

THE DAWN

HE IS RISEN!



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APRIL 1947

A HERALD OF CHRIST'S PRESENCE

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. 16, No. 4

APRIL 1947

One Dollar a Year

BUT NOT FOREVER

*My God, my God, why hast thou forsaken?
Echoes from Calvary scatter my gloom;
Veils have been rent, and death's prison-house shaken,
Answer I find at the dismantled tomb.
Know thou, O friend, saith the angel that lingers,
Jesus hath risen a lost world to save;
Holdeth the issues of life in his fingers,
Beareth the keys of a powerless grave.*

*God unto all men assurance has given,
Sworn by himself all his creatures to bless;
Soon will the bonds of corruption be riven,
Soon comes his kingdom of righteousness.
After earth's night dawns a morning of gladness,
Rainbows of glory shall cover our tears;
Truth will deliver from error and madness,
Blessings will crown earth's millennial years.*

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Illustrated on our cover

THE DAWN OF HOPE

THE empty tomb, which bore such eloquent testimony that He who died on Calvary had been raised from the dead, symbolizes the dawn of hope for all mankind—a hope of life, an assurance that the dread enemy, Death, is not always to be victorious. (Acts 17:31; I Cor. 15:54-57) We have a saying, “While there is life there is hope,” but the empty tomb from which Jesus had been resurrected tells us that when divine power intervenes there is hope even when life is gone. Here we are reminded that the Creator of all life is able to restore life, and this is what occurred in the early morning of that memorable first day of the week more than nineteen centuries ago. God had raised Jesus from the dead!—Ephesians 1:18-20

“Now is Christ risen from the dead,” wrote Paul, “and become the firstfruits of them that slept.” (I Cor. 15:20) The term “sleep” as applied in the Scriptures to those who have died, is used because it implies the hope of an awakening. The dead are not in heaven, hell, or purgatory, but sleeping restfully until awakened by divine power in the resurrection. The resurrection of Jesus was, as Paul declares, “the firstfruits of them that slept.” The afterfruits of the resurrection will include all mankind.

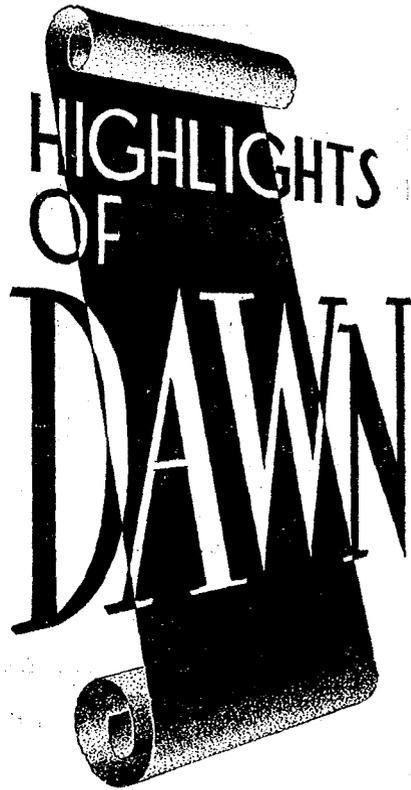
It was necessary for Jesus to die in order to redeem mankind from death. Having died voluntarily and sacrificially on the cross, the Creator manifested his approval by raising the Redeemer from the dead. This, the apostle declares, gives assurance to all men. (Acts 17:31) It is an assurance that all who sleep in death are to be awakened and given an opportunity to live forever. The church of Christ will participate in the “first resurrection,” to live and reign with him a thousand years. (Rev. 20:4, 6) And during that thousand years mankind in general will be restored to perfection of life as human beings upon the earth.

"Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—Job 38:35

When Thoughts Take Wings

AS A RESULT of the prophetic "increase of knowledge" in these last days—"the time of the end"—thought has almost literally been given wings; wings so swift that in a matter of seconds human beings in any part of the earth can let their fellows in any other part of the earth know what they are thinking about. Samuel F. B. Morse, inventor of the electric telegraph, said, "If the presence of electricity can be made visible in any part of a circuit, I see no reason why intelligence cannot be transmitted by electricity." Morse went to work on this idea, and in 1837 applied for his first patent on the electric telegraph. That was just a little over a hundred years ago. Now the electric wings of thought are bearing the ideas of the human race hither and yon over the globe to a degree that staggers the imagination. A recent advertisement of the Western Union Telegraph Company announces "new radio wings," which, it is stated, "can speed two thousand telegrams at once"—this on a single circuit, or beam.

The word telegraph is from two Greek words meaning "to write at a distance." While the ancients, in their fiction and fables may have imagined the possibility of transmitting thoughts to distant



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points, it remained until the "time of the end" for these imaginations to be translated into reality, for now the Creator has permitted man to unlock the secrets of nature which make it possible, so we have the telegraph, both wired and wireless; the telephone, wired and wireless; the radio and television—and the end is not yet.

The importance of some method of conveying intelligence to distant points was early recognized. Many centuries before Christ, Aeneas Tacitus proposed and perfected a method of signaling by which words could be spelled. The signal codes of the ancients are believed to have been elaborate. Generally some kind of flag was used. Shields were also displayed, and it is believed that the reflected rays of the sun were in some way flashed as signals through the use of shields.

As we have noted in previous articles with respect to other inventions, it appears that military necessity was the chief motive which has caused men to seek out ways and means of communicating with one another at distances which could not be spanned by the sound of the human voice. In the Middle Ages, flags, banners, and lanterns were used to distinguish particular squadrons, and as marks of rank. The invention of cannon made an important addition to the means of signaling. In the instructions issued by Don Martin de Padilla in 1597 the use of guns, lights, and fires is mentioned.

But not until the application of electricity as wings for conveying thought was man able to communicate with his fellows over distances greater than could be spanned by the eye or ear. The deafening roar of the cannon could be heard a little farther than the human voice. Fire signals and reflected sun rays could be seen at a greater distance than a mere flag or hand waving. Nevertheless the limit of distance in communication was still the range of the eye and ear. It remained thus until the "time of the end," when the mighty, invisible force we call electricity was put to work on the problem; and now, for pleasure, for business, or for war, men and women can converse with one another at will though separated by distances of thousands of miles. Today it would be considered just about impossible to conduct a business without a telephone; while armies and navies not equipped with the latest methods of electrical communication would be utterly helpless before an enemy that was so equipped.

Although the history of practical transmission of thought on the wings of electricity does not encompass more than a hundred years, the idea of using electricity for this purpose is much older. It was suggested over and over again as each new discovery in electricity and magnetism seemed to make it more feasible. The discovery of Stephen Gray and others that the electrical influence of a Leyden Jar could be conveyed to a distance by means of an insulated wire gave rise to a suggestion which, in 1753, was sent to *Scots Magazine* in an anonymous letter, in which was visualized the use of as many wires as there are letters in the alphabet. Each wire was to be used for the transmission of one letter only. Messages were to be sent by charging one wire at a time, according to the letter desired, and words thus spelled out by noting the movement of small pieces of paper marked with the letters of the alphabet and placed under the ends of the wires. A modification of this idea was contained in the same letter which suggested attaching a small piece of metal to the end of each alphabetical wire, which when charged would be attracted to an adjacent bell and ring it. Compare this original idea—and that's all it was—with the actual practice now of sending two thousand messages over the same circuit at one time! Truly, knowledge has been increased!

While history gives most credit to Mr. Morse for the invention of the telegraph, he was not the only inventor in this field. Other prominent names are those of Wheatstone, Cooke, and Highton, of England. The telegraphic systems developed by these inventors were used on some of the British railways in the early days. They were, however, much more complicated than the method developed by Morse, so soon became obsolete. The remarkable fact in connection with all of these developments is that they have matured within the prophetic "time of the end," which as the Scriptures clearly show, began in 1799. The seed thoughts which matured in the time of the end may have been, and in many instances were, planted centuries before, but not until the Lord's "due time" did they, or could they, develop into reality.

TELEPHONE, WIRELESS, RADIO, TELEVISION

The telephone soon followed the electric telegraph. Telephony is the art of reproducing sounds at a distance from their source. The term was first used by Philip Reis of Friedrichsdorf, in a lecture delivered before the Physical Society of Frankfurt in 1861.

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Although this lecture and Reis's subsequent work received considerable notice, little progress was made in this field of science until it was taken up in 1874 by Alexander Graham Bell, a native of Edinburgh, but then a resident of Boston. In 1875 Bell succeeded in making his first telephone work. He continued to improve it and met with so much success that his name, more than that of any other, is associated with the telephone.

While the telegraph is still widely used, the telephone presented a new and more universal avenue of communication. The telegraph required the services of trained operators, for example, while anyone, even without previous experience, could use the telephone. At first it was quite local in use, linking the social and business life of communities, but soon its lines of communication began to reach out, until now continents and hemispheres, yes, even the whole world, is tied together by this magic transmitter of thought. It is no longer a novel thing for people to converse with others thousands of miles distant.

Following the telephone came the "wireless telegraph." The name most prominently associated with this further advance in science is that of Guglielmo Marconi, an Italian inventor who was born in 1874. Marconi obtained his first wireless patent in June, 1896. A year later a wireless communication company was organized in London, subsequently known as the Marconi Wireless Telegraph Company, Ltd. The first trans-English Channel message by wireless was sent in 1898, and the first transatlantic in 1901. The first wireless message from England to Australia was sent in 1913. Since the ablest of our scientists do not know the exact nature of electricity sufficiently to define it, it is a little easier for the lay mind to grasp the idea of impulses and sound waves being transmitted over or through wires than it is to understand how these impulses and sound waves can traverse the earth in split seconds with seemingly nothing at all on which to travel. We know, however, that it is happening, and we accept it as one of the miracles of this time of the end.

It was not a long step from the wireless telegraph to the wireless telephone and radio. Voice and music broadcasting took place sporadically from about 1916 on, but the pre-announced programs on regular schedule are credited to the Westinghouse Electric and Manufacturing Co., operating KDKA at East Pitts-

burgh, Pennsylvania. These began on November 2, 1920, with the broadcasting of the Harding-Cox presidential election returns. However, the first experiments which led directly to the art of radio communication were performed by Heinrich Hertz in 1888. These experiments were the direct results of theories published by the English physicist, J. Clerk Maxwell, in 1865.

One of the great marvels of radio communication has been its application to transoceanic telephony. It is now possible for one to pick up the ordinary telephone, anywhere, in home or office, and converse with another person over his own telephone system no matter in what part of the civilized world he may live. Truly, radio in its various applications has greatly stepped up the transmission of intelligence.

It enables the people in every part of the earth to know, with practically no delay at all, what is happening in all other parts of the earth.

And now television has been added to radio, making possible the transmission of thought through the ether by sight as well as by sound. In Washington, D. C., when the new Congress convened at the first of this year, the President of the United States sat in his own study and saw as well as heard the ceremonies at that opening session. Television is far from being perfected, but it is already in daily use in many parts of the world.

Television, when it does come into practical use, will make possible the dissemination of knowledge on a vaster scale even than the radio. It will not be limited to what can be seen and heard at the moment, for news bulletins, lectures, dialogs, advertising—in fact anything which can be printed, or recorded by typewriter, can and will be televized and thus sent into millions of homes in permanent form, rolling out of receiving sets as the ticker tape turns out stock market quotations today. It is difficult to visualize in advance what tremendous changes this will bring about in our present methods of thought transmission. And all of this has come to the world in one generation. There are people still living who can remember the time when there was no telegraph, no telephone, no wireless, no radio; and many of these will still be living when television has reached the same universal use as the radio of today.

It would be folly to say that this phenomenal increase of

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knowledge within the lifetime of the present generation has come about because the people of our day are more intelligent than those of previous generations, for in reality they are not. As a matter of fact, the general public does not need to be particularly intelligent to use and enjoy our modern advantages. The number of people engaged as scientists to produce the marvels of our day is small when compared to the total population, and many of their inventions have been stumbled upon, rather than thought out step by step in advance.

The printing press, the electric light, rapid means of travel, the telegraph, telephone, and radio, have speeded up life on this planet to such an abnormal degree that the whole race—particularly in so-called civilized lands—is fast becoming neurotic. Man today is not wise enough to use properly the great inventions which divine providence has put into his hands. He allows selfish polices to dominate his thinking, with the result that the whole world has been brought to the brink of ruin by the very inventions which could have lifted the entire race to the greatest height of prosperity it has ever experienced.

THE BRIGHT SHINING

It is only as we view the fast-moving events and développments of these "last days" from the standpoint of biblical prophecies that we are able to see their real meaning. Jesus gives us a clue to it when, in speaking of his second advent, he said that his presence (*parousia*, in the Greek text) would be as the bright shining which cometh out of the east and shineth even unto the west. (Matt. 24:27) Our Common Version translation hides the meaning of Jesus' words to some extent by using the word "coming" to translate the Greek word *parousia*, and "lightning" to translate the Greek word *astrape*. *Parousia* means presence. *Astrape* means bright shining; it can be the bright shining of a candle, and sometimes in the Scriptures refers to the bright shining of lightning, but not always. Lightning does not customarily come out of the east and shine even unto the west, so we know that Jesus was referring to a type of bright shining which did, and that is the sun.

Taking these facts into consideration, it is apparent that Jesus in this prophecy is explaining that his second presence will result in a world-wide diffusion of light; and light is used in the Scrip-

tures to symbolize knowledge. Jesus' coming, then, and presence, was to be associated with and to be the cause of an unprecedented increase of knowledge; not merely in the way of inventions as such, but through the instrumentality of the inventions, an enlightenment of the world along lines which, because of ingrained human selfishness, would have as its first effect the uprising of the masses to overthrow the existing order of things.

And how potent along this line have been our modern systems of communication! Suddenly the whole world finds itself able to converse with one another. The government of one nation can now talk to the people of another nation—something which was utterly impossible until the time of the end. Because of human selfishness, class and race hatred fills the air waves. The people are stirred up to demand their real and fancied rights. The chaos resulting from this has already reached a point where more and more of the world's statesmen are reluctantly coming to believe that the only method of keeping the people under control at all is through more or less ruthless dictatorship.

Nations of the whole earth have been brought together into one world, and they are proving more and more as the days go by that the task of running that world is quite beyond their ability. Labor-saving machinery has made it possible to produce more food in America than America needs, but the remainder of the world is on a starvation diet, and the best we can do about it is to convert millions of bushels of potatoes into fertilizer and forbid the farmers to raise so much.

The world talks peace, peace, and wants peace, but keeps on making atomic bombs. When the use of atomic energy first became possible we heard much of the wonderful things it would do along peaceful lines; but now our government officials tell us there is no time to bother about that, that all further development of atomic energy must be directed to producing more deadly instruments of destruction. In keeping with this, they already have an atomic bomb a hundred times more destructive than the one which was dropped on Hiroshima. It is powerful enough—this one bomb—to completely destroy a city of a hundred million population, if there were a city that large.

Yes, the electric wings of thought have brought the nations of the world face to face with one another, and in the babel of

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tongues they are fast going mad. Those responsible for the welfare of the world have lost all sense of direction and seem to be scurrying around aimlessly, thus adding to the general chaos. Out of the confusion of tongues, however, come a few positive ideas and demands. Some of the people are beginning to identify the underlying causes of oppression and superstition, and they are insisting that those causes be removed. In Europe, for example, amidst all the confusion there is a consistent overtone of demand that the people be freed from priestcraft and religious intrigue which have so long emanated from Rome.

