

a herald of Christ's presence

THE DAWN

"AND I, IF I BE LIFTED
UP FROM THE EARTH,
WILL DRAW ALL MEN
UNTO ME."

--John 12:32

March 1964

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CONTENTS

HIGHLIGHTS OF DAWN

The "Loving and Kind" . . .
The "Loving and Kind" . . .

THE BIBLE ANSWERS TV SCHEDULE . . . 10

"FRANK & ERNEST" BROADCAST SCHEDULE 12

BIBLE STUDY

Mary, Martha, and Lazarus . . . 14
The Man Born Blind . . . 15
Pilate Judge by Jesus . . . 18
The Two Thieves . . . 20
Mary Magdalene and Thomas . . . 22

CHRISTIAN LIFE AND DOCTRINE

The Virgin Mary . . .
The Faith of Our Fathers . . .
Sections VIII, IX . . . 24
The Lord's Vineyard . . .
The Parable Series-Antithesis XIX . . . 41
Weekly Prayer Meeting Texts . . . 40

THE BRITISH SECTION

The Christian Warfare . . . 41

ENCOURAGING LETTERS . . . 9

TALKING THINGS OVER

The Unity of the Spirit . . . 50
Truth Telling at the World's Fair . . . 53

SPEAKERS' APPOINTMENTS

Great Britain . . . 49
United States . . . 62

CONVENTIONS . . . 64

The Resurrected Christ -- The World's Only Hope

ON SUNDAY March 29, the professed Christian world will celebrate the resurrection of Jesus Christ from the dead. Many will participate in the ceremonies of the day with reverence and belief. Others will use the occasion as an opportunity to display their new Easter finery, and to enjoy the festive music of the day. The message contained in the music, and in the thousands of Easter sermons delivered on that day, will temporarily give a measure of hope to some. In general, however, the true significance of the resurrection of Jesus Christ from the dead will be overlooked and principally because it is not understood.

The resurrection of Jesus Christ bears a vital relationship to the great plan of the ages which the Creator is working out for the ultimate blessing of the condemned and dying race of mankind. It is not a suggested plan, with mankind given the opportunity of accepting or rejecting it. God's plan will be carried through to a successful conclusion. With human plans it is different. If proper laws can be enacted; if the people will do this or that; if the right people can be elected to high office in government; if the churches could take a more definite leadership in human affairs; or if this, that, or something else could be done, then the world would be a much better place in which to live, they say.

There is much suffering in the world today. This has been true throughout all the ages since creation. Now, in addition to the usual afflictions associated with the reign of sin and death, the world is passing through the prophetic "time of trouble, such as never was since there was a nation." (Dan. 12:1) This distress is world-wide, and often people ask, "If there is a God

in heaven why doesn't he do something about his suffering human creatures here on earth?" The true answer to this question points up the real difference between God's plan for humanity and human plans.

The Bible points out that ever since man transgressed divine law back in the Garden of Eden, God has been doing something to extricate his human creatures from death, which was the result of man's transgression. God is not looking to man to inform him what he should do about human suffering. He has his own plan, a plan which, from century to century, and from age to age, moves forward toward completion. This plan calls for the elimination of all human suffering; even the destruction of death. The application of this plan is not limited to the people of one generation, but of **all** generations. God loves the people of the world who lived before the Flood just as much as he loves the people of today. When we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the reference is to the entire human race.—John 3:16

Experience with Evil

God desired all of his human creatures to experience the terrible results of sin. His design in creation was that the earth be filled with his human creatures, and this was to be accomplished by means of procreation: "Be fruitful and multiply, and fill the earth," he commanded our first parents. (Gen. 1:28, **R.S.V.**) God permitted our first parents to transgress his law, for he knew that an experience with evil would be the best way, in the long run, to create within them a determined resolve to resist it.

God knew that this experience with evil would likewise benefit all his human creatures, so he has allowed sin and death to continue throughout the ages and will continue to do so until a sufficient number have been born properly to fill the earth, before he intervenes on behalf of suffering humanity. This does not mean that God has been disinterested in his human creatures. He has continued to love the people, and, through all the ages has been preparing for their deliverance from sin and death.

Promises

The outworking of God's plan is reflected in the many promises of his Word, beginning with Genesis and concluding with the Book of Revelation. When sentencing our first parents to death God remarked to Satan, symbolized by the serpent, that the seed of the woman would bruise the serpent's head, and that the seed of the serpent would bruise the heel of the seed of the woman. (Gen. 3:15) This is very vague language, but in the light of the subsequent unfolding of the plan of God we find that it is a reference to the final destruction of Satan, and evil, and which will result from the sacrificial work of Christ.

In Revelation 20:1, 2 the "Seed," referred to as an angel, is seen coming down from heaven and laying hold upon that "old serpent, which is the Devil, and Satan," and binding him a thousand years. It is during this thousand years that Christ will reign, and the blessings of life to the people resulting from that reign are depicted in this chapter of Revelation, these blessings being so far-reaching that the dead are seen to return from **hades**, the Bible hell. (Rev. 20:12-15) Once this glorious work begins, the people will no longer be asking why God doesn't do something about human suffering.

Promise to Abraham

Subsequent to the Flood, God made a wonderful promise to Abraham, a promise which again revealed his intention to do something about human suffering. God said to Abraham that through his "Seed" he would bless all the families of the earth. (Gen. 12:3; 22:18) Later, after Abraham had demonstrated his faith and loyalty by his willingness to offer up his son Isaac in sacrifice, God confirmed his promise by his oath.—Heb. 6:13-18

In confirming the promise, God said to Abraham that his Seed would possess the gate of his enemies. (Gen. 22:17) In ancient times when cities were walled for protection against enemies, those who possessed, or controlled the gates, actually controlled the cities. So here was a promise which implied that Abraham's "Seed" would be a conquering hero. Thus the thought of sacrifice, as in the offering of his son, and the idea of rulership, were associated in God's promise to Abraham. Throughout the Old Testament, and on into the New Testament, God's

promises continue to dwell on these two aspects of his plan of salvation.

A Peacemaker

When Jacob, the grandson of Abraham, approached death, he bestowed blessings upon his sons. His blessing upon Judah was in the nature of a prophecy concerning the coming of that great Ruler implied in the promise made to his grandfather. Jacob refers to this one as "Shiloh," meaning, tranquillity, rest, a peaceful one, and said that unto him would the gathering of the people be. (Gen. 49:8-12) He also referred to this One who would come out of Judah as a "lion." The Hebrew children were in Egypt at this time, and in the Egyptian government a lion symbolized the regal right to rule. So again we have the thought of rulership associated with the promised "Seed."

In Isaiah 52:10 this coming Ruler is referred to as the "Arm" of Jehovah. The promise is that this "Arm" will be revealed in "the eyes of all the nations," and that all the ends of the earth shall see the salvation of God. In chapter 53 there is revealed the fact that this Arm of the Lord must first be sacrificed, "brought as a lamb to the slaughter," that his rulership must wait until his sacrificial work is completed.—Isa. 53:1, 7

A prophecy of the birth of the "Seed" of promise is recorded in Isaiah 9:6, 7, where we read, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."

When Israel became a kingdom, her kings ruled from Mount Zion in Jerusalem. This was a theocratic government in which the successive kings represented the Lord, and were said to sit upon the throne of the Lord. (I Chron. 29:23) In the promises of future kingdom blessings the Lord used Mount Zion—sometimes stated to be just a mountain—to symbolize the messianic kingdom. Reassuring, indeed, are the promises concerning the "mountain of the Lord." Isaiah 25:6-9 reads:

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things

full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the mouth of the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The Prophet Daniel also forecast the establishment of this "mountain of the Lord." In Daniel's interpretation of Nebuchadnezzar's dream, the dream in which this king of Babylon saw a human-like image with head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, he gives us a preview of the fall of four great Gentile powers, beginning with Babylon and ending with Rome. We recognize from Daniel's interpretation of the head as representing Babylon that the feet and toes of the image represent the divisions of Rome, the last of the great empires. These were represented in the various states of Europe prior to the first World War which began in 1914.

