not be answered because in the great revolution now in progress it is the purpose of the true God not only to destroy the selfish institutions of earth, but to destroy also the altars upon which the heathen deities of torture are being worshiped.

People are now being urged to pray. A proper prayer under the circumstances is, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." This is a prayer that will finally be answered. But in offering up such a petition to the true God we should be prepared to be reconciled to the circumstances and experiences through which mankind will need to pass in this great revolutionary period, in order that the Kingdom of Christ may be established.

A prayer for the coming of Christ's Kingdom is not a prayer for the success and victory of arms of any nation on earth over any other nation. It is not a prayer for the perpetuation of the German Reich nor the spread of Russian Bolshevism. It is not a prayer for the victory of Italian Fascism, nor yet is it a prayer for the success of the allied democracies against totalitarianism. It is a prayer, rather, for God to establish His rule of justice and love in the earth. In the establishment of such a rule all man-made governments of every concep-

tion, together with their false altars of religion, must inevitably be set aside.

As the prayers of millions for the protection of civilization and the establishment of peace go unanswered, the faith of these millions is at the same time being shaken in the god to whom they pray. This, from the standpoint of the true God, is the first necessary step in preparation for the time when the knowledge of His glory shall fill the earth as the waters cover the sea. Thus we can see that the present great struggle of the nations is not only breaking down the faith of the people in their respective governmental arrangements—and this is just as true in Germany as elsewhere—but it is also preparing the people to recognize and serve the true God of love, in that it is shaking their faith in the Dark Age god of the creeds.

In praying "Thy Kingdom come," we are praying for the only side that will be triumphant in the great revolution now in progress. This is God's side. In offering this inspired petition we are praying for the best interests of all mankind. Moreover, we are offering a prayer that has divine approval, and hence one that is sure to be answered. All right thinking people cannot help but be sympathetic toward suffering humanity in this time of great distress. The bloodshed and devastating destruction now going on is unparalleled in all history. When the German armies marched into the Low countries, the royal families fled for safety. But this was not possible for the common folk, hence they stood the brunt of the trouble. In praying "Thy Kingdom come" therefore, we are praying for these common folk as well as for the royal families. There is an old English hymn, written by Ebenezer Elliot long years ago, one of the stanzas of which reads:

"When wilt Thou save the people,
Oh Lord of mercy, when?
The people, Lord, the people,
Not thrones or crowns, but men."

We do not agree that if the present totalitarian way of life was imposed upon all nations, it would bring happiness and peace for a thousand years, as suggested by an official spokesman for the German Reich. But the fact that this official Nazi spokesman mentioned the idea of happiness, indicates the desire of even this deceived government to see the people enjoy themselves. But no newly devised government of man can actually bring lasting happiness and peace to the world. Only Christ's Kingdom can do that. Christ's Kingdom will do it!

THE EVERLASTING GOSPEL

15 And the angel of the Lord called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
Gen. 22:15-18 Gal. 3:8

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.
Lu. 2:10

20 For ye are all the children of God by faith in Christ Jesus.
21 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
Gal. 3:26, 29

20 And he shall send Jesus Christ, which before was preached unto you.
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Acts 3:20, 21

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
9 And all flesh shall see the salvation of God.
Lu. 3: 6.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Rev. 21:2-5

20 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
21 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
22 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
23 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Heb. 11: 8, 10

The Messianic Theocracy

A THEOCRACY is a government under the direction of God, its laws being interpreted and administered by earthly representatives. The Hebrew commonwealth, before it became a kingdom under Saul, was a theocracy; Moses in this case being the immediate representative of God, his various assistants co-operating with him in the administering of divine laws. To date this is the only genuine theocracy that has ever existed on the earth, but it functioned imperfectly because of the limitations of its imperfect human representatives. The Messianic Theocracy will be the next divinely controlled government. It is to rule the whole world for a thousand years. We speak of it as the Messianic Theocracy because its divine Head will be Christ Jesus, the long promised Messiah of the Old Testament and the Christ of the New Testament.

Concerning the Messianic Theocracy the prophet says, "Jehovah shall be king over all the earth in that day." (Zech. 14:9.) The government which Jehovah will establish in the hands of Christ will, indeed, be His Kingdom, but it will be under the direct control of Christ, as His Vicegerent. Some erroneously suppose that when Christ's Kingdom is fully inaugurated everyone will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty.

Liberty to deceive, misrepresent, to overreach and to defraud others,

will be entirely cut off. Liberty to abuse themselves or others in food or in drink, or in any way to corrupt good manners, will be denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God—liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or to destroy in all that holy Kingdom.—Isa. 11:9; Rom. 8:21.

The Messianic Theocracy will be a perfect government, and no changes will ever need to be made in its basic laws. In this respect it will differ radically from all human forms of government. All human governments find it necessary continuously to make new laws and amend old ones, or to cancel some entirely—either because they become outmoded or are proved to be faulty. But this will not be true with the Messianic Theocracy, as its laws will be truly of divine origin, emanating from One who knew all the circumstances in advance and whose righteous laws and regulations neither permit of being, nor need to be changed.

Moreover, the administration of divine law in the Messianic Theocracy will be perfect, because the law enforcers of that day will not depend wholly upon outward appearances and circumstances, but will be guided additionally by an understanding of the heart condition of those with whom they deal.

The Messianic Theocracy will be autocratic in its dealings with the people inasmuch as every individ-

ual will be required to render full obedience to the laws of that Kingdom. So autocratic will be the administration of the Kingdom laws that we read concerning that time "it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23.

The autocracy of that arrangement will, however, operate only where full opportunity and ability to obey the law is provided. Of that day the prophecies explain that the knowledge of the glory of God will fill the earth as the waters cover the sea; and that none will need to say to his neighbor "Know thou the Lord," for all shall know Him from the least even unto the greatest.—Isa. 11:9; Hab. 2:14; Jer. 31:31-34.

Not only will the subjects of the Messianic Theocracy be fully enlightened with respect to the will of God, but upon demonstrating their hearts' desires to obey, will be given necessary aid to do so. Thus will come about a gradual restoration of fallen man to perfection of mind and body, which in co-operation with his heart's desires will enable him to obey the law of God perfectly. For this reason no excuse for wilful disobedience will be valid.

The Theocratic Organization

The Messianic Theocracy will have a definite, workable organization through which the divine laws will be administered. Briefly, this organization will consist of a spiritual and an earthly phase of government. Those who will constitute the spiritual phase of the Kingdom are the overcoming saints of the Gospel age. Christ will be

the Head over these, who are referred to as His body. These will, in the resurrection, be exalted to the divine, spirit nature which no man hath seen nor can see.—1 Tim. 6:16; John 1:18.

The resurrection of this class is Scripturally termed the first resurrection, and the promise is that they are to live and reign with Christ a thousand years. (Rev. 20: 6.)

The earthly representatives of the Messianic Theocracy will, according to the Scriptures, be the resurrected prophets and other worthy ones of the ages preceding our Lord's first advent. It is said of these by the prophet that they are to be "princes in all the earth." (Psa. 45:16.) We are not given explicit information as to the exact manner in which these two phases of the Messianic Theocracy will harmoniously operate, although it is reasonable to suppose that the Kingdom arrangements will be much after the order of God's dealings with Israel through their representatives, Moses, Aaron, Joshua, the prophets, etc.

The coming manifestations of divine power through the Messianic Theocracy will far exceed those of the typical Jewish age; for the work of the coming age will comprise the awakening of all the dead, and the restoration of all the obedient ones to perfection.

Obviously, such a far-reaching work will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they may rightly order the affairs of state. Imperfect, selfish men could not be trusted with such a stupendous task. It will necessitate the appointment of proper educational facilities of every character, as well as philanthropic measures of various kinds.

This noble work of elevating the race by sure and steady steps under the direction of the unseen spiritual members of that Kingdom—Christ and His glorified church—is the high honor to which the ancient worthies are appointed, and for which they will come forth prepared, soon after the final wreck of the kingdoms of this world in Armageddon, takes place. The Scriptures indicate that these divinely honored representatives of the heavenly Kingdom will quickly

receive the honor and co-operation of all men.—Micah 4:1-4.

Counterfeit Theocracies Established

With the Bible containing so many glorious promises concerning one or another phase and work of the Messianic Theocracy, it is not surprising that some overzealous students of the Word have misapplied these Scriptures in an effort to support a claim that, through them, this Theocracy is already in operation. Repeatedly throughout the entire Gospel age, from Pentecost until now, counterfeit theocracies have been established in the hands of imperfect and selfish men. Basing their conclusions and contentions upon the Scriptures which outline the absolutism of the true Messianic Theocracy, these counterfeit theocrats have claimed that salvation depends upon obedience to their organization and its laws. Millions throughout the age who have refused to bow the knee to these various counterfeit theocracies have been branded enemies of God and summarily condemned to eternal damnation, the punishment of these condemned ones ranging all the way from an eternity of torture in a fiery hell, to the second death.

The most outstanding of these counterfeit theocracies has been the Papal church-state system of government. Here it is claimed that God rules through the Pope and his co-theocrats, the cardinals, bishops, priests, etc. Ordinarily this particular arrangement is referred to as the Papal hierarchy. Others, while condemning the Papal hierarchy, have taken to themselves the term theocracy, claiming the the laws and regulations which they are fostering are now coming direct from God.

God's Laws Unchangeable

We should not arbitrarily decide that the theocratic claims of these various groups of religionists are false. We should be specially careful along this line now, in that we have reached the end of the age when the true Theocracy of Messiah is due to be established. Our decisions in this matter should be based upon Scriptural principles as well as upon facts that are apparent in connection with all such claims.

As we have already noted, the true Messianic Theocracy is one in which there will be no change of

law. All of the alleged theocracies which have thus far been established in the name of Christ have been very changeable. In some instances these changes have been so rapid and radical that the devotees of the systems have not known from one day to the next what they were supposed to believe or to do. Dogmas of these alleged theocracies have often been so completely reversed that to do or to believe some specific thing today would warrant second death and not to do or to believe the same thing tomorrow would bring the same penalty. Obviously such contradictory changes could not emanate from a God who is the same yesterday, today, and forever.—Heb. 13:8.

We have also seen that in God's true Messianic Theocracy, the knowledge of the divine will shall fill the earth, so that the way of salvation will be made perfectly plain to all. This is not true today. With the hundreds of conflicting claims and teachings that are being set forth by various religionists throughout the earth, it is absurd to suppose that imperfect, fallen men and women have the ability to select from these the one book or pamphlet or phonograph record that contains the pure truth, the whole truth, and nothing but the truth, the obeying of which will give them salvation, and the rejection of which will lead to the second death. God is not dealing with man along any such flimsy lines as these. Moreover, in the true Messianic Theocracy the laws will be administered, as we have seen, not merely by outward appearances and circumstances, but according to the heart condition of each individual. This is not possible today because those who claim to be the representatives of God in the various counterfeit theocracies now in existence do not have the ability to read the heart, hence are utterly unable to judge and determine when an individual is or is not responsible for the alleged wrong course which he is said to take.

Must Suffer and Die First

Another fundamental teaching of the Scriptures pertaining to the Messianic Kingdom through which all the families of the earth are to be blessed, is that those who are to be exalted to high positions in that Kingdom, particularly the heavenly phase of the Kingdom, must first suffer and die. This was

carried out in the case of Jesus Himself. The disciples at first had the erroneous thought that Jesus was to establish His Kingdom while He was in the flesh. Later they learned that according to the prophecies, He must first suffer and die for the people.

This same principle holds true with respect to the footstep followers of the Master. It is only if we suffer and die with Him that we may hope to live and reign with Him. The promise is, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) All claims that the followers of Jesus, while in the flesh, can exercise Kingdom authority in any way, shape or form, must, therefore, be false. There is absolutely no Scripture to warrant the theory that a follower of the Master has the privilege of serving in any other way while in the flesh than the way of suffering. Jesus said, "To him that **overcometh** will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—Rev. 3:21.

God has been carrying on a work throughout the Gospel age, and still is, among His people. He has had an organization through which this work has been done, but it has not been an organization in which His earthly representatives have been authorized to exercise theocratic control over fellow-workers.

Jehovah's visible organization as it pertains to the church of Christ began at Pentecost, and was instituted along simple lines. Would it not be presumptuous on the part of anyone to say that God failed back there to provide His people with appropriate arrangements by and through which they could carry forth the work of the ministry in harmony with the commission He had given them?

Yes, God established His church in purity and under organizational arrangements which had His full approval. Notwithstanding, men soon insisted upon making various improvements (?) in the Lord's simple, divinely instituted organization. Thus we have a concrete example of the fact that while God may establish and approve an arrangement for the dissemination of His Truth, it does not mean that He continues to entirely protect such arrangements against the de-

structive effects of false teachings and practices by those who may later arise among His people.

The First Falling Away

The apostles forewarned that after their death there would come a great falling away from the faith, and that a veritable Anti-christ system would be developed, forcing the true church of Christ into a wilderness condition of isolation and ostracism. Throughout the centuries of the Dark Ages these prophecies were literally fulfilled.

Every effort at reform and the restoration of the simplicity of faith and practice of the early church that has been undertaken since the death of the apostles has similarly deteriorated into complex systems of bigotry, intolerance and hatred toward all those who have not fallen in line with the alleged progress that has been attempted in the name of Christ.

As we have already noted, the first outstanding change of work and of organization began to be heralded by ambitious leaders shortly after the death of the apostles. Even before the apostles fell asleep, some in the early church were beginning to advocate the mystic doctrine that "The Kingdom is already established." This early fantastic error grew and grew until it gained a real foothold in the church; and finally it was taken so seriously that Christians thought it expedient to appoint their foremost leader, the Bishop of Rome, as a dictator, and to call him the vicegerent of Christ. Then this mighty leader whom "the Lord had appointed," (?) began to exercise theocratic kingdom authority over the earth in God's name.

There followed in the wake of this unauthorized change in God's simple arrangement an organized campaign of intolerance, hatred and persecution of all who dared to say that change was unscriptural. Christians who then opposed the Lord's organization as thus humanly misconceived, were relentlessly tormented in Christ's name, on the pretext that they were opposers, disrupters, and wicked enemies of God and of His work in the earth.

Thus were those who were loyal to God's true organization of the early church kept in subjection until the Reformation. Then, each of the Reformers in turn, made

a noble break for Christian liberty, and a sincere effort to return to the simplicity of the early church. But alas, nearly all of these, or some of their immediate followers, soon decided that God had authorized them to bring about a change in His original methods. Many of these, like the early Papists, also decided that the Kingdom was already established; and, even though many of them had been relentlessly persecuted by the mother church, they now turned persecutors of all who had the courage to deny the validity of their presumed divine authority and theocratic claims.

