

a herald of Christ's presence

THE DAWN

"GOD COMMENDETH
HIS LOVE TOWARD
US, ~~IN THAT~~, WHILE
WE WERE YET SINNERS,
CHRIST DIED FOR US."

--Romans 5:8

June 1961

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THE KINGDOM OF GOD

Part II

Signs of Its Establishment

"So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand."—Luke 21:23

UNKNOWN to mankind as a whole, yet clearly revealed in the Bible, the plan of God for man's eternal happiness and salvation has been progressing steadily onward in an orderly and systematic manner. The permission of evil, man's experience with death and the results of sin, God's dealings with the Israelites, the sending of the only begotten Son of God into the world to become a ransom sacrifice, and the call and development of the church class have all been steps in God's plan. They have all been paving the way for the gigantic climax of the ages—the millennial morning when God establishes his kingdom in grandeur and glory, visibly intervening in the course of man's affairs.

For such a stupendous event as this, it would be only reasonable

to expect that God would provide earnest students of the Bible with the information they need to identify the time preceding the occasion. This period is variously referred to in the Bible by such terms as "the last days," "the end of the world [age]," "the time of the end," "the day of wrath," and "the day of Jehovah."

The Apostle Paul wrote that the church class, or people of God, living in this period would be fully informed concerning the significance of events transpiring in the world: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore, let us not sleep, as do others; but let us watch and be sober."—I Thess. 5:4, 6

Yes, God has been pleased to inform his people of their position in respect to the stream of

time, particularly that they might cheer and comfort others concerning the true meaning of the fast-moving events of these days. What, then, are the signs of the end of the age? How can the events which prove that the long awaited kingdom of God is near at hand be identified with reasonable accuracy?

There are several unusual and unique circumstances which characterize the pre-kingdom period and set it apart from anything that has ever occurred before in the history of man upon the earth. It is intended to present a series of five signs, each separate from the other, and yet each calling attention to the same earth-shaking event which the Bible shows is destined to occur. We believe these signs will offer substantial evidence that mankind is now actually living in this transition period of the ages when "the kingdom of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15

Increase of Knowledge

FIRST to be mentioned is the sudden increase of knowledge foretold in Daniel's prophecy: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) The last part of this

text will be considered first. It contains a prediction that man's acquisition of knowledge would not be a relatively progressive process throughout the centuries as might be expected, but rather that it would be brought about in a very sudden manner.

It is difficult to appreciate the fact that the diffusion of knowledge has been a relatively recent accomplishment, inasmuch as widespread education and the fruits of learning are so commonplace in our day. Yet a study of the subject corroborates the accuracy of Daniel's prophecy.

The invention and perfection of the printing press provided the greatest impetus for increasing man's knowledge, by making it possible to preserve and circulate the benefits of other men's studies. The compulsory education of the common people is of still more recent origin, and has enabled practically all to enjoy the benefits of recorded knowledge, and has stimulated further advances.

The following illustration might be used to highlight the recency and suddenness of man's increase of knowledge: If the last 6,000 years of man's educational progress were represented in a book with one page devoted to each year, it would not be until approximately 5,800 pages were written that the common man

FIGURE III.
INCREASE IN UPPER SCHOOL GRADUATES
IN THE UNITED STATES

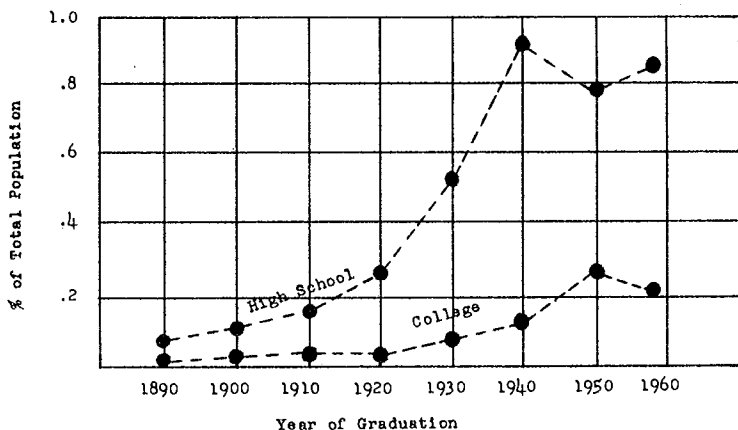
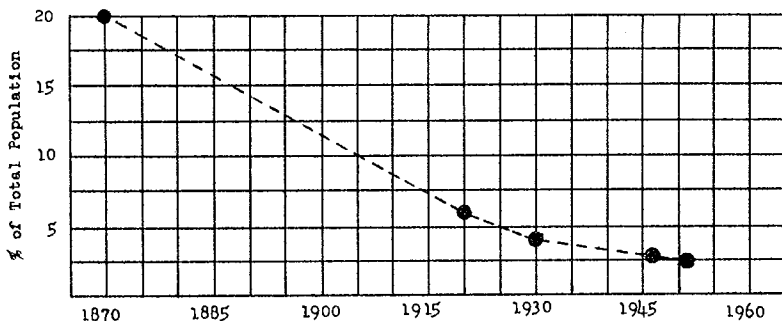


FIGURE IV.
DECREASE IN ILLITERACY IN THE UNITED STATES



would be described as achieving the status of literacy.

Although comprehensive statistics on the increase of world lit-

eracy are not available, it is possible to obtain a general picture of the progress made: The countries of western and northern

Europe, the British Isles and other English-speaking countries, were the first to make significant gains in educating their people.

Literacy advances by other nations were slower and very recent in attainment. In India, 88 per cent of the people were still illiterate in 1941; in China, 70 per cent were illiterate in 1949; in Mexico and Brazil, over 50 per cent in 1947; in Russia, 90 per cent in 1900.^A

For the United States, more complete data is available, which has been summarized in Figure III, Increase in Upper School Graduates in the United States,^B and Figure IV, Decrease in Illiteracy in the United States.^C Figure III depicts the percentage of increase in high school and college graduates since the year 1890. Figure IV portrays the decrease in illiteracy that has occurred in the United States since the year 1870.

Considering that the United States is one of the foremost nations of earth, it is quite surprising to learn that, so short a time as just ninety years ago, 20 per cent of the population fourteen years of age or older could not

read or write. If figures for other countries could be similarly graphed, the same pattern would be shown in even more exaggerated form, as it has only been in very recent times that man's knowledge has markedly increased.

Recall now the first part of Daniel's prophecy: "Many shall run to and fro." On the basis of this prophecy, the noted English scientist and Bible scholar, Sir Isaac Newton, predicted that a time would come when man would travel at the speed of fifty miles per hour. Newton's predictions were considered so incredible that he was ridiculed by his eighteenth century contemporaries. Today, however, only some 250 years later, international jet travel, complex highway systems, super-powered automobiles, and streamlined trains have become commonplace.

These fast means of travel were also predicted in another Bible prophecy found in Nahum 2:3, 4, where their development is linked with "the day of God's preparation," the period preceding the millennial kingdom: "The chariots shall be with flaming torches

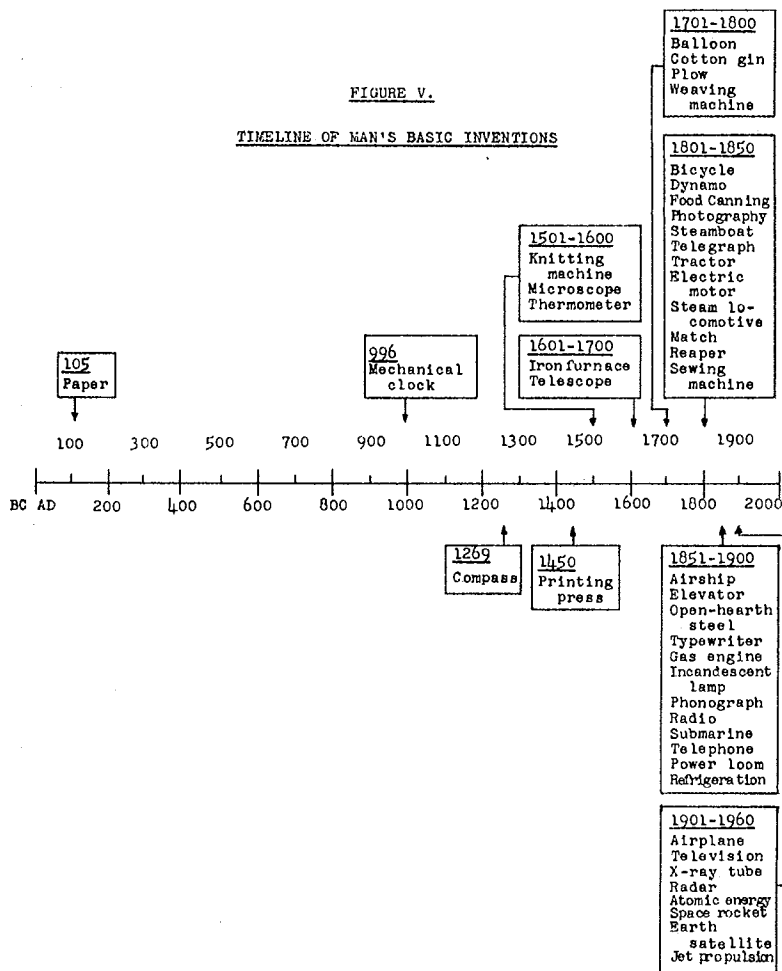
^A"Illiteracy," *Collier's Encyclopedia*, X, 367

^BData for graph based upon: Dan Golenpaul (ed.), "High School and College Graduates," *Information Please Almanac* (1960 ed.), p. 359

^CData for graph based upon: "United States of America," *Encyclopedia Britannica*, XXII, 738; and United States Bureau of the Census, Department of Commerce, "illiteracy," *Statistical Abstract of the United States* (79th ed.) 93G-93Q.

FIGURE V.

TIMELINE OF MAN'S BASIC INVENTIONS



in the day of his preparation. . .
The chariots shall rage in the
streets, they shall jostle one

against another in the broad ways:
they shall seem like torches, they
shall run like the lightnings."

Today, other inventions such as the telephone, radio, television, motion pictures, and an array of gadgets have also become a standard part of our way of life. Atomic power and space travel are now growing in importance. This endless list of modern inventions and conveniences, rapid means of communication and transportation, resulting from the great increase of knowledge in our day, was never before even dreamed of in the history of mankind.

Once again the accuracy of Daniel's prophecy should be analyzed. Did all of these inventions occur gradually throughout man's history, or have they appeared suddenly? Figure V, a Timeline of Man's Basic Inventions,^a was constructed to answer this question. Does it not highlight the fact that man's major inventions were developed within the last two centuries rather than distributed equally throughout the annals of history?

We believe that there is a special significance attaching to all this: Daniel's prophecy was given to draw attention to the increase of knowledge as one of a series of prophetic signposts announcing

the end of the age and the dawn of the millennial day, or kingdom of God. Nahum's prophecy associates rapid means of travel with "the day of God's preparation" for the kingdom.

Therefore both texts would indicate the establishment of the kingdom to be very near at hand. At this point, this may appear to be an overenthusiastic conclusion based on a couple of isolated Bible prophecies. Nonetheless, when viewed together with the evidences still to be treated, their true significance will be more fully appreciated.

Distress of Nations

SECOND in the listing of the signs of the end is the great distress of nations which has gripped the world of our day. Commentators on the world scene are agreed that people far and near are distressed and perplexed over the social, political, and economic problems of this generation. Mankind has always been beset by problems, but in several respects there has been no precedent to those which vex the world today. The Bible alone has provided a vivid preview of these troublous times and their final outcome, in prophecies reading like current newspaper headlines.

Beginning in Daniel's prophecy, this period of world history is described as "a time of trouble, such as never was since there was

^aInformation for timeline based upon: "Inventions," **The Encyclopedia Americana** (1944 ed.), XV, 281-85; and "Invention," **Collier's Encyclopedia**, XI, 93G-93Q.

a nation, even to that same time." The time of its occurrence is fixed by the additional statement, "Shut up the words, and seal the book, even to the time of the end."—Dan. 12:1, 4

Jesus corroborated this prediction in his reply to the disciples' question, "What will be the sign of thy presence, and of the consummation of the age?" (Matt. 24:3, **Diaglott Version**) He said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." (Matt. 24:21, 22) He answered further, "And there shall be . . . upon the earth distress of nations, with perplexity; . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26

Other inspired writers of the Bible have added their testimony concerning this period of world distress. The Apostle Paul wrote in I Thessalonians 5:2, 3: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Zephaniah adds to the setting: "The great day of the Lord is near, it is near, and hasteth

greatly, . . . the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord."—Zeph. 1:14-17

And finally Haggai states: "For thus saith the Lord of hosts, . . . I will shake all nations, and the desire of all nations shall come."—Hag. 2:6, 7

We believe that the evidence is very strong that we are now in this period of the world's history described by Daniel and Jesus as the "end" or "consummation" of the age. Mankind has just witnessed two global wars in a single generation, followed by the Korean outbreak, the "cold war," and fears of still another world war. Some might contend that there have always been wars and that it is only natural for modern warfare to be more intense since newer weapons and greater numbers of people are involved.

Never before, however, has there been such universal fear in the hearts of men "looking after those things which are coming on the earth." (Luke 21:26) Men's minds today have been struck

with terror unknown prior to the Atomic Age. Never before was it possible for man to annihilate virtually all civilization with such terrible instruments of destruction as atomic and hydrogen bombs, nuclear radiation, intercontinental ballistic missiles, and germ warfare.

A recent Hollywood film production, "On the Beach," dramatized the possibility of a nuclear holocaust wiping out all mankind. How meaningful this makes Jesus' words that "except those days should be shortened [by divine intervention], there should no flesh be saved."

There are other aspects of today's troubled world that may also be shown to stand without precedent in history. Think of the strenuous efforts for survival being made throughout the world, both collectively and individually. As the nations fling themselves headlong toward the final calamity, they are endeavoring to protect themselves by military compacts, regional alliances, and international councils.

Sensing the inevitable futility of these agreements, the various governments are forced to instruct their people in the methods of civil defense in case of sudden attack, including detailed plans for home radiation shelters, and survival under atomic blitzkrieg. These ties among the nations and home preparedness plans, al-

though offering a measure of security, fall far short of erasing the fears of what might happen in the expected push-button war.