In his dream, Nebuchadnezzar saw a stone "cut out of the mountain without hands" which smote the image on its feet, causing it to fall, and grinding it to powder. Then the stone became a great mountain which filled the whole earth. (Dan. 2:45) Daniel interprets this to indicate that in the days of the rulers represented by the toes of the image the God of heaven would set up a kingdom. This "mountain," or kingdom of the Lord, Daniel foretold, would not be given to other people, but would remain forever.—Dan. 2:44

The Prophet Micah also records a prophecy in which the kingdom of Messiah is likened to a mountain. We quote:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we

will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But 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

Jesus, the Promised One

These and many other promises and prophecies gave the devout and believing Israelites a definite hope that God would one day send them a great Deliverer, One who would free them from foreign domination, and exalt them to a position of dominance among the nations. When Jesus came, some of the Israelites accepted him as the Messiah of promise. Andrew said to Peter, his brother, "We have found the Messias, which is, being interpreted, the Christ."—John 1:40, 41

All of Jesus' true disciples had this understanding and belief. To them Jesus was the One whom God had sent to fulfil all the wonderful promises concerning a "Seed," a "Shiloh," the "Arm" of Jehovah, "The Wonderful Counselor," "The mighty God," "The everlasting Father," "The Prince of Peace." They believed that he was to be the Head over God's ruling house in the anti-typical Mount Zion, the One who would set up a kingdom which would bless all nations with peace and security.

As Jesus proceeded with his ministry, his enthusiastic disciples became more and more convinced that Jesus was indeed the promised Messiah. As he went about preaching concerning the kingdom, and illustrating kingdom blessings by his miracles, they knew that the God of Israel must certainly be with this wonderful man. They believed that while he did not have an army, that somehow, by the help of God, Israel under his leadership would be able to throw off the Roman yoke, become a free nation, and under their Messiah extend the promised messianic kingdom world-wide. Only a few days before he died, when he rode into Jerusalem on an ass, he was hailed as king by a "Multitude" of his enthusiastic supporters.—Matt. 21:9-11

Consternation, Bewilderment

But almost without warning, and contrary to the expectations of his disciples, Jesus was put to death by his enemies. And what seemed even more bewildering to them was that he surrendered to his enemies, making no effort to free himself from the charges leveled against him. Naturally, while they still maintained a flickering hope, they felt that a dead Messiah could not fulfil the promises made concerning him. How could Jesus now set up a kingdom? How could he now be The Prince of Peace? How could he be any of the things, or do any of the things, which had been foretold concerning him? Jesus was dead!

But their hope was soon revived. Even before the full impact of his death had reached into the disciples' consciousness, Jesus was raised from the dead. And he announced to them that "all power" had been given to him in heaven and in earth. (Matt. 28:18) They did not at once comprehend fully all the implications of Jesus' resurrection. But through his various appearances to them, and finally the coming of the Holy Spirit at Pentecost, the disciples came to understand that Jesus would indeed establish the long-promised messianic kingdom, and on a grander scale than they had ever before imagined. The Messiah was not only alive, but had been highly exalted to the divine nature, and to the right hand of the throne of God.

But they also learned that before his kingdom would be set up in the earth, a little company of faithful followers were to be selected from mankind, and prepared to live and reign with him when he returned at his second advent. This work has continued throughout the age, but with the world knowing nothing about it. The many who have asked why God doesn't do something about human suffering, have not realized that he has been preparing the personnel to administer the laws of a government which will alleviate all human suffering, and even destroy death itself. Yes, Jesus died on Calvary's cross to take the sinner's place in death, that all mankind might be restored to life.—I Cor. 15:21, 22

"If Christ Be Not Risen"

There were some in Paul's day who did not believe that Jesus had been raised from the dead. "If Christ be not risen, then is

our preaching vain, and your faith is also vain," Paul wrote. (I Cor. 15:14) Jesus died to redeem mankind from death, but a dead Redeemer could not restore those for whom he died. If Christ be not risen, then there is no "Seed" of promise to bless all the families of the earth. If Christ be not risen, there is no one to fulfil all those wonderful messianic promises. If Christ be not risen, there can never be a world-wide kingdom of peace and righteousness. How important indeed is the resurrection of Jesus in the outworking of the divine plan of salvation!

Paul also wrote, "But now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:20) All the dead, Christians and non-Christians, are asleep, unconscious. Even Christians, those who "are fallen asleep in Christ" have perished unless there is a resurrection of the dead. (I Cor. 15:18) Our assurance of the resurrection and of a future life for all who have died is therefore predicated on the fact that Jesus was raised from the dead.

He became the "firstfruits" of them that slept, Paul wrote. Together with him as a firstfruits class are his faithful followers of the Gospel Age. (James 1:18; Rev. 14:4) These are brought forth from death in what the Revelator describes as "the first resurrection." (Rev. 20:4-6) The selection and training of these has required the entire Gospel Age. Also prior to the general resurrection, those ancient servants of God, beginning with Abel, and on down to John the Baptist, will be brought forth from the sleep of death in what Paul describes as a "better resurrection." (Heb. 11:35, 40) These will be the human representatives of the divine Christ, "princes in all the earth."—Ps. 45:16

Then will follow the general awakening of all the dead, "every man in his own order," also made possible through the death and resurrection of Jesus. (I Cor. 15:23) What a blessed hope this is to hold out to the weary and fear-filled world of today! It is the hope that soon that glorious kingdom of promise is to manifest itself in "power and great glory" for the blessing of all the families of the earth. (Isa. 40:5; Matt. 24:30) It is the hope that peace and good will is soon to be established throughout the earth, and that sin, selfishness, sickness, and death are to be destroyed. It is the hope that all our loved ones who have died are to be awakened from the sleep of death, that they also

might share in the blessings of the messianic kingdom. All of this, and more, is assured because Jesus Christ was raised from the dead.

Yes, there is a coming new day of opportunity for all, which the Bible calls the judgment day, which God has assured by the resurrection of Jesus Christ from the dead. (Matt. 10:15) Paul wrote, God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31

LETTERS OF APPRECIATION

Learned Much

"Dear 'Frank and Ernest': I am a regular listener to your Lourenco Marques broadcasts. You have taught me a lot. I am intensely interested, and you have helped me more than I can express. Kindly let me have the booklet, 'Reincarnation Versus Resurrection,' as offered."—South Africa

Appreciates the Truth

"Dear Brethren: Greetings in His dear name! I am enclosing one dollar to renew my subscription. It is now fifteen years since I first started reading The Dawn Magazine. It has been a great blessing to me, and I still look forward to it just as much as I did at first. I am thankful that our Heavenly Father has shown me little by little his divine plan of the ages, and that thereby I have been able to see his wonderful character of love,

mercy, and justice. I appreciate the labor of love of all the dear brethren at The Dawn. I think of you often, and remember you in my prayers."—Missouri

Blessed by The Dawn

"Dear 'Frank and Ernest': I have been receiving your Dawn Magazine for about a year, and I can hardly wait from one month to the next for the new issue to arrive. I have really been helped by your literature, and I understand the Bible a great deal more than I did. I have the first book of 'Studies in the Scriptures,' and desire to obtain the remainder of the set. I am sending a donation and hope that it will be of some help. I am a widow with three children, and don't have very much, but I do want to help in the good work you are doing. Very truly yours.
—Ohio

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Selma WSLA-TV Channel 8
Sundays, 4:30 p.m.

ARIZONA

Yuma KLUZ-TV Channel 13
Sundays, 9:30 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, (Time to be announced.)