In the Dark Ages as well as in the early days of the Reformation, those who joined the opposition were often literally tormented and put to death. The law does not permit such a cruel course today; so the loyal organizationists are now taught simply to hate their enemies. They are reminded that God hates His enemies and that they should do likewise, and they are told, of course, that their worst enemies are those Christians who do not favor their imperfect human organization rule.

No Central Control in Apostolic Days

The only authentic record we have which reveals to us the method of procedure in the early church, and the characteristics of church organization as constituted by the apostles, is that which is given us in the Book of Acts, and later reflected in the epistles of the various apostles. A study thus made of the facts available to us reveals that then there was no central group or organization of believers whatsoever, to which the local congregations were supposed to look for instruction, guidance, or spiritual food. Nor does the Lord's Word indicate anywhere that there ever would come a time when such a centralized arrangement would be divinely authorized in the sense that those who did not **obey its dictates** would be amenable to the second death.

Nowhere do the Scriptures indicate that any organization formed by fallible men to preach the Gospel should be recognized as having a monopoly over the spiritual interests of Christians; although by the use of Old Testament pictures which have been misused to foster false dogmas and rules among the

people of God, attempts have been made to prove such a theory.

Each local congregation, in the early days, was an individual unit and governed fully and only by the vote of its own members. The teachers, variously styled pastors, bishops and elders, elected by the local congregation, had no jurisdiction outside of their own ecclesias. Through the failure to recognize this limitation, many of the teachers later, after the death of the apostles, united, and sought to control the congregations, instead of continuing to be themselves subject to the ecclesia that had elected them.

There was no central authority to which these early Christians could look for authentic instruction, except the apostles, and even some of these, for a time, seemed to be uncertain as to what was the proper course to pursue. So they gathered at Jerusalem, and there discussed the important question of what was to be done about the Gentiles coming into the church. A definite decision was reached when James stood up and recalled to his brethren how God had appeared to Simeon (Simon Peter) in a vision and had given him specific instruction to visit Cornelius, a Roman army officer, and tell him about the Gospel of the kingdom.—Acts 10 and 15.

The apostles being divinely inspired, the decision reached at this conference was, of course, binding upon all the church. After this conference adjourned we have no record of any further efforts being made, either by the apostles, or by the early ecclesias, to reach a united conclusion on matters that pertained to the various local congregations, and no effort was made to set up a **central headquarters** with authority to control the ecclesias, nor the minds and acts of individual believers. It was the Anti-christ or Man of Sin, that did this, after the great falling away from the faith and simplicity of the early church had taken place.

Apostles Recognized No Head but Christ

Analyzing the Bible record still further, we find that even among the apostles themselves there was no recognition or claim of special or superior authority on the part of any one of them. It was after the apostles had died that the apostate

church set up the claim that Peter was the visible head of the church and that the right of Papal succession existed from his day onward. Peter thus, after his death, became the first alleged human theocrat in the church, but Peter never made any such claim for himself, nor was he so regarded by the apostles, nor by the early church generally. Only a few in those early days made the carnal claim, "I am of Peter."

It appears that most of the missionary efforts put forth by Paul and the other apostles were undertaken and carried out without even particularly consulting with each other. The church at Antioch sent Paul and Barnabas on a missionary tour to visit the other churches, as well as to do pioneer work where no church had as yet been established. There is no record to indicate that the other apostles or ecclesias were consulted before they undertook this evangelistic tour.

God, Not Man, Commissions

Certainly there is no Scriptural or other good reason why any individual Christian or ecclesia, if the opportunity presents itself, should first petition other groups for permission to go forth and preach God's Word; though if other ecclesias are served it is, of course, important to obtain the permission of such ecclesias, and not force one's service upon them.

An outstanding example of the liberty that existed in the early church is given in the experiences of the Apostle Paul. When this great apostle first entered the ministry, very few of the believers even knew that he had been converted. It was not until some time afterward that a few saints heard that he who had persecuted the church of Christ was now proclaiming the glad tidings. (Gal. 1: 16-23.) How different was his procedure from that which has been the custom of many religious leaders and organizations since that time. Many even now continue to place human ordination or authority above the sanction of our one true Head, Christ Jesus.

Imperfect human reasoning would say that such apparently haphazard methods as were used in the early church would be very ineffective today; and that, in order to accomplish great things, it is now necessary to have a central-

ized system of control to function as a theocracy in directing the thoughts and activities of the saints everywhere. The facts of history, however, reveal to the contrary. Never, at any time during the entire Gospel age, has the Truth flourished and increased more rapidly and more effectively than under the simple arrangements which God instituted for the early church.

True Church Unity

There is no other way to enjoy real Christian unity except by recognition of God's own instituted organization for His people as represented in the early church. The fundamental basis of this arrangement was the independence of each local ecclesia. Such independence on the part of each ecclesia, however, does not mean that there cannot be wholesome fellowship and fullest co-operation amongst the Lord's brethren everywhere; for the very reverse is true.

In the early church it was customary, as we have seen, for ecclesias that could do so to send assistance to others. Thus speakers went from place to place preaching the message. At one time the Corinthians at Jerusalem were in need of material help, and Paul, because it pleased the churches, collected funds and took them to the brethren at Jerusalem. From this it is plain that there was full co-operation back there, and there can be and should be such co-operation today. But when co-operation involves the recognition of one brother or group of brethren above others as having special or theocratic authority, it becomes carnal, Babylonish and unchristian.

Every consecrated Christian is commissioned by God through His Holy Spirit to represent Him on the earth. A statement of this divine commission is given in Isaiah 61:1-3. Here we find divine authorization for preaching the glad tidings of the Kingdom to all classes, including fellow-members of the church. There is no indication in this or other Scriptures that a Christian must first seek permission from some human leader or group of leaders before participating in the work which the Holy Spirit outlines.

Consecrated Christians will, naturally, seek the co-operation of

others, and all should find ways and means of working together so far as circumstances will permit. In this end of the age, when the art of printing has made possible the dissemination of the Truth by the printed page, it is quite proper that some who are in a position to do so should assist their brethren by providing truth literature which bears the Kingdom message. This should be done, however, in the spirit of helpfulness to the general cause rather than with the idea of dominating and controlling the brethren.

Brethren who regularly meet together as ecclesias of the saints should recognize their responsibility as the church of Christ, and see to it that those with whom they co-operate are sound in the faith and that their co-operation will be for the upbuilding of the church and to the glory of God. An ecclesia should realize that it has the right to reject the service of others, as well as the right to invite such service. Those who are invited to co-operate with an ecclesia should rejoice in the privilege and utilize that privilege in the spirit of true humility. Those who are not invited, if they have the spirit of the Lord, will not be resentful nor charge the ecclesia with being sectarian simply because it chooses not to invite their services.

All truly consecrated Christians should continuously realize that

the present life is one of surrender and sacrifice. This is not the time for exercising lordship, either over each other in the body of Christ, or over the world. No glory can legitimately come to God's people while they are still in the flesh. If they assume positions of glory and claim to be reigning with Christ, and upon this basis attempt the judgment and condemnation of others, it means that the instructions of the Lord have been disobeyed, hence that He does not favor nor bless such an attitude.

The only true honor which the Christian can properly enjoy at the present time is that great honor of being privileged to suffer and die with Christ. We are to lay down our lives for the brethren. In doing this, each Christian contributes to the upbuilding of the Church of Christ and to her preparation for future glory in the Messianic Theocratic Kingdom which soon will dominate the affairs of the whole world.

The Apostle Paul admonishes that we rightly divide the word of truth. One of the most important divisions of the Truth to be recognized in our study of God's plan is the one already noted, namely, that this is the age of suffering and that the next age will be the age of glory for the church. If we lose sight of this fundamental principle of Scriptural interpretation, we

will be led into a tragically false position. While we may attempt to apply the glory promises to ourselves while still in the flesh, we will soon be forced to realize that we are not in a position to exercise Kingdom authority, thus our faith is liable to be shaken. We will be, in other words, in much the position of a Christian Scientist who claims that there is no pain, yet may himself be suffering severe pain from toothache, rheumatism or whatnot.

We do have the privilege of suffering and dying with Christ now, but we cannot reign with Him until we have been exalted to the divine nature in the first resurrection. Then will come the full establishment of the Messianic Theocracy in the earth, and it will function perfectly, harmoniously and successfully to the blessing of all mankind and to the glory of God. Through it, mercy, kindness, love and sympathy will be promoted and encouraged. Through it health, happiness and liberty as well as everlasting life will be vouchsafed to all who come into harmony with its righteous laws. Let us, then, continue faithfully suffering and dying with Christ now, inspired with the joy set before us of being associated with Christ when the true Theocracy of God will become manifest throughout the whole earth.

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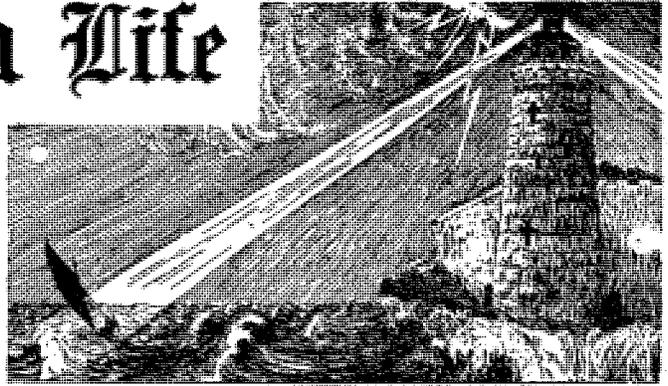
I Shall Be Satisfied

—○—
“As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.”—Psalm 17:15.

TO BE SATISFIED is the legitimate goal of every intelligent creature. Understanding the character of the Creator as it is revealed to us through His plan for the blessing of the human creatures, we conclude that it was the divine intention that all those created in His image should continuously enjoy a state of full satisfaction and happiness. We recognize, furthermore, that the cause of all the unhappiness and dissatisfaction in the world throughout the past and today, is because mankind is alienated from God and is seeking the legitimate goal of happiness and satisfaction in all sorts of illegitimate ways.

The world seeks satisfaction along selfish lines. To acquire all one can, and to retain what one acquires, is considered by the world the only sure method of obtaining satisfaction. The spirit of acquisition permeates all the phases and attitudes of the worldly life. It manifests itself in efforts to attain wealth along monetary and other material lines. It is seen in the efforts of the worldly to acquire eminence of position, influence and prestige in the world, often to the disadvantage of others. There are very few in the world, however, who attain the goal of happiness and satisfaction for which they strive.

Some gain wealth, to be sure, but find that with the gaining of it, true happiness and satisfaction are still remote and, like an elusive bubble, just beyond their reach. Some gain influence and power, among the worldly only to find that with them come counteracting experiences which destroy the satisfaction they hoped would accompany their promotion. Thus it is that throughout the centuries fallen man has been fruitlessly searching and striving for a happiness and satisfaction that was lost six thousand years ago when God turned His back upon His human creatures because they had disobeyed His laws. Only with the restoration of man to Divine favor during the thousand years of the Messianic Kingdom will God's earthly creatures actually find true satisfaction and lasting joys.



THE JOYS OF FAITH

The followers of Christ are in the world, and according to the flesh share many of the experiences of the world, but they are not inspired by its selfish ambitions. Rather, their goal of satisfaction is one which they visualize by the eye of faith. Not a faith which assures them that God will bless them in a material way during the present life, but a faith rather, which lays hold of the promises of God that assures them of a glorious future reward, provided they continue to joyfully sacrifice the temporary advantages and questionable pleasures which might be theirs while in the flesh.

It is this contrast of future joys with present advantages that is brought to our attention in our text. In the verse preceding our text, the prophet speaks of those which, “have their portion in this life, and whose belly Thou fillest with Thy hid treasures: they are full of children [margin: “their children are full”], and leave the rest of their substance to their babes.” In these few words is summed up that which fallen man considers to be essential to happiness and satisfaction.

The worldly do not take to the idea of waiting for the attainment of future joys. Rather than to rejoice in the hope of “the sweet by and by,” they utilize all of their energy to the attainment of that which they erroneously suppose will bring them happiness and satisfaction now. As the prophet shows, these accumulate all they possibly can to satisfy present needs and ambitions with the thought that what they cannot now use themselves they will leave for the enjoyment of their posterity.

But such is not the viewpoint of the truly consecrated. The sentiments of all such are expressed in the inspired contrast presented by the prophet when he says, “As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.” These words apply primarily to Jesus. The reason it was prophetically said of Him that He would be satisfied when He awoke in the presence of the Father

is stated in the closing verse of the preceding Psalm, which says, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."—Psalm 16:11.

In the experiences of Jesus, we have a true illustration of how His followers should look upon earthly advantages and worldly associations. Jesus, like His followers, was in the world, but He did not participate in its selfish orgies, nor was His life guided by the unrighteous standards set by fallen man.

Jesus realized that true happiness in this present evil world was not based upon the abundance of things which a man may possess. When tempted of the Devil to turn stones into bread in order to satisfy His natural craving for food, the Master replied saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) In quoting these particular words from the Old Testament, Jesus realized that their significance in His own life meant that He was to sacrifice all material things, to lay down human life itself, in the doing of the Father's will.

So fully did Jesus enter into and fulfill the divine requirements concerning His own sacrificial ministry, that it is said of Him that while "the birds of the air have nests, and the foxes have holes, the Son of man hath not where to lay His head." (Matt. 8:20.) Not only did Jesus refrain from the accumulation of material wealth, but He also sacrificed the further human privilege of becoming the father of children who would live to perpetuate His name. The prophet says of Him that He would be cut off from the land of the living and that none should declare His generation.—Isa. 53:8.

We can see, therefore, that from every standpoint Jesus turned His back upon worldly standards and ambitions. Instead of seeking joy and satisfaction in a worldly way, He found His great joy in doing the Father's will. This brought joy to Him, not only because He realized that it was the Father's way, but also because He knew that in obedience to the divine arrangements He was proving Himself worthy of the glory that should come to Him when He returned to the heavenly courts as a glorious divine being. His joy, therefore, sprang from an inward peace resulting from the full assurance of faith which enabled Him to have complete confidence in the Father's ability to cause all things to work together for His good. It was, also, the joy that was set before Him which enabled Him to endure the cross and despise the shame. Because of such endurance, He is now set down at the right hand of the Majesty on High.—Heb. 12:1, 2.