And Paul explained that this would be one of the results of the bright shining of Jesus' second presence. He identifies that powerful church-state system which sprang up in Rome and spread itself over the old Roman world, as the Antichrist, and said that this system of iniquity would be destroyed by the brightness of Christ's presence. (2 Thess. 2:8) Here again, however, the real meaning of the prophecy is hidden by a mistranslation. In this prophecy also the Greek word *parousia* is used. The brightness (Greek *epiphaneia* meaning "to reveal by light," or "to shine upon") refers to much the same manifestation of Christ's presence as is mentioned in his own prophecy in which he calls it a bright shining. In both cases it has reference to what Daniel describes in plain language as the "increase of knowledge."

This increase of knowledge is gradually leading to the overthrow of all systems of iniquity and superstition, because they are unable to stand up under investigation. As the masses which have supported them learn to know their real character, they withdraw their support, and eventually demand their destruction. Thus all the selfish and oppressive institutions of this present evil world are being shaken by the impact of knowledge, and the electric wings of thought are carrying knowledge into every nook and corner of the earth with the speed of lightning, and in overwhelming volume.

This knowledge is along all lines of human endeavor. In most instances thus far it is blended with selfishness, and sometimes hate; and because of this the world is being divided into opposing camps which ultimately will destroy one another in a time of trouble which is fast developing into a severity such as never was since there was a nation. Jesus referred to this time of "great tribulation," and assured us that it would never be permitted to occur

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again. (Matt. 24:21) The reason is that the final solution of the problems posed by the increase of knowledge will be the coming in of the kingdom of Christ, that glorious kingdom of righteousness and peace and everlasting life.

The Lord's people have a special opportunity and responsibility in this tragic, yet wonderful time, of disseminating the knowledge of Christ's coming kingdom, and to bear witness to every phase of the divine plan for bringing order out of chaos, and peace out of strife. Wherever and whenever possible the clarion notes of the truth, sounded in the spirit of love and tolerance, should be heard. In America the radio can and is being used for this. This is also true in Australia. It may yet be possible in other parts of the earth to use the radio for dissemination of the kingdom message. It is well to watch for these opportunities and to be ready to use them as they become available.

We know that the time will finally come when all our modern means of communication will be used only for information which the people will need to know in order to come into harmony with the new kingdom which then will be in control. And then, thank God, the knowledge of his love and glory will quickly fill the earth as the waters cover the sea. Think of the time it would take to apprise the whole world of the fact that the new kingdom is established if there were no better means of communication than those in use in the days of Abraham!

Before the kingdom is actually in operation, doubtless transmission of thought will have become still more rapid and universal than it is even today. How quickly then will the knowledge of that kingdom be communicated to all people! What we see today is miraculous: and it is not difficult to believe that the God who foretold these things through his prophets will be able to fulfil all his promises on behalf of the people, even to the raising of the dead, when the time comes for that. Let us claim those promises, and continue to pray, "Thy kingdom come; thy will be done in earth, as it is in heaven."—Matt. 6:10

"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The First Peace Treaties

EARLY in February the first peace treaties following World War II were signed in Paris; and there has been a stormy time ever since on the part of the German satellite nations to which they apply. These nations do not feel very peaceful over the peace treaties, and four out of the five have served notice that they will endeavor to have them revised. Soon after the signing, riots broke out in Italy, and a British general there was shot and killed. This certainly doesn't sound encouraging. We remember that it was dissatisfaction over the treaties imposed upon the defeated nations following the first World War which had much to do with the agitation that finally culminated in the second war. *The Christian Century*, speaking of this, says, "One has only to recall the use that Hitler and Mussolini made of popular resentment against the dictates of Versailles to know what will happen again."

As we review world developments from month to month, there is one point which needs continually to be impressed upon our minds, and that is, that human wisdom has failed and will continue to fail to usher in a utopia of peace and good will. The church-state governments of the Dark Ages couldn't do it. Democracy has failed to give the world peace. The League of Nations failed; and it is only wishful thinking to suppose that now, suddenly, the hearts of men will change. The lessons of history teach us that this will not happen. But more important than this is the fact that the prophecies of the Bible reveal most clearly that the only solution to the world's problems—the only thing which will save the entire race from destruction through the misuse of God-given blessings—is that Christ will establish his kingdom and take over the rulership of earth.

There never has been a time in the history of the world when there was such a great desire for peace on the part of the masses of the people, as there is now. Neither has there ever been a time when there was so much planning for peace, and so many efforts and schemes to keep the peace; but the Bible sums it all up in a few words declaring that the people would say, "Peace, peace, when there is no peace"; and also that when they shall say, "Peace and

safety; then sudden destruction cometh upon them, as travail upon a woman with child."—I Thess. 5:3

These prophecies have been in course of fulfilment beginning with the first World War. We have heard the cries of peace. We have heard it through the League of Nations; we have heard it through peace societies and pacifist leagues; we have heard it through our rulers and our statesmen; we have heard it nationally and internationally; but there has been no lasting peace. Instead, like travail upon a woman with child, there have been recurring spasms of trouble which continue to weaken the structure of the old order of things. These will continue, the prophecies show us, until out of the death throes of man-made institutions will come the birth of God's new order, even the kingdom of Christ. Should we not, then, turn to God and to his Word to find out more about his plan for world peace—the covenant of peace and good will which he will make with the people, through Christ?

Protestants fearful

Parochial Schools Favored

THE Supreme Court of the United States has handed down a ruling—a five to four decision—that public funds can be used to transport children to parochial schools. This is undoubtedly a victory for the church under whose control these schools operate. Justice Jackson, in opposing the majority decision, charged that this ruling of the court was like "giving the clock's hands a backward turn." Millions in America will feel much the same way about it.

The controversy hinges on that part of the Constitution which endeavors to safeguard the country against any tendency toward church-state union. For government funds to be used to support denominational religious schools appears to many to be taking a step toward giving official recognition to the church sponsoring parochial schools. If one or more Protestant churches made a practice of conducting parochial schools, and public funds were equally available for them, perhaps it would not seem quite such a dangerous step to take.

Brethren Churches Unite

RECENTLY, at Johnstown, Pennsylvania, two Protestant groups effected an organic union. The new group thus formed will be known as the "Evangelical United Brethren Church." It is composed of the former Evangelical and United Brethren Churches. Its combined total membership will be more than 700,000. In belief, both of these groups were very much akin to the Methodist Church. The original cause for their not being Methodists was largely in the fact that in the main their early memberships were from among German emigrants, and their services were held in the German language. *The Christian Century*, commenting on the union of these two groups, tells us that originally they were both rooted in the Arminian theology derived from the Wesleyan revival.

In the changing scenes of time, many old and heated controversies are lost sight of, hence a new generation hears and knows little of them. Probably the average church member of any denomination has never heard of Arminianism, and does not know that this particular understanding of the Bible was sponsored and vigorously promoted by John Wesley, founder of the Methodist Church. Nor does the generation of today know much about the contrary view which was upheld by John Calvin, and adopted by the Presbyterian Church.

In brief, the Arminian theory is what was in the old days called "Free Grace." Free grace meant that God in his love provided an opportunity for all to be saved. Among the texts Mr. Wesley was fond of quoting to substantiate his understanding of God's free grace was John 3:16, which states that God so loved the world that he gave his only begotten Son that "whosoever" believeth in him might not perish but have everlasting life. Also Revelation 22:17, which says the Spirit and the "bride" will bid all—"whosoever will"—to partake of the water of life freely. Mr. Wesley's heart, broad and loving, rejoiced in this understanding of the provisions of God's grace.

But John Calvin didn't agree with Mr. Wesley. He taught that God makes a choice of those whom he wishes to be saved, and that

all the non-elect are foredoomed to be lost—and to John Calvin, being lost meant to suffer forever in a burning hell of fire and brimstone. This was called the doctrine of election. So the controversy raged over these two viewpoints, and it was a veritable battle between the proponents of election on the one hand, and free grace on the other. One of the best treatises on this controversy is found in *The Divine Plan of the Ages*. This book shows that the two viewpoints really are harmonious when understood in the light of the Bible's own interpretation. We learn, for example, that God's program of election is designed merely to gather and prepare his representatives for the future world-wide work of Christ's kingdom, which will be that of offering free grace to the people of all nations—the elect being the blessers of the non-elect.

It will be then that Mr. Wesley's favorite text, "The Spirit and the bride say, Come," will have its fulfilment; for until then there is no bride. The bride, the Bible teaches, is the church of Christ. The word church (Greek, *ekklesia*) means a "called out" class. Not until this class has all been called out from the world and associated with the heavenly Bridegroom, Christ, will there be a bride to offer free grace to the world. So Calvin and Wesley were in a measure both right, but they were too busy promoting their own views to see the harmony between them.

—But look at the world now!

Just a Few Growing Pains

The following is reprinted from a *Woman's World* editorial of the year 1912. It makes interesting reading now in the light of what has occurred since. The world is "progressing," but apart from divine intervention, it is now clear that the end of the road of progress would be the destruction of the race:

Coal strikes in England and America—revolution in Mexico—
anarchy in China—Italy at the throat of Turkey—woman clamoring
for the vote!

What of it? There's no cause to be pessimistic—nothing's
really the matter with the world—just growing pains!

Progress has set herself a sudden and terrific pace. The earth
has been spinning faster in the last twenty years than it ever before

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whirled. Naturally, there's a bit of displacement in spots, but nothing hurt.

We can't very well apply electricity to a thousand uses, go snooping among the clouds, universalize education, introduce penny journalism, and give science a free rein without some trivial consequences.

Old viewpoints are sure to shift, old creeds must give way to new ideals, society is bound to readjust its divisions.

The ancient molds of thought and economics, religion and government, are splitting. Our eyes see truths which our ancestors could not behold and by their light we perceive their errors and their inadequacies.

The greatest revolutions that have ever swept the universe will break within the coming hundred years.

Before this century is closed, the last king shall have lost his throne, the last battleship shall be scrapped, the last army shall have junked its guns. East and West shall meet in a thousand common causes and the Five Races join hands in brotherhood.

Perfectured wireless telephony and telephotography, mile-a-second trains and airships will condense the seas and continents into ponds and back lots.

Africa will become a week-end resort for the New Yorkers, and the Canadian farmer will press a button, lift his receiver and exchange crop gossip with his son in Siberia.

Pain will be banished. Surgery will have accomplished the relief of insanity and blindness. Cancer, tuberculosis, paralysis, will be as easily cured as sprains and lumbago.

There will be no waste in food nor in land. The air will yield its wealth of nitrates to the condensers and every arable acre will luxuriate with vegetation.

The stored heat of the sun will furnish power and warmth for all humanity. Plagues and pests will disappear.

A dream? Not a bit of it!

A far-fetched vision? You are wrong!

No imagination can pierce the horizons that cloak the tomorrow from our sight.

The farthest-flung optimism can only estimate a fragment of man's coming glories. How can you sneer!

Turn back and view the fifty years behind you. What prophet in your father's youth would have dared proclaim the many magics of today?

Strikes, revolts, and wars are but chips that fly beneath the chisel of progress.

There will be many wars, mobs will rage, battles will wage, tyranny will clutch with strangling fingers, bigotry will plot, avarice will scheme—but to what will these avail?

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.	Shenandoah, Iowa	KMA 960 9:15
St. John's, N. F. (Thurs.)	VOCM 1006 9:00	Wichita Falls, Tex.	KWFT 620 9:15
			>> P.M.
ATLANTIC TIME	STA. KC. A.M.	Albany, Georgia	WALB 1590 12:15
Windsor, N. S.	CFAB 1450 10:30	Hastings, Nebr.	KHAS 1230 12:45
		Wausau, Wis. (Sat.)	WSAU 1400 2:30
		Winnipeg, Man.	CKRC 630 12:15
		Wis. Rapids, Wis. (Fri.)	WFHR 1340 3:15
EASTERN TIME	STA. KC. A.M.	MOUNTAIN TIME	STA. KC. A.M.
Akron, Ohio	WADC 1350 9:45	Bisbee, Ariz.	KSUN 1230 10:30
Alpena, Mich.	WATZ 1450 8:30	Globe, Ariz. (Sat.)	KWJB 1240 8:45
Augusta, Ga.	WGAC 580 10:15	Phoenix, Ariz.	KPHO 1230 9:45
Baltimore, Md.	WFBR 1300 9:15	Prescott, Ariz. (Sat.)	KYCA 1490 8:45
Bangor, Maine	WJOR 1230 9:45	Safford, Ariz. (Sat.)	KGLU 1450 8:45
Bay City, Mich.	WBCM 1440 10:00	Salt Lake City, Utah	KALL 910 8:30
Binghamton, N. Y.	WNBF 1290 10:00	Tucson, Ariz.	KVOA 1290 8:30
Columbus, Ohio	WHKC 610 9:30	Wallace, Idaho	KWAL 1450 10:15
Hamilton, Ont.	CHML 900 9:45	Yuma, Ariz. (Sat.)	KYUM 1240 9:00
Hendersonville, N. C.	WHKP 1450 10:00		>> P.M.
High Point, N. C.	WMFR 1230 8:30	Kalispell, Mont.	KGEZ 1460 4:45
Lawrence, Mass.	WLAW 680 10:45	Nampa, Idaho (Wed.)	KFXD 1230 9:30
Norwich, Conn.	WNOC 1400 10:00	Prince Albert, Sask.	CKBI 900 12:15
Ocala, Fla.	WTMC 1490 10:00		
Owen Sound, Ont.	CFOS 1400 9:45	PACIFIC TIME	STA. KC. A.M.
Philadelphia, Pa.	WIP 610 9:30	Albany, Ore.	KWIL 1240 10:45
Pittsburgh, Pa.	WWSW 1490 9:45	Berkeley, Calif.	KRE 1400 9:05
		Brawley, Calif. (Sat.)	KROP 1300 12:45
	>> P.M.	Brawley, Calif.	KROP 1300 9:15
Dayton, Ohio	WHIO 1290 12:30	Indio, Calif. (Sat.)	KREO 1400 12:45
Detroit-Windsor (Sat.)	CKLW 800 5:15	Indio, Calif.	KREO 1400 9:15
Grand Rapids, (Thurs.)	WLAV 1340 10:00	Kelowna, B. C.	CKOV 630 9:00
Jacksonville, Fla.	WJHP 1320 1:00	Lewiston, Idaho	KRLC 1400 10:45
		Long Beach, Calif.	KGER 1390 8:45
CENTRAL TIME	STA. KC. A.M.	Riverside, Calif. (Sat.)	KPRO 1440 12:45
Anderson, Ind.	WHBU 1240 11:45	San Diego, Calif.	KFMB 1450 9:45
Chicago, Ill.	WAAF 950 9:45	Seattle, Wash.	KJR 950 8:00
Clinton, Iowa	KROS 1340 9:45	Spokane, Wash.	KREM 1340 9:45
Dallas, Texas	KSKY 660 9:30	Stockton, Calif.	KGDM 1140 9:30
Fergus Falls, Minn.	KGDE 1230 8:45	The Dalles, Ore.	KODL 1230 9:15
Grand Forks, N. Dak.	KILO 1440 9:15	Vancouver, B. C.	CKMO 1410 10:30
Jamestown, N. Dak.	KSJB 600 10:45	Vancouver, Wash.	KVAN 910 9:15
Knoxville, Tenn.	WBIR 1240 8:45	Victoria, B. C.	CJVI 900 10:00
Laredo, Texas	KPAB 1490 8:45	Wenatchee, Wash.	KPQ 560 8:45
Louisville, Ky.	WGRC 1370 8:45		>> P.M.
Medford, Wis. (Wed.)	WIGM 1500 9:45	Riverside, Calif.	KPRO 1440 10:15
Minneapolis, Minn.	WTCN 1280 9:15	Seattle, Wash. (Mon.)	KJR 950 11:45
St. Louis, Mo.	KXOK 630 10:00		
San Antonio, Tex.	KMAC 1240 8:45		

FRANK AND ERNEST RADIO TOPICS

THOUGH A MAN DIE—This first Frank and Ernest broadcast in April reviews once more that soul-stirring theme of the resurrection. The Prophet Job asked the question, "If a man die shall he live again?" Questions similar to this have been asked by millions. Jesus provides the answer in his dialog with Martha in connection with the death of her brother, Lazarus. In this broadcast Frank and Ernest examine the Master's comments and find definite proof that all are to have the opportunity of living again in the resurrection. Supplementing this broadcast, courtesy copies of the April Dawn will be offered.