INDIANA

Fort Wayne WANE-TV Channel 15
Sundays, 11:30 a. m.

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

Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY:

Lexington WKYT-TV Channel 27
Sundays, (Time to be announced.)

LOUISIANA

Monroe KLSE-TV Channel 13
Mondays, 12:30 p.m.

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sunday, 8:30 a. m.

MICHIGAN

Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

Laurel WDAM-TV
Sundays, 10:00 a.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.

NEW YORK

Buffalo WKBW-TV Channel 7
Sundays, 9:00 a.m.

Rochester WROC-TV Channel 8
Sundays, 9:30 a.m.

Syracuse WNYS-TV Channel 9
Sundays, 10:00 a.m.

NORTH CAROLINA

New Bern WNBE-TV
Sundays, (Time and channel to be announced.)

NORTH DAKOTA

Fargo WDAY-TV Channel 6
Sundays, 12 noon

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.

Columbus WLWC-TV Channel 4
Sundays, 9:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Elk City KSWB-TV
Sundays, (Time and channel to be announced.)

TV BROADCAST

Oklahoma City KOCO-TV Channel 5
Sunday, 8:30 a. m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Philadelphia WHYY-TV Channel 35
(Time and day to be announced.)

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

KDKA-TV Channel 2
Sundays, (Time to be announced.)

SOUTH CAROLINA

Columbia WCCA-TV Channel 25
Sundays, 3:30 p. m.

TEXAS

Big Spring KWAB-TV Channel 4
Sundays,

El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.

Fort Worth KTVT-TV Channel 11
Sundays, 10:30 a.m.

Odessa KOSA-TV Channel 7
Sundays,

Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

Wichita Falls KAUZ-TV
Sundays, (Time and channel to be
announced.)

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

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

WEST VIRGINIA

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

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 7:30 a. m.

WUHF-TV Channel 18
Sundays, 3:30 p.m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

PARAGUAY

Asuncion
Z. P. 9 Comuneros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays, 4:30 p.m.

CALIFORNIA

Los Angeles^{8:30} KWKW 1300 8:15 a.m.
San Diego XERB 1090 9:00 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUKA 1250 10:00 a.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KGLM 740 10:00 a.m.
Los Angeles **KBIG(fm) 104.3 9:00 a.m.**
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Denver KIMN 950 9:30 a.m.
Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 10:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 7:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Bilaxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:15 a.m.

BROADCAST SCHEDULE

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 noon

Logan KLGN 9:05 a.m.

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

VERMONT

Brattleboro WTSA 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

RADIO TOPICS FOR MARCH

1—"What's Wrong with the World Today?"

8—"The Perdition of Ungodly Men"

15—"Evolution Only a Theory"

22—"Paradise Restored"

29—"Hell Gives Up Its Dead"

LESSON FOR MARCH 1**Mary, Martha, and Lazarus**

GOLDEN TEXT: "She [Martha] saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."—John 11:27

LUKE 10:38-42

WE are introduced to the little family of Bethany, consisting of Lazarus and his two sisters, Martha and Mary, on the occasion of Jesus' visit to them, when Martha complained because Mary did not help her with the preparation of a meal rather than sit at Jesus' feet. Lazarus, their brother, is brought to our attention later when he became ill and died. It appears that all three in this family believed on Jesus, accepting him as the Son of God, and as the foretold Messiah.

In the account of Jesus' visit in the home of this family are the different temperaments of the two sisters revealed. Mary loved the Master, and spent all the time she could in listening to the gracious words which he uttered. Martha loved him just as much, but sought to express her devotion by making ample provision for his physical needs and comfort.

JOHN 11:20-27

WHEN Lazarus, the brother of

Martha and Mary, became seriously ill, they sent word to Jesus, hoping, no doubt, that he would at once come to their home and restore health to their brother as he had done for so many others. But Jesus waited for two days, and then said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Perceiving that his disciples did not understand what he meant, Jesus said to them plainly, "Lazarus is dead."—John 11:1-14

In this narrative one of the great truths of the Bible is emphasized, which is that the Lord looks upon the dead as though they were asleep. Those who are asleep are unconscious. So are the dead. Those who are asleep in death will awake, God having promised to restore the dead to life. Jesus said of Lazarus, "I go, that I may awake him out of sleep," and he did just this, as an illustration of the manner in which divine power is to be exercised on behalf of the entire dead world of mankind.

Returning to Bethany, as Jesus approached the home of Martha and Mary, Martha went out to meet him. She said to Jesus, "If thou hadst been here, my brother had not died." Jesus replied, saying, "Thy brother shall rise again," and Martha answered, "I know that he shall arise again in the resurrection at the last day."

Here Martha reveals her knowledge of the great truth of the resurrection set forth in the Bible, a great boon that was coming to mankind in "the last day." This is not the last day of time, but the final age in God's great plan of salvation. Beyond this "last day" in the plan of salvation there will be an eternity of happiness for the restored world of mankind.

When Martha expressed her belief in the resurrection, Jesus said, "I am the resurrection and the life: he that believeth on me even though he die shall live again! And no one who liveth again and believeth on me shall in anywise die unto times age-abiding. Believest thou this?" (vss. 25, 26, **Rotherham**) Martha replied, "Yea, Lord: I believe that thou art the Christ, the Son of God."—vs. 27

In Martha's affirmation of belief she revealed her reason for her faith in Jesus; namely, that he was the Son of God, and the promised Messiah. She understood, and correctly, that the Messiah was that promised "Seed"

of Abraham who would bless all the families of the earth. (Gen. 12:3; 22:18) She believed that through the Messiah death would be destroyed, and that all the prisoners of death would be released. She believed that following their awakening from the sleep of death they would be given an opportunity to believe, obey the laws of the kingdom, and live forever.

JOHN 12:1-3

JESUS had said to his disciples that he would go to Bethany and awaken Lazarus from the sleep of death. And he did just this. Standing before the tomb, "he cried with a loud voice, Lazarus, come forth. And he that was dead came forth." (ch. 11:43) Six days later he returned to Bethany, and Martha and Mary made a feast for him, Lazarus being present. He was no longer dead having been awakened from death; he was no phantom, but the same human Lazarus as before.

QUESTIONS

Explain the circumstances under which we are introduced to Martha and Mary.

Explain what is implied by Jesus' reference to Lazarus as being asleep, and of awakening him from sleep.

When will the general resurrection take place, and why did Martha associate this great feature of the divine plan with her belief that Jesus was the Messiah?

The Man Born Blind

GOLDEN TEXT: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7

JOHN 9:13-17, 24,25, 33-38

THE healing of the man born blind was another of Jesus' miracles designed to illustrate the marvelous work of restoration which in due time he would accomplish on behalf of all mankind. The failure of the eyes to function properly is one of the afflictions which has come upon many of the human race because of original sin. It is one of the evidences of the death condemnation which rests upon all mankind. It is a part of the dying process, and the Apostle Paul informs us that all in Adam die.—1 Cor. 15:21,22

But all in Christ are to be made alive, Paul assures us. Our Golden Text declares that the blood of Jesus Christ cleanseth from sin, which means that through him the death penalty will ultimately be set aside. The present-age followers of the Master are the ones specially referred to in our Golden Text, and these are now made free from sin upon the basis of faith, and will actually be delivered from death in "the first resurrection." But in the Millennial Age the principle will

apply to all mankind who then believe and obey.

This means that in God's due time all blind eyes will be opened, and that all manifestations of the dying process will be removed. Isaiah wrote, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:5,6) Even the dead are to be restored, having been ransomed by the precious blood of Christ. On this point we read, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

Blindness is used in the Scriptures to symbolize lack of discernment in the truths which God sets forth in his Word, and by his messengers. Jesus said to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) There were many in Jesus' day who enjoyed good physical eyesight but were blind to the truths which

he was presenting. The same thing is true today. Only those to whom spiritual vision is given by the Lord are able to see the great truths of his wonderful plan of salvation.