The great joy which the Master possessed throughout the course of His earthly ministry was the joy of faith. He could thus be joyful in spite of all the unfavorable circumstances with which He was surrounded. He realized at the same time, however, that the real satisfaction for which He was striving would not be attained until He was glorified with the Father. He was content in the experiences which the Father's wisdom and love permitted to come to Him, because He realized that through these experiences He was being prepared to later enter into the actual presence of His Father, where there would be fulness of joy, and where there would be pleasures for evermore.

SEEKING THE KINGDOM FIRST

The disciples of Jesus are to follow His example in all things. This means that, like Him, their hearts will not be set upon the material things with which they are surrounded. It means that, like Him, the great goal for which they strive will be the attaining of a position in the glory of the Kingdom as joint-heirs with Him, partaking of the divine nature. This means that, like the Master, Christians' sentiments will be that full satisfaction is to be realized only when awakening in His likeness and in the presence of God, in the first resurrection.

The disciples of the Master will, of course, realize that certain necessities of life, such as food and clothing, are to be given proper consideration in harmony with the regulations prescribed in God's Word, but they will realize, also, that their first concern is to be that of the Kingdom. Jesus said, "Seek ye first the kingdom of God, and His righteousness; and all these things [material things] shall be added unto you."—Matt. 6:33.

Jesus' own sentiments as expressed in our text, were, "As for Me, I will behold Thy face in righteousness." Possibly the Master had this in mind when He admonished His followers that instead of being concerned with the material things of life, which were of so vital importance to the worldly, they should seek first God's Kingdom and His righteousness. That is to say, they were to keep their hearts and minds fixed upon God, seeking to attain and maintain His full favor and the richness of His blessing, as here implied in the thought of beholding His face. While the worldly minded spend all their energies to lay up treasures on earth, where, as Jesus said, moth and rust corrupt, the followers of Jesus with an unselfish viewpoint, and with a clear vision of the divine will, renounce these earthly aims and ambitions and by seeking first the kingdom of God, lay up for themselves treasures in heaven. The Apostle Paul gives us a similar thought, say-

ing, "If ye then be risen with Christ, seek those things which are above."—Col. 3:1.

That St. Paul understood clearly the grandeur of those things which are above, and for which the Christian is to seek, is shown by his explanation, "Where Christ sitteth on the right hand of God." Here again, then, we have the thought that just as Jesus was inspired by the glorious hope of entering into the presence of God and being seated at His right hand in the glories of the Kingdom, so His followers are also to strive for the same glorious goal. That is, they are to set their affections on things above, where Christ sitteth at the right hand of God.

Due to the selfish cravings of the fallen flesh, the Christian will find, however, that to once set his affections on things above is not sufficient. He will find it necessary to keep setting and re-setting his affections on the heavenly things. He will find that the forces of the world and the flesh and the adversary will combine to draw his attention and his affections away from the heavenly things and cause him to be overcharged with the cares of this life. Spiritual "setting up exercises" are a daily necessity to Christian success.

The Christian, by turning his back upon the world and worldly pursuits, will, by so doing, bring upon himself the adverse criticism and persecution of the worldly minded. This will but cause him to lay hold more firmly upon the exceeding great and precious promises of God's Word: those promises by which he is made a partaker of the divine nature. Through these precious promises, joys will be caused to spring up in his life as flowers in a desert. These joys will be such as the poor world in its wilderness condition could not produce nor imagine.

From the standpoint of the world it might appear that those who have made a full consecration of self and every earthly interest to the Lord and His cause thereby put themselves in a position where every joy is lost. But every member of the New Creation knows to the contrary, and can testify that though some earthly joys once held very dear are sacrificed, in their places come heavenly joys that far more than compensate for the loss.

Christians must all taste of the bitter cup which the Lord drained to the dregs, because they are partakers of His sufferings. They must all be tested concerning their loyalty to the Heavenly Father, and their willingness to sacrifice every earthly thing as the interests of His cause and faithfulness thereto demand. But rich blessings come through all such trials and testings—the blessing of the realization of divine approval. This is a joy superior to that of the natural man—

the joys of the Lord, fellowship and communion with the Heavenly Father.

There could be no such joys were it not for our blessed hope—the hope of glory. This glorious hope of being with our Heavenly Father and with our elder brother, Christ Jesus, is a hope that enables us to rejoice with joy unspeakable even while passing through the trials and difficulties incident to our present earthly pilgrimage. But the present joys of faith and hope are not the ultimate objective of Christian endeavor. These joys are a compensation for the trials and sorrows of the present time, but the Christian will not be fully satisfied until, like the Master, he awakes in the actual presence of the Father, clothed with the new house from heaven, and made free from all earthly imperfection and equipped to cooperate with Jesus in dispensing the Messianic blessings of life to all mankind. That will be joy and glory indeed. That will be true and lasting satisfaction.

We cannot now even appreciate all that such high divine favor will mean. The Apostle John says, "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John 3:2.

"If I in Thy likeness, O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

—*Hymns of Dawn*

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Coming Into The Truth

THERE was a time when many of us were members of some nominal church system. We had a "hope" that we were fortunate enough to belong to the right system—the one among all the rest that God favored. We had "faith" in our ancestors; that they had enough good sense to pick the true religion. We believed that if we lived a good moral life, based upon the Ten Commandments, or said a prayer in which there was a plea for mercy—after we had recognized some breach of the moral code—the angels would be waiting at our death to carry us away to heaven. This latter part, however, we dreaded more than the inhabitants of Africa dreaded the slave raiders in the days of the "Black Ivory."

To many of us the church was but a refuge from the wrath of God. We had no knowledge of the Bride of Christ. The prevalence of evil was a mystery. The first advent of Christ was but a pleasant tale, the real significance of which was also a mystery. The second advent was a threatened event of the future which we hoped would not come in our day. We never heard of the Abrahamic Covenant through which the "seed" of promise was to be developed to bless all the families of the earth; nor did we know of the "times of restitution," the only hope for the world. In short, we were totally unaware that there was a divine plan of the ages.

Then someone, either orally or by the printed page, told us of the love of God as manifested in the gift of His dear Son. They explained to us the ransom, and told us of the promised Kingdom of God; of restitution and the resurrection of the dead. We procured a book entitled, *"The Divine Plan of the Ages."* We read it, and in it we perceived the Everlasting Gospel. Oh what a vision that was! How we rejoiced in it, and thanked God for it. Our hearts cried out, "What shall I render unto the Lord for all His benefits toward me?"

From the apostle there came the answer as to how we could properly express our appreciation for the truth: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) We were not only willing to consecrate our all to God, but were anxious thus to enter the narrow way, lest the door should be shut and we would be excluded from serving this new-found love—our Heavenly Father.

"MY SOUL BE ON THY GUARD"

Satan did not like the change in our lives, and he began immediately to discourage us, to lure us into by-paths of worldly cares and pleasures or to confuse us with other gospels. (Gal. 1:6.) Various doubts were suggested to us. For example, how did we know that the book called the *"Divine Plan of the Ages"* really pointed out God's gracious provision for His earthly creatures? To us the sound was so joyful, the picture so beautiful, the music so sweet, that we accepted it as being of divine origin, because it seemed far too wonderful to have originated in the human mind. It was proper that we did so recognize it, and moreover, that we proved it as being from the Lord by making sure that it squared in every detail with His Word. We became convinced, hence were among those of whom the prophet said, "Blessed is the people that *know* the joyful sound: they shall walk, O Lord, in the light of Thy countenance."—Psa. 89:15.

There were some, however, who accepted the truth without investigating to make sufficiently sure of its divine origin. They did not bother to open the Bible and study the texts which the author always referred to; thus they followed Brother Russell. When evil days came and someone offered these another gospel, it tickled the ear. (2 Tim. 4:3.) They were assured, of course, that the fundamentals of the Truth were "just the same," that the new light did not change these. One feature of the Divine Plan of the Ages and then another was thus corrupted, till one day they found that there was no divine plan. They found, then, that for anyone to believe there is a divine plan makes him a member of the "evil servant" class.

Some, confused by the blinding influence of this alleged new light, hurried to their book shelves, found and consigned this "dangerous book," *"The Divine Plan of the Ages,"* to the fire, while they wrestled with new and ever different colors of "light," never finding time for the proper study of the Word of God.

The Lord revealed Himself through the Truth to those who earnestly searched, and thus for these a sure foundation was laid for their faith. To such Brother Russell was "that servant," who pointed to God's Word. Thus we came to know the Truth as a divine revelation, because we knew that it came from the inspired Word. How important then, that now we give "more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.) How else could we hope to "stand" in this evil

day, and be always ready to give an answer to every one that asketh us a reason for the hope that is in us?

HOLD FAST TO THE ANCHOR

The divine revelation opened the eyes of our understanding, enabling us to "know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." (Eph. 1: 18.) We should not now let this hope slip from us. How Satan must rejoice when he sees a soul cut loose from its anchor. (Heb. 6:19.) Let us, indeed, look to our anchor, and make sure that our cable of faith is fastened to it, and not to something else which will "drag" when the winds of false doctrines blow upon the soul. Our Father recognized the necessity of our anchor being immovable, so He laid it for us forty-two generations before the coming of Christ. Concerning this the apostle says:

"For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. . . . For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. 6:13-19.

And what is that hope of which Paul thus speaks so eloquently? It is the promise of God that He would provide a "seed" through which all the families of the earth should be blessed. This hope is, indeed, the hope of the Gospel, and is the very kernel of the message of Truth that brought us to a knowledge of God. Any doctrine that will do violence to this promise must be listed as false; in fact, every word of the promise is important. God will bless Abraham, and will multiply his seed as the stars and as the sand. The "seed (which is Christ) shall possess the gate of His enemies, and in thy seed shall the nations of the earth be blessed." And then, so that all might know that the promise is not dependent upon Abraham's future, but in fact is unconditional, God says, "because thou hast obeyed My voice."—Gen. 22: 17, 18.

The apostle, in the third chapter of Galatians, tells us that the seed that shall possess the "gate of His enemies" is Christ, and he further shows in the 29th verse that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 8, 16, 29.) Heirs according to

what promise? The multiplied seed is to be as the stars of heaven and as the sand of the seashore. The simile refers us to heavenly bodies and earthly bodies.

It seems to be this that the apostle has in mind in 1 Corinthians 15:40 and 42, where he says, "There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead." And then, in order that we may not be in doubt as to our hope in the promise, in verse 49 he says, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." If our cable of faith is fastened to this anchor we are not in any doubt as to whether we have the Truth. This is the Truth that has continued to be the Truth from the very beginning of the Gospel age.

How can we know that we are members of this seed of promise? Are we able to enter into the spirit of this promise? Are we still willing to be bound and laid upon the altar "as Isaac was," knowing that the seed must be sacrificed before it can inherit the promise? Or, are we possibly hoping that there is no part left in the sacrifice for us to "fill up"? We are "heirs of God, and joint-heirs with Christ, if so be that we suffer with Him."—Col. 1:24; Rom. 8:17.

The spirit of the promise prompts to the covenant by sacrifice. (Psa. 50:5.) If we have the spirit of the promise we will have the spirit of sacrifice, which is the opposite of the spirit of the world. The one says, what can I give? The other, what can I get? If we have come to know God through His great plan, and believe His promise, and have the spirit of that promise, what does it prove to us? Why, it is the very "seal" of the Living God and "the earnest" of our future inheritance.—Eph. 1:13, 14.

And how shall we know if we are fulfilling the terms of our covenant by sacrifice? Have we not a trail already blazed for us? Did not Jesus first walk the way in which we have been called to tread? All His sufferings came upon Him because of His faithfulness in proclaiming this message of Truth—the Truth that the Father had provided the "seed," the Son, His only Son, that the world through Him might be blessed with life.

The Father's spirit, which was poured upon Christ without measure, so influenced His life that He delighted to do the will of His Father, even when He found that it took Him over the narrow way of sacrifice. His answer to Pilate, acknowledging that He was a "King," was the direct cause of His death. It was this accusation that was nailed to His cross. He needed not, according to the law, to have given this evidence against Himself; but He recognized a great prin-

ciple. He was asked a question which involved the Truth—God's Truth—and though it would cost Him His life, He would be faithful to the Truth. Then, as if assuring Himself, and as a further witness, He said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Everyone that is of the Truth heareth My voice."—John 18:33-38.

THE SPIRIT OF CHRIST SHOULD DWELL IN US

We should realize that we are called to walk in this same way. The apostle says, "Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit. And we *have seen* and *do testify* that the Father sent the Son to be the Saviour of the world." (1 John 4:13, 14.) This Scripture involves more than would appear to the casual reader. The thing which we have seen and do testify distinguishes between the Father and the Son. The Father sent the Son. The purpose of the Great Eternal One is not only the salvation of the church, but the salvation of the world. It is this great truth that Christ is the "seed" of promise which shall bless all the nations of the earth which is the burden of our belief and testimony. And it is this truth that assures us that we dwell in Him and He in us; but to have this assurance it is necessary to "testify" it as well as to "see" it. If, when we come into the truth, we fail to give testimony thereto, we fail to have the assurance of this Scripture. It is also possible to give testimony to the fact without believing it ourselves. We could follow some other man to that extent.

This assurance, however, should be a great encouragement to the dear brethren, who are engaged in giving this testimony. They have the apostle's assurance which should greatly outweigh the sneers of those who have professed to know the divine plan, but disparage the efforts of the brethren in telling it out. Some may say, for example, what good are you doing by proclaiming the Truth? You are not converting the world. To this we reply by asking, what good was Jesus doing? Did He convert Pilate? Did He convert the Jewish nation? He witnessed a good confession before Pontius Pilate and to the Jewish nation; but His words of Truth which were spoken as a wide witness were generally disbelieved. They were, nevertheless, heard and believed by those who were of the Truth.

And it is even so today. The Master said, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) This "Gospel of the Kingdom" is not heeded by the nations now any more than in the days of the apostles, but the preaching has been and is heard by those in the

nations who are of the Truth, and with the same result as in the former days. The apostle says, "Of His *own will* begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." (Jas. 1:18.) This indicates that those whom God desires to receive the Truth and its spirit, will be reached by the witness. No more than this has ever been accomplished by the witness work. For none can come unto the Son, unless the Father draw him.—John 6:44.

Some object saying that "the door is shut and that no one is being begotten." To this the Word of the Lord replies, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." (John 6:37.) When once the number of the elect is made up there will be no more drawn to the Son by the Father. There shall be none left in the nations who are of the Truth, in this sense. And we would expect that the Father will then cease sending out His Word. We would expect this feature of the divine plan to be clearly marked. The beginning of the high calling was so marked. The sending of the Holy Spirit upon the church, both Jews and Gentiles, had a definite, clearly marked, beginning.