THE UNITED NATIONS IN PROPHECY—This program will be the first in a series of four discussions on the general subject, "Our Day in Prophecy." The Bible foretold the gathering of the nations in these "last days," and prophesied the outcome. In this second broadcast for April, Frank and Ernest will bring to the radio audience some of the prophecies bearing on this important development of our day. Supplementing the discussion, sample copies of the May Dawn will be offered.

PALESTINE IN PROPHECY—One of the most serious trouble spots of the world today is Palestine, the "Land of Promise." Thousands of years ago God

deeded it to the Jews; now the Arabs claim it. It was promised to the Jews by the League of Nations, and Great Britain was given a mandate over it with a directive to protect Jewish interest in that ancient country. Now England can't make peace between Jews and Arabs. Meanwhile there is rioting and bloodshed. What will be the outcome? The Bible answers. Be sure to hear this broadcast, and then send for a complimentary copy of "Chosen People," in which is presented a complete summary of the prophetic testimony on this subject.

COMMUNISM IN PROPHECY—Some want communism to spread, many fear that it will. What bearing does communism have on the general prophetic picture of our times? Will communism destroy Christianity? These questions and others of similar import will come up for discussion in this Frank and Ernest broadcast. It will increase your faith that Christ's kingdom is near. At the close of the program a gift copy of the May Dawn will be offered.

In case you fail to hear any of these programs, and wish to send for the literature offered, the address is: Frank and Ernest, Box 60, General Post Office, New York, N. Y.

AUSTRALIAN BROADCASTS

Vic., Tas., and N. S. W. Time

Geelong	3GL 222 metres	10:00 A. M.
Bendigo	3BO 309 metres	10:00 A. M.
Sydney	2KY 294 metres	8:15 A. M.
Hobart	7HT 278 metres	10:15 A. M.
Launceston	7ER 300 metres	10:15 A. M.

Western Australian Time

Perth 6KY 227 metres 10:15 A. M.

POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.



THE CHRISTIAN LIFE

He Restoreth My Soul

PSALM 23:3

HE SAVES my life," is the literal meaning of David's poetic expression, "He restoreth my soul." The "soul" is the living being. In the case of the Christian it is the new, spiritual life, the "new creature," as Paul states it in II Corinthians 5:17. A restoration of life is necessary even before one can be a follower of the Good Shepherd, for we were all members of the fallen and dying race. Through faith in the atoning blood we receive justification to life, and upon this basis can be acceptable to the Lord.

We can all rejoice in this wonderful provision which was made for us through Christ, for without it we could not be sheep in his pasture at all. Apparently, however, restoration of the soul which David speaks of in our text is a provision of divine grace by which we are blessed after becoming followers of the Good Shepherd. As new creatures in Christ Jesus we have various enemies which are ever on the alert to do us harm, yes, even to separate us from our Shepherd and to destroy our new life. By listening carefully for the Shepherd's voice, and following him closely at all times, we are protected from these enemies, and if inadvertently we fall into their clutches, he rescues us and restores our life.

As a shepherd boy in that rugged country of Judea, David was well acquainted with the dangers which almost continuously threatened the sheep which were under his care. He knew that the enemies of the sheep were lurking around almost constantly, ready to rush in to destroy and devour the sheep. He knew that at times some of the sheep were overreached by these enemies, and but for his watchfulness and skill as a shepherd, would lose their lives. It was with feeling, therefore, that he could write of

Jehovah's solicitous and tender care, "He restoreth my soul."

Dangerous enemies of the sheep in David's experience were the wild animals which roamed the country. David encountered these in his experience as a shepherd, and on one occasion slew a lion which had attempted to make away with a sheep. But in addition to reflecting the background of his own experience, David spoke prophetically of the manner in which the Good Shepherd cares for his sheep of this Gospel age. In a warning to us the Apostle Peter wrote, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Peter 5:8

Our "adversary the devil" is indeed a formidable foe, one with whom we would be utterly unable to cope without the help of our Shepherd; so Peter encourages us to look to the Shepherd, saying, "Casting all your care upon him; for he careth for you." (1 Pet. 5:7) How heart-cheering is the assurance, "He careth for you." We would surely be devoured by the adversary were it not for the Good Shepherd's care; and we can surely trust him to do for us all that we cannot do for ourselves.

But there are some things which we should do in co-operation with our Shepherd. The apostle says, "Be sober, be vigilant." Failure to be "sober" and "vigilant" will leave us exposed to danger, a ready prey for the "roaring lion" going about to devour the Lord's sheep. In the symbology of the Scriptures, spiritual soberness is contrasted with spiritual drunkenness, or intoxication. As new creatures there are various ways in which we can become intoxicated, and thus expose ourselves needlessly to the attacks of the adversary.

We may become intoxicated with false doctrines concerning the plan of God and its proper place in our lives. Intoxication of this kind means that we no longer properly recognize the Shepherd's voice. We hear other voices which lead us in strange paths, and away from the flock which is protected by the Shepherd. In this separation we are exposed to danger, and the more so because with this condition goes a measure of pride. We imagine we have something better than the other sheep. Off by ourselves, we may look at the flock and think of them as being in bondage, and congratulate ourselves that we are "free" to roam where we will, and to follow any voices which appeal to us as sounding good. In this

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state of spiritual drunkenness we may feel happy, not sensing the danger to which we are exposed, until suddenly we realize that we have been overtaken by the adversary. If our hearts are right our Good Shepherd will restore our lives when we cry to him for help, but we should not think that divine mercy gives us freedom thus to wander into forbidden paths.

We may, if we are not on the alert, also become intoxicated with pleasure, with the spirit of the world, or with the cares of this life. Self-complacency is also a form of intoxication—a false sense of security in which we presume on God's grace without doing our very best to hearken to the Shepherd's voice and faithfully follow his leadings. Let us then endeavor to be sober, exercising the spirit of a sound mind by listening carefully to the Shepherd's voice, which is the voice of truth—the truth of the divine plan.

“BE VIGILANT”

Peter also says that we should be “vigilant.” This means to be watchful, to be on the alert, that we may recognize the adversary's attacks and be ready to resist him, “stedfast in the faith.” A sheep is a defenseless animal, and at first it may not seem in keeping with this illustration that the apostle says we should “resist” our great adversary who goes about as a roaring lion to devour us. But as we have seen, while sheep are helpless when once in the clutches of a lion, they can help protect themselves by keeping close to the shepherd, and following closely the leadings of his voice. It may be this that the apostle evidently has in mind when he says, “Whom resist stedfast in the faith.”

If we are following faithfully the voice of truth we will find ourselves associated with the rest of God's flock. This in itself is a protection. If we are on the alert, “vigilant” in giving heed to the Good Shepherd's voice of truth, we will not be led into by-paths of danger by other voices. Thus we resist the adversary by refusing to give heed to the various ways by which he would lead us from the Good Shepherd's care.

Paul expresses the thought of being “vigilant” when he writes, “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” (Heb. 2:1) In his letter to the Hebrews, Paul stresses this thought of giving earnest heed to the truth. He says that we should “hold

fast the profession of our faith without wavering." He exhorts us not to forsake "the assembling of ourselves together" for mutual helpfulness; and immediately following this admonition he cites the possibility of sinning wilfully and of the dire consequences. The lesson is obvious. If we become careless of the truth, neglecting even our privileges of fellowship with the brethren, tragedy may result.—Hebrews 10:22-27

"FEED THE FLOCK"

All of the Lord's true followers are "sheep," and he is their Shepherd. But as we learned in a previous article, these sheep, in turn, have a responsibility toward one another. Some among them are used by the Chief Shepherd as under shepherds, and to the extent of our ability and opportunity we should all be on the alert to help our brethren. Thus the Apostle Peter writes: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5:2, 3

This admonition was addressed to the "elders," and of course those who serve in this capacity in the church do have a special responsibility, but in principle we should all take it to heart. We are all to have a watchful interest in one another to supply spiritual food in our fellowship at the meetings, etc. We are all to be ensamples to the flock. This should not be left merely to those who are elected to serve us as elders. Thus we co-operate with the Chief Shepherd in helping to protect the flock against the attacks of that "roaring lion" who goeth about to destroy and to devour.

This mutual interest of the Lord's sheep in one another, acting under the direction of their Chief Shepherd, is again brought to our attention in Galatians 6:1. Here, however, it involves a case where one of the "sheep" has been "overtaken in a fault." It may be a case of one struck down by the great adversary, the devil, or perhaps our enemy, the world, has temporarily succeeded in getting the better of him; or it could be the case of one who has fallen a victim to his own sinful flesh. In any case, the apostle writes, "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

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It is the Chief Shepherd that restoreth our souls when we have fallen a victim to one or the other of our adversaries, or when we have allowed ourselves to fall by the wayside for any reason whatever. We rejoice in this. At the same time, we should remember that our Shepherd may look to us to help in the restoration of healthy spiritual life to the fainting ones among his sheep. This is what the Apostle Paul had in mind when he wrote, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1

James wrote, "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 5:19, 20) Here the "sinner" is one who has "erred from the truth," and the apostle shows the blessed privilege we have of rescuing such a one. If by the Lord's grace we succeed, we have "saved a soul from death"—that is, in co-operation with our Shepherd, we have restored the soul of the erring one, bringing him back safely into the fold.

NECESSITY OF RESTORATION

Our text, "He restoreth my soul," implies a certain amount of failure, else soul restoration would not be necessary. In this matter David could speak from personal experience, for although he was said to have been a man after God's own heart, he had been guilty on more than one occasion of serious lapses into unfaithfulness to God and to divine law. David knew, as he elsewhere wrote, that a "good man" does at times stumble and fall down; but he also knew that the "everlasting arms" were ready to help such rise up again.—Deut. 33:27

Psalms 37:23 reads, "The steps of a good man are ordered of the Lord; and he delighteth in his way." Here is a reference to one who hearkens to the voice of the Good Shepherd, and endeavors to follow his leadings. It is thus that his steps are ordered of the Lord; and it is walking in these steps that makes him a "good man." It is not his own righteousness that makes him good, for "there is none righteous, no, not one." (Rom. 3:10) But he is reckoned good by God because his heart is right, and because his unwilling imperfections are not imputed to him. God delights in all who are "good" from this standpoint, and through the Good Shepherd exercises his protective care over them.

This care is manifested particularly in times of greatest need. Writing further of those whom the Lord looks upon as good because they are directed by his Word, David says, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Psalm 37:24) The fact that one may fall does not mean that he is abandoned by the Lord, for if his heart is right, and he cries unto the Good Shepherd for help, his soul will be restored. How blessed is this assurance! It is a similar thought to that expressed by the apostle when he urges us to come boldly to the "throne of grace," there to obtain mercy and help in time of need.—Heb. 4:16

When we are in need of soul restoration we are indeed privileged to cry out to the Good Shepherd for help; but if we are to be heard it is essential that we recognize our failures, and penitently seek restoration to the fold of divine care. "Create in me a clean heart, O God," wrote David, "and renew a right spirit within me." (Psalm 51:10) It was essential that we have a "right spirit" in order to enter the narrow way. However, through the deceptions of the adversary, the allurements of the world, or by the pleasures or cares of the flesh, our spirits may not continue to be "right."

A "right" spirit is one of purity toward God, of zeal for him, for his people, for his truth and the service of the truth. It is the spirit of joy and peace and love, and of kindness and mercy and patience in our dealings with our brethren and with the world. It is a spirit of alertness for the doing of God's will, a spirit that seeks for opportunities to sacrifice time and strength and means in the service of God.

It is possible for this "right spirit" which we possess to change. One of the faults Jesus found with some of his people was the fact that they had lost their "first love." (Rev. 2:4) Here is a lesson which all of us may well take to heart. It is so easy to lose that "right spirit" with which we started out in the narrow way. A root of bitterness, a bit of discouragement, a measure of selfish ambition or of false pride, or the spirit of listlessness, can readily creep over us, and almost before we are aware of what is taking place, the "right spirit" of consecration to God and devotion to him and to his cause, is measurably buried or suppressed. If we recognize what has occurred, or is threatening, we should seek the throne of grace. David expresses the proper attitude, saying to his God, "Cast me

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not away from thy presence; and take not thy Holy Spirit from me."—Psalm 51:11

Ah, yes, that "right spirit" which we had when we first became sheep in the Lord's pasture was one which was in tune with God's own Spirit, his Holy Spirit. In consecration we gave ourselves to the Lord, and he blessed us with an infilling of his Holy Spirit. We were thus at one with him, and we felt his presence near to us. It would be tragic indeed to lose his Holy Spirit, so when we pray for him not to remove it from us, we should cooperate with him by emptying our hearts of all self-will that there may be room for his Spirit to dwell therein and to continue guiding us in his ways.

"Restore unto me the joy of thy salvation," David continues. (Psalm 51:12) If perchance some earth-born cloud has hidden us from the view of our Shepherd we should be quick to cry out to him for the restoration of his favor. If we do, we can be assured that he will restore our soul, and with that restoration will come the original joy of the Lord which was ours when we possessed that "right spirit." Would that all of the Lord's people who may have lost in any measure the joy that was theirs when first they found the truth and the Lord, might take these essential steps to have their souls restored and their joy revived!

THE SHEPHERD'S CARE

When one has lost a measure of that "right spirit" which he once possessed, he is to some extent spiritually sick. He may not realize his danger, nor be inclined to take the necessary steps in order to be restored. But the watchful eye of the Good Shepherd is always on the alert to see the needs of his sheep, particularly those who may be in danger. He knows that the sick ones, and those caught by the enemy are not able to come to him for help, so he goes to them. Yes, he seeks them out, and bestows his special care upon those who need him most.

And it is well to remember in this connection that the Good Shepherd carries on his work through under shepherds; and that in the final analysis he looks to all of us for co-operation and expects that we will be glad at any time, and under any circumstances, to lay down our lives for the sheep. Thus the Good Shepherd's care is an example of the interest we should have in our brethren, particularly those who may stand in need of soul restoration.

There may not be much we can do for these, but we can pray. Perhaps their greatest need is that some one pray for them. If we have opportunity we can remind them, either personally, or by means of the printed message, of the beauties and joys of the truth. By precept and example we can admonish them to return to their first love, assuring them that their original joy will return when the "right spirit" which they once possessed is renewed. Thus to be interested in the Lord's sheep is a token that we have the Lord's Spirit.

"We that are strong ought to bear the infirmities of the weak," wrote Paul, "and not to please ourselves." (Rom. 15:1) In some ways it might be more pleasing to associate only with the strong among the Lord's sheep; but if we have the "right spirit," the Spirit of the Good Shepherd, we will gladly help to bear the infirmities of the weak. But we must not expect the weak ones to come to us—they may be too weak for that. Instead, we are to go to them, no matter how great a sacrifice may be entailed in so doing. The Parable of the Lost Sheep illustrates the principle involved in our opportunity to help the needy ones among the Lord's sheep. In this parable the Good Shepherd is said to leave the ninety and nine which were safely in the fold, and to go out into the wilds to seek the sheep which was lost in order that it might be restored to the fold.