Throughout the ages the world of mankind in general has been blind to the truths of God. The Scriptures liken these truths to a "book" which neither the learned nor the unlearned can "read." But we are told that a time is coming when this will be changed. We read, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:10-12, 18

The spiritually blind world of mankind are described in the Scriptures as having a "veil" spread over their faces. But the Lord assures us that in Messiah's kingdom, symbolized by a mountain, this veil will be removed. We read, "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." (Isa. 25:7) The result of this will be that the knowledge of the Lord shall fill the earth as the waters cover the sea.—Isa. 11:9

When Jesus gave sight to the blind man of our lesson the Pharisees were not pleased. They endeavored to discount the implications of such a miracle; namely,

that it was an evidence that God's blessing was upon the Master and his ministry. For one thing, they claimed that he ought not to have done this work on the sabbath, and the fact that he did meant that he was a sinner.

The man who had been blind was caught in this controversy. His statement to the Pharisees was, "Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see." (vs. 25) But this poor man was not a match for the Pharisees when it came to argument.

Finally they cast him out from their midst. Jesus then came to his side to comfort him. Jesus identified himself to the man, and he replied to the Master, "Lord, I believe. And he worshipped him." vss. 33-38

QUESTIONS

What was one of the reasons Jesus healed the man who had been born blind? Of what is blindness a part?

To whom does the Golden Text particularly apply, and will the world also receive life through Christ?

When will all blind eyes be opened?

Explain the Bible's symbolic use of blindness.

When will the whole world know the truths of God?

Give a brief outline of the story which is the basis of this lesson.

Pilate Judged by Jesus

GOLDEN TEXT: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37

JOHN 18:28-38

IT IS generally believed that Jesus' death on the cross was brought about by false testimony against him by his accusers, but this is not altogether true. Two main charges were brought against Jesus. One was that he claimed to be the Son of God. Jesus acknowledged that he was the Son of God. This was before the high priest. (Matt. 26:63, 64) True, the religious leaders of Israel did not believe that Jesus was the Son of God, but their charge against him in this connection was not a false one. It was just that they were not prepared to accept the truth.

We have a similar situation in Jesus' appearance before Pilate. The religious rulers who were seeking Jesus' death knew that his claim of divine sonship would not disturb Pilate. This was a religious issue, and the Roman government extended a considerable degree of religious liberty to their captive people. But Jesus' accusers knew that Pilate could not very well ignore the charge that Jesus claimed to be a king. This would be treason to Rome.

Pilate, however, was not particularly impressed by this charge. He knew that Jesus did not have an army to support him, and even if he wished to set himself up as a king over the Israelites, in defiance of the Roman government, his efforts could be quickly quelled. But under the circumstances he had to give Jesus a hearing, so he asked him firsthand if he was the king of the Jews.

Probably Pilate thought that Jesus would quickly deny it, and that this would end the controversy. Instead of this Jesus replied, "Sayest thou this of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what has thou done?"

Jesus knew that he had done nothing worthy of death under Roman law. He knew also that his accusers were right in charging that he claimed to be a king, so he said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the

Jews: but now is my kingdom not from hence."

Pilate realized from this that Jesus did expect to set up a kingdom, and therefore did claim to be a king. But he would also sense that this fanciful outlook on Jesus' part did not pose any immediate threat to the stability of the Roman Empire. However, he did seek further confirmation of Jesus' claim, so asked directly, "Art thou a king then?"

To this question Jesus replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Here was a straight forward confession by Jesus that he did claim to be a king. But Pilate still did not think Jesus was worthy of death. As was the custom at that time of year, Pilate offered to release Jesus, but his accusers preferred Barabbas as they continued to clamor for the life of Jesus, so Pilate saw no way out but to yield to them.

Just as it was incredible to Pilate to suppose that Jesus could establish a kingdom that would endanger the authority of the Roman government, it is also incredible to the present-day rulers that this kingdom of God is to be a reality. True, Jesus said, "My kingdom is not of this world [Greek, **Kosmos**, order]," but this does not mean that when his

kingdom is fully established it will not be an actual government which will rule the people of all nations.—Isa. 9:6, 7

Jesus' statement, "My kingdom is not of this world," simply means that God will not use any of the imperfect earthly governments and methods to establish his long-promised kingdom. It will, however, be set up in the earth.

After Jesus was raised from the dead he announced to his disciples that all power had been given him in heaven and in earth. This "all power" will be utilized in the setting up of his kingdom, and the power of arms will not be needed. Jesus will be the "King of kings" in his government, and he will have associate rulers. These will be those who, during the present age, have suffered and died with him. These will be with Jesus, exalted to the divine nature, and will be invisible to men. But they will have human representatives, called "princes." (Ps. 45:16) Through these agencies Christ's kingdom will extend its blessings of peace and life worldwide.

QUESTIONS

Were the charges brought against Jesus by his accusers true, or false?

Was Jesus the Son of God? Did he come into the world to be a king?

In what sense is the kingdom of Christ not of this world? Does this mean that it will not be set up in the earth?

The Two Thieves

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

LUKE 23:32-43

THE account of the two malefactors, or thieves, who were crucified with Jesus has been grossly misunderstood. As a rule it is misused in an attempt to prove that those who repent and accept Christ as their Redeemer just before they die are sure to go immediately to heaven. The promise made to the kindly disposed thief that he would be with Jesus in paradise is the basis for this incorrect reasoning. Let us examine the record and see what it does reveal with respect to the divine plan.

As we saw in last week's lesson, one of the charges leading to Jesus' crucifixion was that he claimed to be a king. An inscription to this effect was mounted at the head of his cross: "This is the king of the Jews." Most of those at the scene of the crucifixion were aware that Jesus had been a worker of miracles; that he had "saved others." The two thieves knew this, and one of them said to Jesus, "If thou be Christ, save thyself and us."—vs. 39

The other thief was more considerate. He rebuked his companion for his attitude, and acknowl-

edged that while they were being justly punished, Jesus had done no wrong. Then, turning to Jesus, he requested, "Lord, remember me when thou comest into thy kingdom." (vs. 42) The circumstances and surroundings suggested this request. The inscription over the cross, the conversation of the soldiers, etc., indicated that Jesus expected one day to set up a kingdom, a government. While the immediate situation indicated that this was a false expectation, it might be that some miracle would occur that would change this situation. After all, Jesus was purported to be a worker of miracles.

If perchance Jesus should come into a kingdom, and in time to save him, the thief wanted to be remembered. It is possible, of course, that the thief was projecting his vision to the time of the resurrection, although it is not necessary to suppose he did. Certainly he did not realize that Jesus was then dying as his Redeemer, and the Redeemer of the whole world of mankind. Even Jesus' disciples did not realize this at the time.

But Jesus, in a desire to bear witness to the great kingdom

truth, lifted the scene from its local setting and made a promise to the thief which was to be fulfilled in a future age, and after they had both been raised from the dead. He said to the thief, according to Rotherham's translation, "Verily I say unto thee this day: with me shalt thou be in paradise."—vs. 43

The principal difference between this and the Common Version translation is that it places the punctuation in its proper place, which is after the word "today," rather than before it. Thus Jesus is seen to emphasize the day in which he was making the promise, rather than telling the thief that they would be in paradise together that day. Despite the fact that everything seemed against Jesus that day, he assured the thief that through the agencies of his kingdom, paradise conditions will be restored throughout the earth, and that the thief would be raised from the dead and have an opportunity of enjoying its blessings.

For Jesus to make such a promise on such a day gave great evidence of his faith in the victorious outworking of the divine plan. Beside, this was quite a customary manner of speech in Bible times. Deuteronomy 4:39 reads, "Know therefore this day, and consider it in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath."