Those who are now awake should work while it is called day, for the night cometh in the which "no man can work," and that night is fast approaching; having already settled down over much of the earth. (John 9:4.) Those who have been drawn to Him by the Truth during recent months have the same witness of the spirit as have those who have spent many years in the narrow way. They, with us, have seen and do testify that the Father sent the Son to be the Savior of the world. To these dear ones, "coming into the Truth," has been the same blessed experience as we enjoyed.

It is not enough, however, that we have a basis of faith and a Scriptural assurance that "life" has begun. It is not enough that we make a covenant by sacrifice. It is not enough that we give a witness to the plan of ransom and restitution. Those who will enter into the Kingdom of heaven are those who continue to do God's will. (Matt. 7:21.) He reveals that will from time to time. Peter was doing very well in his ministry to the early church; he had much evidence that God was with him; but had he refused to go to the house of Cornelius when he was bidden to go, he would have failed, and God would have chosen another to open the door of opportunity to the Gentiles.

There has been a harvest work going on for over sixty years. Jesus said, "In the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My

barn." (Matt. 13:30.) The Chief Reaper sits upon a cloud and thrusts in His sickle. (Rev. 14:16.) The same Chief Reaper said to the disciples at the time of the Jewish harvest, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." (John 4:38.) And how like the conditions in our day were those of that harvest. Of that time it is said of Jesus that "when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few."—Matt. 9:36.

How would Jesus have answered had the disciples said, "Lord the harvest is ended, why should we labor to reap?" What will the Lord say to us to whom He has given the "sickle" of Truth today, if we say to Him, "the harvest is ended." The greatest of all authorities, our Lord Jesus, said, "*The harvest is the end of the world.*" (Matt. 13:39.) If it is true that "he that reapeth receiveth wages, and gathereth fruit unto eternal life," we know that reaping is the will of the Fa-

ther. (John 4:36.) The Lord sent the reapers into the field with the sickle of Truth, and when the field is reaped He will call in the reapers; not by a time parallel nor yet by a type, but by a signal that every reaper will understand and which is indicated as being the closing in of the dark night when "no man can work."

The harvest festival is soon to be held, when those to whom the promises were made—those who have seen and do testify that the Father sent the Son to be the Savior of the world; those who have sowed or reaped as His Word indicates they should; those who are now "sons of God"—will be presented before the Father, and united with Christ in kingly authority. That experience will be profoundly more blessed than the experience of coming into the Truth. Then the "seed" will be manifested to the groaning creation, which has waited in the bondage of corruption for the blessings of life, liberty and lasting peace, which, if we continue to be faithful now, we will have the privilege of dispensing to "all the families of the earth" in that new Kingdom soon to become manifest to all mankind.—*Contributed.*

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Singleness of Purpose

"I am determined not to know any thing among you, save Jesus Christ, and Him crucified."

—1 Corinthians 2:2.

THE APOSTLE JAMES informs us that "a double minded man is unstable in all his ways." (James 1:8.) Both human and Christian experience has demonstrated that this is true. Singleness of purpose and determination are necessary to success along any line of endeavor. Especially is this true of the Christian life. The Apostle Paul realized the necessity of giving undivided attention to his doing of the divine will if he were to be successful in the ministry. His singleness of purpose helped to carry him through all of the difficulties of the narrow way, varied as were those obstacles. In Philippians 3:13 the apostle states, "This one thing I do." Here again we have the thought of giving undivided attention to the doing of the divine will. In his letter to the Philippians, as well as to the Corinthians, the one thing to which the apostle alludes, and to which he declares that he gave his undivided attention, is that of knowing Christ and doing His will.

Knowing Jesus Christ and Him crucified is to know the great plan of God of which He is the center and His redemptive sacrifice the basis. Furthermore, it implies a knowledge of the Christian's privilege of suffering with Christ, being

crucified together with Him. This means also a knowledge of why we are invited to suffer and die with the Master. In short, to know Jesus Christ and Him crucified, and to have this knowledge worked out in a practical way in our Christian experience, means zeal in connection with every phase of Christian endeavor.

It means that we will be faithful in the study of the Word and in the application of its principles in our daily lives. It means that we will endeavor to become better acquainted with Jesus, and to note more carefully the example He set before us, and to follow that example. It means that we will endeavor more strenuously as the days go by to keep our body under, to put away all selfishness and to be more fully possessed of the spirit and mind of Christ, that through its blessed influence in our lives we may be conformed more and more to His image.

To know Jesus Christ and Him crucified implies also that we will zealously lay down our lives in performing whatever service the divine will indicates for us. It means, in short, that we will be like Christ in all things—in study, in prayer, in meditation, in love for the brethren, in proclaiming the truth, in bearing persecution, in loving our enemies, and in the full surrender of our will to do the will of God in all things.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."—Luke 21:34.

Recognizing that singleness of purpose in serving the Lord is a prerequisite to success in the spiritual life, we should then take heed to ourselves that nothing be permitted to turn us aside from the way in which we are endeavoring to walk. We will find that at almost every turn of the road something will present itself which is calculated to divert our attention from "this one thing" which we have undertaken to do.

In the field of study, for example, we may be tempted to explore realms of thought, which, while in themselves quite proper, nevertheless tend to take our minds and affections away from the truth as it is centered in Christ Jesus our Lord. While study along these other lines may increase our fund of worldly wisdom, our knowledge of Jesus Christ and Him crucified is thereby proportionately reduced. Unless we take daily heed, there is also danger of our hearts becoming overcharged with the material cares of this life; with business or household duties, or jobs, etc. Not that we should neglect whatever responsibilities properly devolve upon us, but rather that we should not use these legitimate duties as excuses for diverting time and attention away from "this one thing" of knowing Christ and Him crucified.

God is not displeased to see His people happy and light-hearted. Having a world so filled with sadness and distress, the natural reaction for everybody is to seek relief in avenues of unrestrained revelry and frivolity. The Christian, therefore, will need to be on guard against this particular spirit of the world else he, too, will find that his affections are being divorced from the real issue in hand, which is that of doing the divine will as that will is expressed through Christ Jesus. In the *Daily Manna* comment for June 6th, Brother Russell says:

"If we become in any measure intoxicated with the spirit of the world—if we give way to self-gratification, love of ease, pleasure, a little indulgence of any of the old dispositions of envy, malice, pride, vain-glory, vaunting of self, headiness, highmindedness, wrath, strife or any such thing—even a little, oh, how great is the peril to which we are exposed!"

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

To have our affections set wholly on things above—the things of God—means that, at the same time, we cannot love the world nor the things of the world. As long as we are in the world, however, we will be subjected to its selfish and unholy influences and will need to be

continually on guard lest this influence succeed in dividing our affections, causing us to be double-minded, thus interfering with our determination to know nothing but Jesus Christ and Him crucified.

The world which we are not to love is, evidently, that world over which Satan is the prince. To love this world would mean disloyalty to God and to our hope of joint-heirship with Christ in the Kingdom which is to establish a new and righteous world. This "present evil world" with its lusts is now rapidly passing away. If we love it, we will find ourselves regretful of what the Lord is now doing in the earth. But if our hearts are centered upon Jesus Christ and the Kingdom which He is establishing, we will be wholly reconciled to the passing away of all the kingdoms of this world, yea, we will lift up our heads and rejoice as we see these disintegrating influences evidencing the near establishment of the new world.

As children of God we have been called to a position of joint-heirship with Christ in His Kingdom. Our Heavenly Father has revealed to us His plans and purposes, has taken us into His fellowship and active co-operation. This glorious vision of truth gives us an extensive and comprehensive outlook for the future, enabling us to view the present life and the present world conditions in a very different light from that in which the worldly-minded view them.

To the extent that the vision of truth has become a reality in our lives we will find ourselves out of harmony with all the selfish ways of the world. The Scriptures sum up the world's treasures as "the lust of the flesh, and the lust of the eyes, and the pride of life." (1 John 2:16.) The lust of the flesh includes all the fleshly appetites and passions, those natural and sometimes legitimate desires of the flesh which are contrary to the best interests of the New Creature. To these, thousands in the world sacrifice all the higher interests in order that their desires may be satisfied. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. The pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently says to self, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."—Luke 12:19.

Such is the spirit of the world. It is the very opposite of the spirit of God and of Christ; hence those who are endeavoring to know nothing save Jesus Christ and Him crucified should keep as far away as possible from it.

"Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us."—2 Corinthians 1:21, 22.

Singleness of purpose leads to that blessed condition of being established in the faith. But we should not lose sight of the fact that apart from divine grace we cannot attain and maintain our position in Christ and in the favor of God. The promises of God, however, give us full assurance that so long as our hearts are fixed upon Him, He will continue to help in every time of need. The apostle says that he was confident that God who began the good work in us is able and willing to complete it. In this reassuring thought our hearts may rest secure.—Phil. 1: 6.

By the many and diversified promises of God, He seals us; that is to say, He guarantees our standing with Him and ultimate victory and glory in the Kingdom. These promises cover every phase of the Christian life. They are promises of guidance, of strength to endure, of protection from enemies, etc. The total significance of all God's promises is that so long as we walk by faith with Him, no evil can befall us.

The poet has expressed the thought that he would rather walk in the dark with God than go alone in the light. To walk in the dark with God means that one is blind to every other consideration except the will of God. To successfully lead a blind person the leader must be just a little in advance of the one being led. In this way the blind person realizes in advance the steps that are

being taken by the leader, whether up or down-stairs, whether he turns to the right or turns to the left; and knowing this in advance by realizing the direction in which the leader moves, he is able to follow along successfully. It is even so with us as we walk with God. If we attempt to walk ahead of God we are sure to get into trouble. But if we permit God to lead us, the while keeping so close to Him that we will realize instantly the direction in which He is going, and will realize, therefore, the direction He desires us to go, we can walk along safely with Him with the full assurance of faith that He will lead us successfully to the very end of the narrow way.

Fundamentally the Christian's singleness of purpose, and the condition of heart and mind in which he should become firmly established, is first a love supreme for God and for the truth which is centered in Christ Jesus our Redeemer and Head, and joyful loyalty to His cause even at the cost of sacrifice. Second, love of the brethren—an unselfish, noble, pure love, a love which desires their welfare; a love which is always on the alert to do them good. Third, a love sympathetic for the people of the world, prompting to good works as opportunity affords. Thus love will be the dominating influence in our lives and this wondrous love will daily bring us nearer to the Lord and more and more separate us from the desires of the flesh and the spirit of the world.

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Comfort the Mourning

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

—Isaiah 61:1-3.

JESUS quoted most of this divine commission to proclaim the truth, and applied it to Himself. The Scriptures make it clear that the Holy Spirit also authorizes the body members of the Christ to be "ambassadors," to hold forth the "word of life." Jesus, in His prayer recorded in John 17, said that as the Father had sent Him into the world, so He was sending His disciples. There can be no question, therefore, as to whether or not it is the divine will for the consecrated to proclaim the glad tidings of the Kingdom. That work was to continue until the "night cometh wherein no man can work."

But Jesus did not quote all of the divine commission. That part of it referring to the "day of vengeance," and to those who "mourn in Zion," He omitted; evidently because it was not then the "due time"; inasmuch as the "day of vengeance" had not come, and because the mourners in Zion are a class that become manifested in the end of the Gospel age, rather than in the beginning. There is no doubt, however, but that now the feet members of the body of Christ are living right in the time when these final parts of the commission apply. This being true, we should be on the alert to make sure that this expression of the divine will for the consecrated is having the proper effect in our lives.

It is always proper to publish "glad tidings to the meek," and to point out the hope of the resurrection—the "opening of the prison to them that are bound"—indeed, it is the proclamation of the entire divine plan, the Gospel of the Kingdom, that brings true comfort at any time, and especially now, when all the hopes of men and nations

are falling like ashes upon their heads. Proclaiming the day of vengeance, and comforting those who mourn in Zion, is new only in the sense that it implies an up-to-date application of the glorious Kingdom truths. When churchianity and the kingdoms of this world are falling, the truth alone is able to point out the reason, and give men real hope for a better day soon to come.

Never before in the entire period of the harvest has the time been more opportune than right now to bear witness to the truth. Men see what they have supposed was Christianity crumbling at their feet. In millions of hearts the questions are being asked, Where is God? What is He doing? Has He no pity? Is He unable to care for His own? Present Truth gives the answer, and nothing else can. We cannot hope to reach all the bewildered and sorrowing ones, but we should lay down our lives in giving as wide a witness as possible, while there is still opportunity to do so. On page 235 of 50 volume III, of *Studies in the Scriptures*, Brother Russell says:

“While the glorified Head, and those members of the body on the other side of the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow-members who remain in the flesh are the agents of the Kingdom in publishing, by word, by pen, by books, and by tracts, the ‘good tidings of great joy which shall be unto all people.’ They tell the world the blessed tidings of God’s gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point to the great time of trouble impending, and also to the blessings which will follow it as a result of the setting up of God’s Kingdom in the world. A great and important work, then, is given to the remaining members: Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings.”

The “dark night” in which no man can work has already settled down over most of the earth. In America we are still free to publish the glad tidings. Apparently, as the work started in America, it will close here; and perhaps the end of all opportunity to witness for the truth is not far distant. Conditions are changing rapidly these days, so let us be zealous while the way is still open.

In the “Day of Jehovah” chapter in Volume I, Brother Russell points out that the settling down of the time of trouble upon the world would furnish a wonderful opportunity to proclaim the glad tidings. This is proving to be true where the night is not already too dark. Friends testify that they never found it so easy to introduce the truth in conversation with others, as now.

Yes, the “day of vengeance” is upon the world, and it is our privilege to explain what it signifies. Thousands in Nominal Zion are mourning as they see their organizations fall. Let us be alert

to explain that Christianity is not failing, that it is merely the counterfeit of Christianity that God is permitting the dictators to destroy. Let us faithfully proclaim that Christ’s real Kingdom will soon manifest itself in the blessing of all the families of the earth.

The old world is indeed collapsing. This means that all of its standards are being destroyed, including even the monetary standard. As Totalitarianism spreads throughout Europe, it is forcing changes in this country as well. There is every indication that the vast gold supplies of the world now being shipped to America will probably be valueless, as dictators will force the adoption of an entirely different method of exchange. This means that before long the millionaire will be no better off than the pauper. Those who are enlightened with present Truth do not look upon these things with horror, but rather rejoice in the further evidence they provide that our King is marching on.