It is evident from this that it would be wrong to suppose that we are to center our attention principally and only upon the sheep which are already safely in the fold of the Good Shepherd. True, these are not to be neglected, but our interest is to be as wide as that of the Good Shepherd, which means that we are to be willing to make sacrifices in order to re-echo his voice far and near, that the weak ones among the sheep, and those who have temporarily fallen by the wayside, or have been overreached by an enemy, may have their fainting souls restored and their joy in the Lord renewed.

God's abounding grace and his enduring mercy are beautifully highlighted in our text, "He restoreth my soul." It emphasizes human limitations and weaknesses by assuring us of the divine provision for dealing with them. But the full value of the lesson is lost if it fails to impress us with the opportunity which is ours of exercising mercy toward erring ones, and of doing all in our power to help "renew a right spirit" within them. If upon self-examina-

tion we find that we lack this proper attitude toward the Lord's sheep everywhere, even the sickly among them, then we may well wonder if perhaps we have not ourselves lost our first love. It is well in this connection that all of us remember the admonition, "Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12

To be assured that soul restoration is available for erring ones among the Lord's sheep enhances our appreciation of God's love and mercy, but does not justify us in becoming lax in our own efforts to follow the Good Shepherd faithfully. The more we know of God's love, the greater the incentive to be faithful to him. But despite our best efforts, we will daily come short of the perfect standard he has set for us. In this sense, therefore, we are daily in need of soul restoration. Daily we need to seek divine forgiveness. Daily we need the care of the Good Shepherd. Appropriately then, all the consecrated followers of the Lord can say of him that he is their Shepherd, and that he restoreth their souls.

Beheaded Souls

"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years."—Revelation 20:4

TO see human souls which had been beheaded would be a strange sight indeed if the soul is an invisible something which lives in the body, and escapes when the body dies. But when we recognize that the term soul as used in the Bible denotes the entire being, this text becomes understandable. The meaning would be the same if the Revelator had said, "I saw those who had been beheaded," etc. The text is speaking of the true followers of Jesus who will reign with him during the thousand years of his kingdom. Not all of these are literally beheaded, but all do suffer with him. However, all surrender their own wills, and accept the will of God through Christ. Thus Christ becomes their head, and in this symbolic sense they are all "beheaded." It is another way in which the Scriptures set forth the thought of full consecration to the divine will.



How the resurrection of Jesus marked the turning point between ages, and gave assurance of God's interest in the fallen race

Higher Than the Angels

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

—HEBREWS 1:4

COUNTLESS numbers of times in the history of humanity there have been miscarriages of justice due to the unwisdom and prejudice of those whose business it is to judge and punish violators of the law. In most cases these unfortunate experiences are little publicized, and soon forgotten by all except the individuals directly concerned. But it was different in the case of the Man of Galilee who was hung upon a cross till he died—not because he had violated any law of his day, but because of religious prejudice and intolerance. Here, indeed, was a black travesty of justice, but it was destined to mark the turning point of time, and to introduce the most highly civilizing concepts of religion ever known to man.

It was the beginning of the Christian era!

There were a few who did not lose faith in Jesus when the mob cried for his death. Among these was Mary Magdalene. She went to the tomb of her beloved Master early in the morning after the sabbath, and found it empty. She notified Peter and John, who came

to the tomb and confirmed her findings. They returned to their home, but Mary tarried. It was then that she saw two angels in white—one was at the head and the other at the feet where the body of Jesus had lain.—John 20: 11, 12

Mary was weeping bitterly, and in answer to questions put to her by these heaven-sent strangers, she explained that the body of her Lord had been taken away and that she knew not where to find it. Outside of the tomb another stranger accosted her, and he also wanted to know the cause of her sadness. She thought this man was the gardener, and supposing that he had been in the general vicinity most of the time since Jesus died, thought he could give her some information as to who had taken away the body, and where it had been taken, so she asked him about it.

Yes, this "stranger," who appeared as a gardener, did know what had become of Jesus' body, for he was the resurrected Jesus himself! With the tone of voice and accent with which she was

familiar, and which on many occasions no doubt had stirred her very soul, he now spoke to her, saying, "Mary." He didn't look like Jesus. He wasn't dressed as Jesus had always dressed. But it was the voice of Jesus, and Mary knew then that he was no longer dead.

Mary knew that she had seen Jesus, but she knew also that now he was different. Then he vanished from her sight. Later, he joined two of his disciples who were en route to Emmaus, and conversed with them. They did not recognize him until he offered thanks at the evening meal. Here again it was evidently the tone of his voice and his familiar way of expressing thanks that caused them to know that their guest was the Master. On another occasion he appeared in an upper room where his eleven apostles were conferring. They had locked the doors for fear of the Jews, but Jesus came into the room just the same. This time he appeared in such a manner that they recognized him by sight.

Mary had seen a "stranger." Two of the disciples had seen and conversed with a "stranger." The eleven in the upper room saw the Master as he formerly appeared. Later, a group of them saw him on the lake shore, and thought he was a fisherman. He was with them forty days after his resurrection, but they saw him only on a few brief occasions. Yes, he was different, so different that they were puzzled to understand him, and to know just how they still could be his disciples.

Is the story of Jesus entering

a room with the doors locked too fantastic to believe? We think not. It required great faith to believe it prior to our modern age, but today we are surrounded with miracles just as inexplicable as this, and we accept them as a matter of fact. Beautiful music, drama, lectures, motion and talking pictures come into our homes every day, and we don't have to open the doors to let them in. True, we have gadgets inside of our homes which we call receiving sets, and with these we "tune in" the particular kind of entertainment we may prefer. But still, while we know how it is accomplished, it is mystifying to think how it penetrates walls and is ever present with us surrounding us on all sides and yet imperceptible to our sight and realization.

We are referring, of course, to radio and television. And even more wonderful than the fact that we can enjoy the blessings of these inventions right in our homes "with the doors locked," is the knowledge that the programs of our choice travel through miles and miles of space in order to reach our homes. Furthermore, while we may be enjoying a lecture on science, and a million others may be enjoying the same lecture, other millions are being entertained or instructed in numerous other ways. All these many programs are riding the air waves, so to speak, at the same time, but do not interfere with one another.

It appears altogether too fantastic to believe, so we will all be unbelievers! We'll say it isn't true! It can't be true! But it IS true!

We can't explain it—of course not. Even the inventors and scientists can't explain the invisible power which they have learned to harness and control to a limited extent. They speak of electricity, of wave lengths, etc., but these are just words by which they describe certain results they obtain by doing certain things.

Now this is just our way of saying that there are things all around us which we cannot see; invisible power which we cannot fully explain; an energy which cannot be stopped by brick, stone, or wooden walls. These things which the human eye cannot see and the human brain but imperfectly understand are, however, just as real and "tangible" as the objects which we call material. It's just that our senses cannot clearly perceive nor completely explain them. And this brings us back to the fact that the little bit of reasoning ability we do possess should certainly enable us to see that there must be more intelligent and more powerful beings in this universe than ourselves, yet invisible.

Today our scientists are merely scratching the surface, as it were, in their efforts to harness and use the invisible forces of nature. And think of the marvelous results they are obtaining! But let us remember that these invisible forces have always been in existence. They were created and have been used by the Creator to control all the billions of worlds in his vast universe. He knows precisely what electricity and atomic power are, for he created them. And so it is with all the things we see and with

which we work every day of our lives. We can plant a turnip seed and watch turnips grow from it into maturity. We can cook turnips and eat them; but we can't make a turnip seed.

When Jesus was raised from the dead he announced to his disciples that all power had been given to him, in heaven and in earth. We accept this as a statement of fact. By doing so, there is no obstacle to our believing that One who possessed such power could come and go as the wind, and reveal himself to human eyes in any manner he chose—as a gardener, a stranger, in a locked room, or by the lake shore. Or, if he preferred, he could be present with his disciples without their knowing of his presence. Jesus, who in coming to earth to die for the sin-cursed race, humbled himself and was made a little lower than the angels, had now been rewarded for his faithfulness. Now he was the exalted Jesus, having been made "so much better than the angels."

We honor our heroes and reward those who risk death in order to save or benefit others. There is a righteous principle involved in this, a principle which had its origin with the Creator. He thus honored Jesus for his faithfulness. He "decorated" his Son, with glory, honor, and immortality. He exalted him above the angels—above every name that is named. He whose wisdom and power operated to create the universe now used that power to raise Jesus from the dead and give him a nature high above the human and the angelic, even the divine nature itself.

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Mere man is able to unloose a fraction of the hidden energy created by God, but does it at the risk of committing racial and national suicide. God, who created that energy, and therefore is vastly superior to it, laid hold upon the dead Christ, restored him life, and exalted him to his own right hand, giving him "all power" in heaven and in earth.

We are awe-inspired with the thought! Is it any wonder that divine intervention such as this, on behalf of One who, while he died for the sins of the world, nevertheless, was unjustly killed, should have such a profound effect upon the course of the world? If the partial discovery of how to use atomic energy has ushered the world into a new age, it is no wonder that the direct use of divine power by him who created atomic energy should also mark the beginning of a new age, even the Christian age!

But we should not labor under any misapprehensions concerning the "Christian age." Many things have occurred during the Christian dispensation and in the name of Christianity, which have not been Christian. It has not been Christian for one nation to go to war against another in the name of Christ. The "Holy" Crusades were unholy and unchristian. The "Holy Inquisition" was not Christian—it was the product of inhuman religious intolerance and hate, and among the most unholy of all the diabolical practices of the Dark Ages. Persecution of the Jews has not been Christian.

The fear-instilling teaching of

eternal torture for the wicked is not Christian. Masses for the dead, and the claim that such masses ease and shorten the sufferings of those alleged to have gone to purgatory, are wholly without authority by Christ or any of the inspired writers of the Scriptures. Selling indulgences, and "blessing" images and everything else that is blessed in consideration of a fee, is an unchristian and unholy practice and not part of God's work during the Christian age.

That for which the now nearly obsolete word "Christendom" originally stood was not Christian. It had its inception in the claim that the church-state governments of Europe constituted the kingdom of Christ. But that was a false claim. This union of apostate churches with civil governments was foretold in the Scriptures, and portrayed as spiritual harlotry. The teachings of the church relative to this illicit union with the state is symbolized in the Word of God as the "wine of her fornication," and it was foretold that this "wine" would make all the nations drunk which partook of it. No wonder the nations of Europe were almost continuously engaging in a barbarous round of war, bloodshed, and hate, during the heyday of ecclesiastical power in the old Roman world. Surely such debauchery was not Christian, and no part of God's plan for the Christian age.

All these evils are but the work of selfish man. That they were practiced in the name of Christ has confused the true issues and principles of Christianity in the minds of millions. It is this con-

"APPLES C

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—1 CORINTHIANS 10:16

Christian Alertness

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover."—Exod. 12:11

This instruction to natural Israel well illustrates our attitude as Christians as we partake of the Lord's Memorial: "your loins girded" pictures the true Christian's consecration to the service of the truth; "your shoes on your feet" shows our willingness to go in the way he would have us to go, to walk in his ways; "your staff in your hand" reminds us that we are pilgrims and strangers in the earth, depending on his promises and providential care as our staff, hastening toward that day when we will feast with him in the Father's kingdom.

Food for Thought

The apostle clearly and positively identifies the passover lamb with our Lord Jesus, saying, "Christ our passover is slain for us: therefore let us keep the feast." He informs

us that we all need "the blood of sprinkling," not upon our houses, but upon our hearts. We are also to eat the unleavened bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, his merit, the value that was in him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on his character, and are transformed day by day into his glorious image, in our hearts.—C. T. R.

The Precious Blood

Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

My soul looks back to see
The burden he did bear,
While pouring out his life for me;
And sees her ransom there.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD

OF GOLD"

Are Ye Able?

*Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?*

*Ah, if thus ye can drink of the cup he shall pour,
And if never the banner of truth ye shall lower,
His beloved ye are, and his crown ye shall wear,
In his throne ye shall sit, and his glory shall share!*

One Minute Sermon

How sacred the memories which gather around the anniversary of our Lord's death! They call to mind the Father's love as exhibited in the entire plan of salvation, the center of which is the gift of his Son, our Redeemer. It calls especially to our thoughts him who gave himself a ransom—a corresponding price—for all. Then faith brings us still nearer to him who "suffered the just for the unjust"; and with grateful, overflowing hearts, and with tear-dimmed eyes we whisper, "My Savior! my Redeemer! my Lord and my Master!" Ah yes!

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and joy and peace possessing,
From my best and truest Friend."

Let us never forget that unless we partake of his cup, unless we are immersed into death with him, we can have no share in his kingdom of glory, we can never sit with him in his throne. Let us then, count all things of this earth as loss and dross that we may attain this pearl of great price. As the experiences of suffering come to us, let us not be affrighted nor "think it strange concerning the fiery trials that shall try us, as though some strange thing happened "unto us," for even "hereunto were we called" to suffer with our beloved Master now, and by and by be glorified together with him in the kingdom eternal!

OLD IN PICTURES OF SILVER." -- PROVERBS 25:11

fused conception of Christianity that is causing so many now to lose faith in the Bible. The enlightenment of our day is causing thinking minds to realize that a religion which has countenanced and still countenances and promotes such evils is a very bad religion, and that the world would be better off without it. The truth of this is readily apparent to the unbiased, unprejudiced thoughtful person, but it is urged that the earnest truth-seeker look further, to search deeper, to push aside the rubbish of superstition and discover the jewels of truth hidden away in the Bible—truths which in the light of present-day events reflect beams of light from the God of heaven which pierce the gloom ahead and reveal the remaining steps in the pathway to the human destiny of peace and everlasting life planned by the Creator.

What, then, has there been during this Christian age which has been truly Christian? To the extent that the moral and ethical teachings of Christ have been practiced, we have had a better world. Of this there can be no doubt. On the other hand, the failure of the nations, and of individuals comprising the nations, to practice Christian principles in all their dealings with one another, does not mean that Christianity has failed. For, strange though this may seem, Jesus did not commission his followers to convert the world to his way of life during this Christian or Gospel age. To the extent that the world has been made better by the influence of his teachings in the lives of those

who have been his true followers, it has thus far been a by-product of true Christian faith and work.

Jesus commissioned his followers to go into all the world to preach the Gospel, and to make disciples of all nations. They were not to limit their field to one nation, but were to go to all. Those of any and all nationalities who believed and devoted themselves to the cause were to be accepted as disciples. That every individual in all nations would become disciples was not expected. As for the world in general who heard the message, it was to be merely in the nature of a "witness," a testimony. Instead of all the world being converted by this effort, the Scriptures explain that its purpose has been merely to "take out" of the world a people "for his name."—Acts 15:14-17

A great deal is said in the New Testament about the "calling" of this class; and much of it has been misunderstood. The promise is given that those who suffer and die with Jesus will live and reign with him. They are to share his "glory." They are to sit on his throne. Jesus promised to prepare a place for them, and to "come again" and receive them unto himself. All these marvelous promises add up to mean that the true disciples of Christ during this Christian age are justified in expecting to be exalted above angels to share the divine nature and glory which the Father gave to Jesus as a reward for his faithfulness. The apostle speaks of it as a "heavenly calling."—Heb. 3:1

The calling and selection of these

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by God, based upon their acceptance of and loyalty to the Gospel as preached by Jesus' disciples, has been the divine program for this age. It began at Pentecost. There the invisible power of God, the Holy Spirit, came upon the waiting disciples, enlightening their minds and giving them power of speech to declare the message of truth concerning the purposes of God. The response on that first day was tremendous; but the enthusiasm of the believers was commingled with the persecution of the intolerant and prejudiced. The fight between light and darkness was on, and the struggle has continued until this day. The truth and those who have believed in it have always been on what appeared to be the losing side.