Neither Jesus nor the thief went to paradise the day they died. They both died. Jesus died for the sins of the world. He poured out his soul unto death. (Isa. 53:10,12) His soul went to *sheol*, which is the Bible hell. (Ps. 16:10) The thief died as a member of the condemned and dying race, and became unconscious in death.—Eccles. 9:5,10.

Jesus' death provided redemption for the thief, and for all mankind, including the other thief. All will be awakened from the sleep of death and given an opportunity to accept redemption through Christ, obey the laws of the kingdom, and live forever. Naturally, the thief who showed consideration to Jesus will the more readily accept that loving provision when it is offered to him, but he will have to demonstrate by his obedience that he has genuinely turned to the Lord. All will have to do this, and it will be more difficult for the thief who rallied at Jesus.

QUESTIONS

What misuse has been made of the account of the two thieves who were crucified with Jesus?

What did the thief know about Christ's kingdom, that he should ask to be remembered in it?

Why did Jesus speak of paradise in his reply to the thief, and what is implied by his use of the word "today"?

Why do we know that neither Jesus nor the thief went to Paradise the day they died?

Mary Magdalene and Thomas

GOLDEN TEXT: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."—John 20:29

JOHN 20:11-18

THE fact of Jesus' resurrection from the dead is one of the great fundamentals of the divine plan of salvation. In his sermon on Mars' hill, Paul said that God had given assurance of the resurrection unto all men by raising Jesus from the dead. (Acts 17:31) But to start with, those disciples who had been so close to the Master did not have this assurance, for they did not know that he had been resurrected.

Mary Magdalene was among the first at the tomb early in the morning of that memorable first day of the week. She entered the tomb and found it empty, with two angels on guard. Turning, she left the tomb weeping. Just outside she saw someone she supposed to be the gardener, and asked where he had put the body of her beloved Master.

Then Jesus addressed her in his old familiar manner, saying, "Mary." She recognized his voice, and at once sought to embrace him. We are to remember that Jesus' garments had been divided among the Roman soldiers at the time of his crucifixion. The linen with which he was wrapped

for burial remained in the tomb. Therefore the gardener's clothes had been provided miraculously, and just as miraculously a human body was assumed in which to appear to Mary. To Mary he looked like a gardener. She did not see a body which resembled the man Christ Jesus. He had given his flesh, his humanity, for the life of the world.—John 6:51

When through his voice she recognized her Master and sought to embrace him, Jesus said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (vs. 17) Prior to his crucifixion Jesus had explained that he would return to his Father, and that when he did he would send the Holy Spirit to comfort his disciples. (John 14:26-29) Now he was reminding Mary that the chief blessing he had for her would come as a result of the fulfilment of this promise, and not to expect special comfort from him otherwise.

JOHN 20:24-29

MARY obeyed Jesus' command to inform the other disciples of

his resurrection, and to tell them that he would be ascending to the Father. Jesus also appeared that same evening to the apostles, but Thomas was not with them. When they told Thomas that they had seen the Lord, he replied, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."—vss. 19-25

Eight days after this, when the the apostles were again gathered, and Thomas with them, Jesus appeared again. This time, also, the doors were shut, and he suddenly appeared in their midst, seemingly without the need of opening the doors. He demonstrated that he had been present, and had heard Thomas' remark concerning his hands, feet, and side. Jesus invited Thomas to reach forth his finger and his hand and touch the wounds in his own hand and side, which he had said he required in order to believe that his Master had been raised from the dead.

Thomas was convinced, and said to Jesus, "My Lord and my God." Then follow Jesus' words quoted in our Golden Text, explaining to Thomas that those who are able to believe without seeing have the greater blessing. Mary was one of these. The two disciples on the way to Emmaus to whom the resurrected Christ conversed were others. These had been convinced, not by what they

saw, but by what they heard.

The verse following our lesson assignment reads, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." Luke wrote that Jesus showed himself alive by "many infallible proofs." (Acts 1:3) Had Jesus been raised from the dead as a human, possessing the same body with which his disciples were familiar, no further proofs of his resurrection would have been necessary. But he was not raised as a human. He was "put to death in the flesh," but made alive in the Spirit, highly exalted above angels, principalities and powers.—I Pet. 3:18; Eph. 1:20-23; Phil. 2:8-11

This being so, he needed to produce "signs," as John calls them. One of these "signs" was his appearance in a body of the sort that Thomas demanded to see. But this was only a sign. This was not Jesus' glorified, divine body, which is forever invisible to human eyes. We are promised that if faithful we will be made like him, and see him "as he is," not as he **was**.—I John 3:13

QUESTIONS

What is the importance of Jesus' resurrection to the Christian?

How was Mary convinced that the "gardener" was in reality Jesus?

What word did John use to describe Jesus' appearance to Thomas?

How do we know that Jesus was not raised from the dead as a human being?

THE FAITH OF OUR FATHERS

A Consideration of Catholic Doctrine—Section VIII

Introduction - Part II

WE HAVE now come to the heart of this presentation—a careful consideration of Catholic doctrine. The background setting has been provided; it should now be profitable to proceed with some of the details.

In developing this second part we shall endeavor to be fair in presenting the Catholic viewpoint, using clear, documented statements or exact quotations whenever possible. Particular attention will be given to locating the origin of specific beliefs by investigating the traditions of the church, the teachings of Holy Scripture, the writings of the early church fathers, and related areas.

At this point our readers will not be surprised if we state that great emphasis will be placed upon searching the Scriptures in our examination of the various beliefs and practices which are to follow. We are glad to reiterate the Catholic position on this; that the teaching of their church "is never completely independent of the Bible or in any way opposed to it." Further, it is also stated, "The better acquainted a Catholic is with the Scriptures, the better will he understand the teachings of his church."

Catholics are confident that their beliefs can be substantiated and found to be perfectly harmonious with the Scriptures. Therefore, the diligent effort which we will make to find Bible support for the various doctrines should be welcomed by one and all. Surely the Catholic Church's recent re-emphasis upon Bible study should serve as a hearty stimulus to a re-examination of just what the Scriptures do teach in these different areas of faith.

As this study unfolds, it is our fervent prayer that all will be drawn very close to the loving God who is the Father of us all and the One who has so graciously provided us with his written Word to satisfy our every spiritual need. And as the harmony and reasonableness of the divine truths of Scripture

are perceived, it is hoped that all will be encouraged to place their trust in the firm spiritual foundation which is laid for us in God's written Word.

With the guidance of the Holy Spirit, let us endeavor to recapture the broad outlines of that pure "faith which was once delivered unto the saints." (Jude 3) In possession of this faith, we will surely be moved to the same zeal and enthusiasm as the early Christians in laying down our lives in the service of our great and wonderful God.

Section IX

The Virgin Mary

One element of Catholic faith which clearly sets it apart from Protestantism is the emphasis which is placed upon the worship of the Virgin Mary. Protestants are generally at a loss to understand why Mary has become so universally endeared in the hearts of Catholics. Statues and images of her are everywhere in evidence. In their thoughts and devotions Catholics give Mary an exalted place. Prayer addressed to her is more voluminous and has become more natural than to the Heavenly Father. Love, dedication, and service are directed to her in wholehearted abundance.

The Catholic explanation for rendering such honor and worship to Mary is quite simple: "... because she is the Mother of God, and consequently surpasses (all angels and other saints) in grace and glory and in her power of intercession . . . Mary is styled 'Queen of the Angels' and 'Queen of all the Saints,' because the angels and the saints look up to and honor her as their queen."⁴⁰

In the Rosary, we find Catholics repeating: "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our

⁴⁰Francis Cassilly, *Religion, Doctrine, and Practice*, p. 70.

death.”⁴¹ In an evening prayer: “We fly to thy patronage, O holy Mother of God. Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.”⁴²

Protestants, of course, are familiar with and accept the Bible narrative regarding Mary. They believe that she was a pure and upright maiden, chosen of God to become the mother of Jesus. As such, they believe she is worthy of receiving honor and esteem and the appropriate scriptural designation of “blessed.” (Luke 1:48) Mary is thus also seen to be endeared in the hearts of Protestants, but only in accordance with the honor that was shown to her in the Scriptures.