Knowing these things, however, we will be doubly blessed if we make a practical application of the knowledge by redoubling our efforts both to make our own calling and election sure, and to be a blessing to our fellow man in this day when so many of them need the bit of comfort, the ray of hope, we can give. Let us be on the alert, also, to comfort and encourage each other—laying down our lives for the brethren.

A worldly writer who previously had been very interested in American politics, wrote home from Europe, saying that it was hard now to believe that political controversies amounted to anything in view of what is threatening the world. Here is a worldly person who has a proper sense of proportions. Should it not also be so with us as Christians? We are not interested in political controversies, but we may permit ourselves to be unduly exercised over trifling difficulties among the brethren, and thus have our interest removed from the things that really count in this time when the present evil world is dying, and we should be looking for and proclaiming the establishment of the new world.

Let us not think we will be sacrificing our own spiritual interests by seeking to bless others with the truth. We can do nothing better for ourselves, than to seek to do something for others—“It is more blessed to give than to receive.” What wonderful blessings are available for us now upon this basis. Let us be faithful!

“Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
Tell the oppressed of every nation,
Jubilee last a thousand years.”

Hymns of Dawn

CHILDREN'S HOUR

JOHN THE IMMERSER

CHAPTER 30—JUNE 9

JESUS had a cousin who was just six months older than He. The cousin's name was John. When John was thirty years old he began to preach to the people; not in the cities as we might expect, but far out in the country. His preaching must have been good because the Bible tells us that a great many people came out to hear him. His clothing was made of camel's hair and he ate the food that grew in the wilderness—locusts and wild honey. He was a brave, fine man who was not afraid of plain living and hard work as long as he could serve God.

John's message to the people was not easy to give. He told them that they had sinned—that they had forgotten God and were very bad. He told them to be sorry for their sins, to repent and try to do better. He explained that God was sending someone to them who was so much better than himself, that he was not good enough to untie his shoes. He declared, also, that the Kingdom of heaven was near.

Some of the people were sorry for their sins and to prove it they let John lead them into the Jordan River, dip them completely under the water and lift them up again. This is called immersion or baptism. It was done to show that God had forgiven them, that their sins were washed away.

The selfish leaders of the Jewish people came to hear him, too. John knew they were not really sorry for their sins and he told them they were as bad as snakes, and that God's anger would come upon them. Later he even told the Roman king he was doing wrong.

John's work was to get the people ready for a great One who should come after him. John's preaching made some of the people turn from their careless life, made them think about God and the Helper and Deliverer God had long ago promised to send to them. John is called the forerunner of Jesus. Our next story will be about Jesus.

MEMORY VERSE: "Prepare ye the way of the Lord."—Luke 3:4.

Questions:

- What relation was John the Baptist to Jesus?
- How much older was John than Jesus?
- Why did John tell the people they should repent of their sins and do better?
- Why did John baptize those who repented?

THE JEWS RECEIVE A VISITOR

CHAPTER 31—JUNE 16

ONE day when John was speaking to the people and immersing them in the river Jordan, Jesus came to him to be immersed, also. John must have seen that Jesus was a much better man than anyone he had ever met for he explained to Him that he was not

good enough to immerse Him and that He had no sins to be sorry for. Jesus explained to John, however, that it was right that He should be immersed.

When Jesus came up out of the water John saw something he had been looking for. He saw a dove come down upon Jesus. Then he said to the people that this was the One he had been telling them to expect; here is the Lamb of God who will take away the sin of the world. The people said that this was only Jesus; that they grew up with Him—He is no different than we are. But John said that God told him that the One on whom the dove comes is His Messenger and that we should listen to Him.

Now let us see if we can find out something more about this story. Jesus was thirty years old when He came to John to be immersed. Why did He wait until He was thirty years old? Why was He immersed?

In order to answer these questions let us ask another question. Why did Jesus come to the earth? He came to die for the world. You will remember when we studied about Adam and his sin, God said that the seed of the woman should bruise the serpent's head. This meant that some day Satan, the serpent, would be killed by one of Eve's children. Then the promise God gave to Abraham told about this Seed that would bless the world and when Jesus was born Satan feared that He was the Seed.

God said some one just like Adam must die for Adam. Jesus was born a baby. Was He just like Adam when He was a baby? No. Was He just like Adam when He was a little boy? No. He must grow up before He could take Adam's place. Adam never was a baby or a boy. You remember Adam was created a grown-up man. That is why Jesus waited until He was thirty years old before He began His work.

Now I will explain why Jesus was immersed. When Jesus went under the water it was as though He were dead and when He was lifted out it was like being raised from death. From that time on He did not do the things He wanted to do as a man; but He did what God wanted Him to do. He was obeying a new mind—God's mind. His own will was dead.

Many times after that when it was hard for Jesus to do God's will He would remember that He had gone under the water and John had lifted Him out. Then He would know that soon God would lift Him out of the hard things that He was suffering, so He just kept on doing God's will.

MEMORY VERSE: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Questions:

- Who was the visitor God sent; and why did He go to John the Baptist?
- Did Jesus have any sins for which to be sorry?
- Why was Jesus baptized?
- Explain how Jesus saves Adam and his children from death.

MEDITATION AND TEMPTATION

CHAPTER 32—JUNE 23

AFTER Jesus was immersed He wanted to go away to some quiet place to think. He went into the wilderness where He could be all alone and there for forty days and nights He thought about all that the prophets had written. Because God's Spirit was in Him He could understand these things better than He ever had before. All this time He was without food and at the end of the forty days He felt hungry. Then Satan came and began to talk with Him.

Satan suggested that if Jesus was the Son of God He should change the stones into bread. Do you suppose Jesus could do this? Oh, yes. He had so much of God's Spirit through this power He could do it very easily. But Jesus was not selfish. He did not think it right to use His power—this God-given power—for Himself. He said to Satan that He was to live, not by bread alone, but by being obedient to the words of God. Satan was foiled. He could not make Jesus do wrong.

Next he took Jesus to the top of the temple and said, If you are God's Son jump down to the ground. You will not be hurt for the angels will keep you from falling hard and that will show the people how great you are. But Jesus did not do what Satan wanted Him to. He quoted a command from the Bible which says: "Thou shalt not tempt the Lord thy God." Evidently to do something as foolish as Satan asked, would be tempting God.

Satan tried again. He talked to Jesus about all the people in the world, all the kings, all the great countries, and said: I will give you all of these if you will worship me. Jesus again quoted from the Bible: "Thou shalt worship the Lord thy God and Him only shalt thou serve." Satan gave up and went away. He could not make Jesus sin.

Some time later John the Immerser was put in prison, leaving only Jesus to speak to the people. There were some who were so glad to hear Him that they wanted to stay always with Him. Jesus picked out twelve of these men and gave them special power. They are called the apostles of Jesus. I will tell you more about them in our next story.

MEMORY VERSE: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4.

Questions:

What was the first thing Jesus did after He was baptized?

How long was Jesus in the wilderness? How many meals did He eat during that time?

Explain the three ways that Satan tempted Jesus when He came to Him in the wilderness.



A HAPPY TIME FOR THE SICK

CHAPTER 33—JUNE 30

I AM sure you will be glad to know the names of the twelve men who were with Jesus Christ as His special helpers while He was upon the earth. There was Simon Peter, whom Jesus loved very much but who made many mistakes. Peter's brother Andrew was also one of the twelve. Then there were James and his brother John. John loved Jesus so much it makes us happy to think of him. There were Philip and Bartholomew, Thomas and Matthew, James and Jude, Simon, and last of all, Judas. We will hear more of Judas later on. With these men Jesus began His work of teaching the Jews.

It was pretty hard to teach the Jews. Jesus was a perfect man and anybody, it would seem, should have known that He was sent from God. But this was not enough for the Jews. They always wanted "signs;" that is, they wanted Jesus to do something wonderful to prove that He was the Son of God. God gave Jesus much power, so much that He could cure a sick person by touching him. He could heal the blind and the lame and awaken the dead. Such acts as these are called miracles. It will take several stories to tell you about only a few of them.

After Jesus had healed some of the sick, hundreds of people began to come to listen to His words and watch Him work. One day when they were crowding about Him a man named Jairus hurried up and said to Jesus that he had a little girl twelve years old, who was dying; would He come and cure her? Jesus went with him but they had to go slowly on account of the crowd. On the way a woman who had been sick for many years touched His clothes and was cured just because she had touched Him. Jesus stopped to talk with her and this took more time. When they reached Jairus' house the little girl was dead, and everybody was crying. Jesus took her hand and said: "Maid, arise." She sat up and was all well again and Jesus told them to give her something to eat.

One day a man said his boy was sick in another city and asked Jesus to go there and cure him. But Jesus did not have to go there. He simply told the man to go home, that he would find his son alive. The man went home as fast as he could go. On the way his servants met him and said: "Your son is alive. He did not die." The boy had begun to get better at the time Jesus said: "Your son lives."

MEMORY VERSE: "They were all amazed at the mighty power of God."—Luke 9:43.

Questions:

How many apostles did Jesus select, and what are their names?

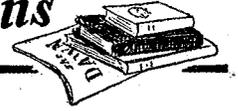
Why was Jesus able to heal the sick and raise the dead?

Did Jesus need to be present with a sick person in order to be able to heal him?

When will all sick people be healed?



International Sunday School Lessons



TESTING CONDUCT BY ITS USEFULNESS

June 2—Ezek. 15:1-6;

Matt. 5:13-16; 7:16-20; 1 Cor. 10:6,7
GOLDEN TEXT: "By their fruits shall ye know them."—Matt. 7:16, 20.

OUR LORD'S words in that portion of our Scripture lesson from which our Golden Text is taken, were evidently intended as an illustration and warning to impress upon His hearers the importance of carefully analyzing the teachings of those purporting to be shepherds of the flock, but whose purpose is to deceive and mislead them for their own ambitious ends; for He says, "Beware of false prophets, which come to you in sheep's clothing." It is evidently not evil surmising if we are on the lookout for false teachers, who our Lord declared would come among His sheep to mislead them. The Master and the apostles foretold their coming and warned against these false prophets.

We may distinguish them in the manner which our Lord and the apostles clearly indicated, i. e., "by their fruits." However smooth, polished, educated, gentle, they may be on the surface, we must get to really know them before we dare trust them as leaders of the flock—we must become well acquainted with them, their motives, ambitions, private life.

We are to balance the matter, however; and while vigilant to detect and resist the wolves in sheep's clothing, as well as in their natural garb, we should remember our Lord's teachings on the other side of the question—that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to His service, the promulgation of His message, etc.

Anticipating our query respecting how we may know the true from the false our Lord says, "Ye shall know them by their fruits." The thought is that the Lord's true

people are of such a kind that the fruit of their lives is nourishing and refreshing toward all those who have fellowship with them, compared in our Lord's parable to grapes and figs. On the other hand there are persons who, thistle-like, are always scattering seeds that will cause trouble—false doctrines, evil surmisings and errors. Some, like thorn-bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure those with whom they come in contact.

The intimation clearly is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who gladly lay down their lives in the service of the flock. The one class are continually mischief-makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peace-makers.

Not content with giving us a word-picture distinguishing between injurious plants and fruitful ones, our Lord next institutes another illustration still more searching—contrasting a healthy fruit tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. In this illustration our Lord seems to refer to the fact that those who are His disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness—their usefulness.

Lack of nourishment in the soil might make a tree more susceptible to disease or blight. And without pruning the tree, it would develop suckers, or go to wood which would reduce and ultimately destroy its fruitfulness. Applying these principles to the Christian life, we see that God has supplied the good soil of Truth, refreshing showers of grace, the nourishment of precious promises, but it is for each of His people to use them and thereby to grow in grace, knowledge and love. We cannot, then, blame the Husbandman if we come short, and become unfruitful from

lack of nourishment. None of His good promises can fail; whatever failing there may be, must be in ourselves.

Likewise with the pruning—the Lord will send the chastisements, trials, difficulties; but with our independent will it is possible for us to be wrongly exercised thereby fail to profit from them, fail to correct our weaknesses and shortcomings. It is possible for us, notwithstanding all the nourishment supplied and pruning given, to set our affections on houses, lands, or earthly aims, objects or individuals, which, like the suckers in the illustration would draw away our vitality and hinder the bearing of acceptable fruit.

Questions:

Is it evil surmising to be on the alert to protect ourselves and others against false teachers?

What is one of the divine methods of ascertaining the true character of those whom we accept as teachers?

Is it possible for a Christian to lose his spiritual standing through neglect of the means of grace?



EZEKIEL TEACHES PERSONAL RESPONSIBILITY

June 9—Ezekiel 33:1-26

GOLDEN TEXT: "So then every one of us shall give account of himself to God."—Rom. 14:12.

EZEKIEL ranks among the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the serious troubles upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own and.

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's

statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not fully and completely understand—things which God did not wish to have understood until after the giving of the Holy Spirit at Pentecost—things which would be “meat in due season” for the spiritual Israelites throughout this age.—1 Peter 1:10-12.

Our Scripture lesson emphatically contradicts a doctrine held by some Christian people, “Once in grace always in grace;” or that one who has been favored of God can never lose His favor. The principle of this lesson applies, at the present time, to those who pass from death to life and who are called new creatures in Christ Jesus. These are on trial for life or death. Adamic condemnation no longer rests upon them. If they remain faithful to the Lord they will get the blessings of eternal life; if unfaithful, they will die.

However, this lesson specially applies to the Millennial age; for at that time all are to be given an opportunity to attain life everlasting. People will then realize that “the wages of sin is death.” Then it will no longer be a proverb that the parents “have eaten sour grapes, and the children’s teeth are set on edge,” but each “shall die for his own iniquity.” (Jer. 31:29, 30; Ezek. 18:2, 20.) There will be a test for life or death, just as there is now with the church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death.

The extent of God’s grace in providing an opportunity for salvation through restitution is clearly set forth in the latter part of the sixteenth chapter of Ezekiel. In this chapter the prophet speaks of nations as a whole and the opportunities their people will have when the Mediatorial Kingdom of Christ is set up, whereas in our lesson in chapter 33, he speaks of each individual’s testing for life or death.

In the 16th chapter the declaration is clearly set forth that in the divine plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 53rd verse onward the Prophet describes the certainty of God’s promise to re-

cover Israel, to bring them back into His favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be restored and blessed, and that, also, the Sodomites will be restored and blessed.

The latter nation had been entirely destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, hades, sheol. This is the same message which God declared to Abraham, saying, “In thy seed shall all the families of the earth be blessed.” This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

In chapter 3:16-21 and also in chapter 33:7-9, great emphasis is laid upon the responsibility of a servant of God for faithfully declaring His message with which he has been entrusted. It reminds us of St. Paul’s words addressed to the elders of the church at Ephesus. He said to them, “I know that . . . ye shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”—Acts 20:25-27.