The student of the Bible need not be alarmed over the events taking place in the world today. He realizes that they have been predicted in the Word of God, and are shown to be the inevitable consequence of disobeying the laws of God concerning man's obligation both to his Creator and to his fellow-man. He realizes, too, that there is really a silver lining behind the dark clouds.

Yes, the great time of trouble in which the world is plunged today actually constitutes one of the strongest evidences that God's kingdom is soon to be established. Man's extremity will then prove to be God's opportunity. When the nations have been shaken sufficiently that they are willing to learn the ways of righteousness, by divine intervention "the desire of all nations [for peace and security] shall come."

The Rebirth of Israel

THE third point that identifies the present time as the end of the age is the re-establishment of Israel as an independent nation. A history of the Jews provides a fascinating account of a people who were especially dealt with by God for a specific purpose. It is a record of a people that begins two thousand years before Christ,

in the person of Abraham, and continues through colorful episodes of slavery, desert wanderings, divine revelations, and eventual establishment as a nation. In this early period are found such famous personages as Isaac, Jacob, Joseph, Moses, Joshua, David, and Solomon.

As shown in the Bible, the status of the Jews was unique, due to their special relationship to God. God had destined both to select a people he could use to provide a preview of the arrangements of his coming kingdom, and to offer them the position of chief favor in that kingdom. God had said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

In addition, there were promises of earthly blessings and prosperity for faithfulness to the special covenant which he made with them: "If ye walk in my statutes, and keep my commandments, and do them; Then . . . the land shall yield her increase, . . . ye shall eat your bread to the full . . . And I will give peace in the land . . . And ye shall chase your enemies, and they shall fall before you by the sword . . . For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you . . . And I will walk among you, and will be your God, and ye

shall be my people." (Lev. 26:3-12) These were promises which had never before been made to a particular people, and, if the conditions of faithfulness upon which they were based had been kept by the Israelites, they would have led to immeasurable blessings.

The history of the Jewish people, however, presents a continual record of unfaithfulness and disobedience to the ways of God, picturing the wayward course of the entire human race. Instead of receiving the blessings, they inherited the curses, for again the prophecy reads: "I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets."—Jer. 29:18, 19

True to the prophecies, after the reign of King Solomon, who had succeeded in raising Israel to the pinnacle of its glory, Israel embarked on its downward path. Ten of its twelve tribes seceded to form a separate kingdom, so evil in God's sight that he allowed it to be conquered, and the people deported to Assyria and scattered.

The two remaining tribes, not-

withstanding the exhortations of the prophets, also fell into dispute with God. In 606 B. C. they were defeated by Nebuchadnezzar, and taken captive to Babylonia for seventy years. King Cyrus of Medo-Persia restored the Jews to their land, but they were unable to achieve the status of an independent nation. Israel was subject in turn to Persia, Greece, and finally Rome, at which time the Messiah in the person of Jesus Christ was sent to them.

Once again the nation of Israel had an opportunity to be received into God's favor by heeding the greatest of all the Jewish prophets. Jesus and his teachings, however, were rejected by the rulers of Israel, so that the nation came under a double condemnation. The sentence as pronounced by Jesus is recorded in Matthew 23: 38: "Behold, your house is left unto you desolate." In A. D. 70 Jerusalem was burned to the ground, the people taken captive to Rome, and the Jews scattered among all nations, seemingly forever dispersed.

Nonetheless, God had not permanently cast off his people. Although by unfaithfulness they lost the chief blessing of attaining the most prominent position as rulers in the heavenly kingdom, God had still designed to use them in the establishment of his earthly kingdom.

Again the prophecies read: "Be-

hold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely." (Jer. 32:37) "I will bring again the captivity^a of my people of Israel, and they shall build the waste cities, and inhabit them. . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos 9:14, 15

Here lies the most astounding feature in the continuing story of the Jew, the modern episode fulfilling prophecy right before our eyes in the return of favor to Israel. Yes, the Jews have gone back! Out of almost every country some have returned.

After the UN partition plan for Israel was set up, in 1948 Israel declared its independence, and a new nation was born. Where in

^aThe Hebrew word SHEBOOTH rendered "captivity" may also be translated "a former state of prosperity," according to Dr. Strong. (James Strong, "Captivity," *The Exhaustive Concordance of The Bible*, p. 171, and Hebrew and Chaldee Dictionary Section, p. 111) This phrase is then seen to apply to the time when God restores Israel's state of prosperity rather than to the loss of her independence.

the annals of history is there a precedent for the return of a people who had been scattered into every corner of the earth? Israel seemingly has accomplished the impossible, that re-establishing itself as a nation after a lapse of almost nineteen centuries. Yet it is an event which has not seemed strange to students of the prophecies, for they have been awaiting it for many years.

In Joel 3:1, 2, 9-11 is found a prophecy that links Israel's return with the great time of trouble upon the world: "When I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about."

Here the prophecy shows that the return of the Jews to their homeland would be accompanied by vast mobilization of arms by the Gentile nations as they prepared for global warfare. This

combination of circumstances—the returning Jews and the contemporaneous international arms race—has found its fulfilment only in our day.

Perhaps the most conclusive evidence that the prophetic destiny of Israel is directly related to the end of the age is found in the parables of Jesus on the fig tree. When the disciples asked the Master concerning the signs of his presence and of the end of the age, one of the replies that he gave was a parable, as recorded in Matthew 24:32, 33: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Until recently the full meaning of this reply was shrouded in mystery.

Today students of the Bible understand that the sprouting fig tree is a symbol of the new nation of Israel putting forth its first signs of prosperity and maturity after a long season of dormancy. In the Old Testament, figs were used as a symbol of the Jewish people, as shown in Jeremiah the 24th chapter. In the New Testament another incident reveals the same thing, as recorded in Mark 11:12-14, 20-22.

Jesus' condemnation of the fig tree in this account was really leveled against the Jewish nation

which it represented. Israel claimed to have the fruits of righteousness at the time that Jesus their Messiah was sent. In reality this claim was false, since their Messiah was depised and rejected by the nation, thus justly deserving the punishment that later came upon it.

All of these scriptural testimonies serve to highlight the fact that the due time for Israel's rebirth and sprouting as a nation would be in the end of the age. The Matthew account reads: "When ye shall see all these things, know that it is near, even at the doors." The parallel account in Luke 21:31 makes this still clearer with the rendering: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

End of the Age Witness

THE fourth evidence that this is the end of the age is offered by Jesus' prophecy recorded in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Reiterated in Mark 13:10 (**Moffatt Translation**), it reads: "Ere the end, the gospel must be preached to all nations."

Jesus spoke these words to his disciples in reply to their question, "Tell us, when will this be, and what will be the sign of your coming and of the close of the

age?" (Matt. 24:3, **Revised Standard Version**) Later he commissioned his followers to be his witnesses, starting locally in Jerusalem, Judea, and Samaria, and finally to "the uttermost part of the earth."—Acts 1:8

Here was an indication that by the providences of God the message of the kingdom, though contaminated for a time, as shown in other prophecies, would be restored to its purity at the end of the age. More than this, it was also to be promulgated throughout the world as a testimony to all nations. When this is accomplished, then shall the final end come; that is, the great time of trouble among the nations which will close out this evil social order and usher in the millennial kingdom.

The first requisite of this great witness to the world would be the dissemination of the Word of God itself in which are recorded the prophecies of God and his promises to his creatures. This feat of Bible distribution has now been accomplished by the collective efforts of various Bible societies. Their work may be summarized briefly as follows:

The first society to be founded for the purpose of printing Bibles at small cost and thus making possible their wide circulation was The Canstein Bible Institute, established in the year 1710 in

Halle, Germany. Perhaps the strongest impetus to the distribution of Bibles was given after 1804 when the British and Foreign Bible Society was founded in London. This group in turn encouraged the organization of similar societies throughout Europe and America. In 1816 the American Bible Society was instituted.

Together, the various Bible societies have accomplished a widespread distribution and encouragement of the use of the Bible. By translations into well over a thousand languages and dialects and by nonprofit publication, the widest possible circulation has been secured. To date, it has been estimated that well over a billion printed Bibles and portions have been distributed.^A

The second requisite of the world witness is an accurate understanding of the kingdom message recorded in the Scriptures. Although translated into almost every tongue, accessible to all, and even a continual best seller, the Bible remains a sealed book to most of its readers, in terms of being able to understand its contents. Traditional misconceptions of Bible teachings carried over from the past, when true Bible study was restricted, have hindered many from approaching

the Scriptures in an unbiased manner.

Today the true gospel of the kingdom is being preached not only by word of mouth, but also by explanatory literature, radio, and television. Through these modern media, the message that God's kingdom is at hand is now able to penetrate the remotest areas, even "unto the uttermost part of the earth."

In view of the vast potentialities of these modern preaching methods, the witness to the nations concerning God's wondrous plan of salvation and coming kingdom will soon be complete. When the gospel has thus been preached, regardless of the number responding to the message, "then shall the end come."

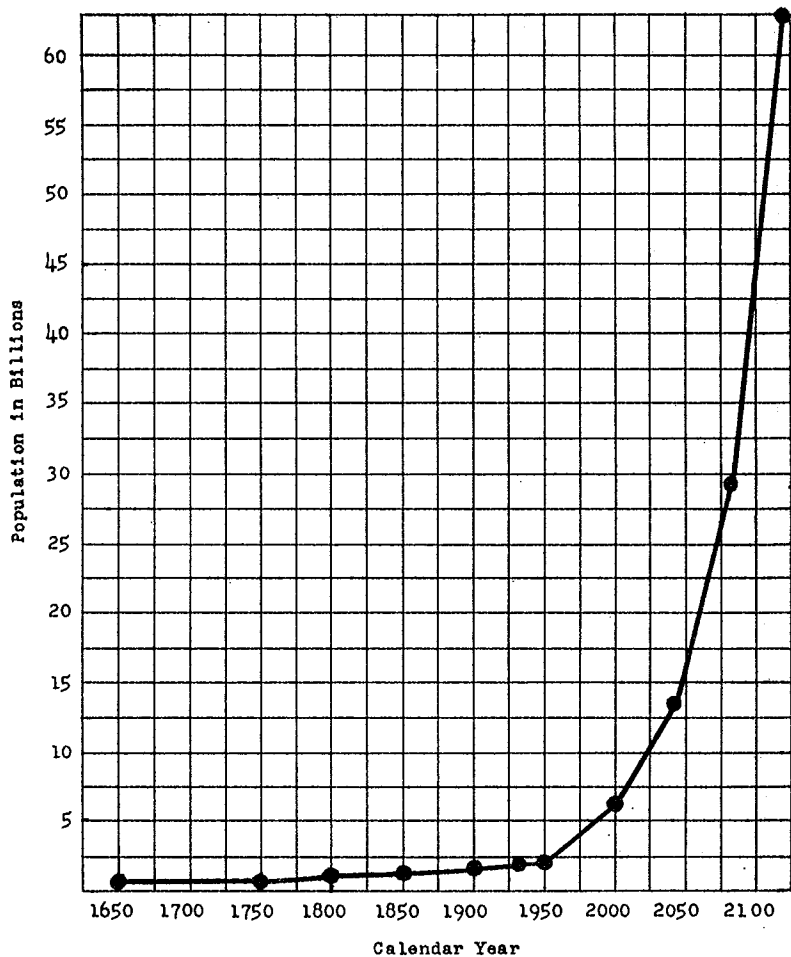
Exploding World Population

JUST a few years ago the foregoing facts would have concluded the list of significant signs. Today, however, it is possible to add a fifth point, which has been causing great concern to thinking people everywhere—the world-wide problem of population explosion. Population statistics are showing that although it has taken many thousands of years to amass the present world population of 2:9 billion, it will now require just 40 years to double that number.

It may be seen from Figure VI,

^A"Bible," *Collier's Encyclopedia*, III, 398.

FIGURE VI.
WORLD POPULATION GROWTH (ESTIMATED TO YEAR 2120)



World Population Growth,⁴ that because of its snowballing effect, the world's population is due to multiply at a staggering rate. By the year 2000 it is estimated that there will be 6.3 billion people; by 2040, 13.5 billion; by 2080, 29.1 billion; by 2120, 62.6 billion; and by 2160, 135 billion.

Just think, at the present rate of growth there will be virtually standing room only on the earth in less than 200 years! Commenting on this situation, an official United Nations study on population predicted "that the world is in danger of foundering in its own population growth."⁵

Everyone realizes that something must happen to prevent this calamity, yet very few are aware of the Bible's assurance that God's kingdom will provide the final remedy to this problem. After creating the first human pair, God said to them, "Be fruitful and multiply, and fill the earth." (Gen. 1:28, **Leeser Translation**) The command was to fill the earth, not to overpopulate it.

The implication is that when sufficient humans have been born to fill the earth comfortably, God will take back the procreative power which he vested in man. The population graph reveals that

this point in the history of man will soon be reached, and it also shows the dire consequences that would result without divine intervention. Overcrowding upon the earth would be a blight upon God's plan for man's happiness and therefore will not be permitted.

Further assurance that God destined man to live comfortably upon the earth is found in Isaiah 45:18: "God...formed the earth and made it,... he created it not in vain, he formed it to be inhabited." Notice that God intended the earth to be inhabited so that its creation would not be in vain.

The latest statistics on population, while drawing attention to the difficulties that could lie ahead, also serve as the final link in the interlocking chain of evidences pointing to the proximity of God's kingdom. If the world has already entered the snowballing portion of the population cycle, it can only be a short time interlude before the kingdom must be established to prevent the otherwise inevitable from occurring. When the kingdom becomes operative, it will solve this vexing population problem as well as bring the peace, life, and good will that man has always sought.

⁴Data for graph based upon: "An Overcrowded World?" **U. S. News and World Report**, August 29, 1958, p. 48; and United Nations Department of Social Affairs, Population

Division, **The Determinants and Consequences of Population Trends**, p. 11.