In Scripture

Let us first look more closely at the title, “Mother of God.” This expression is neither found in the Bible as such, nor does it describe the truth of the matter. All will agree that Mary was the mother of Jesus. But Jesus is always termed as the “Son of God,” and is never identified as the Almighty God or the Heavenly Father. It was the purely human babe Jesus who was born of Mary, not the Creator of the universe who existed from “everlasting to everlasting.” (Psalm 90:2) Thus seen, the title, “Mother of God,” expresses serious error, for He who exists and has neither beginning nor end is timeless, and could not be born of one who herself was a product of His creation.

Other Catholic beliefs regarding Mary seem equally as puzzling to Protestants. The Immaculate Conception is a dogma which was defined as recently as 1954 by Pope Pius IX. It does not pertain to the sinlessness of the babe Jesus, as some Protestants have mistakenly inferred from its title, but refers to the birth of his mother, Mary. In his pronouncement, the Pope said that the blessed Virgin Mary “in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin.”⁴³

⁴¹Rev. Joseph Deharbe, *Abridged Catechism of Christian Doctrine*, p. V.

⁴²*Ibid.*, p. XIV.

⁴³“Immaculate Conception,” *The Catholic Encyclopedia*, VII, 674, 674.

Catholic authorities readily state that they cannot find scriptural substantiation for this dogma: "No direct or categorical and stringent proof of the dogma can be brought forward from Scripture . . . " ⁴⁴ What they do not seem to realize, however, is that the teaching of the Bible plainly refutes it, and does not provide any ground for holding such a view.

Taking the human race as a whole, we find that only Adam and Eve were perfect, being created such directly by God. Because of their disobedience, this perfection was very short-lived. But not only were they condemned, but also all their progeny, as yet unborn: for the Scriptures read, "By the offense of one judgment came upon all men to condemnation." (Rom. 5:18) Again, "All have sinned, and come short of the glory of God." (Rom. 3:23); and "there is not a just man upon earth, that doeth good, and sinneth not."—Eccles. 7:20

The only exception to this general rule which we find laid down in the Scriptures pertains to our Lord Jesus Christ, and the reason for it is clearly given. Of Jesus it is written that he was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), and that he "did no sin, neither was guile found in his mouth." (I Pet. 2:22) It was possible for Jesus to be born free from the taint of all sin because the Heavenly Father miraculously intervened in the usual course of human conception. Yes, it was the power of the Almighty One which overshadowed Mary and caused her to conceive in her womb and later bring forth the babe Jesus. Only thus was it possible for Jesus to be born free of the adamic condemnation which plagued the entire race, and to exhibit the same perfection of human nature as was originally displayed in the first man Adam before he sinned.

But concerning Mary we find no such statements that she was preserved from all stain of original sin, nor is there any logical reason why she would have to be so exempted. Being conceived in the usual manner by two human parents, she was brought under the same condemnation which every other individual of the human race has inevitably inherited. If it were not so, we would expect a clear scriptural statement mentioning the matter and also explaining why it would be necessary. With

⁴⁴Ibid.

no such teachings to be found in the Bible and no justification for holding such a view, there remains simply no basis for believing in the immaculate conception.

Actually, the truth of Mary's conception lends added credit to the character and demeanor of one who was found honorable and upright in her struggles against the shortcomings and weaknesses of the flesh which are inherent in the adamic condemnation, and pass upon all men. Yes, truly Mary was as one of us, who endeavored to live a righteous life, a pure and virtuous life, in the fear of the Lord, in spite of the fallen tendencies inherent in her very nature. What a blessed and wonderful reward she received, even in this life, by being chosen to become the mother of our Lord! What a wonderful example she is to us, who also strive against the inherited weaknesses of the flesh, to be found acceptable and pleasing in the sight of our same Heavenly Father!

Another belief respecting Mary which Protestants have difficulty in accepting is her perpetual virginity. Here, again, there appears to be abundant scriptural evidence to refute this view, and no logical reason for holding it. Matthew 1:24, 25 reads: "Then Joseph . . . did as the angel of the Lord commanded him; he took (her to his side as) his wife, but he had no union with her as her husband until she had borne her first-born Son." (Amplified N. T.) Certainly there appears to be a clear implication here that after Jesus was born Mary and Joseph lived a normal married life together. As a matter of fact, in the course of time several children, both boys and girls, were born to Mary, as enumerated in Mark 6:3: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?"

One can only speculate that the theory of the perpetual virginity was intended to add still further to Mary's state of holiness, and thus make her a fit object for worship. But we notice that this theory is based upon the assumption that sanctity and wedlock are incompatible, which the Scriptures clearly teach is false. The marriage state was instituted by God, and is therefore holy. Paul specifically wrote that "marriage is honorable in all, and the bed undefiled." (Heb. 13:4) We conclude, therefore, that Mary's subsequent role as a mother of several children does

not detract in any way from the honor due to her for having been chosen as the virgin mother of Jesus.

The bodily assumption of Mary into heaven is another belief which is freely admitted to find no support in Scripture. It may safely be stated that throughout all of the Bible there is not the slightest suggestion that Mary was shown preference over and above the apostles or other saints, in receiving her heavenly reward in advance of the others. All of the faithful believers in Christ were to await together the time of their change in the first resurrection, to occur at the appearance and return of the Lord Jesus.—I Thess. 4:15-17; I Cor. 15:51, 52

Also, there would be no need to retain the human body for those born of the Spirit in the first resurrection. As part of their heavenly inheritance the church has been promised glorious spiritual bodies befitting their divine nature, and fully capable of carrying out all the functions of spirit beings on that high plane of existence. (I Cor. 15:35-50) Their bodies of flesh were consumed on the symbolic altar of sacrifice during their earthly careers, and would only serve as a handicap to the new spiritual minds and bodies which they shall receive. (Rom. 12:1) Hence to insist that Mary was borne bodily into heaven at the moment of her death would appear to be unscriptural and unreasonable on two separate counts.

This brings us now to a consideration of Mary's role as an intercessor, a belief which universally inspires Catholics to call upon her for help in their time of need. Catholics believe that in this capacity Mary has the power to intercede with Jesus on behalf of those who place their trust in her. The stress on her role as intercessor is placed not so much between God and men, which is generally held to be the province of Jesus Christ, as it is between Jesus Christ and men.⁴⁵ Catholics "believe that she is our Mediatrix . . . between men and her Son. . . . They pray to her, not that she by her own authority or by any personal resources of her own, may give us graces and blessings, but that she may appeal on our behalf to her Divine Son, who

⁴⁵Knights of Columbus Religious Information Bureau, **Let Us Judge Catholics by the Bible**, p. 34.

in turn will make intercession for us before Him who is the source of every good and perfect gift." ⁴⁶

In order for this belief in the special powers of Mary to merit acceptance, we would expect several things from the Scriptures. First, it would be most convincing if there were a direct teaching bearing on this matter, and explaining Mary's role as an intercessor to us. Second, it would be helpful if it were shown that prayer directed to Mary were proper, and in accord with the wishes of God. And third, we would expect a statement that it is better for Christians not to go directly to Jesus, but rather to confide the matter to Mary first and rely upon her ability to intercede for us.

What do we find, then, when we approach the Scriptures with these expectations in mind? As for direct teachings explicitly outlining Mary's assumed role as intercessor, there are none. As for secondary supporting material, at least suggesting the possibility of Mary's special powers, again there is none. The only claim that is made for Bible verification rests upon one statement, which we will shortly see has no bearing on the subject.