St. Paul evidently had in mind his personal responsibility as a steward of the Lord, the solemn significance of which is indicated in our lesson. On the part of St. Paul there was no compromise of the truth, no mixing of it with human philosophies to make it more to either Jews or Gentiles, or to avoid thus any measure of the otherwise inevitable persecution. The Christian teacher who can truly bear such testimony under such circumstances is indeed a soldier of the cross. And, according to his opportunities, every overcomer who will share the Kingdom with his Master must be such a valiant and faithful servant of the truth.

Questions:

Is the theory, “Once in grace, always in grace,” a Scriptural one?

How wide will be the scope of restitution blessings as they will effect the nations before and since the first advent of Christ?

Should a servant of the Lord refrain from telling the whole truth for policy’s sake?

BUILDING GOD’S HOUSE

June 16—Haggai 1:2-12

GOLDEN TEXT: “Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is.”—Heb. 10:24, 25.

THE NARRATIVE of the building and the rebuilding of the temple, as mere matters of history, would be of little importance and interest to us were it not, also, for the fact of its typical character. In the light of the teachings of the apostles we see that the antitype of that temple is the one true church of the living God, whose names are written in heaven (1 Cor. 3:16, 17; Luke 10:20; Heb. 12:23)—that it is a spiritual temple built up with living stones, of which Jesus Christ is, Himself, the chief cornerstone, the sure foundation.

But while the church glorified with Christ, the Head, will be the temple complete and glorious, it is in a less complete sense regarded as the temple of God now, and the various members as its builders, all having something to do in building each other up in the most holy faith, and thus contributing to the structure of the temple or church as a whole.

This work of building up the church is very clearly set forth in the building of the typical temple; and the rebuilding of the temple after the captivity in Babylon is suggestive of the rebuilding of the church after the long captivity in Mystic Babylon—release from which is generally known as the Great Reformation. And truly there has been a great reformation of the church since the dark ages of bondage under Papacy. The work of reformation has gone steadily forward, and, like that of the typical temple, in the midst of great opposition. (See Ezra 4:11-24; 5:3-5; Neh. 4:7-23; and compare **Studies in the Scriptures**, Vol. II, chapter ix, Vol III, chapter iv.)

Having been hindered in the great work of rebuilding the temple, Israel gradually became indifferent. As a consequence of this growing indifference to the house of the Lord, God’s favor was measurably withdrawn from them and they were visited with drought and threatened with famine.

In all that what an illustration we have of the great reformation work which began in the sixteenth

century with the preaching of Luther and his contemporaries. We recall that the one great work accomplished at that time was the laying again of the foundation doctrine of "justification by faith" in the one "continual" sacrifice of Christ, in contradistinction to the papal dogma of "the mass," which had set aside the "continual." (Dan. 11:31.) Thus again Christ Jesus became the recognized foundation of His temple, which is the church.

But, as in the type, when the foundation was laid they began to grow weary in well-doing and weary of contending against opposition, and so, with a few exceptions, abandoned the work, and spiritual drought and famine followed. Protestantism ceased to be a protest against the iniquitous system that gave it birth, and for a time made no further progress.

By and by the message of the Lord was impressed upon some faithful souls, who still longed to see the completion of the temple of God, to arise again and build, to clear away the rubbish of false doctrine and establish the faith of the church in the truth—that they might be living representatives of the truth, not error, and thus be recognized of God as living stones in His temple.

And not only so, but it is also written that "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." (Hag. 2:9.) That this was not said with reference to the temple of Zerubbabab, which did not excel nor equal the former temple, is manifest, and therefore the expression must be regarded as a prophecy of the antitypical temple of God—the glorified church.

And when His glory fills the true temple, and the blessings of His Kingdom begin to be experienced, He will, indeed be, as the prophet expressed it, "The desire of all nations," for it is also written that He is the "Prince of Peace" and that "He shall speak peace unto the nations." (Hag. 2:9; Zech. 9:10), and that "in this place [by means of His temple] will I give peace, saith the Lord."

The shaking of all nations—the heavens (the present ecclesiastical powers) and the earth (the whole civil organization of human society), the sea (the lawless elements) and the dry land (the more

settled, law-abiding of mankind)—progresses. Thank God, the things to be removed are the unsatisfactory things of the present order, and that which is to remain is the Kingdom of righteousness and peace, under Christ, the Prince of peace, whose glorious reign, when fully inaugurated and manifested, will be "the desire of all nations."

Questions:

What is the antitype of the building of the literal temple of God in the days of Israel?

Is there any sense in which the church is regarded as the temple of God while still in the flesh?

What is meant by the expression, "The glory of the latter house shall be greater than of the former"?—Hag. 2:9.



HONESTY TOWARD GOD

June 23—Malachi 3:7-18

GOLDEN TEXT: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it."—Mal. 3:10.

MALACHI'S is the last of the accepted prophecies of Israel; it relates particularly to the service and worship of God after the return of the Hebrews from their captivity in Babylon; it exhorts to devotion and faithfulness, and warns of the coming of the Messenger of the Covenant to His temple. It indicates that His coming will accomplish a judgment work among His professed people, the acceptance and association with Himself of the faithful and the rejection of the unfaithful and disobedient. It prophetically states that after the faithful are associated with the Lord as His "jewels," they will engage in a future work among men—a judgment work, "discerning between the righteous and the wicked, between him that serveth God and him that serveth Him not"—these things give to the prophecy of Malachi a special interest for the Lord's people living at the end of the Gospel age.

Spiritual Israel, the Elijah class, the Lord's consecrated people still in the flesh and seeking to make their calling and election sure to the Kingdom glories, may gain a profitable lesson from the sharp criticisms of natural Israel recorded in our lesson. How is it with us? We, as spiritual Israelites, have

vowed unto the Lord the first fruits, the very best, the chiefest, the most valuable of all that we have and all that we are—of time, influence, talents, money, all. To what extent are we rendering unto the Lord our offerings and sacrifices in harmony with this our Covenant?

Is it not true respecting many spiritual Israelites, that, instead of bringing the very best they have to the Lord and to His service, they bring Him merely the tail-ends, the poorer things, offerings with which He cannot be well pleased? This is what we are doing if we use the best we have for self-gratification, in providing chiefly the best for our own natural appetites, honors, dignities, leaving for the Lord the remnants, the fag ends of time, influence reputation and money.

The argument which the Lord used to natural Israel was that, if they properly loved and respected Him as their God, they would feel that they had nothing too good to offer to Him and His service, and that it was a privilege on their part to be permitted to lay their tithes at His feet, the very best that they had or could present. How much more true is this in respect to spiritual Israel.

The Lord's words to natural Israel should come to spiritual Israel with still greater force, "Prove me now herewith, saith the Lord." If any feel themselves poor, if any feel that spiritually they are lean, that they are not enjoying such fellowship with the Lord as they would desire, that they are unable to draw closely to Him as they would like, to all such the Lord says the fault is, You have neglected your Covenant, here are My words, "Prove Me," fulfil the terms of your Covenant, and see if I will not be faithful, and do for you exceedingly and abundantly more than you could have asked or thought.

Of the Jews the Lord required a tenth, a "tithe." Of the spiritual Israelites He makes no percentage requirements but leaves it for us, that we sacrifice according to that which we have received and thus we may demonstrate the measure of our love. But who would say that one-tenth of time, influence and talent would be enough for the spiritual Israelite to render to the Lord for all His benefits? All

should feel that the sacrifice is a whole burnt offering, a complete sacrifice of all our talents and powers and privileges. Should not the consecrated use upon himself and for those dependent upon him only such things as would seem to be necessary to decency and reasonable comfort. Those who accept the Lord's proposition heartily, and render to Him their all to the extent of their ability, will find their leanness departing and their joy of heart increasing more and more.

This faithful class who reverence the Lord, speak often one another; they love to encourage and build one another up; they love to tell of the Lord's goodness and of His truth wherever they can find a hearing ear. Of such it is said, "The Lord hearkened and heard it, and a book of remembrance was written before Him for them that revered the Lord and that thought upon His name. And they shall be Mine saith the Lord of hosts, in that day when I make up My jewels."

Questions:

In what manner can spiritual Israelites "bring all the tithes into the storehouse"?

Is the Lord pleased when we bring to Him merely that which is left over of our time, talents and substance, after having used the best for ourselves?

How can we today "prove" the Lord?



THE OUTREACH OF GOD'S LOVE

June 30—Jonah 3:1-10; 4:10, 11

GOLDEN TEXT: "Salvation is of the Lord."—Jonah 2:9.

NO ONE who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a great fish, either at the moment or, foreknowing Jonah's course, long in advance in order to accomplish the divine purposes in connection with him. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from His prison-house, so was Jonah.

Our special lesson, however, is connected with Jonah's preaching to the Ninevites. Nineveh was a great city outside the pale of Israel

and therefore at that time outside the lines of divine favor; for from the giving of the Law until three and a half years after the Cross, God's favors were exclusively confined to the Jewish nation under the terms of the Law Covenant—Cornelius, the centurion, being the first Gentile to receive evidence of divine favor at the close of the period of Israel's exclusive favor.

In the case of the Sodomites, Ninevites and Amalekites, divine justice decreed that their iniquity had come to the full, and that for them to live longer would be unwise, and for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a general lesson, to the effect that there is a limit to the divine permission of evil. The fact that these people were thus condemned and overthrown did not signify that they had been offered salvation and rejected it. Like all of Adam's children, these people were under the sentence of death, "Dying thou, shalt die"; "As all in Adam die." They were merely cut off from further life under present conditions. Their opportunity for future life by resurrection from the dead was not interfered with. Neither they nor others had yet been redeemed.

Jonah's preaching was that within forty days God would destroy Nineveh on account of its wickedness. But the people, impressed by his message, repented of their sinful course and sought divine forgiveness. The King's proclamation was that "neither man nor beast, herd or flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national life to continue for a time.

The lesson shows us how much greater is the compassion of the Almighty than that of His imperfect servants of human kind. God was pleased to have the Ninevites turn from their sins to hearty repentance. He was pleased to grant them an extension of earthly life. But Jonah was displeased. Jonah was more interested in himself and

his own reputation than in the Ninevites and their interests. The Lord's people must not be so! Self must be lost sight of; as the great Apostle Paul advises, "Love seeketh not her own"; and again "Christ pleased not Himself."—1 Cor. 13:5; Rom. 15:3.

The query arises in some minds, How can God repent and change His mind if He knows the end from the beginning? The answer is that the word repent has a wider meaning than is generally appreciated. Humanity uses it only in respect to a change of purpose. But, as modern dictionaries show, the word may mean either a change of action or a change of purpose, or both. He never repents of them. But He does change His conduct.

Thus Israel, His favored people for centuries, were cut off and God's dealings toward them changed. But God's purposes never changed toward Israel. He foreknew their rejection of Jesus and His rejection of them, and how later on they would be regathered to their own land and be forgiven and blessed by Messiah when He assumed His Messianic office as King of kings and Lord of lords—"the Prince of the kings of earth." The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it has been with many professing Christians. They have had sympathy for the flowers, the birds, for the lower animals, for children and, to some extent, for all mankind under the distress of the present time. Nevertheless they have sometimes become angry at the suggestion that God does not intend to roast or torment the Ninevites, Sodomites, Amalekites, or anybody else, to all eternity and that His gracious purposes for the world in general will be manifested in giving all an opportunity to attain to human perfection, a world-wide Eden and everlasting life, if they will hear and obey the Great Messiah—whose Head is Jesus and whose members, the elect Church, have been in process of selection and preparation throughout this Gospel age.

Questions:

In what way did Jonah's experiences illustrate those of Jesus'?

What practical lesson concerning God can we learn from the manner in which He dealt with the Ninevites?

Do God's purposes ever change?

DIVINE PLAN BEREAN LESSONS

RANSOM AND RESTITUTION

LESSON 5—Fairness of the Church's Trial

Text Book: First Volume of Scripture Studies, bottom of page 152, and page 153.

Key Sentence: "These few (the Church in this Gospel Age) have reckoned to them (and they receive by faith) all the blessings of the restitution which will be provided for the world during the coming age."

Main Text: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

IN what way does the Church now enjoy the benefits of the ransom? As a result of the merit of Jesus being imputed to them, they are reckoned as being perfect. God looks at them as though they were at the end of the Millennium with restitution to human perfection attained. This reckoned restitution is what we lay on the altar in sacrifice when we make our consecration. See Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It is a singular fact that if a crimson or scarlet object be viewed through a red glass in the light, the object appears white; thus our sin-stained lives, when we come where God views them through the blood of Christ, are counted as white.

This text suggests a lesson we can learn from the snow. It will cover a dirty street and make it look white and clean. So the merit of Jesus imputed to us, does not remove but does cover the imperfections and shortcomings of our flesh. Like the blanket of snow, it hides them from view.

Does the fact that the Church is now on trial for eternal life while still possessing their unavoidable weaknesses and imperfections mean that her trial will be less fair than that of the world in the Millennium? No, because God is judging us not according to our flesh but according to our heart intentions. See Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

Cite some Scriptures which show that the obedient of the world will begin at once in the Millennium to receive the blessings of restitution by a gradual removal of their weaknesses—mental and physical. Job 33:25, "His flesh shall be fresher than a child's; he shall return to the days of his youth." See also Revelation 21:4, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." The wiping away of tears implies a gradual work, such as we see will be the process of that glorious Millennial Age. Man will not be exempt from every weakness and trial and difficulty at the beginning, but if he will conform to the laws of the Kingdom, all cause for distress will gradually pass away as restitution blessings will lift him out of death into perfect life.

Will society, government, etc., be favorable to righteousness in the next age? Yes, see Isaiah 35:8 and 9, "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." How many frightful lions are now in the way of those who would be glad to forsake sinful ways, and to pursue righteousness. There is the lion of degenerate public sentiment. There is the lion of temptation to strong drink. No "ravenous" beasts—groups organized to advance selfish interests at the expense of the general good, will be tolerated. "They shall not hurt nor destroy in all my holy mountain" (kingdom) saith the Lord." (Isa. 11:9.) The stones (stumbling stones) shall all be gathered out, and the standard of truth shall be lifted up for the people. (Isa. 62:10.) Will wrongdoers go unpunished then as they often do now? No, He will then be a "swift witness" against those who will attempt to commit wrongful acts. See Malachi 3:5.