⁵"An Overcrowded World?" *loc. cit.*

THE HOLY SPIRIT SERIES**Lesson III**

Anointed by the Spirit

THE Scriptures testify clearly that Jesus was anointed by the Holy Spirit.¹ We are also informed by the Apostles Paul and John that the followers of Jesus are anointed by the Holy Spirit.² This is another function of the power of God on behalf of Jesus and his disciples. Here also is the use of another illustration to help us understand more fully what the ministry of the Holy Spirit means to us as Christians.

The scriptural background of the word anointing was the divinely instituted ceremony by which Israel's kings and priests were installed in office, the principal part of which was the pouring of anointing oil upon the head. It was the official designation to office, signifying that the one thus anointed was authorized to serve.^A

Jesus and his followers constitute the priesthood of the Gospel and Millennial Ages, and they are also authorized to reign as kings. These, however, are not anointed with oil, but by the Holy Spirit. This anointing came upon Jesus at the time of his baptism, constituting him the Anointed One, the sent and authorized of God, which is the meaning

of the word Christ. Jesus recognized the meaning of his anointing.³ The anointing of the Holy Spirit also empowered Jesus to heal the sick and raise the dead.

The psalmist suggests that the anointing oil ran down from the head of the high priest upon his body, and that this pointed forward to a oneness of the anointed class.⁴ It is evident that in the antitype the anointing of the Spirit reached the body members of The Christ at Pentecost, when it was "shed forth" upon the waiting disciples by the glorified Head.⁵ Thus the followers of Jesus receive their anointing of the Spirit from him and as a result of having been accepted into The Christ company, the true church.⁶

In our last lesson it was observed that the coming of the Holy Spirit upon Jesus at Jordan, and upon his disciples at Pentecost, is scripturally indicated to have been a baptism of the Spirit. Now we see that it was also an anointing, each of these illustrations conveying to us its own lesson of what was accomplished by the Heavenly Father by that one outpouring of his holy power upon Jesus, and later upon his church.

Each consecrated follower of the

Master throughout the age, when accepted into the body of Christ, has come under this anointing. All in this position have the authority of God to proclaim the glad tidings of the kingdom. One of the functions of the Holy Spirit in this age is to instruct the Lord's people, through the Word, to be witnesses for Jesus by proclaiming the glad tidings.⁷ The anointing constitutes them the light of the world.⁸

As we have seen, the anointing of the Spirit empowered Jesus to heal the sick and raise the dead, which he did on a small scale at his first advent. This aspect of the anointing will become manifested world-wide when Jesus and his true church, as the authorized of God, are dispensing the blessings of the messianic kingdom. Then all the sick will be healed and all the dead awakened.⁹

STUDENTS' HELPS

QUESTIONS

What texts of Scripture teach plainly that Jesus was anointed by the Holy Spirit, and that his followers also receive of this anointing?

What is signified by the anointing of the Holy Spirit, as indicated by the scriptural background of this illustration?

How is the anointing of the Holy Spirit related to the title Christ?

Explain the thought suggested in Psalm 133.

Does the fact that Jesus at Jordan, and his disciples at Pentecost, were both baptized and anointed by God's power imply that there were two outpourings of the Holy Spirit?

How have individual disciples of Christ since Pentecost received the anointing of the Holy Spirit?

Does the authority and power of the Spirit's anointing of Jesus and his church carry over to their work of the Millennial Age?

BIBLE PROOF

¹Acts 4:27; 10:38. ²II Cor. 1:21; I John 2:27. ³Luke 4:14-19; Isa. 61:1-3. ⁴Ps. 133:1-3. ⁵Acts 2:33. ⁶I John 2:27. ⁷Matt. 28:19, 20; Acts 1:8. ⁸Matt. 5:14-16. ⁹Mark 3:14, 15; John 5:28, 29; 14:12; Rev. 21:4.

REFERENCE MATERIAL

^a"The Atonement Between God and Man," page 281.

SUMMARY OF IMPORTANT THOUGHTS

The one giving of the Holy Spirit to Jesus at Jordan, and to the church at Pentecost, accomplished both baptism and anointing, the anointing signifying authority and power to perform the works of the Father embodied in his plan of redemption.

THE HOLY SPIRIT SERIES

Lesson IV

Born of the Spirit

BEGINNING with Jesus, and continuing throughout the Gospel Age, one of the accomplishments of the Holy Spirit has been the producing of a new creation.¹ The Bible likens this to the begetting, development, and birth of a child.² This function of the holy power of God has been somewhat obscured by a failure of the translators to note the distinction between the thought of begetting and birth.

This has been due in part to the fact that, in the Greek language from which the New Testament is translated, there is only one word for both begetting and birth, and one has to determine from the association in which it is used, as to which is meant. The word is *gennao*.³ It is this word that is used in the genealogy of Jesus and properly translated "begat."⁴ Manifestly the word "born" would be quite improper in this instance.

It is this same Greek word *gennao* that is used in the account of Jesus' conversation with Nicodemus when he told this ruler in Israel that he would need to be born again in order to enter into the kingdom of heaven.⁵ Here the word born is the proper translation.

In the natural realm, begetting must precede birth, but many students of the Bible have overlooked this in applying the illustration to

the work of the Holy Spirit in the lives of consecrated believers. Failure properly to apply the illustration has led to that incongruous and much overworked statement, "born again Christians."

Nicodemus failed to understand what Jesus meant by being born again, so Jesus gave another illustration, explaining that those who do attain this new birth are like the wind, in the sense that they can come and go unobserved, and are very powerful. Manifestly this is not true of those who now claim to be born again, yet are still fleshly beings.

Spirit birth takes place in the resurrection. When Jesus was raised from the dead he was able to move about invisibly, and he possessed great power.⁶ Birth of the Spirit in the resurrection is brought about by God's power, his Spirit, as the Scriptures bring to our attention in connection with Jesus.⁷

When Jesus said to Nicodemus, "Ye must be born again," he was referring to the complete change of nature to which the followers of the Master are called, and to which they must attain in order to live and reign with him in his kingdom, through the agency of which human life will be restored to mankind in general. Obviously, before this birth to spirit nature can take place, there

must be a begetting of the Spirit, through the Word of truth.⁶ To be begotten by the Word of truth is the same as being begotten by the Holy Spirit, for the Word of truth is the product of the Holy Spirit.

After spirit begetting there must be spiritual growth, in order that the new creature be ready for spirit

birth.⁷ It is thus that the "inward man" is renewed while, during the span of human life, the "outward man" perishes, or, R. V., "is decaying."⁸

Those who are faithful and finally experience Spirit birth will be like Jesus and see him as he is.⁹ They will experience the power of his resurrection.¹⁰

STUDENTS' HELPS

QUESTIONS

What has been one of the important functions of the Holy Spirit throughout the Gospel Age, and how has misunderstanding obscured the truth on this important subject?

The Greek word **gennao** is translated "beget" and "born" in the New Testament. How can we determine which of these words should be used?

Is the word "born" a proper translation in Jesus' statement, "Ye must be born again"?

Is the expression, "born again Christians," a scriptural one?

Name some of the characteristics of those who are born of the Spirit.

When does Spirit birth take place?

What work of the Spirit must take place before Spirit birth?

What intervenes between Spirit begetting and Spirit birth?

What is the great hope of those who will attain Spirit birth?

BIBLE PROOF

¹II Cor. 5:17. ²Matt. 1:1-16. ³John 3:1-13. ⁴John 20:26; Matt. 28:18. ⁵Eph. 1:19, 20. ⁶James 1:18; I Pet. 1:23—"begotten," not "born" is the proper translation of **Gennao** in this latter text. ⁷Eph. 4:23, 24; I Pet. 2:2; II Pet. 3:18. ⁸II Cor. 4:16. ⁹I John 3:1-3. ¹⁰Phil. 3:10, 11

REFERENCE MATERIAL

¹"The New Creation," page 76.

²Strong's Greek Dictionary of the New Testament, page 20, word no. 1080.

SUMMARY OF IMPORTANT THOUGHTS

In order to experience a change of nature to be like the exalted Jesus, one must be begotten by the Spirit; then there must be spiritual growth; and finally, a birth of the Spirit in the resurrection.

THE HOLY SPIRIT SERIES

Lesson V

The Witness of the Spirit

ONE of the functions of the Holy Spirit in the lives of God's children during the Gospel Age is to testify to them that they are truly the sons of God.¹ This "witness" of the Spirit comes to us through the written Word of God, by virtue of its explanations of what is involved in following in the footsteps of the Master, and what experiences we should expect to have. This is the Spirit's witness because it was the Holy Spirit that inspired and directed the writing of the Bible for our admonition.²

The fact that we have been drawn to the Father through Christ is in itself one of the witnesses of the Spirit that we have been accepted into his family.³ We also have the testimony of Jesus, who was inspired by the Holy Spirit, that all who are drawn by the Father will be accepted by him.⁴ If, then, we have repented of our sins, and through faith in our Lord Jesus Christ have presented ourselves in full consecration to do God's will, we can be assured of our acceptance as sons of God.

Another witness of the Spirit, and a very important one, is the privilege we have of suffering with Christ.⁵ The reason this is so directly a witness of the Spirit is that the prophets, who wrote as they were moved by the Spirit, foretold

that The Christ company would all suffer for righteousness' sake.⁶ If we are in this position then we may know that we are children of God.

This does not imply imprisonment, or beheading, or being burned at the stake. Jesus was opposed by the religious rulers of his day, but no physical suffering was imposed upon him until the very end of his ministry. If we are loyal to the Lord and the truth we will experience the ostracism of the world. If we are faithful in the service of the Lord we will bring upon ourselves a degree of weariness and consequent pain, in which we should rejoice.

If we are being led by the Spirit of God we have another of its witnesses that we are the children of God.⁷ In Jesus we have a perfect example of what it means to be led by the Holy Spirit, and the testimony of the Bible is that he was led in a way of sacrifice even unto death.⁸ If we are following the Spirit's leadings in the same way of sacrifice, then we can be assured that the Father's name is written in our forehead, our intellect.⁹

Not all of the ways in which the Spirit witnesses to us are associated with sacrifice and suffering. Much joy should be experienced by those who walk in the narrow way.¹⁰ Here, also, faithfulness on our part

is essential if we are to experience these joys of the Christian life which come through fellowship with the Father and with his Son, and with one another.

We should also enjoy the peace

of God that results from full assurance of faith in his promises.¹¹ This stabilizing peace through all the experiences of life is one of the blessed witnesses of the Spirit that we are the children of God. May we continue to enjoy it!

STUDENTS' HELPS

QUESTIONS

How much can we know about the witness of the Spirit? To know the answers to these questions is very important in this connection.

Is the witness of the Spirit a matter of feelings, or emotions, or does it come to us through the Word of God?

In what sense is the fact that we have been drawn to the Father through Jesus a witness of the Spirit?

Why is Christian suffering such a vital witness of the Spirit?

Does suffering with Christ necessarily imply physical pain inflicted by our enemies?

How can we bring a measure of suffering upon ourselves?

Are our joys in the narrow way also a witness of the Spirit?

What is the peace of God, and why should it be considered a witness of the Spirit?

BIBLE PROOF

¹Rom. 8:16; I John 3:1. ²Rom. 15:4; I Pet. 1:12; II Pet. 1:21; II Tim. 3:15-17. ³John 6:44. ⁴John 6:37, 45. ⁵Rom. 8:16, 17; Acts 14:22. ⁶I Pet. 1:11; 4:12, 13. ⁷Rom. 8:14. ⁸Isa. 53:7. ⁹Rev. 14:1, 4. ¹⁰John 15:10, 11; 16:24. ¹¹John 14:27; Phil. 4:6, 7.

REFERENCE MATERIAL

¹¹"The Time Is at Hand," page 169.
"The Atonement Between God and Man," pages 226-241.

SUMMARY OF IMPORTANT THOUGHTS

The witness of the Spirit is not based upon emotions. It is the testimony of God through his holy prophets, Jesus, and his apostles.

THE HOLY SPIRIT SERIES

Lesson VI

The Seal of the Spirit

WHEN the Bible refers to the "seal" of the Spirit, the Greek word used means "to stamp (with a signet or private mark) for security or preservation."¹ In olden times a signet ring, or a stamp, was used to seal important documents. The custom is similar today. A letter is sealed to secure secrecy for its contents. Contracts are sealed, or attested, to guarantee their fulfillment.

This custom is used by the Lord in his Word to illustrate a very blessed ministry of the Holy Spirit in the lives of dedicated followers of the Master.¹ The Apostle Paul refers to this "seal" of the Spirit as "an earnest (or, *Diaglott*, pledge) of our inheritance."² (Eph. 1:14) Here the Greek word translated "earnest" means "a pledge, that is, part of the purchase money or property given in advance as security for the rest."³

Paul's reference to the "Holy Spirit of promise"² suggests one of the ways by which the Heavenly Father pledges, or attests, that we will receive a full reward. It is by the many promises which the Holy Spirit has caused to be recorded in his Word, promises which cover every situation in life which might hinder us from entering fully into our inheritance. The blessings of the Holy Spirit itself are in fulfillment of divine promises.

The seal, or attestation of the Holy Spirit through the Word of truth, that we are the Sons of God is the more realistic because of the diversified promises of God relating to our needs, in order to be victorious and receive the crown of life.

We are promised wisdom to guide us in doing our Heavenly Father's will.³ The foes of the new creation are many and powerful, and if we had to fight against these in our own wisdom and strength we would be defeated, and fail to attain the "great salvation."⁴ But the Lord has promised to help and protect his people.⁵ How precious are these promises!

Being sealed by the Spirit does not imply perfection of character, or full control over the weaknesses of the flesh. But despite our imperfections we have the assurance that, through Christ, God justifies us.⁶ Because of this we know that no one can properly condemn us, and that nothing can separate us from the love of God if our hearts remain loyal to him. This is surely a blessed assurance of sonship.

We have the witness of the Spirit concerning our being called of God, and our begetting as his children. One of the promises by which a continuance of this blessed relationship is attested assures us that

God is able to and will finish this work of grace in us.⁷ We know that our Heavenly Father will fulfil all his good promises toward us, for we are assured that it is his "good pleasure" that we shall have the kingdom.⁸

We expect that trials will continue to the end of the way, but we know that because God is faith-

ful he will not permit us to be tested beyond our ability, and, with his help, will enable us to endure.⁹

Concerning God's faithfulness there can be no doubt.¹⁰ What more could the Lord say to "seal" or secure, our inheritance? Let us rejoice in these promises of victory, and continue on faithfully to the end!