On the other side of the question, there are specific facts of Scripture which are inescapable. Not only did Jesus not say that believers were to approach him through Mary or another saint, but he very positively declared that all were to come directly to him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) "He that cometh to me, . . . I will in no wise cast out."—John 6:35,37

Whereas the term "intercessor" is never once used to describe Mary, it is freely used in describing the work of Jesus for his followers: "Who shall lay anything to the charge of God's elect? . . . It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8: 33,34) "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."— Heb. 7:25

⁴⁶Ibid., p. 36.

Again, in the matter of offering formal prayer, there is not so much as an intimation that it should be addressed to Mary or any other saint. When the disciples asked Jesus to teach them how to pray, he replied, "After this manner therefore pray ye: Our Father which art in heaven." (Matt. 6:9) Yes, prayer should be offered to God himself, as shown by Jesus' own example and his specific declaration, "When thou prayest, . . . pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. 6:6

All believers, then, on the basis of their faith in God and in his Son Jesus Christ, stand in a very personal relationship before the Father. At any time, and in any circumstance of life, they have this wonderful privilege of coming before the throne of heavenly grace to seek the face of the Father. But always this is done in the manner authorized by Jesus; that is, in his name and through his merit. Yes, we may come directly to Jesus in responding to his gracious invitation, and have the full assurance of faith that we will be received and welcomed. By trusting in his finished work of redemption on our behalf, through Jesus we may call upon the Heavenly Father and thus receive grace to help in our every time of need.—Heb. 4:16

There is no need for any other personality, no matter how worthy or endearing that individual may be, to come into this picture of the communion and fellowship of every believer with God through our Lord Jesus. Let the precious words of Jesus remind us of the legacy which is freely granted to all his followers: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . Whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:7,16

There is just one text that Catholics rely upon to provide some basis for their belief in Mary's intercessory powers. It is found in John 2:1-11, which recounts Mary's calling to the attention of her son Jesus the fact that there was insufficient wine at the marriage feast in Cana. This resulted in our Lord performing his first miracle, and hence is used to illustrate Mary's role as mediatrix and intercessor. We believe it is a

(Continued on page 34)

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NEW JERSEY

(Continued from page 31)

fallacy to use this simple incident of our Lord's granting a request of his mother as the basis for such a vital doctrine respecting the supposed exalted station and distinguished role of Mary. If this simple act entitles Mary to this position, why would not others who were similarly favored be entitled to the same exaltation?

Let us explain this more fully by reference to other scriptural incidents where individuals were found interceding with Jesus on behalf of their loved ones. For example, turn to Matthew 20:20-23, where Zebedee's wife implored Jesus to grant her sons special honors; or the account in Matthew 8:5-13, where Jesus granted the wish of a centurion to have his servant healed of the palsy.

In none of these instances do we find Catholics attaching significance to the intercessory abilities of Zebedee's wife or the centurion. These are simply understood to demonstrate Jesus' willingness to help others whenever feasible, and especially in reward of exceptional degrees of faith. We believe the account of the marriage feast may be understood in this same manner.

In Church Tradition

In our study of the various Catholic beliefs regarding Mary, we have found that Bible support is wholly lacking, and in most cases is not even claimed as a basis for them. This raises the logical question of how these beliefs arose in the church, and where their source really lies. In making our investigation of this area, we shall rely heavily upon Catholic authorities, as their statements are quite plain and revealing.

On the one hand, the Catholic Church maintains that the worship of the Virgin Mary is a practice as old as the church itself, yet on the other hand we have the findings of her own scholars to the contrary. Note this clear statement from the Catholic Encyclopedia, very much to the point: "We do not meet with any clear traces of the cultus of the Blessed Virgin in the first Christian centuries."⁴⁷

⁴⁷"Devotion to the Blessed Virgin Mary," *The Catholic Encyclopedia*, XV, 459.

Despite all evidence to the contrary, the notion that the worship of Mary was popular in early Christianity has been instilled by the Church to justify its practice. But again, the honest declarations of her own scholars stand out in sharp contrast: "Evidence regarding the popular practice of the early centuries is almost entirely lacking."⁴⁸ If, then, there are no clear traces of this doctrine and, in fact, if all evidence for it is entirely void, it certainly leads us to wonder how the Catholic Church can declare with such positive assurance that it was well-established in the Early Church.

Catholics themselves have pondered this inconsistency, but have only come up with vague speculations regarding it: "It is not impossible that the practice of invoking the aid of the Mother of Christ had become more familiar to the more simple faithful some time before we discover any plain expression of it in the writings of the Fathers. . . . In the paintings of the catacombs more particularly, we begin to appreciate the exceptional position that she began, from an early period, to occupy in the thoughts of the faithful. Some of these frescoes . . . are believed to date from the first half of the second century. Three others . . . are a century later. . . . More startling is the evidence of certain apocryphal writings, notably that of the so-called Gospel of St. James."⁴⁹

Let us stop to reflect upon this for a moment. Even from Catholic sources, no sound basis for this doctrine can be found. The best that can be offered is the statement that it always existed as a practice within the Church, although it is freely admitted that all evidence for such is lacking. For the first two hundred years of Christianity the only recourse that can be made is to various works of art which are supposed to depict the worship of Mary. That this is a feeble way to attempt to prove any matter of doctrine is pointed out by no less a Catholic authority than St. Augustine himself: "Thus to fall most completely into error was the due desert of men who sought for Christ and his apostles not in the holy writings, but on painted walls."⁵⁰

⁴⁸*Ibid.*, p. 460.

⁴⁹*Ibid.*

⁵⁰Manuel Perez Vila, *I Found the Ancient Way*, p. 23

Next, we find that the apocryphal writings are turned to in an effort to find justification for this doctrine. We trust that our earlier discussion of these writings has shown that they are not trustworthy in matters of doctrine, and so must be passed by. By process of elimination, this brings us to the writings of the Early Church fathers.

The absence of any commentary in the earliest writings of the fathers would seem to signify that the worship of Mary was entirely unknown to them. Their later remarks pertaining to the various questionable beliefs about Mary are of a mixed nature, indicating disagreement among the writers themselves. Even here, Catholics cannot find clear substantiation for their beliefs, as freely admitted by their own authorities: "In regard to the sinlessness of Mary, the older fathers are very cautious: some of them even seem to have been in error on this matter."⁵¹

Not only do the early fathers fail to support the doctrine of the immaculate conception of Mary, but most amazing of all, we find that even some of the popes spoke out against it: "Pope Innocent III declared that Eve was formed without guilt and brought forth in guilt; that Mary was formed in guilt and brought forth without guilt. And Pope Leo I adds that among men only Christ was innocent, because 'he alone was conceived and born without concupiscence.' Gregory the Great says the same thing."⁵²

One of the earliest references to a specific act of worshipping the Virgin Mary is found in the writings of St. Epiphanius. (d.403 A.D.) This church father not only mentions the practice of offering cakes to Mary in sacrifice, which was carried out by an obscure sect known as the Collyridians, but specifically denounces them for doing it. His counsel to these Christians was: "Let Mary be held in honor. Let the Father, Son, and Holy Ghost be adored, but let no one adore Mary."⁵³

Actually, it was not until the period of the early Middle

⁵¹"Immaculate Conception," *The Catholic Encyclopedia*, VII, 674, 675.

⁵²Vila, *op. cit.*, p. 42.

⁵³"Devotion to the Blessed Virgin Mary," *The Catholic Encyclopedia*, XV, 460.