But, says some one, if the Church is on trial under circumstances more adverse than the world will have in its trial, is that not unfair? No, because this is compensated for by the Church receiving a much higher reward. The world will receive restitution but the Church will be given the "better thing." (Heb. 11:40.) The "better thing" is the privilege of becoming one with their Redeemer as New Creatures; joint-heirs with Him in the glory, honor and immortality of the divine nature accorded to Jesus as a reward for His faithfulness.

It is also compensated for by the Lord's grace to help in every time of need. (Heb. 4:16.) Note 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." See also Deuteronomy 33:25, "As thy days, so shall thy strength be."

LESSON 6—Release from Everlasting Extinction

Text Book: First Volume of Scripture Studies, p. 154

Key Sentence: "Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit."

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

The statement is made in the middle of page 154 in our text book that "restitution, therefore, is an act of free grace or favor on God's part." The word "therefore" implies that this statement is a conclusion based on a previous argument. What is that

argument? First, that the penalty of sin was not merely the act of dying. Second, that mankind could not expiate their guilt either by the act of dying or by anything they could do after dying. Hence, restitution comes as a favor.

Some one will here speak up and tell us that the Bible says that the wages of sin is death (Rom. 6:23), and that the fact that it does not say it is something after death proves that the act of dying is the wages of sin.

We cannot agree with this reasoning. The penalty for Adam's sin included not only the act of dying but remaining dead forever. Death is the opposite of life; therefore, as long as the sentence was not removed by someone else providing the ransom, it would mean the loss of the blessings of life.

Lazarus had been dead four days (John 11:39) when he was awakened by Jesus. If the penalty for sin was simply to die, with the privilege and right thereafter of returning to life, then Lazarus would only have died once. He would not have gone again into the grave after being made alive by Jesus.

Suppose another member of our Bible class should now object and say, "I have always heard that Gen. 2:17 shows that when Adam died, he died a *spiritual* death because it was 930 years later when he died physically." This text reads as follows, "In the day that thou eatest thereof thou shalt surely die." Our reply is that this is not a 24 hour day. The Apostle Peter refers to a day of the Lord respecting which he says, "Be not ignorant, of this one thing, that a day is with the Lord as a thousand years." (2 Pet. 3:8.) It was within this "day" that Adam died, and none of his posterity have ever lived out an entire thousand-year day. In the margin it says, "Dying thou shalt surely die." It was a gradual death not only physically but also morally and mentally.

What was the gleam of hope given to Adam and Eve in Genesis 3:15? The Lord is speaking to the serpent and says, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In this veiled figurative language the Lord is speaking of a victory that should come through, as well as to, the Adamic family.

Why does it say "the seed of the woman"? Why not the seed of the man? This seed of the woman is Christ. Four thousand years after this declaration God sent forth His Son, "born of woman," and thus a member of, and identified with, the condemned race, "that He by the grace of God should taste death for every man"—should meet the penalty for every man so that each one may have an opportunity for life. Jesus was the Son of God, but not the Son of Adam. If He had received His life through Adam He would have been an heir of Adam's taint and penalty. He then would not have been able to redeem us by a spotless sacrifice offered in Adam's stead. God was the life-giver, the father of the immaculate Son of Mary; and therefore that "holy thing" that was born of her was called the Son of God, as well as "the seed of the woman."

Does the seed of the woman consist of Jesus only or does it include the Church, His body? We answer that in the larger picture it does include the Church.

What is meant by "bruising the serpent's head?" To crush a serpent's head means to kill it. Not only will Satan himself be destroyed (Heb. 2:14; Psa. 145:20; Matt. 25:41; Rev. 20:10, 14; 21:8) but all the harm he has done will be offset by the blessings of restitution in the Millennial Age.—Acts 3:19-21.

How does the Abrahamic promise recorded in Genesis 22:18 imply a resurrection? "In thy seed shall all the nations of the earth be blessed." The word blessing indicates favor and implies a removal of the curse. The fact that many were then dead shows that they would be made alive again, else how could they be blessed?

Why is Acts 3:19 cited in the text book? To serve as a proof text that restitution is the blessing to come to all the families of earth. Note especially Acts 3:25 where, after telling us that all the holy prophets spoke of restitution, he specifically quotes this text found in Genesis 2:18.

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LESSON 7: Sacrifice Precedes Blessings

Text Book: First Volume of Scripture Studies, page 155.

Key Sentence: "Abraham's son, in whom the promised blessings centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure."

Main Text: "Accounting that God was able to raise him [Isaac] up, even from the dead; from whence also he received him in a figure."—Heb. 11:19.

What lesson can we learn from the fact that Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless? Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac; and he that received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." As it was necessary for Isaac to be typically sacrificed and typically raised from the dead before he could bless, so it was necessary for Jesus Christ as the antitypical Isaac to be sacrificed and raised from the dead before He could be "the seed" who could bless all the families of the earth.

In this connection, it is very interesting to note that the promise made to Abraham when first stated, merely said, "in thee shall all families of the earth be blessed." (Gen. 12:3.) It did not say "in thy seed" until Isaac was offered as a sacrifice. See Genesis 22:18.

In Galatians 4:28 we read, "Now we, brethren, as Isaac was, are the child of promise." What does this imply? That we do not become joint-heirs with Jesus in blessing all the families of the earth unless we share with Him as joint-sacrificers. "If we be dead with Christ, we believe that we shall also live with Him."—Rom. 6:8.

If Isaac is a type of Christ, whom did Abraham represent? He represented God who gave His only begotten Son that whosoever believeth in Him might have everlasting life. See John 3:16. As in the type both Abraham and Isaac are referred to as blessers,

so God is the Author of the plan of redemption and blesses by providing a seed which can and will carry out His plans.

Was it not very unkind and unjust for God to ask Abraham to sacrifice his son? In Abraham's case it was not. This was because of his confidence in God and his knowledge of certain promises God had made to him. From God's previous dealings with him, Abraham had learned to fully trust God. He knew that God was not changeable. God had said, "In Isaac shall thy seed be called." (Gen. 21:12.) Abraham reasoned that if all the families of the earth were to be blessed and many were then dead and unblest, it implied a resurrection. If Isaac was to be his seed, that meant that God would make him alive again if Abraham should sacrifice him. He therefore looked upon this sacrifice as a test of obedience and faith.

But, says some one, was it not very cruel for Abraham to force his son to be the sacrifice? We do not think that Isaac was forced. He was a young man who could have easily over-powered his father. He voluntarily fell in line with his father's wishes just as Jesus did. See Hebrews 10:17—"Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." See also Hebrews 12:2.

In what sense did Abraham receive Isaac back from the dead "in a figure"? To Abraham it was just as real as if he had actually sacrificed him. He did not know that his hand would be stayed and a ram provided as a substitute sacrifice.

The statement is made on page 155 last paragraph in our text book that the death of Jesus involved the possibility of an unborn race in His loins. What does this mean? It means that Jesus could have married and brought forth a race of perfect human children. When He died, this possibility was done away with. Some one may here object to this statement and say that this would be impossible as there was no perfect woman he could have had for a wife. We answer that this would not have been necessary. The father is the life-giver and the mother the life-sustainer. She merely provides the organism.

If the father is perfect, the child will be perfect even if the mother is not. This is exactly what took place in the case of Jesus. Besides, God could have taken a rib from Jesus and made a perfect woman for Him even as He did for Adam in the creation of Eve.

The text book states that "He who thus bought all has full authority to restore all who come unto God by Him" in due time. What due time is here referred to? As shown in the type in Leviticus 16, the blood of Jesus was applied for the church only, at Pentecost, and, at the end of this age when the sacrifice of the "Lord's goat" class is completed, the merit of Jesus will be applied for all mankind. See **Tabernacle Shadows**, Pages 63 to 67.

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LESSON 8: God's Character a Pledge of Restitution

Text Book: First Volume of Scripture Studies, Page 156 and 157.

Key Sentence: "The same unswerving justice that once condemned man to death now stands pledged for the release of all who, confessing their sins, apply for life through Christ."

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

In Romans 5:18 we read, "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." What is meant by this text? It shows that because of Adam's sin, all share in his condemnation to death and that because of the substitute sacrifice of Jesus, all will be given the opportunity to again be made righteous. Do all have to accept this gift? No, each one has a free will and can either accept or reject this opportunity. See Deuteronomy 30:19—"I have set before you life and death, . . . therefore choose life, that both thou and thy seed may live." How is this shown in the text that is under discussion? It tells us that "by the obedience of one many shall be made righteous" instead of saying "were made righteous."—Rom. 5:19.

How is the church "made righteous"? Through justification, we are reckoned righteous. When the members of the true church pass beyond the veil they become **actually** righteous. We now have the robe of Christ's imputed righteousness. (Isa. 61:10.) Beyond the veil, we will have white robes representing our actual righteousness. Revelation 19:8—"And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."

Are there many who will not be made righteous in the Millennial Age? There will be many but they will be only a small percentage of earth's multitudes. They will be the "goats on the left hand" of the Son of Man in the parable of the Sheep and Goats. (Matt. 25:33.) They are also referred to in Revelation 20:7-9—Gog and Magog.

Why is God bound by justice to forgive us our sins? This question is based on 1 John 1:9—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God accepted the sacrifice of Jesus as a ransom or corresponding price for Adam and his race, therefore, the church in this age and the world in the Millennial age are entitled to the benefits of that ransom price. The firmness of God's justice can no more condemn the redeemed than it could previously excuse the guilty.

Why is it necessary to confess our sins before they are forgiven? Our Heavenly Father knows that the forgiveness would not do us any good unless accompanied by the "three H's, **Honesty** of heart, so that we will admit our sins. **Hunger** for righteousness, so that we will become truly penitent. **Humility** of mind, so that we will ask for forgiveness.

In Romans 8:33, we are told that "It is God that justifieth." Some one will here speak up and ask, how can this be so, when it was Jesus and not God who died as our Redeemer? We answer that it is God, who as the great Judge, imputes the merit of Jesus to us and thus justifies us. We should also remember that God is the Author of the divine plan. He gave His only begotten Son to be our Savior.

In paragraph 2 on page 157 of our text book, there is summed up four lines of arguments used in these lessons so far, to prove that the doctrine of restitution

is true. What are they? First, "the completeness of the Ransom." All were fully redeemed from the Adamic condemnation, hence it follows that God will do the logical thing which is to give all an opportunity to gain restitution. Second, God's character of justice and honor. By God's own arrangement, He has accepted the ransom price, therefore, in justice, He will release all from the Adamic condemnation. Third, the many promises of restitution. We can depend on those promises being fulfilled. Fourth, the typical sacrifices. They all point to the "Lamb of God, which taketh away the sin of the world."—John 1:29.

Why did not restitution start nearly 2000 years ago when Jesus died? Because God has set aside the Gospel age for the selection and development of the church. In the meantime, the 6000 years of the permission of evil is being completed. Romans 6:23 is referred to in our lesson—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." What is it intended to prove? That when the wages of sin is met by Jesus going into death as a corresponding price the logical result is for death to cease. The world will get what the apostle here calls "the gift of God—eternal life."

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LESSON 9: Faith, Repentance and Reformation

Text Book: First Volume of Scripture Studies, Page 158.

Key Sentence: "Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, **each for himself**, may have a **full** chance to prove, by obedience or disobedience, their worthiness or unworthiness of life everlasting."

Main Text: Jer. 31:33 and 34, "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more . . . every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."

In these studies, we have learned that God's provision for mankind includes the steps of (1) ransom for all, (2) high calling for the Church and (3) Restitution for the world. What steps must be taken to benefit by this arrangement? The steps of faith, repentance and reformation. Romans 5:1, "Therefore being justified by faith, we have peace with God." Note also 2 Peter 1:5-11, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, . . . ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." While this Scripture applies directly to the Church in the Gospel age, the principle will also be true for the world in the Millennium.

Have all now a sufficiency of light to take these steps? We answer, no; and point to the words of

Jesus where He distinctly states that to all but a few, these things are hidden so that they cannot take this course. Matthew 11:25, 26, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemeth good in thy sight." See also Mark 4:11 and 12, "**Unto you** it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

Some one here may enquire with surprise, "Why is it that God and Jesus would not want the world to be converted and have their sins forgiven?" We answer, because God has reserved the Millennial age as the time for the world to be converted. He has made His word difficult to understand so that in this Gospel age it may act as a sieve to keep out those who are not in the right heart condition to search His Word, to learn and to do God's will and, additionally, it is intended to reach only those who are willing to endure persecution for His sake.

Quote a Scripture which shows that every one in the Millennial age will receive sufficient light to take the steps of faith, repentance and reformation. Jeremiah 31:33 and 34, "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more . . . every man his brother, saying, Know the Lord: for they shall know Me from the least of them unto the greatest of them, saith the Lord."

In our text book in the last half of paragraph one, page 158, the Adamic death is contrasted with the second death. Name the comparisons.

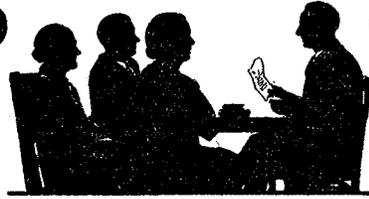
1 Cause. All go into Adamic death because of heredity. Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, "in whom"] all have sinned." Those who go into the second death do so as a result of **individual** sin. They persistently do that which in the beginning at least they recognized as being wrong. Hebrew 10:26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

2 Awakening. There will be an awakening from the Adamic death. Daniel 12:2, "Many of them that sleep in the dust of the earth shall awake." From the second death, however, there will be no such awakening. Jude 13, "To whom is reserved the blackness of darkness for ever."

3 Redemption. Jesus died to redeem us from the Adamic death. 1 Corinthians 15:3, "Christ died for our sins according to the Scriptures." But from the second death, there will be no redemption. For that sin there will be no forgiveness. See Matthew 12:32.

We have seen that the redemption is to be "as far-reaching in its blessed results and opportunities" as the curse has been "in its blight and ruin." What fundamental truth do we have to admit before we can appreciate this argument? That extinction of being—not for a period of time but forever—is the penalty of sin.

Talking Things Over



A BLESSED MEMORIAL IN NEWFOUNDLAND

"Dear Brethren: It is with a deep appreciation of the Lord's goodness that we would like to report to you the blessings which the Lord poured upon us at memorial time. There are several scattered brethren in Christ now residing in settlements less than one hundred miles from St. John's, in addition to the class in the city itself: and it occurred to someone that it would please the Lord if all were brought together for the memorial, and some additional fellowship. By the Lord's grace this was accomplished with the exception of one or two who desired to be present but were prevented by circumstances over which they had no control.