STUDENTS' HELPS

QUESTIONS

What is the meaning of the Greek word in the New Testament which is translated "seal"? What does this mean with respect to the "seal" of the Spirit?

What is meant by the expression, "earnest of our inheritance"?

What is suggested by the expression, "Holy Spirit of promise"?

Why is God's promise of wisdom part of the Spirit's seal?

Without the assurance of God's help could we be victorious against our enemies?

Does being sealed by the Spirit imply perfection of character?

How do we know that God will finish the good work he has begun in us?

Can we expect to be free from trials?

BIBLE PROOF

¹Eph. 4:30

⁶Rom. 8:33-35

²Eph. 1:13, 14

⁷Phil. 1:6

³James 1:5, 6

⁸Luke 12:32

⁴Heb. 2:3

⁹I Cor. 10:13

⁵Ps. 91:1-15

¹⁰I Cor. 1:8, 9

REFERENCE MATERIAL

⁴Strong's Greek Dictionary of the New Testament, page 70, word no. 4973.

⁸Strong's Greek Dictionary of the New Testament, page 16, word no. 728.

"The Atonement Between God and Man," pages 246-248.

SUMMARY OF IMPORTANT THOUGHTS

The seal of the Holy Spirit, through the many promises of God's Word, is a sort of "down payment" on the heavenly inheritance which will be ours if we prove faithful to the end of the narrow way of sacrifice.

The Necessity for Right Thinking

THE renewing of the mind is a necessity for every dedicated follower of the Master who wishes to know and do "the perfect will of God." The mind of the fallen flesh, developed in the environment of the world, views essentially every aspect of life from the standpoint of self-interest, whereas the will of God for his people is that they be motivated by love, setting aside interests of self that others might be blessed, and that he might be glorified.

In verse 3 Paul mentions the first logical and necessary change of viewpoint on the part of one who has consecrated himself to do the Heavenly Father's will. We quote: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

The viewpoint of the world is that anyone who expects to be a success in life must have a high

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."
—Romans 12:2

estimation of his own brilliance and ability. Nor do the people of the world hesitate to advertise their qualifications. While this is not wrong according to the standards of the world, a disciple of Christ should learn soon after entering the narrow way of sacrifice that his accomplishments in the service of the Lord, and his growth in Christian character, will not be due to his own brilliance and ability, but to the power of the Holy Spirit, through the grace of God.

This does not mean that we are to think of ourselves as having no ability. Paul's admonition is to "think soberly." Here the Greek word translated "soberly" has the basic meaning of being sound. It is the same word that is translated "sound mind" in II Timothy 1:7, which reads, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Paul explains that we are to "think soberly," "according as God hath dealt to every man the

measure of faith." He then reminds us of our membership in the body of Christ, and of the various services which are to be rendered by the membership. (vss. 4-8) The lesson is that those who think logically, and in keeping with their faith in the divine promises, will recognize the type of service they can render, and will not be undertaking to serve along lines for which they are not qualified.

The fleshly, worldly mind might well conclude that it would be illogical not to do everything possible to improve one's standing among the brethren, and thus to attain as much honor from them as possible, but the renewed mind, the "sound mind" of a dedicated Christian, would not take such a view. In the process of renewing his mind, the Christian should learn that if there is to be any promotion, it can come properly only from the Lord, and not because he sought or promoted it.

The Lord's Mind

IN RENEWING his mind, the Christian considers as "sound" only those viewpoints which he knows emanate from the Lord. He accepts the Lord's invitation to reason with him, and rejects as unreasonable every thought which does not square with the written Word. His renewed mind approves only those things known to be in harmony with the "good,

and acceptable, and perfect, will of God."

But this results in far-reaching and sweeping changes of viewpoint. One of these is reflected in Paul's reference to "the spirit of a sound mind" (II Tim. 1:7) Human reasoning might well conclude that "the spirit of a sound mind" means great carefulness, and caution lest we overexert ourselves in attending meetings, or in the service of the Lord. But taking the context into consideration it would seem that Paul was admonishing Timothy quite differently.

In this epistle Paul explains to Timothy that many of the brethren had forsaken him in his hour of great need. (ch. 1:15) Paul senses his need of comfort and encouragement and urges Timothy to visit him in his prison home, where he was awaiting execution. By responding to this invitation Timothy would, of necessity, be showing himself to be a friend of Paul and a believer in the Gospel of Christ for which the apostle's life was being taken. Such a visit could well be very costly to Timothy.

So Paul endeavors to strengthen his beloved "son Timothy" for this hazardous undertaking. In the next verse after saying that God has not given us the "spirit of fear; but of power, and of love, and of a sound mind," Paul continues, "Be not thou therefore

ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God."

Here is a definite invitation to Timothy to knowingly place himself in a position in which he would be a "partaker of the afflictions of the Gospel" and to thus experience the "Spirit of power" which the Lord would vouchsafe to him, not necessarily for his protection, but for grace to help in his time of need. Should Timothy be fearful of such an undertaking, he was to remember that his fear would not come from the Lord for the Lord does not give the spirit of fear, but only of "power, and of love, and of a sound mind."

The Scriptures are silent as to whether or not Timothy actually made this much urged trip to Rome to visit his beloved and aged Paul. However, we can be virtually certain that he made every possible effort to do so, even though he must certainly have known what the possible result could have been. The point we are making here is that from the standpoint of human reason, to accept Paul's invitation would have seemed very illogical, and in no sense a reflection of sound judgment to thus risk his young life, when there were so many other opportunities of service before him.

The Lord's Viewpoint

THE Lord's will for his consecrated people is in many respects different from what the fallen human mind might conceive to be right. In his Sermon on the Mount Jesus said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloke also, And whosoever shall compel thee to go a mile, go with him twain."—Matt. 5:38-41

Human reasoning dictates that we stand up for our rights, and demand just treatment from our fellows. But Jesus says no. Instead, accept abuse and injustice. Do not resist. Let them smite the other cheek if they wish. Give them more than they unjustly demand. Since these are the instructions of our Master, we must conclude that to obey them would be exercising the Spirit of a sound mind, and bringing ourselves into line with that "good, and acceptable, and perfect, will of God."

Along this same line Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and

pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—Matt. 5:43-45

How unsound such a viewpoint seems to the worldly minded; and, prior to knowing the Lord and consecrating ourselves to serve him, we all had worldly minds. But now our minds are being renewed. The old viewpoints are being supplanted by God's thoughts. Thus, from his standpoint, our minds are becoming more and more sound, and to him a sound mind is one which prompts us to love our enemies, and to do good to those who persecute us. This is not an easy thing to do, yet it is the course which is dictated by the Spirit of a sound mind.

Jesus reasons this point out for us. He says, "If ye love them [only] which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:46-48

How reasonable this is in the light of Jesus' explanation! God has begotten us as his children, and we are growing up into Christ in preparation to be born of the Spirit on the divine plane of life to live and reign with Christ. Our Heavenly Father therefore expects us to be like him, not like

the publicans. Since God showers his blessings of rain and sunshine upon the just and the unjust, and sent his Son to redeem the whole world which was alienated from him through wicked works, he wants us to have the same largeness of mind and heart, to be "perfect" in this respect even as he is perfect. To make every effort to do so is to exercise the Spirit of a sound mind, because it is the mind of our Heavenly Father.

The Father Knows

THE worldly mind likes to be appreciated and praised. Jesus mentions this viewpoint in his reference to those who "do alms before men, to be seen of them," and those who "sound a trumpet" to call attention to their benefactions "that they may have glory of men." (Matt. 6:1, 2) This principle is operative all around us every day. The larger the gifts, the more fanfare there is to glorify the giver. This is not considered wrong by the world. Indeed, it is the common practice of the world's "best people."

But it is not pleasing to the Lord, and from his standpoint is not exercising the Spirit of a sound mind, because it is not his mind. In learning what is "that good, and acceptable, and perfect, will of God," we are to take heed to Jesus' instructions, "When thou doest alms, let not thy left hand know what thy right

hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."—Matt. 6:3, 4

"If Ye Do Well"

THE Apostle Peter was greatly used by the Lord to reveal his will to his people. He wrote, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:19-21

"This is acceptable with God," wrote Peter. After all, we are endeavoring to have our minds renewed that we may know and prove what is the acceptable will of God, and here Peter explains a very important aspect of the divine will for all dedicated followers of the Master. It is simply that we endure suffering patiently, when it is inflicted upon us because we did well.

How unsound this appears from the human standpoint! In this passage Peter reminds us of the possibility of being punished for our faults, or for doing those things which we and others know are wrong. Human reasoning would say that this would be all

right—just what we should expect. But, as Peter explains, there is no glory in this, no cause, that is, for feeling that simply because we have gracefully accepted just punishment for our faults we are specially pleasing to the Lord.

It is only when we "do well" and suffer for it, that we demonstrate our love for the Lord and his ways. For, after all, Peter explains, this is the example set before us by Jesus. Yes, Jesus, who simply went about doing good, was arrested and crucified, and he voluntarily surrendered to this ignominy and suffering because he exercised the spirit of a sound mind.

Here is a basic reality of the Christian life. Prior to Pentecost, Peter could not understand it himself. He said to Jesus, "Be it far from thee, Lord." (Matt. 16:22) But Jesus explained to Peter, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (vs. 25) How utterly illogical this is from the standpoint of the worldly mind! Actually, however, from the standpoint of our Heavenly Father's will, Jesus reflected the spirit of a sound mind in surrendering himself to be killed.

And later, through the enlightening influence of the Holy Spirit, Peter understood this, and was able to encourage the brethren along this line. "It is better,"

Peter wrote, "if the will of God be so, that ye suffer for well-doing, than for evil-doing." (I Pet. 3:17) The reason for this is that we are following in Jesus' footsteps, and he suffered, "the Just for the unjust."—vs. 18

But to the human mind how illogical is the idea that it is better to suffer for well-doing than for evil-doing! Yet this is the will of the Lord.

The mind of the flesh rebels against this "unsound" viewpoint, and we need to examine ourselves very carefully, and very sincerely, to make sure that we do not yield to the fleshly reasonings which exalt themselves above the will of God as expressed through Christ Jesus. As Paul admonishes, we are to "bring into captivity every thought" to the divine will.—II Cor. 10:5

Your Reasonable Service

A SOUND mind is one that is able to reason and to reach logical conclusions. However, the conclusions reached depend upon the information used by the mind as a basis for reasoning. While in the world, we reasoned on the viewpoints of the world. All the information available indicated that self should be given first consideration under practically all circumstances, therefore we came to selfish conclusions.

But now it is different. We have, as indicated in Romans 12:1, presented our bodies a "living

sacrifice," and have reached the conclusion that this is our "reasonable," or logical, service. Having entered upon this course of sacrificing all in the service of the Lord it would be illogical to sidestep the opportunities that present themselves from day to day to carry out the terms of our consecration.

It is not enough that we have formally dedicated ourselves to sacrifice. It is not enough that we hear discourses on the subject, and that we read and study the subject of sacrifice. The transformation of our minds must be so complete that we will be impelled to action, and thus demonstrate that we have actually accepted the baptism into death as our new way of life. The true "Spirit of a sound mind" will not permit any other course.

"On These Things"

THE renewing of our minds should affect every facet of our thinking. While it is the merit of Christ which makes our imperfect sacrifice holy and acceptable to God, it is incumbent upon us to bring every thought and deed as nearly into line with divine righteousness as possible.

The Apostle Paul wrote, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any

virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."—Phil. 4:8, 9

What a wonderful formula for holy thinking; and the mind that is daily being renewed will delight to dwell upon the things which are true, honest, just, pure, lovely, of good report, virtuous and praiseworthy. Such holy thinking will surely leave no room, or have time for the selfish, sordid things of the fallen flesh, and of a selfish, sinful world. Let us pray with David that these holy thoughts will indeed be the meditations of our heart.—Ps. 19:14

But meditation is not sufficient, nor did Paul indicate that to "think on these things" was all that was necessary; but added, "Those things, which ye have both learned, and received, and heard, and seen in me, do." (vs. 9) Yes, we are to "do" as well as "think." We are to do the things which, through the Scriptures, we have seen in Paul. Or, as he mentions in this and another epistle, we are to follow him as he followed Christ.—ch. 3:17; I Cor. 11:1

To the worldly mind it would seem very illogical to do the things in the service of the Lord that Paul did. No inconvenience to himself, no hardship, no danger—nothing that would adverse-

ly affect his well-being as a man, was ever permitted to influence his decisions as to how and where and when he would serve. To those who endeavored to dissuade him from going to Jerusalem, thus to expose himself to his enemies who were waiting there for him, Paul said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

Referring to the trouble which awaited him at Jerusalem, Paul said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts 20:24) As here stated, the secret of Paul's unfaltering course of sacrificial service was that he had learned to think properly. He had attained the spirit of a sound mind, and therefore did not consider his life to be dear unto himself—it just wasn't worth saving.

Christ's Mind

PAUL wrote to the brethren at Philippi, "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5) Certainly Jesus possessed a sound mind from his Heavenly Father's standpoint, and it was a mind which led him in the way of humble and submissive sacrifice. In addition to leaving the glory which he had with the Father before the world was, Je-

sus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:7, 8

How unwise it would seem to the worldly mind for one to make himself of no reputation. But the mind of Christ, guided by heavenly wisdom, led him to do just this; and, further, to actually give his life on the cross for the sins of the world. "Let this mind be in you," Paul admonished. This mind will be in us, and will dominate our decisions and our whole course in life if, day by day, we are being "transformed by the renewing of our minds," for it is the will of God that we take up our cross and follow Jesus into death.—Matt. 16:24

Approved Sacrifice

BUT sacrifice in itself is not enough. Paul wrote that even if we give our bodies to be burned, and have not love it will profit us nothing. (I Cor. 13:3) Here Paul reminds us that our motive for sacrifice must be right. It must be God's motive, which is love. It was love that prompted our Heavenly Father to give his Son to die for the sin-cursed and dying race. It was love that impelled Jesus to suffer and to die in carrying out the divine will. It was love—unselfishness—that prompt-

ed Paul to lay down his life in the service of the Lord and the brethren.