It was thus with Jesus, who, although the "light of the world," was crucified. He told his disciples that they also were to be the "light of the world," but their light, although they have let it shine as brightly as possible, has been but a glimmer in the world of darkness and sin. The light-bearers have been ostracised, persecuted, and killed. Jesus foretold this, saying, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John 16:33) And his followers have overcome, too! Not by conquering the world, and ruling over it through the civil powers, but by overcoming its spirit of selfishness in their hearts and, like Jesus, laying down their lives in sacrifice that others might be blessed.

Yes, it may have appeared that the truth and the truth people

have always been on the scaffold. But it hasn't really been a scaffold. It has been an altar—God's altar of sacrifice. His people have, like Jesus, been proving their love for his ways and principles by faithfulness in sacrifice. They have been demonstrating their unselfishness, their devotion to righteousness; their harmony with the divine principles of justice and love. They have loved their enemies as God has enjoined through Jesus. They have, in short, qualified to be associated with the highly exalted Jesus in the future work of restoring humanity to life upon the earth.

This, then, has been God's work for his people during the Christian age. In it we see a further manifestation of divine wisdom and mercy. Paul speaks of Christians as "laborers together with God." (1 Cor. 3:9) Surely the Creator, with all his resources of wisdom and power, does not need help, especially the very limited aid that could be given to him by puny and dying human beings. But he has arranged it that way, and there must be a reason for it. One of the terms applied to Jesus in his relationship to God and men is that of Mediator. (1 Tim. 2:5) His followers are designated ministers of reconciliation. (2 Cor. 5:18-20) They are to be on the mediatorial board with Jesus, and will share the work of reconciling the estranged world to God. Thus the fallen race will have representation on the board of mediatorship which will prepare the way for their return to favor with God and to life. Marvelous grace!

We said that these promises relating to the "high calling" of Jesus' disciples have been misunderstood; and they have. From these promises the false theory has been deduced that the Creator never intended that man should remain a human being, and that his human existence is but the first stage in his life, that death is but the portal into the next phase, which is to be spiritual, or heavenly. The theory is that all who accept Christ as their Savior before they reach the portal of death, go to heaven, but that those who do not, go to hell, and there suffer all the excruciating tortures that deceived human brains have been able to imagine and describe.

Due to this misunderstanding, the real destiny of the human race has been overlooked. Few have noticed the many promises of God to restore the dead to life as human beings that they might live on the earth forever. They have failed to realize that the promises of God which speak of spiritual blessings and a heavenly home, and of glory, honor, and immortality, are intended only for the footstep followers of Jesus—given to encourage them to faithfulness in laying down their lives as Jesus did in order that they might live and reign with him in his future mediatorial kingdom here on this earth. The casual reader of the Bible has failed to see that the divine program in selecting the church of Christ is that the church, in heavenly glory with Christ, exalted high above angels and principalities and powers, should, together with him, be the channel of

life-giving blessings for all mankind.

That little nucleus of disciples who followed Jesus from place to place throughout Judea properly marveled at the mighty miracles he performed. He had at his command the atomic energy of health and life, and could employ it at will. What the disciples and others saw him do seemed miraculous to them, but that was only because he was working in a field of knowledge and energy beyond their human comprehension. Yes, they marveled; and doubtless the more so when on one occasion Jesus said to them, "He that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."—John 14:12

Back in the age before Christ came, God manifested his presence with his people Israel in connection with the tabernacle and its services. On their "atonement day" the blood of a bullock and a goat was taken into the most holy of the tabernacle and sprinkled upon the mercy seat. Paul indicates in his writings that this "most holy" was symbolic of heaven, and that the blood of Jesus actually does for the people what the blood of bulls and goats did representatively and pictorially.

Now we are not to suppose that Jesus carried his human blood to heaven with him and sprinkled it upon a literal mercy seat. This illustration and the language of the Scriptures are intended merely to convey to our finite minds the idea that the sacrifice of Jesus as the "Lamb of God" was well pleasing

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to his Father, and that upon his return to the heavenly courts following the completion of his earthly ministry, the way was prepared for another phase of the divine plan for restoring a lost world.

It was on the day of Pentecost that Peter said Jesus had been raised from the dead and highly exalted, and, he added, "hath shed forth this, which ye now see and hear"—referring to the miraculous manifestation of God's power, the Holy Spirit, which came upon the waiting disciples at that time. Here the people of God were brought into contact with his power in a manner in which it had never before operated. It illuminated their minds to understand something of the glorious hope which was set before them in the Gospel. It gave them strength and courage to endure the suffering inflicted upon them by enemies of the truth. It nourished them and built them up in preparation for their exaltation with Jesus. It was a token of the power with which they would be endued when, with Jesus, they would later be performing those "greater works" which he had promised as a result of his going to the Father.

Peter said of the true disciples of Jesus, "Unto us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature." (2 Pet. 1:4) The divine nature is the nature of God. Jesus was exalted to this nature, and is now the "express image" of the Father's person. (Heb. 1:3) John declares, "We know that . . . we shall be like him; for we shall see him as

he is." (1 John 3:2) All of this is quite beyond our comprehension, but to the extent that we can grasp the thought, it is not surprising to realize that if a company of imperfect, dying human beings are to be exalted above all the other creatures of the universe, and given the very nature of God and partake of his glory, we should not be surprised that it was essential first of all that Jesus should go to his Father about it, or as Paul expresses it, "appear in the presence of God for us."—Heb. 9:24

Thus Jesus made it possible for God's work of this age to begin, as it did, at Pentecost. That work has continued, unnoticed and unknown to the world. Its implications have been so far-reaching and its magnitude so great, that there is little wonder it should be misunderstood and misrepresented. The language and promises of the Bible have been lifted out of their setting and given crude, unreasonable meanings. Spurious works have been undertaken, and a counterfeit kingdom of Christ established through misunderstanding the divine program for the Christian age. Meanwhile, the whole human creation of God has groaned and travailed together in pain, waiting for the manifestation of the sons of God; that is, waiting, although unwittingly, for the work of this age to be completed, when all those called to be sons of God and joint-heirs with Jesus, shall be exalted above the angels to live and reign with him in the kingdom of blessing now near.—Rom. 8:19-22

And when we use that word

"kingdom" we are using one which is very prominent in the Bible. Jesus taught his followers to pray, "Thy kingdom come, thy will be done in earth, as it is in heaven." (Matt. 6:10) Yes, the Creator's will is to be done in the earth. For this we are glad. This is the thought conveyed by the term "kingdom." It is rulership, or control—in this case, divine control over the affairs of men. Jesus will be the supreme Ruler in that kingdom. His faithful followers, who died sacrificially as he died, will be associated with him. These mighty rulers will be invisible to men, even as God is invisible. But we are not to suppose that this kingdom will be indefinite and vague—a rulership consisting merely of an ideology which can be accepted or rejected by the people as they prefer.

Christ's kingdom will have its human representatives. The Scriptures tell us who they will be, and in telling us, explain some of the texts of the Bible which have been puzzling to many. For example, Peter said that David had not ascended into heaven. (Acts 2:34) Jesus also said that no man had ascended up to heaven. (John 3:13) On another occasion Jesus said that among those born of women there was none greater than John the Baptist, yet the very least one in the kingdom of heaven was greater than John. (Matthew 11:11) Now these statements all refer to men who served God prior to the Christian era. They reveal that, unlike the servants of God during this age,

they were not given a heavenly hope.

Other promises of the Bible tell what their reward will be. They are the "fathers" in Israel, and the promise is that they shall be made "princes in all the earth." (Psa.45:16) Jesus refers to them—to Abraham, Isaac and Jacob, and all the prophets—and indicates that when his kingdom is ruling in the earth, these shall be the recognized representatives of it. (Luke 13:28) Yes, in this again, God's power will operate to raise the dead, and will restore these well qualified men and women to be the earthly representatives of the spiritual Christ.

Man is misusing for destructive purposes the energy God created; and the only thing which will save the human race from the suicide which it is certain to bring upon itself if left to its own devices is divine intervention. And God has promised to intervene by means of the kingdom of Christ for which we have been praying. He has already used his power to exalt Jesus far above the angels; and the church is to share that glory with him. Divine power will soon be used again to restore the ancient worthies to fulness of life, and these two companies, selected from among the fallen race, will work together—one in heaven and one on earth—for a thousand years to re-establish divine control over the affairs of men, and to restore all the willing and obedient of mankind to their lost home and lost dominion.

A reminder that the blessings of true liberty are dependent upon the restrictions of divine law

Liberty of the Sons of God

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—ROMANS 8:21

ONE of the outstanding characteristics of the era through which the world is now passing is the almost universal clamor for "liberty." This urge to be free was given impetus through the dissemination of knowledge made possible by the invention of the printing press. As the masses of the people become enlightened they are unwilling to remain slaves to overlords, whether economic, hereditary, or ecclesiastical. The march toward liberty began when the early reformers started to protest against the evils of the Catholic Church and to break away from the restraining cords of its papal edicts.

But this was only the beginning. The discovery of America and the coming to this country of men and women in whose hearts the flame of liberty had begun to glow, gave hope and courage, and added zeal to the promoters of liberty everywhere. America was looked upon as the "land of the free." But not all, even here, were free. There were thousands of slaves in the

south, and Abraham Lincoln realized that as long as this traffic in human souls continued the United States had no right to be called a haven of refuge for the lovers of liberty. As a result of a bloody war these slaves were set free.

The example of progress that could be made by a free people here in America stimulated the desire for liberty in other countries, and much has been done in many parts of the earth to set the people free. There have been reactionary movements such as represented in dictatorships, but in some instances even these have now been brushed aside and the people given a measure of liberty where almost no liberty has existed for centuries. In Italy, for example, while economic conditions there are now horrible, the people do have more liberty to think and to act than they have ever enjoyed before.

Proper Liberty Only Relative

All right-thinking persons rejoice in the measure of progress the world has made in getting free

from the shackles which throughout the ages held all but a favored few in abject slavery to state, or to church or to the tyranny of ruthless kings and potentates. At the same time it is well to recognize that the mere idea of being "free" is not in itself a goal which, when reached, results in human happiness and the stability of a world order. It is all right to be inspired by the slogan, "Give me liberty, or give me death," but those who insist that they must be free to think and act just as they prefer, with no restraints whatever, will find that the exercise of such liberty results in death.

Freedom, then, can be only relative. A man may be free to ride in his automobile. The highways are free for him to use. He is free to drive fifty miles an hour because the law says the maximum speed allowed on the highway is fifty miles an hour. This and other laws governing motoring were made for the protection of the motorists. If he insists on being free to the point of exceeding the speed limit, or driving on the wrong side of the road, or ignoring other rules, he is liable to lose his own life and also may kill others.

Turn in any direction we will, and we find ourselves hedged about by restrictions. We can't be free to do as we please even in our own homes. There are certain unwritten laws governing home life. To disobey these would mean the breaking up of the home. When we analyze the situation we find that the whole creation of God is subject to laws. Even the inani-

mate works of creation are not "free." The countless millions of heavenly bodies which comprise the universe are governed by inflexible laws. If it were not so, there would be a terrible crash of worlds. The rose develops into a thing of beauty only because the bush which bears it obeys the laws by which it lives and functions.

It is essential to recognize that there must be certain curbs on liberty if we are to find our own proper place in the plans and purposes of God. The great hue and cry for liberty which has been heralded throughout the world during the last century is in some respects bearing bitter fruit today. It has resulted in a spirit of individualism which is wrecking homes and destroying society. It is leading in the direction of anarchy. Thus fertile soil is being prepared in which new dictatorships arise to re-enslave the people, the excuse being that it is the only way that civilization can be saved.

But all of this is in the divine providence. We are living in the "last days," the prophetic "time of the end," in which, according to God's plan, there has come a great increase of knowledge. This knowledge, as we have seen, has awakened the people to a realization of the bondage in which they had been held and has created the desire in them to be free. But to break away from the tyrannies imposed by unscrupulous human overlords merely to be free from all restraints, is leading to chaos, to a "time of trouble such as never was since there was a nation."

(Dan. 12:1-4) It was essential that man's superstitious reverence for man and for unjust, man-made cords of bondage should be broken in preparation for the acceptance and obedience to the laws of Christ's kingdom. At the same time it is being demonstrated that human beings cannot be absolutely "free" and continue to live in peace and happiness.

Subject to Divine Law

The human race has experienced six thousand years of suffering and death because it wanted to be "free." Just as the orderly functioning of all the inanimate things of creation is dependent upon obedience to divine law, so is the well-being of God's human creatures. The stars can express no choice in the matter, however. They must obey. But not so with man. When our first parents were created there was set before them the privilege of obeying or of disobeying divine law. They were told that disobedience would result in death, but despite this they chose to disobey. Consequently the penalty of death fell upon them. They exercised their freedom, but it brought death.

In Romans 1:21-25 the Apostle Paul gives us a comprehensive picture of the terrible conditions into which uncurbed freedom from the restraints of God's Laws had led the people even in his days. The universal wickedness of the world today is merely a further extension of this picture. But how sad is the plight of the human race. They do as they please, or try to, but the cup of nearly all overflows

with bitterness. Just a glance at the experiences of a race that has tried to get along without, and to be free from, the restraining influences of God's laws should be sufficient to convince any right-thinking person that it won't work, that there is no true way of happiness except God's way, which is the recognition of his right, as Creator and Life-giver, to be the sovereign Ruler of our lives.

In our text Paul speaks of the "bondage of corruption," which is a reference to the slavery of sin and death. Those who are under a prison sentence are certainly not free, and the Scriptures depict death as a prison house into which all mankind are being herded because of sin. The race is corrupting and dying, thus entering the prison of death. The way that leads thereto is likened to a broad road which ends in destruction. Besides, it is a downhill road, slippery with the slime of sin, and on it the people have no real freedom except to slide ever onward toward their destination of death.

Only the Lord can set free those who are thus in bondage to sin. His plan through Christ calls for the great emancipation of the race. Some even now are made free. This is on the basis of faith in the atoning work of Christ, but the vast majority must wait until the establishment of Christ's kingdom, when, through the process of "restitution," they will actually be restored to life, provided they accept the gift of God through Christ, and obey divine law. We can even now rejoice in this glorious hope on behalf of all mankind, that through

the manifestation of the sons of God in kingdom glory they will be set free from their own false sense of liberty and given life on the basis of obedience to the Creator.

In advance of these marvelous blessings which are coming to the whole world of mankind, God is even now offering the opportunity of repentance and obedience to those who hear the Gospel. Paul speaks of these as being "justified by faith," and says that upon the basis of this faith relationship they enjoy "peace with God." (Romans 5:1) Paul explains further that the objective of this restoration to harmony with God is that we may "have access . . . into this grace wherein we stand, and rejoice in the hope of the glory of God."—Rom. 5:2

This glorious "hope," many scriptures reveal, is that of joint-heirship with Christ in his kingdom which is to bring freedom from death to all mankind. This is the glorious hope of the sons of God during the present age. Paul writes, "If children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17

What this means in plain language is that if our eyes are enlightened to see the plan of God, we are invited upon the basis of faith in Christ to surrender ourselves fully to do God's will. It is his will that we follow in the footsteps of Jesus, inspired by the hope that if we are faithful in this we will have the privilege in the first resurrection of living and reigning with him in his kingdom.

It is a return to the status of allegiance to God through the absolute surrender of our wills to do his will. The whole world is adrift from God, alienated from him through their desire to be "free."