"On the Friday evening preceding the memorial an immersion service was held. Those who were immersed gave evidence of full consecration and acceptance with the Father. Those who say there is no more spirit begetting should see the enthusiasm with which the called ones in this territory are still embracing the Truth. There is no great rush for the open door, but those who do see it and enter, are blessed with the same spirit of adoption that characterized the accepted ones all through the age. The same spirit of truth which the world cannot receive; the same earnest of our inheritance prove that we are all members of the same body.

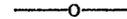
"The memorial session was held in the Victoria Hall, where the brethren assembled at seven o'clock. This was a quiet and impressive service. The brother who served took his text from our Lord's words, 'This do in remembrance of Me.' After the emblems were served and the hymn 'Blest be the tie that binds' was sung, and while eyes were still wet with tears of emotion, the friends went out to their homes; or in the case of the visitors, to homes of the brethren.

"On Monday afternoon, the next meeting was called together. From then till ten o'clock at night there was continuous fellowship. During that time four of the brethren gave talks, the theme being 'Love.' 'The Love of God,' 'The Love of the Brethren,' 'The Love of the Truth,' and 'The Love that Impels to Sacrifice.' A testimony period was also provided, and it was good to hear the expressions of faithfulness; of the hope of the Kingdom and of the joy of the Truth, especially from the visiting brethren.

"So that there would be no need of a 'Martha,' who would not have time to sit at the Master's feet; one of the brethren made arrangements to entertain the whole company at a hotel for the Monday evening

meal. The solemnity of the memorial being still with the friends this was partaken of in quietude and thankfulness, though joy instead of sorrow was the keynote.

"The convention was not without its public witness, for on Sunday afternoon Brother Butler gave a radio talk which used up half an hour, on the subject, 'Has Christianity Failed?' It was a striking presentation of the truth. The Lord has wonderfully opened up the work in Newfoundland. The message goes over the radio every Sunday afternoon at 5 o'clock, Newfoundland time, through station VPCM, St. John's. Through this and some newspaper work, inquiries for literature are being received from all points of the country, and considerable interest is being manifested. Yours in the bonds of Christian fellowship—Andrew Horwood, St. John's, N'f'ld."



THE LOS ANGELES CONVENTION

BRETHREN of the Los Angeles Ecclesia now have plans well under way for their four-day gathering to be held July 4-7. With the exception of the public meeting, all sessions of the convention will be held in the Sunset Masonic Temple, West Pico at Orchard Street. The public meeting will be in the Embassy Auditorium, 847 South Grand Avenue. The public witness this year will be given at 11 o'clock Sunday morning. The subject to be discussed will be "Christ Has Returned to Solve World Problems."

Those who have been attending the Los Angeles Conventions in past years will know the rich blessings that are in store for those who are able to join in these four blessed days of communion and service again this year. To those who have not yet experienced the blessings of a Los Angeles convention, the Ecclesia simply says, "Come and see." We believe that many of the brethren are realizing that the time is indeed getting short when we will have the privilege of meeting together in freedom, as at present; hence that our opportunities should be utilized to the fullest extent possible. This is true with respect to those who may be able to get to Los Angeles this year, as well as those who may be able to attend one or another of the many other gatherings the brethren throughout the country are arranging.

With world conditions developing so rapidly, the brethren should be more than ever on the alert to make wise use of the opportunities of service and fellowship still enjoyed; for certainly we can see the "dark night" in which "no man can work" fast settling down upon the world. We do not fear because of this; in fact we rejoice. We do not rejoice in the world's troubles; but rejoice, rather, that they are soon to be at an end; and that the new Kingdom of peace and happiness is so soon to be established. What a glorious hope we have, and how grand it is to get together and talk about it, and tell others about it.

THE DETROIT CONVENTION

The Detroit, Michigan, Convention, like that of the Los Angeles gathering, has become an "Institution" in the territory it serves. It will be held this year July 4-7. All sessions will be in the Highland Park Y. W. C. A., 13130 Woodward Avenue. What we have said about the blessings of the Los Angeles Convention can also be said about Detroit, and it isn't necessary to repeat. As the evidences of the incoming Kingdom increase, let us all be more than ever on the alert to use the opportunities of fellowship that open up to us. Let us also bear all the conventions before the throne of grace in prayer, asking for divine direction and blessing upon these timely efforts of the brethren to further make themselves ready for joint-heirship with the Master.

THE KINGDOM MESSAGE BY RADIO

Arrangements have been completed to utilize Radio Station WMCA, New York, to give a witness to the Kingdom message, at 9:30 Sunday morning, June 23. WMCA broadcasts on a wave length of 570 kilocycles (at the top of the dial). Friends in most sections of Eastern Pennsylvania, Northern New Jersey, Long Island, most parts of Connecticut, and lower New York, will be able to hear this broadcast. There is a possibility that Station WIP of Philadelphia will also be used for this broadcast. If so, subscribers in the additional territory reached will be notified.

This program offers good opportunity for cooperation on the part of all the brethren in the territory served. To this end, Kingdom Cards announcing the program will be furnished in any quantity desired. These special cards will invite people to listen to the program instead of inviting them to attend a similar lecture in an auditorium. The opinion has been expressed that many more will be inclined to listen to the message in this way than could be induced to attend a meeting. Literature will be offered in the program and names of all who request

literature will be sent to the brethren in the territory from which they are received.

We suggest that each Ecclesia, and each individual in the territory reached by WMCA, consider this an opportunity to give a witness in their local district, and order as many cards advertising it as they can conveniently distribute. Some will undoubtedly also desire to insert advertisements of the program on the church page of their local paper. We will be glad to furnish sample advertisements for this purpose. Let us co-operate to make this an effective witness for the truth. In addition to the other advertising, neighbors can be personally invited to listen to the program. Some of the brethren will also want to invite their friends into their homes to listen with them. It is hoped also that many of our friends among the J. W.'s will find it convenient to listen to the program, and receive a blessing from it.

First of all, then, see if WMCA can be heard clearly in your local district. If so, then send in for all the advertising matter you can use. We will, in the Lord's providence, be able to furnish any quantity desired. If you can use only ten cards, ask for them. If you can use 10,000 or more, do not hesitate to put in your order. Surely, in these dark days of trouble for the world, all the consecrated will want to use every possible opportunity to give out a word of comfort to those who will hear.

The 9:30 time, on Sunday morning, should be especially favorable in that it will permit church people to listen before they leave for services. Others as well who may be going out for the day, will in most cases still be home at 9:30.

New Edition of Divine Plan

The new edition of the First Volume is now ready, and all back orders have now been filled. The friends are enthusiastic about these new books. They are pocket size, bound in blue cloth, semi-flexible. They are priced at 40 cents a single volume, and in lots of ten or more to the same address, 30 cents each. Special rates for colporteurs upon application.

First Volumes to go with the Republication Edition of the entire set of Scripture Studies, are bound in black cloth, with red edges. These books are beautiful. Orders are still being accepted for the Republication Edition, at five dollars for the entire set. The First Volumes are sent out upon receipt of order for the set.

Has God No Pity?

A new Kingdom Card is now ready, entitled, "Has God No Pity?" This is a very timely card, and should be effective. It announces the booklet, "Christ Has Returned to Solve World Problems." Send for sample, or order supply.

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

COMING CONVENTIONS

One-Day Conventions

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

CINCINNATI, June 2. Y. M. C. A., 9th & Walnut.

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

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

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

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

NEW HAVEN, CONN., June 16—Fraternity Hall, 19 Elm Street.

WAPWALLOPEN MOUNTAIN, PA., June 16—Address Secretary, Brother Jonah Davies, R. F. D., Hazelton, Pa., for further information.

JERSEY CITY, N. J., June 23—Lawyers' Building, Bergen Square.

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

BROOKLYN, N. Y., June 30—The regular Fifth Sunday Convention will be held at 109 Remsen St. For program, write the secretary, Mr. Wm. Josiah, 117-34 123rd St., So. Ozone Park, L. I., N. Y.

OKLAHOMA CITY, OKLA., June 30—Y. W. C. A. (Library Room), 320 W. 1st Street.

TEMPLE, PA., (R. F. D. 1, three miles from Temple) June 30—Residence of Wellington F. Redcay, on Pricetown Road (all concrete), running north-east from Reading at 13th and Spring Streets, three miles beyond city limits, near Webber's Hotel. Sponsored by Reading Ecclesia.

TOPEKA, KANS., June 30—Y. W. C. A.

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

PEN ARGYL, PA., August 4—City Park.

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

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

General Conventions

We are listing as "General Conventions" those which are more than one day in length. In most cases these will serve a larger area than the one-day gatherings; and it is hoped that some will be attended by

friends from all parts of the country. As with the one-day gatherings, so with these, all are cordially invited. For the convenience of those who may wish we are listing Class Secretaries in connection with these Conventions. To date we have been requested to announce the following:

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

MINNEAPOLIS, MINN., June 8, 9, (Junior Bible Students). For further details write: Thaddeus Kozakiewicz, 3834 Queen Ave., N.

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

LOS ANGELES, CALIF., July 4-7—All meetings of the Convention will be held in Sunset Masonic Temple, West Pico at Orchard, except the Public Meeting which will be held in Embassy Auditorium, 847 South Grand Avenue, at 11 o'clock Sunday, July 7. For further information, address Class Secretary, A. W. Abrahamsen, 8414 Second Ave., Inglewood, Calif.

DETROIT MICH., July 4-7—All meetings of the Convention will be held in the Gymnasium auditorium of the Y. W. C. A., 13130 Woodward Avenue, Highland Park, Mich. Any desiring to symbolize their consecration by water immersion should advise the Secretary in advance. For further information, address the Class Secretary, V. Roy Dorris, 1317 West Hancock Avenue, Detroit, Mich.

CHAUTAQUA, OHIO., August 7-11—Secretary, E. G. Wylam, 5920 Cullom Avenue, Chicago, Ill. Further details in next issue.

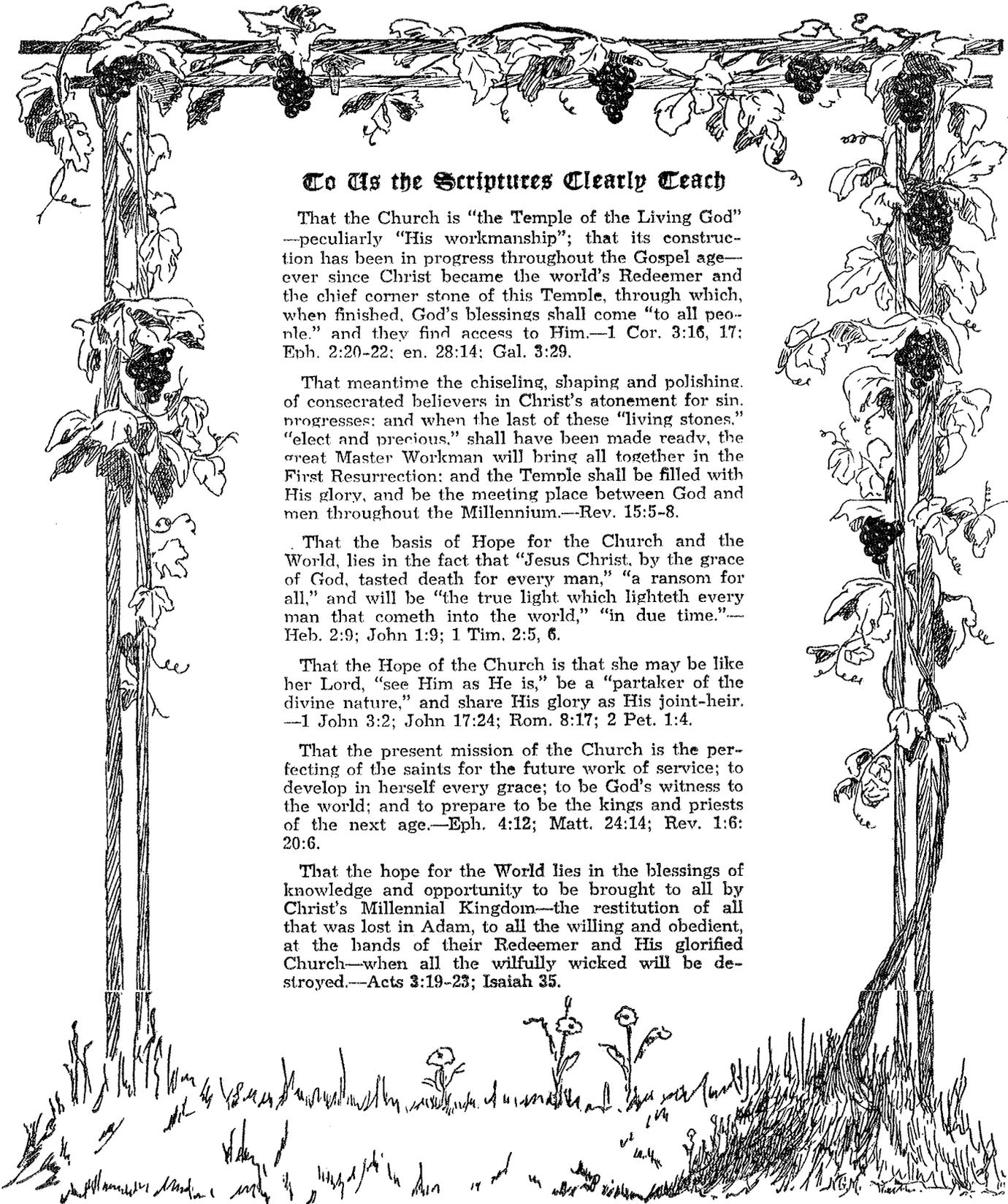
AUGUST CONVENTION IN LONDON. "A General Convention is being arranged by the Bible Students' Committee for August week end, Saturday to Monday, August 3-5, at the Memorial Hall, Farringdon Street, London, E. C. 4. Every effort is being made to prepare a programme that will be a source of deep spiritual profit and happy fellowship to all who attend, and the friends are asked to cause their petitions to ascend before the Throne of Grace that this endeavor may receive our Father's blessing. The usual light meals will be served between sessions, and it is earnestly hoped that every brother and sister in Christ who can take advantage of this opportunity to assemble in 'holy convocation' will do so while yet the door of opportunity is open. For accommodation, programmes, and all other information, please write to the Bible Students' Committee, 24 Darwin Road, Welling, Kent."

BROOKLYN, N. Y., Labor Day Week-End—(Details later.)

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

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

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



To Us the Scriptures Clearly Teach

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

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

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

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

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

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