So, as our minds are renewed day by day, our motives should become purified. Love should replace every semblance of selfishness. Otherwise, all our giving, our labor, our sacrifice, will be in vain so far as the will of God is concerned.

And with love ruling in our hearts and minds, what a wonderful transformation it will mean! "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—I Cor. 13:4-8

The thoughts which gender these gracious and godlike qualities of character are dominant in the renewed mind of the faithful follower of the Master. They are the pure thoughts which make up the truly sound mind given to us by the Holy Spirit of truth. And it is these motivating thoughts of love which will urge us on to faithfulness as day by day we continue to present our bodies a living sacrifice, rejoicing to realize that this is our "reasonable service."

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NEW JERSEY

PARABLE SERIES

Article IV—Matthew 13:44-46

The Treasure And the Pearl

IN THREE verses we have the record of two important parables of the kingdom related by Jesus. The first pertains to a man who found "treasure hid in a field," and who sells all his possessions in order to raise funds to purchase the field, and thus obtain the treasure. The second tells of a merchant seeking "goodly pearls," and upon finding one of great value sold all that he had and purchased the pearl. Jesus offered no explanation of these parables, but the general lesson taught by them is, we think, quite obvious.

Both of these parables relate, not to the earthly blessings which will be made available to the people through the agencies of the kingdom when it is established throughout the earth in power and great glory, but to the priceless opportunity that is offered to some during the present Gospel Age of securing a position with Jesus in the rulership of his kingdom. It is somewhat akin to what Paul refers to as "the prize of the high calling of God in Christ Jesus."—Phil. 3:14

The "pearl of great price" and

the hidden treasure are, according to the parables, of such great value that those finding them do not hesitate selling everything they have in order to obtain them. The nature of the "treasure" is not mentioned, but its great value is stressed. The man who finds the treasure "hideth" it, "and for joy thereof goeth and selleth all that he hath, and buyeth that field." The thought seems to be that the "man" "accidentally" comes across the hidden treasure, and then hides it away more safely until he can raise the necessary funds to purchase the field.

In the second parable, the "pearl" is described as one of "great price." Apparently the great value of the hidden treasure and of the pearl is one of the main points for consideration in both of these parables. The fact that a pearl is used rather than a ruby or a diamond would seem to be of no special significance.

The "man" in the parable of the "treasure" sells all that he has in order to purchase the field, and thus secures the treasure for himself. The pearl merchant in the second parable likewise sells

all that he has to obtain the pearl. In this respect both parables are the same. In seeking the lessons of these parables this similarity could be an important clue to their meaning.

Jesus said to the rich young ruler, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19: 21) When the disciples asked further concerning this, Jesus explained, "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—vs. 28

This is one of the Bible's descriptions of the precious kingdom treasure to be obtained by the faithful followers of Jesus, those who are willing that it shall cost them all that they have and are. But it should be remembered that Jesus was the first and chief One to gain this treasure, and that it is his example of giving all that his dedicated followers must emulate if they are to share the treasure with him.

Jesus did indeed give all in order to obtain this treasure. He gave the glory which he had with the Heavenly Father before the world was; and he gave his humanity, his flesh, for the life of the world. As a matter of fact, Jesus was the One who actually purchased the "field," and obtained the right to the "treasure"

which it contained. In addition to glory, honor, and immortality; and in addition also to attaining the high office of "King of kings, and Lord of lords," Jesus will also have as a "treasure" his joint-heirs, who will be his "bride" in the kingdom.

And the true followers of Jesus are to share his honor and glory with him on condition that they also give up all that they have. Paul wrote, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:7-11

The Difference

THERE is one important difference between these two parables, which is that in the first one the "man" seemingly finds the "treasure" in the field without specially searching for it, but in the second one the pearl merchant was seeking "goodly pearls."

Both of these situations could well illustrate that which is true of all whom the Lord calls to joint-heirship with Jesus.

It is the testimony of many who receive a knowledge of the divine plan, and of the high calling of God in Christ Jesus, that they "just happened" to come across it. They "happened" to find a tract under their door, or on the sidewalk. They "happened" to tune in their radio, or their television set, to a truth program. Actually, however, we know that it is by the Lord's overruling providence that anyone is drawn to the truth and to a knowledge of the heavenly treasures.

On the other hand, there must be an earnest longing to know the Lord and to know his plans and purposes. This could be illustrated by the merchant seeking goodly pearls. "Seek, and ye shall find," Jesus said. (Matt. 7:7) This is true if the seeking is in sincerity, and the Lord sees in the heart the true spirit of humility and dedication which leads to consecration. The Lord does not call the indifferent, but only the humble searchers after truth and righteousness.

The Psalmist David wrote, "I waited patiently for the Lord; and he inclined unto me, and heard my cry." (Ps. 40:1) This is the attitude of the seekers after the Lord and his ways. But when the Lord "inclines" unto them, it often seems to have "just hap-

pened." However, this is not really the case, for his providences overrule and direct in the lives of all those whom he calls, and this includes the manner in which the truth is first brought to their attention. And it is the truth that reveals the heavenly treasures, the "pearl of great price." Our part in these illustrations is our willingness to sell all we have in order to participate in the joys of the kingdom, as joint-heirs with Jesus Christ.

It is not possible in any parable to find an application for every detail. Parables are not designed for that purpose. It would be difficult, for example, to make a spiritual application of the fact that the "man" who found the treasure in the field hid that treasure until he could buy the field. In keeping with the customs of the time, this apparently was a necessary procedure in order ultimately to become the legal possessor of the treasure.

The important thing is the man's willingness that the treasure cost him all that he had. And that is the chief lesson for us in both of these parables. If we have found the treasure, and if we have found the "pearl of great price," are we giving up everything in order to make these our own? Are we, like Paul, counting all things else as loss and dross that we may win Christ, and attain "the prize of the high calling of God in Christ Jesus"?

LESSONS FROM PHILIPPIANS

Chapter I

Commendation and Encouragement

THE class of Bible students at Philippi was the first to be organized in Europe, and was the result of the Apostle Paul's answer to the call to go to Macedonia to help those hungry for the truth. The epistle reveals a strong personal attachment between the Apostle Paul and the zealous brethren who were in this ecclesia. It is an entirely different epistle, for instance, from the one that was written to the Galatians. Paul does not mention his apostolic title in this epistle at all. He did not need to, because all the brethren at Philippi knew that he was an apostle of Jesus Christ, and accepted him as such.

How different when he wrote to the Galatians, where possibly some of them doubted his apostleship, addressing them in these words: "Paul, an apostle, (not of men neither by man, but by Jesus Christ, and God the Father)." But when writing to the church at Philippi, in no place did he say, "Oh foolish Philippians, who hath bewitched you," as he did in his letter to the brethren in Galatia. It was not necessary. However, in this epistle Paul does warn against internal dissension.

One of the things that Paul had in mind in writing this epistle was to encourage the brethren to take hold of the truths of their salvation, and interpret them into the spirit of their Christian life. After mentioning the high standards of Christian behavior, he climaxes his exhortation by telling them where they must start in the development of the faculty of Christian living. He said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—ch. 4:8

Someone has well said that the mind is the battleground of the new creation. It is in our thoughts that our actions have their real beginning. Therefore, in his exhortation to "think on these things," Paul is simply saying that as Christians we ought to be very careful in the things that we think about, because wrong thinking will result in wrong conclusions, which in turn may result in wrong actions; while right thinking will

result in right conclusions and lead to right actions.

Another point emphasized in this epistle is to avoid the spirit of dissension in the church of God. This is very important. Paul says that those who promote dissension are evildoers, enemies of the cross of Christ. (ch. 3:18) How much better if, in our thinking and in our doing, we endeavor to develop the spirit of unity, and also the spirit of holiness.

Paul also gives us that great theme which, as Bible students, we would like to think we have absorbed into our own life; namely, that we are "rejoicing Christians." Time and again he says, "Rejoice," and in chapter 4, verse 4, he says, "Rejoice in the Lord always: again I say, Rejoice." When we think of the blessings we have received from the Lord, the blessings of the truth, of knowledge, of understanding, the blessings of fellowship, we have every reason to rejoice.

Blessed Memories

IN CHAPTER 1, verse 3, Paul writes, "I thank my God upon every remembrance of you." This is the way Paul felt about the brethren at Philippi, and we all know brethren of whom we could make the same statement—those who have been examples to us in the faith, and who have been examples to us in withstanding the fiery darts of the Adversary. When we apply this text of Scrip-

ture to some we know, we understand the feeling the Apostle Paul had for his brethren at Philippi.

Paul then also says, "Always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (vss. 4, 5) The Apostle John wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3

No wonder Christian fellowship is such a wonderful thing! No wonder it is Christian fellowship that brings us together, for our fellowship is not only with one another, but also is with our Heavenly Father and with his Son, Jesus Christ. It is because of this fellowship that our hearts are bound together in the bonds of Christian love.

Paul uses the expression, "fellowship in the Gospel." The **Emphatic Diaglott** uses the word "participation." It reads, "Always in every prayer of mine, making supplication on behalf of you all with joy, on account of your participation in the glad tidings, from the first day till now." One of the reasons the Apostle Paul had such sweet fellowship with those at Philippi was their participation in the Gospel from the first time that they heard the truth until the time he wrote the epistle.

The privilege of participating in the Gospel is a precious one, and there are so many ways that we can participate. Take "Frank and Ernest" as an example. By themselves they could do very little. But because of others enjoying this fellowship, or participation, in the Gospel, the message of the kingdom goes out every Sunday and reaches the ears of millions of people throughout the world.

The Day of Christ

PAUL continues, verse 6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The One who has begun the good work in us is God, and he is able to complete it. There is no doubt about that.

The phrase that finishes this verse is very interesting—"until the day of Jesus Christ." How often have we read this verse and never thought of it as applying to the Millennial Age, to the time of Jesus Christ? Weymouth's translation reads, "In preparation for the day of Jesus Christ."

This is really the purpose of our being Christians. This is the reason we have been called out of darkness into light, out of the kingdom of this world into the kingdom of God's dear Son. Our participation in the Gospel at the present time is feeble, but is in preparation for a greater ministry,

for a greater participation, for a greater joy, during "the day of Jesus Christ."

Paul told the Philippian brethren that they had the privilege of participating with him "in the defense and confirmation of the Gospel." (vs. 7) These words are expressive of the privilege that the Apostle Paul so thoroughly demonstrated in his life—the defense of the Gospel. There were many times when he had to "defend the Gospel" against the errors of his day. At the same time he had the privilege of "confirming" the Gospel in the hearts of the humble, the teachable, those who wanted to have the Gospel confirmed to strengthen their faith.

This text of Scripture also includes us in that privilege, for we are all partakers of divine grace with him. There are errors today, as then, and it is the truth that is our defense. The truths that defend against the errors of our day are the fundamental doctrines of this harvest time, for which we stand, and which we delight to declare. But not only do we have the privilege of defending the Gospel, we also have the privilege of confirming it, of encouraging one another in this most holy faith, of building up one another, of helping one another to recognize the beauty and the force of this Gospel in our Christian life.

Nor is this privilege of participating in the Gospel limited to the elders of our ecclesias. It belongs to all of us. Every child of God has the privilege of co-operating in the defense and in the confirmation of the Gospel, and there are so many ways in which this can be done.

Verse 8 reads, "For God is my record, how greatly I long after you all in the bowels of Jesus Christ." In other words, Paul's love for the Philippian brethren was so intense that he was emotionally affected. He did not love them in a physical sense, but because he saw the spirit of Jesus Christ reflected in them.

Verses 9 and 10 read, "I pray that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ." The **Emphatic Diaglott** does not read, "knowledge and judgment," but reads, "in knowledge and in all perception." Paul wanted the Philippian brethren to have spiritual understanding. He wanted them to have "personal knowledge," (**Rotherham**) and perception in order to make proper decisions and to express proper judgment.

The Best

ANOTHER translation says, "That you may choose things

which are best." Obviously, when we discern between the things that differ, we want to choose the best. The only way we can choose the things which are "best" is by having spiritual discernment. There are two values set before us at all times. There are the things which are clear and understandable. They represent certain values—it might be business, it might be family, it might be having our own way, or something else. But these values are of more or less temporal consideration.

There are also those values which are unseen. These things that are unseen, the eternal things, are the "best," and therefore the apostle says, paraphrasing, "I want you to have spiritual understanding. I want you to have spiritual discernment. I want you to have spiritual perception that you may choose those things that are best, that ye may choose the unseen things, the things that the world does not understand, the things that are eternal, the things that are worth while."

Paul also admonishes that we "may be sincere and without offense" in preparation for "the day of Christ." If we choose those things that are best, if, by contrast, we refuse those things which are temporal, it will result in our being prepared for the greater work during the "day of Christ."

This is why it is worth while to walk in the narrow way. This is

why being in the truth is such a privilege. This is why the Master said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:36) This is why we "receive an hundredfold now in this time, and in the world to come" something even better, "eternal life." (Mark 10:30) Yes, all this is being done in our lives in preparation for the "day of Christ."

Verses 11-14 read, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in [margin, 'for'] Christ are manifest in all the palace [margin, 'Caesar's court'], and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Furtherance

HERE Paul said his going to prison was a blessing in disguise because it had resulted in the furtherance of the Gospel. It had encouraged some of those who, because of fear, were holding back from preaching the Gospel.

Paul said his bonds were for the "furtherance" of the Gospel. This word furtherance is an interesting one. The United States Army has an engineering corps.

The work of the engineering corps is to remove obstacles so that the army can go forward. It might mean cutting down a forest, it might mean making a road over a rough terrain, it might mean building a pontoon bridge to go over a river.

In fact, the Greek army had an engineering corps the name of which was based upon the same word that is here used by Paul. They had a "furtherance corps." They had a corps that was used for the furtherance of the army, to remove the obstacles so the army could go forward. "So," the apostle says, "my bonds in, or for, Christ" result in the "furtherance of the Gospel," the removal of the obstacles to the preaching of the Gospel, and he appreciated the privilege of going to prison to that end.

Paul explains that all in the palace knew his stand. Because the brethren recognized that he was willing to preach the Gospel in his bonds, the result was that "many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." The obstacles of fear had been removed from the hearts of the brethren, and they went out preaching the Gospel.