Often when one sees the privilege of renouncing his own will to do God's will the question arises, "What is God's will?" It is important that we find the proper answer to this question. Millions have thought they were doing God's will when in reality they have been blindly following the dictates of some earthly potentate who claimed to speak for God, but did not. It is laudable that we struggle to be free from the bondage imposed by ecclesiastical overlords. It is wrong for human beings to surrender their wills to other human beings; but it is right, and the only way to life and true happiness, that we surrender our wills to do the will of God.

Taking Christ's Yoke

Jesus, the Prince of Life, did this. He bound himself to do the will of his Heavenly Father, and invited his followers to take his yoke upon themselves—"Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls." (Matt. 11:29) From this we see not only that Jesus was not absolutely free, that he bore a "yoke," but also that he invited his followers to wear the same yoke.

And what was the "yoke" which the Master wore? It was his covenant to do the will of his God. It was prophetically written of Jesus,

"Lo, I come: in the volume of the book it is written of me to do thy will, O God." (Psa. 40:7, 8; Heb. 10:7-9) This prophecy reveals that the will of God for Jesus had been written in the "Book," that is, in the Old Testament. Jesus voluntarily bound himself to do whatever had been written concerning his part in the divine plan. It had been written, for example, that he was to be "brought as a lamb to the slaughter," also that "as a sheep before her shearers is dumb," so he would not protest against being put to death.—Isa. 53:7

Jesus surrendered his will to his Heavenly Father so completely that he could and did say that the words which he spoke were not his but the Father's, and that the work which he did was his Father's work, not his own. "I and my Father are one," he declared. (John 10:30) He was at one with the Father because his will had been given over wholly to doing the Father's will. Thus we see that Jesus was free to do only what his Father wanted him to do. The will of God was his yoke, the yoke which he invited his followers to share with him.

There is not true happiness, and no hope of everlasting life for anyone, apart from this full surrender to God's will. The doing of God's will is a matter of obedience to the directives of the Word of God. It was in the Word of God that Jesus found the divine will for him expressed, and it is in that Word that we will learn what God wants us to do and to be. When we consecrate ourselves to do his will, the spirit of that consecration will impel us

to search the Scriptures, to study them, in order that we might show ourselves "approved unto God."—2 Tim. 2:15

An Easy Yoke

Jesus said of the yoke which he invited us to share with him, "My yoke is easy, and my burden is light." (Matt. 11:30) The pathway of absolute liberty is a most difficult one to follow, for it means that one is guided only by the dictates of his own desires. He alone is responsible for the course he takes and for the outcome of his decisions. Such a course involves the assuming of tremendous responsibilities, a burden indeed, which not many are willing to assume.

With few exceptions men and women are guided more or less by the opinions and preferences of others. To this extent they are doing the will of others, and can blame them when things go wrong. In the field of religion, for example, most people would rather help to pay their share of the minister's salary and let him do their thinking than to be especially concerned themselves as to what is right and wrong in matters of faith and practice. This is a surrender, not to God, but to one who, it is supposed, represents God. This is not true devotion to God. It is devotion to men who claim to be servants of God.

Such a course is not following the example of Jesus. Jesus did not devote himself to the scribes and Pharisees of his day. His consecration was to God. He not only did not choose his own way in life,

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but, renouncing his own will entirely, covenanted to do God's will. His only responsibility, then, was to carry out what he agreed to do. This simplified life for Jesus. It was a voluntary restraining of his own liberty, but the yoke thus assumed was easy, for the whole responsibility of his eternal destiny was placed in the hands of his Heavenly Father. Jesus needed only to be concerned over faithfulness in doing that which the Word outlined for him to do. The responsibility for the outcome was not his.

This thought is illuminated by Jesus' prayer on the cross. With almost his last breath he cried to his God, saying, "Into thy hands I commit my spirit," my life. Jesus had been doing this for the entire period of his earthly ministry. Throughout that period of faithful, sacrificial service, his spirit, his life, was committed to God. And now, when the flame of his earthly existence was about to be snuffed out, he was still resigned, still glad for his Father to direct the issue.

It was this complete abandonment to the will of God, and to the outcome of doing that will, which made Jesus' yoke easy. This same spirit of full consecration, full surrender to the divine will, is likewise an easy yoke for us, and for the same reason. The whole world is weary with the endless struggle of existence. Life is a problem, and becoming more complex every day as the selfishness of men and nations leads to increasing chaos and instability. There is only one escape from this thralldom of sin and death, and that is to return to

God through a full surrender to the doing of his will.

"Peace" and "Glory"

From the standpoint of rewards, there are two important considerations which Paul presents to those whose wills are surrendered in consecration to God; one pertains to the present, and the other to the future. The present reward is "peace"—"peace with God, through our Lord Jesus Christ"; and the other is "glory." Through Christ, Paul explains, we "have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2

Consecration to God does not mean the end of all our problems. It does mean, nevertheless, that we endeavor to solve life's problems in God's way, and the while conscious of the fact that we are in tune with the Creator, no longer being alienated from him through wicked, rebellious works. We thus are not only at peace with him, but because we have left all in his hands, and are seeking to do his will, we enjoy his peace, the peace which is his because there is no question concerning the ultimate outcome of all his purposes. Jesus enjoyed this wonderful peace of heart and mind, and said to his consecrated followers, "Peace I leave with you, my peace I give unto you." (John 14:27) This "peace of God," then, is a part of the present inheritance of those who are fully devoted to the doing of his will.

But there is a future prospect also, the hope of the "glory of God." Writing to the consecrated,

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Peter said, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:4) To the same class of faithful disciples Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

This is a wonderful hope! It is the hope of "glory, honor, and immortality." (Rom. 2:7) The fully consecrated and accepted of God are begotten by his Holy Spirit to be his children. These are the "sons" referred to in Rom. 8:19. They enjoy freedom from the bondage of sin and death. They are free to do God's will, free to lay down their lives in his service. They have cast all their care upon God who careth for them. (1 Pet. 5:7) And while they labor and suffer and die in the divine service, they rejoice in the hope of sharing in the larger service of the next age, when in the kingdom of Christ they will reign with him for the blessing of all the families of the earth.

And it is for this glorious future work of blessing that the whole world is ignorantly waiting—wait-

ing in travail and suffering; waiting in bondage, enslaved by sin and death. Paul designates it, "Waiting for the manifestation of the sons of God." (Rom. 8:19) These "sons" of God are Jesus and his fully consecrated and devoted followers. They are the "seed of Abraham" through whom "all the families of the earth" are to be blessed with peace and health and lasting life.

While the reward of these "sons of God" will be heavenly and spiritual, when through the kingdom they manifest the power and glory of God for the healing and blessing of the world, the life to be given thus to mankind in general will be earthly, the restoration of that which was lost because of Adam's rebellion against divine law. The kingdom period is described by Peter as "times of restitution." (Acts 3:19-21) As the hope of life now is dependent upon full surrender to God's sovereign will, the same will be true then. All will then serve God with "one consent," and will inherit the kingdom prepared for them from the foundation of the world—the earthly dominion given to Adam, but forfeited when he chose to be free from the restraints of the Creator's will.—Zeph. 3:9; Matt. 25:34

WEEKLY PRAYER MEETING TEXTS

APRIL 3—"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12 (Z. '03-122. Hymn 130)

APRIL 10—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

—1 Peter 5:6 (Z. '03-7. Hymn 95)

APRIL 17—"The anointing which ye have received of Him abideth in you." —1 John 2:27 (Z. '03-223. Hymn 267)

APRIL 24—"Let every one of us please his neighbor for his good to edification." —Romans 15:2 (Z. '03-406, 407. Hymn 23)

INTERNATIONAL BIBLE STUDIES

APRIL 6

THE RISEN LORD

JOHN 20:19-23, 26-29; 21:15-17

GOLDEN TEXT: "Now is Christ risen from the dead, and become the firstfruits of them that slept."
—I Corinthians 15:20

THAT Jesus was raised from the dead by the power of his Heavenly Father is one of the essential fundamentals of true Christianity. On this fact depends the hope of life beyond the grave for all mankind. The Apostle Paul argues that if Christ be not risen our faith and preaching are vain, and we are yet in our sins. But Christ is risen, the apostle declares, and is "become the firstfruits of them that slept." His church will be raised and joined with him in the "first resurrection," and later all mankind will hear his voice and thus be awakened from the sleep of death. If this is not so, Paul writes, then "they also which have fallen asleep in Christ are perished."—1 Cor. 15:18

The modernistic trend of thought in nominal church circles today is away from belief in the literal resurrection of Jesus. Attempts are made to explain this miracle away, yet those who do this still call

themselves Christians. But to those who have faith in the Scriptures, Christ's resurrection is the well-spring of their hope. Peter writes that God hath "begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3) Because he died and lives again, all will have the opportunity of living. Concerning this Jesus himself said, "I am he that liveth, and was dead; and, behold, I am alive for evermore; . . . and have the keys of hell and of death."—Rev. 1:18

Jesus was put to death in the flesh, the Scriptures declare, and made alive in the Spirit. (1 Peter 3:18) Previous to his death he explained to his disciples that he would give his flesh, his humanity, for the life of the world. (John 6:51) He was not, therefore, raised from the dead as a human being, but as a divine, immortal being. Paul explains that he was "raised . . . far above all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:20,21) When, as the Logos, he was "made flesh," he became a "little lower than the angels," but

as we have seen, in his resurrection he was exalted high above them.—Heb. 2:9.

The fact that Jesus appeared in the upper room and showed nail prints in his hands and a wound in his side, does not mean that this was his resurrection body. The explanation of what occurred in that room where he appeared when the doors were closed is found in the 30th verse of the 20th chapter of John, where we read, "And many other signs truly did Jesus in the presence of his disciples." Here John, referring to the miraculous appearance of Jesus recorded in the previous verses, speaks of it as a "sign."

This harmonizes perfectly with the full account. Jesus had appeared to the disciples when Thomas was absent. When Thomas was told about this appearance later, he declared that he would not believe unless he could see the nail prints in Jesus' hands and the wound in his side. Jesus, invisibly present with them, heard this and appeared again eight days later in similar form to that which he had when he was crucified, in order that Thomas might be convinced. If this had been Jesus' actual resurrection body John would not have referred to it as a "sign." Jesus had appeared to his disciples a number of other times, but only on these two occasions did his body resemble the one which had been crucified. The Apostle Paul, years later, caught a glimpse of Jesus as he actually is since his resurrection, and the brightness was so dazzling that he was blinded by it.—Acts 9:3-5; 26:13-15

The dialog between Jesus and Peter when he appeared on the shore of the lake as a fisherman, is both touching and instructive. Peter had denied the Lord, and was quite willing, when asked, to affirm his love for the Master; and Jesus was willing to forgive and to commission Peter to serve him. But when Jesus asked essentially the same question the third time Peter was grieved. He wondered, and said to his Lord, "Thou knowest all things; thou knowest that I love thee."—John 21:15-18

In the upper room just before Jesus was crucified, Peter affirmed his loyalty to his Master, but Jesus told him of the coming denial. From this Peter had learned that Jesus could read his heart, hence the expression, "Thou knowest all things." Peter knew, that his heart was loyal to Jesus, and knowing that Jesus could read his heart, wondered why the question should be asked so many times. Jesus knew, however, that Peter would be strengthened by repeating his declaration of love and loyalty, and that the other disciples would thereby learn that Peter was now in full fellowship with his Master. And what a wonderful commission was given to Peter!

QUESTIONS:

What is implied in the Golden Text by the use of the term "firstfruits"?

Can there be life after death without a resurrection?

Was Jesus raised from the dead as a human being?

Why did Peter say to Jesus, "Thou knowest all things"?

THE TYPICAL KINGDOM

I SAMUEL 9:1, 2; 11:12, 13;
15:1, 22-26, 34, 35

GOLDEN TEXT: "Blessed is the nation whose God is the Lord."—Psalm 33:12

THROUGHOUT all the ages Israel has been the only nation who could properly claim Jehovah as Lord. To begin with, God ruled these natural descendants of Abraham through Moses. Joshua succeeded Moses, and at his death "judges" ruled in Israel as God's representatives for a period of 450 years. Samuel was the last of these judges, for while he appointed his sons to take his place, the people would not accept their authority, and asked Samuel to anoint a king instead, wishing to pattern their national polity in this respect after that of the surrounding nations.

Samuel, who was a prophet as well as a judge in Israel, was much grieved by this desire of the Israelites to copy their heathen neighbors, and doubtless decided that he was in some way to blame, that possibly he had not served his people faithfully. But the Lord assured Samuel that this was not so. "They have not rejected thee," the

Lord explained, "but they have rejected me." (1 Sam. 8:7) The Lord instructed Samuel to yield to their wishes and appoint a king; but nevertheless, to warn them of the consequences of such a change, that their kings would, to some extent exploit them and impose burdens grievous to be borne. But in spite of this warning they still clamored for a king.

Saul, the son of Kish, a Benjamite who in stature was head and shoulders above the rank and file of the Israelites, was chosen to be the first king over this typical people of God. The Scriptures tell us that Saul, in addition to being mighty in stature, was a "goodly" man. Apparently he was somewhat shy by nature, for on the day when Samuel was to present him to the people as their king, he hid himself, causing a delay in the ceremonies. When found, and Samuel presented him to the people as the Lord's choice of a man to rule over them, they shouted, "God save the king."—1 Sam. 10:24.

Saul's natural goodness was manifested early in his reign when he refused to punish the "children of Belial" because of their refusal to co-operate in the new arrangements of the kingdom. (1 Sam. 10:27) But alas, frequently those who start out well do not continue in their "goodly" ways. This was so in the case of Saul. Once enthroned over Israel, and having sensed the power which he wielded, he became arrogant, even to the extent of not giving proper heed to the instructions of the Lord.

His tendency toward disobedience reached a climax in his refusal fully to obey the Lord's directives concerning the destruction of the Amalekites. Contrary to instructions, he spared the king (Agag) and the best of the sheep and cattle. When asked about this Saul explained to Samuel that he had saved the best of the sheep and cattle to sacrifice unto the Lord. But this explanation was not satisfactory. Saul's disobedience indicated that he was no longer "little" in his own sight, as Samuel pointed out to him, but had become proud and self-willed. It is only those who are humble and willing to obey orders that the Lord can continue to use.

"Behold, to obey is better than sacrifice and to hearken than the fat of rams," Samuel reminded Saul. God appreciates sacrifices made to him by his people when they are in keeping with the instructions of his Word; but we are not to suppose that we can disobey him and then make amends by offering sacrifice as a substitute for obedience. Samuel's statement, "To obey is better than sacrifice," does not imply that the Lord's people must necessarily choose between obedience and sacrifice. In this age, for example, the Christian is invited to present his body a living sacrifice, hence obedience to the Lord leads to sacrifice. But in any case, obedience comes first, whether it leads to sacrifice or bids us to refrain from sacrifice.

God's rejection of Saul because of this disobedient act was irrevocable. He continued on as king for many years after this, but knew in

his own heart that God's favor was not upon him as it previously had been. One means by which this was demonstrated to Saul was in the fact that Samuel would no longer give him counsel. Not having God's blessing, Saul was no longer victorious in battle against Israel's enemies. Finally the Philistine armies came against him, and realizing that he was defeated and that God's blessing had departed from him, Saul committed suicide. Thus ended the reign of Israel's first king. He had started out as a noble man, but he could not stand exaltation. Trusting in his own strength and wisdom, he forgot God and ignored his instructions. Then came defeat and disaster, reminding us of the warning, "Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

As already noted, God was the real ruler of Israel, but under the arrangements of that time, the extent to which Israel prospered depended upon the faithfulness of those who served as representatives of God in ruling the nation. It was a typical kingdom, foreshadowing the messianic kingdom which is now so near, and which will rule over Israel and the whole world. Jesus will be the King in that kingdom. Of him the prophet states, "The Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding."—Isaiah 11:2-4.