It took courage to preach the Gospel in those days when the Apostle Paul was in prison, more courage than it takes at the pres-

ent time, because it was at the risk of life itself. In Rome there is an ancient carving on a wall of a man on a cross. While he has the body of a man, he has the head of a donkey. To one side there is another figure kneeling in adoration to this image on the cross. This suggests how some in the palace, to which Paul refers, thought of the truths that he was preaching in the defense and confirmation of the Gospel. In the Coliseum in Rome thousands paid with their lives for the privilege of witnessing to the truth.

It Still Takes Courage

YES, it took courage then to preach the Gospel, and it also takes courage to preach the Gospel today. Now it is not in fear of death. It is possibly for fear of what our neighbor, or business associates might think of us. It is the fear of the opinion of other people; and the odd part of it is that their opinion does not matter, when one really stops to think about it. Nevertheless, fear is the "lion" that is in the way.

We recognize the truth as the most wonderful thing that ever came into our lives. It is the message of God's love—the length and breadth and height and depth of his love. It reveals the justice, wisdom, power, and love of his character. It means everything to us, and yet sometimes we find that in talking to people it is far easier to talk about sputniks and

satellites and the weather than it is to talk about the things which we recognize are the most wonderful and valuable things that the Lord has given us. Paul said he was "not ashamed of the Gospel of Christ." (Rom. 1:16) May every obstacle be removed that hinders us from having part in the proclamation of the Gospel!

Every time we put out a tract we are participating in preaching the Gospel, just as definitely as those who declare it more publicly from the platform. It is all part of the proclamation of the same message of the Gospel. Some of the brethren cannot go up and down stairs any more, but want to participate in this work, so every week they send through the mail a certain number of tracts addressed to names they get from the directory and from the telephone book. This is something that every one of us may find within our power to do.

Then there is prayer for those who are closer to the front in this battle against error, in this participation of the Gospel. The one who realizes his privilege rejoices at every opportunity to preach the Gospel.

Paul continues, "Some indeed preach Christ even of envy and strife; and some of good will, . . . notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. . . . As always, so now also Christ shall be magnified in my body, whether it be by life or by death."—vss. 15-20

A peculiar situation arose when the brethren began to preach Jesus Christ in Rome. Some of them, Paul said, preached from good will, but some of them preached the truth as a club. But what was the attitude of the Apostle Paul? Sometimes just one word from a person's lips lets you know the depth of his spirit, the depth of his maturity in Christ, and here Paul, after saying that some were using the truth in a way to get him into more trouble, added, "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Verse 27 reads, "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

Privilege of Suffering

VERSE 29 reads, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." The

Apostle Paul loved the Philippian brethren. One might think that, because of his love he would have told them how they could avoid suffering, but he did not. He told them that part of their joy was not only to believe on Christ, but also to suffer for his sake.

This was the privilege of filling up that which is behind of Christ's sufferings, for his body's sake, which is the church. (Col. 1:24) It is the privilege of going outside the camp bearing his reproach; of having a share in that great sin-offering; of being members of the body of Christ, and of joint-heirship with him.—Heb. 13:13

Unless conditions of joint-heirship are accepted now, we will never have the privilege of joint-heirship on the other side of the veil. If we are children, then we are heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together. (Rom. 8:17) If we die with him, we shall live with him. If we suffer with him, we shall reign with him. This is the true meaning of the Christian life. This is why we are in the truth. And if we are faithful in this participation "in the sufferings of Christ," we shall hear his words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—Matt. 25:21

—Contributed

Riches, False and True

RICHES may be described as an abundance of things which are esteemed valuable. Riches should not of themselves be considered evil, for under certain conditions they may increase the sum of human happiness. In proportion to their possession, one's power to do good is increased.

The Creator himself is very rich, the untold wealth of the universe being under his control. Thus he is able to cause a continuous stream of good things to flow to his creatures.

When God created the first man, Adam, he was not only perfect in mind and body, but it may be said he had great possessions—the glory and wonder of a perfect paradise home, with power to exercise dominion over the rough unfinished earth in order to bring it gradually into accord with the pattern he had been given in Eden. (Gen. 1:26-28) So long as man remained perfect, these earthly good things did not hinder his love and appreciation of his Creator, but merely occupied their proper place, the place de-

signed for them in his heart and life, and were appreciated as God's gifts to be used to his honor and glory.

It is only since the fall and the operation of the law of selfishness that the possession of riches has so often been a curse and a hindrance to man's appreciation of his Creator, causing many to regard their possession as the chief end in life. Knowing this, and doubtless from long experience, the wise man said, "There is [one] that maketh himself rich, yet hath nothing." (Prov. 13:7) Riches striven for selfishly, being a man's chief aim in life, will often develop many unlovely traits of character, and cause him to lose sight of the will and love of his Creator. Continuation in such a course may result in his having nothing in life really worth while.

Not for Self

THROUGH the wise providences of the Creator, true happiness results from doing good to others rather than to self through exclusively seeking to possess those things which pander to fleshly desires and gratification. Such a course, Solomon says, results in one having nothing in life which produces true happiness and satisfaction, and nothing that could be called what Paul

describes as "a good foundation against the time to come."—I Tim. 6:19

Solomon added, "There is [one] that maketh himself poor [as a result of unselfish service for others], yet hath great riches." (Prov. 13:7) Such a course brings "the blessing of the Lord that maketh rich; and he addeth no sorrow therewith."—Prov. 10:22, R. V.

We read again, "Let not the rich man glory in his riches." (Jer. 9:23) There are more important things in life than the possession of an abundance of material good things. This is emphasized by the Master in the parable given in Luke 12:16-21. Here it is intimated that one whose chief end in life is the securing of earthly wealth or riches in the form of worldly learning, honor, or power is in a position in which it is well nigh impossible for him to become rich toward God.

Such do not become rich in those things which have divine approval. Unselfishness, or love, is the first and foremost divine requirement. This is seen from the summary of the law given to Israel: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27

Jesus said, "It is hard for a rich man to enter the kingdom

of heaven." (Matt. 19:23, R. V.) Again, "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33) It is particularly hard for those whose previous bent has been the laying up of treasure upon earth to follow the example of him who "was rich, yet for your sakes he became poor." Yet, as Paul tells us, such a course is but our reasonable service.—II Cor. 8:9; Rom. 12:1

Chiefly the Poor

HOWEVER, because of this very common natural desire to possess riches, Paul's experience told him that not many great, wise, or noble would be able to respond to this call to the honors of the kingdom. Chiefly it would be the poor of this world who would also be rich in faith, rich in desires to know and do the will of God and glorify his name.—I Cor. 1:26-29

Paul was one of the few in the Early Church who was rich in earthly advantages, learning, and influence. He realized what had been done for him; that he was not his own, but had been bought with a price. So he was willing to give up all that he had and place it upon the altar of sacrifice, realising that through Christ it was holy and acceptable, and his reasonable service.—I Cor. 6:19, 20; 7:23

Paul devoted his whole life to the service of the glad message

of salvation with which he had been blessed. He held it forth for the benefit of the poor in spirit, as well as for the poor world famishing for the bread of life, wandering in the darkness, and held under the dominion of the great Adversary.

Paul could say, "What things were gain to me, those I counted loss for Christ." (Phil. 3:7) Again, "I have suffered the loss of all things . . . that I might win Christ." (Phil. 3:8) As Paul went forward in his Master's service, he told of the blessed results from many of his efforts, saying, "As poor, yet making many rich."—II Cor. 6:10

Spiritual Work

THE Apostle Peter said to the lame man at the temple gate called Beautiful, "Silver and gold have I none; but such as I have give I unto thee." (Acts 3:6) Peter healed this man, but the "gift of healing" is no longer operative. However, it is still true with most of the Lord's people, that they do not have material riches with which to help the needy, although the Spirit of the Lord in our hearts will not permit us to turn a deaf ear to the needy if there is anything we can do to help.

We are not called primarily to help the world along natural lines, but are to seek to render help to others in spiritual directions. Our strength and means are to be used to build up the body of Christ, and to preach the good

news of the kingdom in all the world for a witness.

A Snare

JUST as the possession of riches is frequently a hindrance to one's acceptance of the Lord's call to sacrifice, so, having begun to walk the narrow way, it can again become a danger, a stumbling block. True, the Lord's people are not likely to be tempted to strive after great riches, but the flesh may suggest that we seek to secure a little more earthly comfort for ourselves and our families than the Lord in his providence has provided.

The temptation comes to give more thought to these things, and this means less time for the things of the Spirit—the study of the Word, meetings with the brethren, and making known as much as possible the good tidings of salvation. Our Lord, in The Parable of the Sower, speaks of the "deceitfulness of riches." The temptations along these lines can be very deceitful as suggested by Paul's words, "They that desire to be rich fall into a temptation and a snare, and many foolish and hurtful lusts." (Matt. 13:22; I Tim. 6:9, R. V.) Such desires, like thorns, almost unconsciously hinder development in the heart of the good seed of the kingdom.

The Apostle Paul gives us a very plain word of warning along this line. He wrote, "If ye [who have come into Christ and have

begun to seek the true riches] live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) For a Christian to live after the flesh does not necessarily mean to practice things that are sinful, but rather to live in accord with the natural desires of the human heart.

In Luke 16:11 our Lord intimates that a faithful use of earthly wealth and natural blessings prepares the way for increasing insight into the deep things of the Word of God and the riches of divine grace provided for those called with a heavenly calling, and who continue to seek first and chiefly the things of the kingdom. Jesus said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

May we seek more and more the true riches, even though it may mean suffering and poverty such as the Master himself experienced. Jesus could say, "The foxes have holes, and the birds of the air have nests; but the

Son of man hath not where to lay his head." (Matt. 8:20) Let us "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ [the reproach of being one of his followers] greater riches than the treasures in Egypt."—Heb 11:25, 26

Truly blessed are they who, by God's grace, are able to avoid the snares and temptations of Satan to lay up treasures on earth, and who, by following in the footsteps of the Master become, with his help, "rich toward God," rich in divine grace, and heirs of the incorruptible heavenly inheritance as sons of the great King of the universe.

May we continue to be able to say with Paul, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him."—Phil. 3:7-9

"Ah, tell me not of gold or treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure,
Of all this world displays for worth.
The world and her pursuits will perish;
Her beauty's fading like a flower;
The brightest schemes the earth can cherish,
Are but the pastime of an hour.
Each heart will seek and love its own;
My goal is Christ, and Christ alone."

SPEAKERS' APPOINTMENTS

A. BOYCE

Letchford	June	25
Liverpool	July	30

C. A. CORNELL

Letchworth	June	18
Letchworth	July	30

G. A. FORD

Liverpool	June	4
Llanelli	24-25	
Eastleigh	July	2
Luton		16

E. HALTON

Dewsbury	June	18
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G. RUSSELL POLLOCK

Dewsbury	June	3
Manchester	(Afternoon)	4
Letchford	(Evening)	4
Lincoln		5-6
Kettering		7
Ipswich		8
Aldersbrook	(Ilford)	11
Butlers Cross	July	23
Welling		25
Aldersbrook .	(Ilford Town Hall)	26

W. F. READER

Eastleigh	June	4
Letchworth	July	9

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/-; two dollar books, 10/-. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

How Faithful?

What contemplations will be ours
 When sets life's setting sun,
 As we review in closing hours
 The race which we have run?

Will noble deeds, and kindly act
 And faithful service to our King,
 Disclose a life of love and tact,
 And sacrifice for God our King?

Or have the days been vainly spent
 And opportunities let go,
 While world and pleasure time we lent?
 We'll surely reap as we do sow.

THE BIBLE ANSWERS TV SCHEDULE

TV LISTING

Half-hour Programs

Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.

Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.

Steubenville, O.—WSTV-TV, Channel 9, Sundays, 9:30 a.m.

El Paso, Texas—KELP-TV, Channel 13, Sundays, 12:00 noon.

Alexandria, Minn.—KCMT-TV, Channel 7, Alt. Sundays, 12:00 noon.

Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.

Little Rock, Ark.—KATV, Channel 7, Sundays. Time to be announced.

Bakersfield, Calif.—KLYD-TV, Channel 17, Alt. Sundays, 9:30 a.m.

Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 9:30 a.m.

Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.

Phoenix, Ariz.—KVAR-TV, Channel 12, Sundays, 8:30 a.m.

Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.

Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.

Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.

Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.

Chattanooga, Tenn.—WTVC, Channel 9, Sundays, 8:00 a.m.

Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.

Victoria, B. C.—CHEK-TV, Channel 6, Sundays, once per month. Time to be announced.

Fifteen-minute Programs

London, Ontario—CFPL-TV, Channel 10, alternate Sundays, 12:00 noon.

Kansas City, Mo.—WDAF-TV, Channel 4, Sundays, 11:45 a.m.

Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 3:15 p.m.

Charleston, W. Va.—WCHS-TV, Channel 8, Sundays, 2:30 p.m.

Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.

RADIO TOPICS FOR JUNE

4—"God's Only Begotten Son"

11—"The Spirit of God"

18—"World's End and Judgment Day"

25—"The Voice of God"

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham	WSGN	610	9:45	a.m.
Calera	WBYE	1370	11:05	a.m.
Decatur	WMSL	1400	10:05	a.m.
Haleyville	WJBB	1230	12:05	p.m.

ARIZONA

Phoenix	KOOL	960	8:45	a.m.
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ARKANSAS

Jonesboro	KBTM	1230	12:05	p.m.
Magnolia	KVMA	630	12:00	noon

CALIFORNIA

Chico	KPAY	1060	10:45	a.m.
El Centro	KICO	1490	10:30	a.m.
Los Angeles	KABC	790	10:45	a.m.
Marysville	KMYC	1410	10:30	a.m.
Napa	KVON	1440	10:30	a.m.
San Francisco	KGO	810	10:15	a.m.
Tulare-Visalia	KCOK	1270	10:30	a.m.

COLORADO

Ft. Collins	KZIX	600	11:05	a.m.
Pueblo	KDZA	1230	8:35	a.m.

CONNECTICUT

Waterbury	WWCO	1240	2:05	p.m.
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DISTRICT OF COLUMBIA

Washington	WOL	1450	11:00	a.m.
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FLORIDA

Belle Glade	WSWN	900	12:05	p.m.
New Smyrna Bch.	WSBB	1230	11:05	a.m.
Palatka	WSUZ	800	12:05	p.m.