QUESTIONS:

Is Jehovah the God of any nation today?

What practical lesson can we draw from the failure of Saul?

Of what was the kingdom of Israel a type?

THE KINGDOM STRENGTHENED

II SAMUEL 5:6-10, 17-25

GOLDEN TEXT: "David went on, and grew great, and the Lord God of hosts was with him."—II Samuel 5:10

SHORTLY after God rejected Saul, who was therefore no longer the rightful king of Israel, he instructed Samuel to anoint another king to take his place because Saul had become arrogant and disobedient. The one selected to be Israel's new king was David, the son of Jesse. David was a mere lad at the time, but God saw in him those heart qualities which he could use in one who was to be entrusted with such grave responsibilities. David, like all members of the fallen race, had his weaknesses and made his mistakes, but he was always repentant and willing to make amends. He revered God, and delighted to do his will, and it was of him that Samuel said, "The Lord hath sought him a man after his own heart."—1 Samuel 13:14; Acts 13:22

But David did not immediately become the recognized king of Israel. Saul was permitted to continue reigning, and because of

jealousy became a persecutor of David. On two occasions while he was hunting David with the object of killing him, this shepherd boy found himself in a position where he could easily have taken Saul's life; and his friends advised him to do so. But David took a better view. He knew that it was by God's authority that he had been anointed by Samuel to be king of Israel; and he knew that Saul also had been anointed by Samuel, so he preferred to wait for God to indicate when Saul was actually to be set aside. He did not want to take the matter in his own hands, saying, "The Lord forbid that I should stretch forth mine hand against the Lord's anointed."—1 Samuel 26:11.

Explaining his viewpoint further, David said, "The Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish." (1 Sam. 26:10) And finally, as we saw in last week's lesson, Saul did perish in battle; not that he was felled by the enemy, but he took his own life when he saw that defeat was inevitable and he could not expect to enjoy further the Lord's blessing.

There was a measure of uncertainty on the part of some of the Israelites even after the death of Saul as to whether David was to be their rightful king. But the matter was settled when all the elders of Israel gathered at Hebron. David met them there, made a covenant with them, and they anointed him to be king. From

Jehovah's standpoint this anointing was superfluous, but was apparently recognized by him as confirming in the minds of the Israelites the fact that David was his choice. This was his third anointing. Previously he had been anointed king over Judah.—II Sam. 2:4; II Sam. 5:3

David established his seat of authority in Jerusalem, but in order to do so had to put the Jebusites to rout. Much of his reign was characterized by war, although in many instances God fought for him and he was victorious. One of the great achievements of David's reign was the restoration of the ark of God, and the building of a tent-like tabernacle in which it could be housed. This became symbolic of the fact that God's favor, which was withdrawn from the nation during the latter years of Saul's reign, was restored under the leadership of David. See II Samuel, chapter 6.

The ark represented the presence of God with this typical people, and when their enemies captured and held it in their possession it signified the loss of God's full blessing upon the nation. Naturally there was great rejoicing on the part of David when the ark was finally brought back and housed in the tabernacle which the king had prepared for it. From one standpoint David typified the church militant of this age, but as a king he well represents Christ, who will be King over all the earth for a thousand years. As David's reign was characterized by the conquering of enemies, so we read of Christ that "he must reign, till

he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15: 25, 26) The enemies to be destroyed by Christ are many and varied. Among the first of these which are dealt with are the "kingdoms of this world." There is evidence that the power of the new King is already being exercised for their overthrow and destruction.

The reign of Christ will mean the return of God's favor to the fallen race, even as the reign of David meant the return of God's blessing upon Israel, as indicated by the restoration of the ark of the covenant. It may be this that the apostle refers to in part when, alluding to Amos 9:11 he says concerning the work of Christ's kingdom, "After this will I return, and will build again the tabernacle of David, which is fallen down." (Acts 15:13-18) We know that the fulfilment of this prophecy will mean the return of God's favor to Israel, and to the whole world.

This return of God's favor to Israel and to all mankind during the reign of Christ is spoken of by Peter as "times of refreshing . . . from the presence of the Lord" which will be manifested by "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

QUESTIONS:

How many times was David anointed king, and by whom?

Of whom was David a type during the forty years of his reign?

What are some of the enemies the antitypical David will destroy during the thousand years of his reign?

NATIONAL GLORY AND DECAY

I KINGS 3:5-9; 5:13-16; 11:4-9

GOLDEN TEXT: "Trust in the Lord with all thine heart; and lean not unto thine own understanding."
—Proverbs 3:5

THE nation of Israel reached its greatest height of glory during the reign of King Solomon. As a young man Solomon was humble, and he asked God to give him wisdom that he might exercise righteous judgment in his dealings with the people over whom he had been made king. This pleased the Lord, and Solomon was given both wisdom and riches, and he became renowned for both. His fame spread even to distant countries, and the Queen of Sheba, hearing about it, came to see for herself, and reported that the half had not been told.

Outstanding in the accomplishments of Solomon was his building of the temple. David had wanted to build a "house" for the Lord, but was not permitted to do so because he had been "a man of war," and had shed blood. (1 Chron. 28:3) The wealth of gold and other material which Solomon used in the construction of the

temple was probably far beyond anything which David had in mind, although he had succeeded in gathering much of this material. Israel was engaged in war during much of David's reign, and war saps the resources of a people and hinders progress in peaceful projects. Solomon's reign, on the other hand, was one of peace, and under his wise leadership the nation prospered. Solomon's reign is a good illustration of the peace and security which will come to all who, during the messianic kingdom period, acknowledge the sovereignty of Christ and obey the laws of his kingdom. Concerning conditions during Solomon's reign, we read, "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon."—I Kings 4:25

How much like this is the language employed by the prophet to describe the peace and security of all nations during the reign of Christ, when the "law shall go forth of Zion, and the Word of the Lord from Jerusalem." Of that time we read, even as it is said of Israel during the reign of Solomon, that "they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4

When Solomon was young and of "tender age" he depended upon the Lord for strength and wisdom, but unlike David, he did not continue in this God-fearing attitude of

heart and mind. He permitted his heathen wives to turn him away from Israel's God, and with them he offered sacrifices to false gods. Despite David's mistakes, he continued to reverence the Lord and to acknowledge him as the supreme Ruler of Israel. Shortly before his death David prayed, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all."—I Chron. 29:11

Because of old age and failing strength David gave place to Solomon to represent the Lord as king in Israel, so we read that "Solomon sat on the throne of the Lord as king instead of David his father." (I Chron. 29:23) Solomon ruled well for a time, but as we have seen, in his old age "his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father."—I Kings 11:4

Because Solomon's heart was turned away from the Lord, the Lord withdrew his favor from him. Only for David's sake and because of the promise made to him, did God continue the messianic line through Solomon. Thus is emphasized again that the favors and promises of God are not unconditional. "Draw nigh to God, and he will draw nigh to you," is a divine principle which governs all God's dealings with his people.—James 4:8

The First Commandment of the Decalog was, "Thou shalt have no

other gods before me," and Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10; Luke 4:8) Judging from God's attitude toward those who violated this commandment, it would seem that he considers it the most important. It is true, also, that the weaknesses of the fallen flesh have much to do with the violation of the other commandments, hence with such violations God is more merciful. Certainly God was not pleased with Solomon for acquiring so many wives; particularly so when most of them were from heathen countries. However, it was the fact that Solomon permitted these wives to turn his heart away to the worship of other gods that stirred up the wrath of Jehovah against him.

Weaknesses of the flesh do not hinder one from a resolute determination to worship and serve the true God. And when the will of Jehovah becomes the supreme rule to govern one's life, he will make an effort to bring all his thoughts, words, and deeds into line with divine law. Thus seen, the worship of God becomes the very hub of a godly life. Hence the importance of this first requisite in the lives of those who would be pleasing to Jehovah.

QUESTIONS:

In what manner did the reign of Solomon prefigure the reign of Christ?

Are the promises of God conditional or unconditional?

What was the great sin of Solomon which caused him to lose the favor of God? Why is the First Commandment so important?

TALKING THINGS OVER

A Separated People

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”—ROMANS 8:21

IN ORDER to be aware of what is taking place throughout the religious world, we have been looking through **The Christian Century** and other representative Protestant publications and have been impressed with the zeal and determination with which current modernistically inclined religious writers are attacking their newly conceived bogie-man which they name “sectarianism.” It has become almost a frenzy with them. To such an extent is this so that any suggestion of the fundamentalist viewpoint that the doctrines of the Bible are important, and should be given their proper place in the professed Christian world, is almost literally scorned at, and aspersions cast upon it by the charge of “sectarianism.”

And this bogie-man is casting its shadow outside of Protestant circles. Not long ago in the city of Davenport, Iowa, a Jewish rabbi branded the New Testament “sectarian,” and the school board, frightened that this big bad man, “sectarianism,” was about to swoop

down on the schools and destroy them, banned the distribution of the Bible. This incident, absurd though it is, should, nevertheless, help those who are willing to be helped to discern what is sometimes back of the charge of sectarianism. And we mean all the way back to the source of every effort to break down faith in the Word of God and in its inspired and fundamental teachings.

That original source of all error is the devil, the one who has deceived all nations. He knows that the fundamental teachings of the Bible identify him as the great deceiver of the world and the enemy of God and man, so if he can divert attention from this by making people think it is wrong to believe seriously in anything that is in the Bible, he has gained a victory through the use of another of his secret weapons of deceit. Happy are we if with the apostle we can say that we are not ignorant of his devices!

A brief dictionary definition of a “sect” is: “A number of persons

saved, and that all the remainder of mankind were predestinated to be tormented forever in a fiery hell. It is no wonder, in the light of present-day knowledge, that "common attachment" for this doctrine is not strong enough to keep the Calvinists separated from other groups of Protestants.

We might go through the entire list of differing doctrines around which the various groups of Protestants rallied and find equally valid reasons why the people today are not overmuch concerned about them. The plain fact is that for the most part they no longer believe them, and are quite willing that they be lost sight of in a general offensive against "sectarianism." There is a sort of glory attached to the idea of being big-hearted and broad-minded. And as long as one doesn't believe in his own creed too strongly anyway, this is a very satisfactory way of acknowledging the other fellow's right to unbelief.

Elsewhere in this issue there is an article entitled, "Liberty of the Sons of God," which touches briefly upon another modern frenzy, namely, the universal lust for liberty which is sweeping both the nominal church and the world more and more rapidly into chaos. So-called liberty is the positive, and sectarianism the negative of modern thinking. We must be free, and we must not be sectarian. These are the two great slogans which inspire an unbelieving world, and a church nominal which has lost faith in its Dark-age creeds. We must be free, it is claimed, to believe anything we want to be-

lieve; yet if one actually believes something to the point of adhering to it without compromise, he has committed the sin of being "sectarian." What a strange admixture of confused thinking modernism is thus seen to be!

As Christians in this world of chaotic thought we need constantly to be on the alert that we be not engulfed by it. We can't blame the denominational churches for not being willing to "hold fast the profession" of their beliefs, for their doctrines never were scriptural, and they are too unreasonable to be worth contending for. But this is not true of the genuine doctrines of Christ—those doctrines which in these last days have been brought together in what so many appropriately refer to as the divine plan of the ages. This "meat in due season" which was served to the household of faith by our returned Lord is just as genuine, just as reasonable, just as soul-satisfying now as it has always been.

As these same doctrines of the divine plan separated the people of God from all the various religious systems that existed in the days of the early church, so, when restored to the church at this end of the age, they have again had a separating effect. Present truth has served as a harvest message to separate the "wheat" from the "tares." It has been the call to come out of Babylon; and it has been an inspiration to thousands to make a covenant with the Lord by sacrifice, a covenant which calls for a complete separation from the world, and a following of the "Lamb whithersoever he goeth."—

TALKING THINGS OVER

Psalm 50:5; Revelation 14:4

But while the Lord's people have been separated from the world by the message of present truth, they are still in the world, hence still subject to worldly influences. One of the outstanding characteristics of the modern world is its aversion to any and all standards of belief and practice. "Let us be free"; "We should keep an open mind"; "Perhaps after all the other fellow is right"; and "Let us not be too sure." These are the viewpoints of the worldly in these closing days of the age, this time of which Jesus said, "When the Son of man cometh, shall he find [the, Greek] faith on the earth?" (Luke 18:8) But while claiming that the other fellow may be right, if the other fellow says he is right, then he becomes "sectarian."

We need to be on the alert lest this worldly influence of uncertainty and unbelief creep into our hearts and minds. Our "adversary the devil" goes about as a "roaring lion" seeking whom he may devour, and if he roars a charge of "sectarianism" in an effort to frighten us with the thought that we are doing something wrong by holding fast to the profession of our faith, we should not permit him thus to weaken our faith in the truth or the importance of the truth. Let us remember that we are supposed to be a sect, a group of people united by a "common attachment" to the doctrines of Christ, the divine plan of the ages. God would not want us to give up the things which keep us separated from the world and from nominal churches.

The present position of the various nominal church groups is well portrayed in the prophecy of Isaiah 4:1, where they are represented as "seven women." A woman is used throughout the Scriptures to symbolize the church. The true church is a virgin who becomes the bride of Christ, and the false church is depicted as a harlot which, by means of the church-state systems of Europe and otherwise, has committed fornication with the world. The various divisions of nominalism are therefore properly spoken of in Isaiah 4:1 as "seven women."

And note their attitude: They take hold of "one man," which, of course, is Christ; but they say, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." "Bread," in the Bible, is spiritual food—that which we believe and on which we live as Christians. But here are those who say, "We don't want the food that is provided for us in the Bible. We want to do our own thinking. We want to be free. The Bible is too dogmatic, too sectarian." A "garment" in the Scriptures symbolizes a covering of righteousness. True Christians wear the robe of Christ's righteousness. But these of the prophecy say, "We will provide our own standards of righteousness. We don't believe that man fell, hence the blood of Christ is obnoxious to us, and we don't want to be covered by any robe that is associated with that blood. We are creatures of evolution, getting better and better all the time, so we will get along very nicely without Christ's robe of

righteousness" to cover our sins.

At the same time these very ones who are so willing to reject every provision which is made for them by Christ, still desire to be called by his name. They still want to be known as Christians—"Only let us be called by thy name, to take away our reproach." That this applies to conditions at the close of the age is apparent, for at the beginning of the age the taking of Christ's name brought reproach. Now it is different. Being a Christian, to the limited extent of being a citizen of a so-called Christian nation, is popular. It is considered much better today to be a Christian than a heathen, but very few indeed want anything more than the name of Christ—they don't want to be bound by his doctrines, for this is just as unpopular today as it was nineteen centuries ago.

And again let us remind ourselves of the danger that this worldly viewpoint may encroach upon our own way of thinking and divert our attention away from the **importance of the truth**. In our judgment of others it would be wrong for us to say that anyone who professed to believe in the death and resurrection of Jesus was not a Christian; but to say for ourselves that faith in this phase of the divine plan is all that we need to be concerned about, would be taking a position almost tantamount to the "seven women" of the prophecy who say that all they need is the name of Christ, that otherwise they are quite independent.

As truth people, let us remember that the name and work of

Christ are made glorious because of their setting in the midst of all the other brilliant jewels of divine truth. Anyone can say, "I believe in Christ," but what that really means in the mind of the one making the statement depends upon his understanding of Christ's position in the divine plan of the ages. It is not the words alone, but what the words mean, that counts, and apart from an understanding of the divine plan, belief in Christ seldom, if ever, means more than a way of escape from a fantastical and fanciful hell of eternal torture.