GEORGIA

Atlanta	WGUN	1010	12:15	p.m.
Savannah	WBYG	1450	12:15	p.m.

ILLINOIS

Chicago	WEAW	1330	9:15	a.m.
LaSalle	WLPO	1220	9:45	a.m.
Roswell	KGFL	1400	10:05	a.m.

IOWA

Clinton	KROS	1340	7:15	p.m.
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KANSAS

Goodland	KLOE	730	12:45	p.m.
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KENTUCKY

Bowling Green	WLBJ	1410	12:15	p.m.
Louisville	WTMT	620	10:00	a.m.
Newport	WNOP	740	9:00	a.m.
Winchester	WWKY	1380	10:30	a.m.

MAINE

Bangor	WABI	910	12:05	p.m.
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MASSACHUSETTS

New Bedford	WBSM	1420	11:00	p.m.
Orange	WCAT	1390	9:15	a.m.

MICHIGAN

Detroit	WKMH	1310	10:00	a.m.
Grand Rapids	WMAX	1480	9:00	a.m.
Muskegon	WMUS	1090	12:05	p.m.
Saginaw	WSGW	790	10:30	a.m.

MINNESOTA

Duluth-Superior	WQMN	1480	11:05	a.m.
Long Prairie	KEYL	1400	11:05	a.m.
Wadena	KWAD	920	11:05	a.m.

MISSISSIPPI

Biloxi	WLOX	1490	12:05	p.m.
Joplin	WMBH	1420	10:05	a.m.

MISSOURI

Hannibal	KHMO	1070	12:25	p.m.
Joplin	WMBH	1420	12:15	p.m.
Kansas City	KCMO	810	9:30	a.m.
St. Louis	KXOK	630	8:15	a.m.

MONTANA

Miles City	KATL	1340	9:15	a.m.
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NEW JERSEY

Atlantic City	WLDB	1490	12:05	p.m.
Newark	WNTA	970	10:00	a.m.

NEW MEXICO

Silver City	KSIL	1340	10:05	a.m.
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BROADCAST SCHEDULE

NEW YORK

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WJOC	1340	12:05	p.m.
Malone	WICY	1490	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.
Syracuse	WSOQ		8:30	a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	12:05	p.m.
Fuquay Springs	WFGV	1460	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.
New Bern	WHIT	1450	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
Tulsa	KTUL	1430	11:05	a.m.

OREGON

Astoria	KAST	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WEPP	1080	12:05	p.m.
Scranton	WICK	1400	12:05	p.m.
Tyrone-Altoona	WTRN	1290	12:05	p.m.
Wellsboro	WNBK	1490	12:05	p.m.
Wilkes Barre	WBAX	1240	12:45	p.m.

SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45	p.m.
Charleston	WOKE	1340	12:30	p.m.

TENNESSEE

Nashville	WNAH	1360	12:00	noon
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TEXAS

Hamilton	KCLW	900	1:45	p.m.
Lampasas	KCYL	1450	12:45	p.m.
Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison				

	KRRV	910	6:35	p.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Salt Lake City	KSOP	1370	9:30	a.m.
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VIRGINIA

Charlottesville	WCHV	1260	12:05	p.m.
Mt. Jackson	WSIG	790	12:05	p.m.
Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis	KELA	1470	10:30	a.m.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGy	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

WEST VIRGINIA

Huntington	WPLH	1470	10:00	a.m.
Wheeling	WVVA	1170	9:30	a.m.

WISCONSIN

Eau Claire	WBIZ	1400	10:05	a.m.
Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.

WYOMING

Cheyenne	KVWO	1370	9:05	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Corner Brook, Nfld.				
	CFCB	570	10:30	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's, Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.

Preview of 1961 General Convention

Bloomington, Indiana, August 5 to 10

FOR many years the outstanding event among the brethren in the United States and Canada has been the General Convention, and we believe that it will be so again this year. The Lord's people are always richly blessed when they meet together for mutual fellowship and encouragement. This is true even when there are only two or three who can enjoy fellowship together. The blessings at Bloomington are increased because of the larger number in attendance, and because the spiritual feasting continues for six whole days.

We realize, of course, that only a small percentage of the brethren are able to attend the General Convention in person, and we rejoice to realize that there are so many other gatherings held throughout the year, and in such widely scattered areas. Much that can be said respecting the prospects of blessings at a general convention could also truthfully be said about any gathering of the Lord's dedicated people who have learned the joyful sound of present truth. These gatherings of the brethren are always inspirational experiences which help to give courage to continue pressing on in the narrow way.

The theme text for the General Convention this year comprises the words of Solomon, uttered by this wise king of Israel in connection with his dedication of the temple. Solomon said, "There hath not failed one word of all his good promise." (I Kings 8:56) Solomon referred particularly to those promises of God which had been given by the great lawgiver, Moses. But his words are also true with respect to all of God's promises, regardless of the servant he may have used to communicate them to his people.

Solomon's affirmation of God's faithfulness reminds us of Paul's words, "Let us hold fast the profession of our faith without wa-

vering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works." (Heb. 10:23, 24) It is the hope and prayer of the convention committee that the gathering at Bloomington this year will do much to assist the brethren in holding fast the profession of their faith, and in provoking one another to love and to good works.

We feel that it is especially appropriate at this time for the brethren to consider God's faithfulness in keeping his promises. True, probably none of us has ever doubted this, but there is a tendency at times to wonder why the plan of God progresses so slowly, or why the "vision" seems to tarry. (Hab. 2:1-3) So, as Paul expressed it, we all "have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry."—Heb. 10:36, 37

Paul was writing at the beginning of the age. Now we have reached the end of the age when He that was to come has come. And still we have need of patience, for the vision does not progress as rapidly as we might wish. Yet, if the Apostle Paul could refer to the entire Gospel Age as "a little while," we have no reason to suppose that in the few short years we have been watching the vision it has in any way tarried.

In considering the assurance that not one of God's promises ever fails, we will inevitably be reminding ourselves that any seeming failures have, in reality, been due to our faulty understanding of his promises. It is so easy to suppose that certain things are the will of God, and then be disappointed when they do not come to pass as we were so sure they would. Experiences such as this result from our misunderstandings of God's promises. They are not God's failures.

And this is true whether our expectations are related to our individual experiences in the narrow way, or whether they pertain to the progress of God's plan as a whole. We may feel certain that God has promised to bless us along some particular line, yet learn, through trial and disappointment, that this was not his will for us at all. To learn this lesson, however, and to continue trusting in the Lord, is in itself one of the richest of blessings.

There have been times in the past when many of the Lord's people have been quite sure that the church class would all be beyond the veil within the year, and the kingdom fully established, but they have been disappointed. These disappointments have not been due to any failure on God's part to fulfil his promises, but have been the outgrowth of our own mistakes. It has been fortunate that we have been wrong in our expectations, for actually we needed the extra time this side of the veil in which to be further tested and made ready for the kingdom.

So it seems fitting that in the year 1961 we should be reminded that "there hath not failed one word of all his good promises." And his promises are SO good! We realize the goodness of many of them every day, as in their fulfilment we experience his grace to help in our every time of need. Each time we note his guidance in our consecrated lives, it is in fulfilment of his promises. Our joy in him and in our fellowship with his people is in fulfilment of his promises. And, with so many blessings daily being showered upon us, we can surely patiently wait for his promised deliverance into the eternal joys of the kingdom, and for the deliverance of the whole world of mankind by the kingdom.

The theme song for the convention this year will be Hymn No. 29, "Dawning Day." This hymn is quite in keeping with the general theme of the convention. The "Day" is indeed dawning, and we are rejoicing even now as we begin to see "the midnight shadows flee." As God continues to fulfil all his good promises, the darkness of night will eventually be wholly dispelled, and "the glory of the Lord" will fill the earth.—Isa. 11:9; 40:5; Hab. 2:14

Special Features

IN KEEPING with the convention theme, special sessions will give consideration to promises and prophecies fulfilled at the first advent; promises of the divine nature to the church of the Gospel Age; and promises pertaining to the time of our Lord's second presence. The last of these promises will deal particularly with our own relationship to the promises of the second presence and what they should mean to us.

One session of the 1960 convention was entitled, "Helpful

Hints to Bible Students." This year there will be one, "The Convention Suggests." It is hoped that many suggestions will be forthcoming as to ways and means of promoting the truth and of serving one another.

We believe that one of the very helpful sessions of the convention this year will be the one devoted to a discussion of "The Wisdom from Above," as outlined in James 3:17. Seven brethren will participate in this discussion, and it should be very practical and helpful.

Then there will be a one and one-half hour session devoted to the discussion of four parables: The Wheat and the Tares; The Wise and Foolish Virgins; The Pounds; and The Talents. Three brethren will present the lessons of these parables.

The baptismal service is a special feature at any convention. It is a great joy to realize that still there are individuals here and there who are giving their hearts to the Lord in full consecration to walk in the footsteps of Jesus. No one can come to Jesus except those drawn by the Heavenly Father, and to these Jesus is still saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23; John 6:44

Those who take up their cross to follow Jesus are proving their worthiness to live and reign with him. There is no other purpose for cross-bearing during the Gospel Age. The fact that some are even now hearing this call, and responding to it, means that the opportunity is still open to become joint-heirs with Jesus in the spiritual phase of his kingdom. There are always a goodly number at the General Convention who wish to symbolize their consecration to be dead with Christ, and we are confident that this will again be the case in 1961.

The Public Witness

SPECIAL arrangements are being made for the convention public witness this year. This witness will be given Sunday evening, August 6. It will consist of a one-hour colored film presentation of the truth, preceded by a half-hour discourse which will be carried by the local radio station, direct from the convention auditorium. It is hoped that the colored film presentation will

draw more to the auditorium than we ordinarily have for the public meeting; and, of course, the witness going out over the radio will reach many who do not go to the auditorium.

This special Sunday evening public witness session of the convention will be well advertised, by newspapers and by circulars. And announcements will be sent to all names of the interested in the area. The committee is hopeful that many brethren will participate in the distribution of the special circulars which will be prepared for this public witness effort.

In past years it has been difficult to determine just how many circulars, or cards, to provide for advertising the public meeting. The committee suggests that this year all who expect to arrive in Bloomington on Friday afternoon, Saturday, or before noon on Sunday, and who wish to participate in the distribution of public witness circulars, should notify the secretary, W. N. Poe, 1 West Ridge Place, Newport, Kentucky, advising when they will arrive, and approximately the number of circulars they would like to distribute. This will be a great help in determining how many circulars to provide for the total effort.

Yes, there will be brethren on hand as early as Friday afternoon, August 4, to direct in the work of distribution. And on Saturday, and even Sunday morning, there will be opportunities between convention sessions to participate in this work. It is hoped, the Lord willing, that the public witness effort will be even more encouraging this year than it has been in the past.

Reservations

ON PAGES 63 and 64 a reservation application form will be found. Those planning to attend a part or all of the convention should fill out this form and mail it to the address given as early as possible. No deposit is required for reservations, and it is a great help to the university staff to know in advance as nearly as possible how many will attend. If, because of old age or other infirmity, you wish reservations on the first floor, please so state when sending in your application. Consideration will be given to these special requests. We are looking forward to seeing you at the General Convention!

LETTERS OF APPRECIATION

In a Library

"Gentlemen: While in our public library recently I saw a copy of your publication, *The Dawn*, and I was very much impressed with it. I could hardly believe it when I noted that a year's subscription is only one dollar. A dollar is enclosed for my subscription."—Illinois

(This suggests a good method of spreading the Gospel of the kingdom. Most libraries are glad to accept a gift subscription.—Editors)

Appreciates the Truth

"Dear Brethren: Enclosed please find a small contribution to be used wherever you feel it is most needed. I want to take this opportunity to thank you for the wonderful comfort your literature has been to me and to all my family. It is the purest and most unbiased truth I have ever contacted, I am most grateful that I have had the opportunity to know of your teachings. In these troubled days it is wonderful to know the truth of what is actually taking place. I wonder how those who have no knowledge of the truth can go on without knowing why. May the Lord continue to bless each and every one of you in this glorious service."—Montana

Sounds Reasonable

"Dear 'Frank and Ernest': I have listened to your program for the past two Sundays, and what you

say seems to make sense; so please send me some of your pamphlets on the Bible. I am not a teacher of the Bible but a seeker after the truth. I believe that Jesus Christ is the Son of God, and I want to know what he expects of me in addition to this."—New Jersey

Appreciates Dawn

"Dear Brethren: Please accept my renewal of *The Dawn Magazine* for another year. I have been a subscriber for many years, and have loved it from the very first issue, and look forward to its coming every month. I also have the book, 'The Divine Plan of the Ages,' and refer to it often. My Dawns are all sent to friends and relatives in California, and they all love it. God bless you always."—New York

Comforted

"Dear Friends: Just a word of appreciation for your book, 'Hope Beyond the Grave.' I lost my eighty-year-old friend last summer, and it seemed I could find nothing to relieve my sense of loss and loneliness. I accidentally tuned in your TV program last January, and that Sunday you discussed 'Hope Beyond the Grave.' It seemed to be an answer to many things for which I was searching. Since then I have received your book, 'Behold Your King,' and *The Dawn Magazine* each month, and have enjoyed both. You always say something that

seems to be an answer to my thoughts and questions. Thank you so much, and may God bless you in his work."—Oklahoma

Thankful for TV

Dear Brethren: Christian love and greetings in the name of our dear Redeemer! We are so thankful that we are privileged to have The Bible Answers television programs put on in our community. This is one of the grandest witnesses for the truth that has ever been given. While Brother Samuel Baker was interviewing the manager of our local television station concerning The Bible Answers programs, my heart went out to the Lord in a prayer that his will might be done. After the manager saw the film, he said, "Yes, we will take the se-

ries.' It just seemed to be the Lord's doing. It was so wonderful that my heart overflowed with praise to the Lord that such a witness could be given in our community."—R. P., Canada

Will Continue Study

"Dear 'Frank and Ernest': Please accept the enclosed amount to help you in your work of spreading the good news. I appreciate so very much what I have learned of God's Word by the help of your books. I have all six volumes of Studies in the Scriptures, and all the small booklets, and have read some of them through many times. I wish there was a study group close by so I could attend, but I shall study at home as long as God gives me strength and vision."—Oregon

A Pilgrim Brother Reaches Home

Pilgrim Brother Robert A. Krebs passed away on the evening of April 1, at the age of eighty-six. Brother Krebs accepted the truth and devoted his life to the Lord more than sixty years ago, and was faithful even unto death. In 1941 he became part of The Dawn staff, and a little later entered the pilgrim service. His labor of love was a great blessing to the brethren throughout the United States and Canada, who will long remember him with thanksgiving.