When Jesus answered his tempter, Satan, he approvingly quoted the statement of Moses, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." (Deut. 8:3; Matt. 4:4) Here Jesus is emphasizing that life, that is, everlasting life, is dependent upon the acceptance of and obedience to "every" word of God, that is, the entire Bible—all of its teachings, or doctrines. We are not to suppose that God expects us to understand perfectly every doctrine of his Word, but he does expect us to try; and it seems quite evident that he would be very much displeased to have his people say that any feature of his plan is unimportant.

Viewing the matter in the light of this reasoning, to belong to the Christian sect, and to contend earnestly for the faith of that sect, surely could not be wrong, but just what our Heavenly Father expects of us, as followers of his only begotten Son. But let us not be carnal by lending our influence to divisions of the Christian sect.

TALKING THINGS OVER

Sectarianism, when based upon the pure teachings of the Word of God, is proper; but carnality is never right. Carnality is the following of other leaders than Christ, and obedience to other than the doctrines of Christ.

Those who understand the plan of God know that all who profess to be Christians will never become one body and convert the world in this age. They know that the true church is but a "little flock," composed only of those who have made a covenant with the Lord by sacrifice. These love the people of the world—Gentiles and Jews. They love the people of all the various denominational churches—Catholics and Protestants. They know that God has a wonderful provision for their blessing during the messianic kingdom. They don't have to consider them all as being in the body of Christ in order to be broad-minded toward them.

As we see it, the Lord wants us to "earnestly contend for the faith which was once delivered unto the saints," and restored to his people at this end of the age. (Jude 3) Present truth is God's plan—his plan for us and his plan for all the people. He has called us to cooperate in that plan; so he wants us to adhere closely to the outlines of his plan that we may be acceptable workmen who need not be ashamed. (2 Tim. 2:15) We should not be surprised if, while doing this, the world charges us with being narrow and sectarian; for it is indeed a narrow way in

which we are walking, and God wants us to be a separated people—separated from the world and from nominal churchianity.

Nominal church leaders, losing faith in their creeds, are willing to agree that their creeds are not important; but let us not take this viewpoint of the precious doctrines of the truth, even if some, for reasons of their own, no longer understand them as we do. Because a few who once believed all the doctrines of present truth have now lost faith in some of these doctrines is no reason for us to be concerned if, in adhering to what we have proved to be the truth, we are considered narrow and sectarian. Sometimes the charge of sectarianism is merely a frontal attack to break down our resistance, that we may permit errors to take the place of the truth. Frequently the most intolerant among Christians are those who have adopted a creed of alleged tolerance, for they are quick to condemn all and sundry who do not subscribe to their own perverted viewpoint.

Let us who love and rejoice in the truth be kind toward all. The truth should make us the most considerate, the most patient, the most loving, and the most sympathetic people on the earth. But to attain to this high standard of godlikeness it is essential that we hold to the truth without compromise, and permit its power to keep us a separated people, set apart to the service of the Lord, the truth, and the brethren.—1 Peter 2:9

ENCOURAGING LETTERS

Appreciates Spiritual Food

Dear Brethren: Please mail some free literature for distribution. The spiritual food provided in The Dawn is wonderful. I look forward to receiving it each month with real pleasure. I feel the articles must be written by true followers of the Lord, always leading us, as it were, further and further along the narrow way. No one can lead us further than we have been without first having made the advancement to the point suggested himself. May God bless the messages sent us by this means. Sincerely, Bro. J. B., Can.

Can't Get Too Much

Dear Sir: Many thanks for the gift copy of The Dawn. My wife and I listen every Sunday to the discussions on the Bible by "Frank and Ernest." We can't get too much of those talks. We want to understand more of God's Word. The more we learn the more we want to learn, but there is so much we cannot understand. Thanking you, I am, Yours very sincerely, D. S., Can.

Grand Message of Comfort

Dear Brethren: My husband and I travel over the country. Now we have handed out three shipments of free tracts. My husband is a salesman and I just go along, as we have raised our family and they are all married. We like to scatter the good news of the kingdom to others. We enjoy it so much ourselves and we want our light to shine out that others might see and believe too, for it is a grand message of comfort, now so much needed. We feel if we know and do nothing about it, our lamps will go out, for it is a great joy to know you are doing all you can even in a small way. We reach a good many people each day, and who knows but what one here or there may be benefited. We are asked a good many questions, and we happily answer

and refer to the Bible and the Scripture Studies. So please send more literature for us to keep distributing. I don't believe people are doing as much of this work as they should for this Gospel of the kingdom must be preached. If we don't cry out "Hosannah" to the King, then the rocks will; so we do want to do all we can. Mrs. C. W. H., Miss.

World Needs Kingdom

Frank and Ernest: Today is the first time I heard your Sunday morning broadcast. Just happened to dial in at the right station, and what a wonderful thing to know it will be Christ who will rule the world and bring peace and good will to all. Truly the world needs it! I would be pleased to receive the magazine, The Dawn. May God bless you and your work in sending out these messages of hope and comfort to a troubled world. Sincerely, Mrs. E. N. B., N. Y.

Seeking the Light

Dear Sirs: I have been listening for some weeks to your Sunday broadcasts giving explanations of the Bible. Your explanations are the most logical I have ever heard. It really gives one a religion of comfort and happiness instead of leaving one living in fear and doubt. There is one question I would like if you could answer for me, either by letter or on the Sunday morning broadcast, and that is: Why in the matter of such transcendent importance as the welfare of one's soul and future happiness in the hereafter, we are left to rely on the Bible which is so very difficult to understand. It seems there would have been left something clear, concise, and unmistakable. I would thank you very much indeed if you would be so kind as to comply with the above request. I am, a wanderer in a maze of doubt. Mrs. P. W. S., Pa.

ENCOURAGING LETTERS

A Minister's Appreciation

Dear Friends: Thanks for your very kind letter. The book you loaned me, namely *The Divine Plan of the Ages*, is deeply appreciated, and as I do not wish to return it, will you kindly bill me for it; and as you do so, kindly tell me if I can get the rest of the books in the set—the complete set of *Studies in the Scriptures*. If possible I would love to get these in the same size as the book you sent me, as that size is so convenient to carry and study at leisure moments. I shall await your answer with keen interest. Yours, because I am His, Rev. H. G. K., Mich.

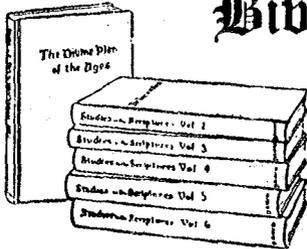
Read with Great Interest

Dear Workers in Christ: I received the Gift Edition of *The Dawn* containing the article "Not Good Enough for Heaven—Too Good for Hell." I read it with great interest, as I have been taught from the cradle up that hell is a burning lake of fire and brimstone where all the lost sinners go to burn forever and ever. I am just thirty years old and for the last few years I have given the matter much thought, and it was hard for me to believe that a loving God would put the products of his own hands in such an awful place as a burning of lake fire to burn forever and

ever. I have ordered *The Dawn* for six months, also three booklets including the one about hell, as I want to know all there is to know about this matter. Please send a Gift Edition of *The Dawn* with the article in it about hell, to a friend, name enclosed. Thanking you very much, I am, Yours in Christ, R. N., Va.

Not God's Mistake

Gentlemen: I listen every Sunday morning to your radio program. I am very much interested in your talks, as any mother of a family of eleven children should be. My children are all grown. One of my sons told me once, as I wanted him to go to church, "Mom, with no insult to you or the Lord, I can't accept the Bible as I hear it propounded. If the plan of salvation is like the ministers say it is, I am bound to contend I could have made a better one myself, therefore I still say there is something wrong, and I don't think it is God who has made any mistake." How do you think I felt? He did not say it in a dishonorable way, just quietly and earnestly. It put me to reading, studying, and praying as never before. You can understand why I am so interested in your talks. Respectfully, Mrs. J. H. H., Tex.



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Speakers' Appointments

H. E. ANDERSON

Groton, Conn. (Evening) .. April	19
Groton, Conn. (Morning)	20
New London, Conn. (Afternoon)	20

W. T. BAKER

Zanesville, Ohio	April 1
Shadyside, Ohio	2, 3
East Liverpool, Ohio	4, 5
Pittsburgh, Pa.	6
Cleveland, Ohio	8, 9
Wadsworth, Ohio	10
Tonawanda, N. Y.	12
Toronto, Ont., Can.	13
Orillia, Ont., Can.	14-16
Detroit, Mich.	18
Saginaw, Mich.	19, 20
Grand Rapids, Mich.	21, 22
Kalamazoo, Mich.	23
Jackson, Mich.	24, 25
Detroit, Mich.	26, 27
Ann Arbor, Mich.	28, 29
Coldwater, Mich.	30
Elkhart, Ind.	May 1

F. A. BRIGHT

Hazleton, Pa.	April 3
Allentown, Pa.	6
Wilmington, Del. (Morning)	13
Baltimore, Md. (Afternoon)	13

S. C. DE GROOT

Chicago, Ill.	April 6
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O. D. DEIFER

Wilkes Barre, Pa.	May 4
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EDWARD FAY

Santa Ana, Calif.	April 27
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E. L. FOWLER

San Diego, Calif.	April 6
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W. J. HOLLISTER

Philadelphia, Pa.	April 20
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G. O. JEUCK

Miami, Fla.	April 5, 6
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Sebring, Fla.	27
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P. KOLLIMAN

Wilmington, Del.	April 3
Lancaster, Pa.	27

R. A. KREBS

Fallon, Nev.	April 2, 3
Ogden, Utah	5, 6
Salt Lake City, Utah	7, 8
Boise, Idaho	9, 10, 13
Emmett, Idaho	11
Lewiston, Idaho	14, 15
Spokane, Wash.	16-20
Soap Lake, Wash.	21
Wenatchee, Wash.	22
Yakima, Wash.	23, 24
Prosser, Wash.	25-27
The Dalles, Ore.	28, 29
Portland, Ore.	Apr. 30-May 1, 4
Lebanon, Ore.	5, 6

RAY KRUPA

Chicago, Ill.	April 5, 6
Toledo, Ohio	20

L. P. LOOMIS

Hartford, Conn.	April 20
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J. Y. MAC AULAY

Miami, Fla.	April 3-6
Sebring, Fla.	8
Augusta, Ga.	10, 11
Hendersonville, N. C.	12, 14
Dana, N. C.	13
Knoxville, Tenn.	15, 16
Baltimore, Md.	17
Wilmington, Del.	18
Philadelphia, Pa.	20

E. R. MAC JILTON

Chicago, Ill.	April 5, 6
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W. S. MARSHALL

Bangor, Me.	April 6
Guilford, Me.	13
Orono, Me.	20
Belfast, Me.	27

SPEAKERS' APPOINTMENTS

EVERETT MURRAY		M. A. STAMULAS	
Miami, Fla.	April 3-6	Paterson, N. J.	April 6
St. Petersburg, Fla.	7	G. M. WILSON	
Riverhills, Fla.	8	Connellsville, Pa.	April 13
Atlanta, Ga.	9	Wilkes Barre, Pa.	May 4
Greensboro, N. C.	10, 11	W. N. WOODWORTH	
Richmond, Va.	12, 13	Paterson, N. J. (3 P. M.) ...	April 13
Cincinnati, Ohio	14	Hackensack, N. J.	13, 20
A. OBENLAND		(360 Main Street, 8 P. M.)	
Miami, Fla.	April 3-6	Lancaster, Pa.	27
Sarasota, Fla.	8	H. L. YOUNG	
Orlando, Fla.	9, 10	Lehighton, Pa.	April 20
Melbourne, Fla.	11	C. W. ZAHNOW	
Riverhills, Fla.	12	Waterbury, Conn.	April 3
Jacksonville, Fla.	13	Hartford, Conn.	4
HARRY PASSIOS		Waterbury, Conn. (Morning)	6
Shadyside, Ohio	April 20	New Haven, Conn. (Afternoon) ..	6
G. R. POLLOCK		Groton, Conn.	7
Whittier, Calif.	April 13	Providence, R. I.	9
M. C. MITCHELL		New Bedford, Mass.	10, 11
Paterson, N. J.	April 20	Boston, Mass.	12, 13
N. M. MOLENAAR		Lynn, Mass.	14
Pomona, Calif. (Morning) ..	April 20	Worcester, Mass.	15
Riverside, Calif. (Afternoon)	20	North Brookfield, Mass.	16
ALBERT SHEPPELBAUM		Ithaca, N. Y.	20
Mattoon, Ill.	April 3	Binghamton, N. Y.	21-30

CONVENTIONS

MIAMI, FLA., April 3-6—All sessions will be held in the Simpson Memorial Hall, 78 S. W. 18th Road. The Memorial will be observed on the evening of April 3, and isolated brethren are welcome. The convention is being held after the tourist season, therefore there will not be a scarcity of rooms. For further details, write the secretary, Mr. Edw. Whan, 1785 N. W. 4th St., Miami, Fla.

REDWOOD CITY, CALIF., (Bay Cities area) April 6—235 Hopkins Avenue.

CHICAGO, ILL., April 5, 6—The convention opens Saturday afternoon. All sessions will be held in the regular hall, 910 N. LaSalle Street. For details,

write the secretary, Mr. Adam Miskawitz, 937 N. Karlov Ave., Chicago, 5, Ill.

SAGINAW, MICH., April 13—311 N. Jefferson Street.

ITHACA, N. Y., April 20—205 E. Falls Street.

PHILADELPHIA, PA., April 20—All sessions will be held in 1800 Arch Street.

MINNEAPOLIS, MINN., April 20—Regular third Sunday gathering in Normandy Room, Normandy Hotel, Fourth Avenue and Eighth Street.

CHICAGO, ILL., April 27—All day gathering Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., April 27—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

LANCASTER, PA., April 27—Convention opens at 10 o'clock in the Y. W. C. A., Corner of East Orange and North Lime Streets. The "Y" Cafeteria will be open for the noon luncheon.

WILKES BARRE, PA., May 4—Convention will be held in the Y. M. C. A., 40 W. Northampton Street.

BINGHAMTON, N. Y., May 10, 11—Details in May Dawn.

CICERO, ILL., May 17, 18—Two day gathering in the Parkholme Community Bldg., 1820 S. 51st Street. For details, write the convention committee chairman, Mr. Chester A. Czohara, 3944 W.

60th Street, Chicago, 29, Ill.

PATERSON, N. J., May 18—Details later.

VANCOUVER, B. C., CAN., May 24-26—Details later.

SAN ANTONIO, TEX., May 30-June 1—Reservations should be made early. For details, write the secretary, Mrs. A. B. Newell, 1107 W. Huisache Avenue, San Antonio, 1, Texas.

ALLENTOWN, PA., May 30—Home of Brother and Sister O. D. Deifer, R. F. D. 60, Allentown, Pa.

CINCINNATI, OHIO, June 1—Details later.

LOS ANGELES, CALIF., July 4-6.

VICTORIA, B. C., CAN., Nov. 9-11.

BRITISH APPOINTMENTS

G. A. FORD		
Coventry	April	20
J. HUMPHREY		
Kettering	April	20
FRED'K LINTER		
Heswall	April	13
J. MURRAY		
Anerley	April	27

THE MEMORIAL DATE

APRIL 3, 1947

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Associated Bible Students

Brooklyn, N. Y.—104 Clark Street, 8 P. M.; Laurelton, L. I.—130-33-228th Street, 8 P. M.; Scarsdale, N. Y.—7 Winding Lane, 8 P. M.; Rutherford, N. J.—145 West Passaic Avenue, 8 P. M.

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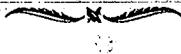
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MOFFATT'S TRANSLATION (Old and New Testaments): cloth, \$3.50.

EMPHATIC DIAGLOTT: cloth \$2.10.

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