In 1950 failing health compelled him to give up the pilgrim work, and since then he had lived in Stockton, California. He is survived by his wife, Sister Anna; a daughter, Sister Lorita Dailey; four grandchildren and several great-grandchildren. These have our sympathy and prayers in their great loss.

Enjoys TV

"Sirs: Your television programs are so interesting. I will be delighted to receive the literature you offered this morning. It is a great privilege to have such programs come into our home—yes, a great blessing."—West Virginia

From Ethiopia

"Dear Friends: I have seen your advertisement of 'Life After Death' in the World Digest magazine. Will you kindly let me have a copy of your booklet at your earliest convenience."

(After receiving the literature, this gentleman wrote again.)

"Dear Friends: Very many thanks for your Christian greetings, which I sincerely reciprocate. I have received your literature, including a specimen copy of The Dawn, and

I have enjoyed going through them. There is no doubt that the promises of God have to come true. With immense appreciation for your service in the Master."—Addis Ababa

Has Learned God's Plan

"Dear 'Frank and Ernest': I am a regular listener to your program, and have a lot of your books. They have made the Bible so much more understandable to me. I had always wondered how a loving God could let poor ignorant people, who had never known or heard the true Word of truth, suffer in a place of eternal torment. Now I know the plan God has for all people; and it is so wonderful to really know it! I thank the blessed Lord each day for leading me to tune to your clear explanation of the Bible."—Virginia

"WORLD'S END AND JUDGMENT DAY"

To be discussed by

"FRANK AND ERNEST"

WNTA—970 kc.—10:00 A. M.

Sunday, June 18

The end of the world is humanity's only hope for survival, and the coming judgment day will be a time of great opportunity for all mankind. Hear "Frank and Ernest" discuss these points, and send for a free copy of the book, "The Day of Judgment." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. It is designed for two inches in one column.

JULY TOPIC: The "Frank and Ernest" topic for Sunday, July 16, will be, "Divine Intervention in the Affairs of Men." Many are wondering what God is doing about the chaos and suffering that is in the world today, so this topic should create considerable interest, and the more so if it is well advertised. Special circulars will be available for this purpose, and will be sent free in any quantity desired. Get your order in early, and enjoy this opportunity of making known the glad tidings.

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, East Rutherford, New Jersey. A visit will be arranged when possible.

SAMUEL BAKER		GEORGE M. JEUCK		Gary, Ind. 27, 28	
Vancouver, B. C.	June 1, 2	Paterson, N. J.	June 25	*Detroit	June 30-July 2
Duncan, B. C. Can.	4-6	ARTHUR H. KRUMPOLT		M. C. MITCHELL	
Nanaimo, B. C. Can.	7	Baltimore, Md.	June 11	Wallingford, Ct.	June 11
Victoria, B. C. Can.	8-11	Philadelphia, Pa.	11	Bridgeport, Ct.	June 11
Seattle, Wash.	12	Wilkes-Barre, Pa.	18	G. P. OSTRANDER	
Portland, Ore.	13	RAYMOND J. KRUPA		Batavia, Ill.	June 1
Salem, Ore.	14, 15	Los Angeles, Calif.	June 4	Aurora, Ill.	2
Chico, Calif.	18	San Diego, Calif.	6	Milwaukee, Wis.	4
Sacramento, Calif.	19	Phoenix, Ariz.	7	Appleton, Wis.	5, 6
Fresno, Calif.	20, 21	Kansas City, Mo.	8	Plover, Wis.	7, 8
Stockton, Calif.	22	*Detroit	June 30-July 2	Wausau, Wis.	9
Antioch, Calif.	23	C. STUART LIVERMORE		Withee, Wis.	11
San Francisco, Calif.	25, 26	Sayville, L. I., N. Y.	June 11	Minneapolis, Minn.	12, 13
San Jose, Calif.	28	LUDLOW P. LOOMIS		Parkers Prairie, Minn.	14, 15
San Luis Obispo, Calif.	29	New Haven, Ct.	June 11	Fergus Falls, Minn.	16
Los Angeles, Calif.	July 1-9	Waterbury, Ct.	11	Austin, Minn.	18
W. A. BAKER		*York, Pa.	17, 18	Ostrander, Minn.	19
Chico, Calif.	June 1, 2	JOHN Y. MAC AULAY		Monona, Iowa	20, 21
Salem, Ore.	4	Topeka, Kans.	June 1	Rockford, Illinois	23
Lebanon, Ore.	5	St. Louis, Mo.	4	Clinton, Iowa	25
Albany, Ore.	6	Madisonville, Ky.	6	Kirkville, Mo.	27
O. R. BARRALL		Dawson Springs, Ky.	7	St. Joseph, Mo.	29, 30
*Pittsburgh, Pa.	June 25	New Albany, Ind.	8, 9	Kansas City, Mo.	July 1, 2
W. C. BERTSCHE		Cincinnati, Ohio	11	G. R. POLLOCK	
*Pittsburgh, Pa.	June 25	Dayton, Ohio	12	Amsterdam, Holland	June 12
F. A. BRIGHT		Piqua, Ohio	13	Wuppertal, Germany	13
Hartford, Conn.	June 11	Muncie, Ind.	14, 15	Dortmund, Germany	14
O. D. DEIFER		Indianapolis, Ind.	16	Kassel, Germany	(Gen. Conv.) 16-18
Catawissa, Pa.	June 4	Batavia, Ill.	21	Kirchlengern, Germany	19
THOMAS HICKS		Aurora, Ill.	22	Hannover, Germany	20
Reading, Pa.	June 11	Rockford, Ill.	25		

*Convention, see announcements.

Kiel, Germany	22
Berlin, Germany	24, 25
Lauf, Germany	26
Breitbrunn, Germany	27
Wien, Austria	29
Graz, Austria	30
Munich, Germany	July 2
Freiburg, Germany	4, 5
Brunstatt, France	6
Ludwigshafen, Germany	7
Oggersheim, Germany	7
Copenhagen, Denmark	9
Tampere, Finland	15
Helsinki, Finland	16

CHARLES A. SMITH	
Allentown, Pa.	June 11
CHESTER A. SUNDBOM	
Portland, Ore.	June 1, 2
Seattle, Wash.	3, 4
Victoria, B. C. Can.	5
Vancouver, B. C. Can.	6
Bellingham, Wash.	7
Bremerton, Wash.	8
Tacoma, Wash.	9
Spokane, Wash.	10, 11
J. H. L. TRAUTFELTER	
*Los Angeles, Calif.	July 1-4

San Francisco, Calif.	6
San Diego, Calif.	7
Phoenix, Ariz.	9
F. S. WASSMANN	
Groton, Ct.	June 17, 18
New London, Ct.	17, 18
C. R. WEIDA	
*Rochester, N. Y.	June 11
*York, Pa.	17, 18
Hazleton, Pa.	25
W. N. WOODWORTH	
*Rochester, N. Y.	June 11
*Los Angeles, Calif.	July 1-4

The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

GEORGE BALKO	
Monessen, Pa. (a.m.)	June 4
Connellsville, Pa. (p.m.)	4
MIKE BALKO	
Monessen, Pa.	June 18
JOHN BARACOS	
Akron, Ohio	June 18
JULIUS BEDNARZ	
Minneapolis, Minn.	
(Cedar Ave.)	June 11
WALTER BLICHARZ	
Adrian, Mich.	June 18
J. BURTON BROWN	
San Bernardino, Calif.	4
Whittier, Calif.	11
DAVID A. BRUCE	
Whittier, Calif.	June 18
EDGAR BUCKLEY	
*Saginaw, Mich.	June 11
CHESTER COVERS	
*Saginaw, Mich.	June 11
FRED J. DARROW	
Whittier, Calif.	June 4

EDWARD E. FAY	
San Luis Obispo	June 18
THOMAS C. FAY	
Tehachapi, Calif.	June 18
JOSEPH FENCHAK	
Connellsville, Pa.	June 11
Washington, Pa.	18
EARL L. FOWLER	
Bakersfield, Calif.	June 4
LLOYD HAGENSICK	
Orlando, Fla.	June 18
JOHN G. HULL, JR.	
Fresno, Calif.	June 11
Whittier, Calif.	25
EDMUND JEZUIT	
Milwaukee, Wis.	June 11
RUSSELL L. JURD	
Ventura, Calif.	June 11
DANIEL KAZIAK	
Flint, Mich. (a.m.)	June 4
Saginaw, Mich. (p.m.)	4
Chatham, Ont. Can.	18
PETER KOLLIMAN	
Paterson, N. J.	June 4

CLIFFORD R. MILES	
Stockton, Calif.	June 3
Sacramento, Calif.	4
ADAM MISKAWITZ	
Gary, Ind.	June 18
N. MOLENAAR	
Riverside, Calif.	June 18
Ontario, Calif.	18
HARRY PASSIOS	
*Akron, Ohio	June 4
East Liverpool, Ohio	11
E. K. PENROSE	
*Chicago, Ill.	June 25
LEO B. POST	
LaSalle, Ill.	June 4
RAYMOND RAWSON	
London, Ont., Can.	June 11
B. E. ROSE	
Jackson, Mich.	June 4
THOMAS T. RYDE	
Santa Ana, Calif.	June 25
J. I. VAN HORNE	
*York, Pa.	June 17, 18
HOWARD K. YOUNG	
Duquesne, Pa.	June 4
Steubenville, Ohio	11

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

AKRON, OHIO, June 4—YWCA Building, 146 South High Street. Mrs. Marjorie Price, 1093 Frederick Boulevard.

JACKSON, MICH., June 4—Masonic Hall, 403 Napoleon Road, Michigan Center. Mrs. Luella Crawford, 322 N. Dwight Street.

NEW YORK, NEW YORK, June 4—Henry Hudson Hotel, 353 West 57th Street. Mr. F. S. Wassmann, 453 West Saddle River Road, Upper Saddle River, New Jersey.

ROCHESTER, N. Y., June 11—Todd Hall, YMCA Building, 100 Gibbs Street. Mrs. Ann Fornuto, 27 Candy Lane.

SAGINAW, MICH., June 11—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CHARLOTTE, N. C., June 17, 18—Charlottetown Mall Community Hall, So. Independence Boulevard. Mrs. William E. Roach, 224 Grandin Road, Charlotte 8.

YORK, PA., June 17, 18—YWCA Auditorium, 320 East Market Street. Mrs. Samuel Thompson, 913 East Poplar Street.

LYNN, MASS., June 18—Community Hall, 10 Alden Street, Lynn. Mrs. Joyce Diemer, 99 Hurd Street, Lynn.

VICTORIA, B. C. CAN., June 18—Woodward Building, 721 Courtney Street. Mr. King Barrett, 3990 Glanford Avenue, Victoria.

CHICAGO, ILL., June 25—Central Masonic Temple, 912 N. LaSalle Street. Mr. Leonard Jezuit, 10742 South Talman Avenue.

PITTSBURGH, PA., June 25—610 Arch Street, N. S. Mr. John Baracos, 736 Dunster Street, Pittsburgh 26.

DETROIT, MICH., June 30-July 2—Eastern Star Temple, 80 West Alexandrine Street. Mr. Charles M. Chupa, 5666 Belmont, Dearborn 6, Mich.

NEW BRUNSWICK, N. J., July 1, 2—Rutgers University, Douglass Chapel, George Street at Nichol Avenue. Mrs. Eugene Burns, 3 Meyer Road, Nixon, N. J.

WINNIPEG, MAN., CAN., July 1, 2.

LOS ANGELES, CALIFORNIA, July 4—Community Center, 2936 West 8th Street (near Vermont Avenue). Mr. A. W. Abrahamson, 2816 West 83rd Street, Inglewood 4, California.

CANORA, SASK., CAN., July 8, 9.

PRINCE ALBERT, SASK., CAN., July 14-16—Arcade Hall, 107 8th Street East. Mrs. Janet Jinjoe, 336 9th Street East.

CLEVELAND, OHIO, July 16—YMCA Bldg., E. 22nd Street and Prospect Ave. Mrs. A. F. Jarmon, 1229 E. 114th St., Cleveland 8.

NEW ALBANY, IND., July 30—Amalgamated Building, 1614 East Spring. Miss Nellie K. Goodbub, 620 Culbertson Avenue.

GENERAL CONVENTION, Bloomington, Indiana, August 5-10.

WICHITA FALLS, TEXAS, August 25-27—Kemp Hotel, Eighth and Scott Streets. Mrs. George Wilmott, 2406 Prairie, Ft. Worth 6.

[illegible]

List below the name and address of each person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.

This should be mailed not later than July 22, 1961

RATES PER PERSON, INCLUDING MEALS

ADULTS: \$5.70 per day (two in a room). \$6.20 per day (one in a room).

CHILDREN: Two through six, \$2.35 per day.

Seven through eighteen, \$3.70 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds—no bunk beds.

All bedding will be furnished by the University.

(A one dollar Registration charge will be made for all persons for either all or part time.)

There will be no refund given on any meals missed during
period of reservation.

A deposit is not required—payment should be made on arrival.

WEEKLY PRAYER MEETING TEXTS

JUNE 1—"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."—John 14:21 (Z. '95-75 Hymn 165)

JUNE 8—"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20 (Z. '95-203 Hymn 312 A)

JUNE 15—"And I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah 55:3 (Z. '96-29 Hymns 178, Appen. A)

JUNE 22—"It is required in stewards, that a man be found faithful.... Every man according to his several ability."—I Corinthians 4:2; Matthew 25:15 (Z. '07-63 Hymn 277)

JUNE 29—"Blessed are the pure in heart: for they shall see God."—Matthew 5:8 (Z. '00-71 Hymn Appen. P)



The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the

SCRIPTURES

clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 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 in 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