Ages that there developed an "authoritative acceptance of Marian devotion as an integral part of the Church's life. It is difficult to give precise dates for the introduction of the various festivals, but . . . the celebration of the Assumption, Annunciation, Nativity, and Purification of Our Lady may certainly be traced to this period."⁵⁴

And it was not until the later Middle Ages that the worship of Mary became a universal practice in the church. "It was characteristic of this period, which for our present purpose may be regarded as beginning with the year 1000, that the deep feeling of love and confidence in the Blessed Virgin, which hitherto had expressed itself vaguely and in accordance with the promptings of the piety of individuals, began to take organized shape in a vast multitude of devotional practices. In any case, the homage paid to Our Lady during the later Middle Ages was universal."⁵⁵

Now then, having traced the rise of Marian devotion as a progressive development within the Catholic Church, which required a full thousand years to reach its fruition, we are still left without the knowledge of its true origin. Neither the Bible, the practices of the early Christians, nor the writings of the church fathers can be shown to serve as its basis. Nonetheless, history is not silent in this matter, and does furnish us with the true source of the worship of Mary.

For many centuries prior to the advent of Christianity the pagan religions had honored not only a variety of gods, but goddesses as well. One can well imagine the conflict of ideologies that accompanied the rise of the Judean-Christian concept of one God. The early Christian writers vigorously protested against the errors of polytheistic worship and especially "the pagan custom of raising men to the rank of gods or demigods."⁵⁶ However, paralleling the tremendous compromise in Christian doctrine effected by the later church of the fourth century, as detailed in an earlier section of this paper, Mary, the apostles, martyrs, and angels were substituted for the pa-

⁵⁴*Ibid.*, p. 462.

⁵⁵*Ibid.*, pp. 463, 464.

⁵⁶Kenneth Scott Latourette, *The First Five Centuries*, p. 319.

gan gods and goddesses, in an effort to facilitate the forced conversion of hordes of unbelievers.

"Often pagan divinities and heroes, more or less thinly transformed or disguised, persisted under Christian names or were displaced by Christian substitutes. When, as often happened, a pagan site or temple was appropriated for Christian purposes, something of its previous associations might remain. . . . The cult of the Virgin Diana may have contributed to the worship of the Virgin Mary and more than a coincidence may possibly be seen in the facts that one of the earliest churches in honor of Mary rose at Ephesus on the site of the famous temple of Diana, and that in the same city in 431 a synod was held which first officially designated Mary the Mother of God.

"In some places in Italy the ancient Lares are said to have been replaced by the Virgin, or the saints, or figures of the child Jesus. Presumably under such circumstances something of the functions assigned to the old were transferred to their successors. In Sicily the Virgin is said to have taken possession of all the sanctuaries of Ceres and Venus, and the pagan rites associated with them are reported to have been perpetuated in part in honor of the Mother of Christ. At Naples lamps burning before the image of the Virgin are said to have replaced those before the family gods. At Naples, too, the popular cult of the Madonna is conjectured to have proceeded from that of Vesta and Ceres. . . . The conjecture is offered that figures of Isis and Horus suggested the form for pictures of the Virgin."⁵⁷

Thus the true origin of the worship of Mary is found to exist in the transposition of the popular polytheistic custom of worshipping goddesses into the realm of the church. No wonder it was not possible to establish a Christian source for this doctrine—it never was Christian from the very start!

In Personal Devotion

With this background, what should be said in evaluating the Catholic position regarding Mary, the mother of Jesus? Certainly we appreciate the sincerity of intention demonstrated in desiring to hold in highest esteem one whom the Heavenly Father

⁵⁷Ibid., pp. 320, 325

has greatly honored. However, we cannot be negligent in pointing out the dangers that accompany even such a sincere effort, if it is not based firmly upon the written Word of God.

Consider some of the titles and offices that have been heaped upon Mary: "Refuge of Sinners," "Seat of Wisdom," "Morning Star," "Our Life, Our Sweetness and Hope," "Advocate," "Mediatrice," and "Co-redemptrix." In the language and meaning of the Holy Scriptures, such terms (except the last two, which are unscriptural) properly belong to our Lord Jesus Christ. To remove them from him and grant them to another amounts to a usurpation of his just place in the hearts of believers. Do we really believe that anyone should receive glory comparable to our Lord Jesus, or be raised to a level so high as to compete in effect with his lofty position in honor or devotion?

The Bible is consistent in directing our attention to the One who is most worthy of receiving our praise: "Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him." (Heb. 3:1,2) "He is before all things . . . he is the Head of the body, the church . . . the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:13-18) Yes, it is Jesus who was found faithful, even unto the ignominious death of the cross. And for this reason the Father has "highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth . . . and that every tongue should confess that Jesus Christ is Lord."—Phil. 2:8-11

We are not endeavoring in any way to detract from the nobility and purity of the character of Mary, or to lessen the place of honor which should be accorded to her. Unquestionably, to deserve the honor of being selected as the mother of Jesus, she possessed the finest and most virtuous qualities to be found in the human race. We merely desire to point out that men may fall into the serious error of granting undue reverence and worship, to the extent of setting up a rival to Jesus Christ or even to God himself, when reliance upon the Holy Scriptures is neglected in this regard.

Returning to the Scriptures, we see that it is to Jesus Christ, and to him alone, that we are directed. He it is, through the

Father's appointment, who gave himself in sacrifice to atone for our sins. He it is who suffered the Just for the unjust, bore our griefs and carried our sorrows; who was wounded for our transgressions, and bruised for our iniquities.(Isa. 53: 4,5) He it is who can now sympathize with us in our weaknesses and assist us in our difficulties.

Because of his great sacrifice on our behalf, it is Jesus who has become our great High Priest, our Advocate, and our Redeemer. Yes, he has entered "into heaven itself, now to appear in the presence of God for us." (Heb. 9:24) When we come short of God's standard of perfection, "we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1) And we may raise our petitions to the Father with confidence, for "we have a great High Priest, that is passed into the heavens, Jesus the Son of God. . . . We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16

"Render therefore to all their dues: tribute to whom tribute is due . . . fear to whom fear; honor to whom honor." (Rom. 13:7) Truly, Mary does deserve our esteem; and the Lord Jesus Christ our worship and praise. May all of us in our devotions endeavor to follow the pattern which the Holy Spirit has given us and look to the Scriptures for the correct emphasis of our honor and worship.

PRECIOUS NAME

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you;
Take it, then, where'er you go.
Take the name of Jesus ever,
As a shield from ev'ry snare;
When temptations round you gather,
Breathe that holy name in prayer.
Precious name! O how sweet'
Hope of earth and joy of heav'n!
Precious name! O how sweet!
Hope of earth and joy of heav'n!

The Lord's Vineyard

JESUS' Parable of the Vineyard is based upon a similar parable recorded in Isaiah 5:1-7, in which we are told that "the vineyard of the Lord of hosts is the house of Israel." In this Old Testament version of the parable the Lord "looked for judgment, but behold oppression [margin, Heb. a scab]; for righteousness, but behold a cry." (vs. 7) These few words of explanation by the prophet help materially to understand the meaning of Jesus' parable on the same subject.

As Jesus related the parable there was a certain householder who planted a vineyard and hedged it about, digged a winepress in it, and built a tower. He let out this vineyard to husbandmen, and then went into a far country. When the time drew near for fruit, the householder sent his servants to the husbandmen to receive it. But the husbandmen beat the servants, and slew some of them. Later the householder sent his own son, but the husbandmen slew him also.

After relating the parable, Jesus asked his listeners what they thought the householder would

do to those husbandmen when he returned, and they replied that he would miserably destroy them, and would let out his vineyard to other husbandmen. As we shall see, Jesus agreed with this, and in his explanation indicated that the application of both parables was to Israel, and especially to the Pharisees.

This vineyard, as explained by Isaiah, was the house of Israel. The fruit which the Lord looked for was justice and righteousness, but Israel, as a people, failed to produce this sort of fruit, although through the Law and its arrangements every provision was made to encourage the growth of righteousness.

The servants sent from time to time to those Pharisees and religious rulers in charge of the vineyard were usually persecuted, and sometimes put to death, just as Jesus indicates in the parable. These were the prophets. Finally Jehovah, the "Householder" of the parable, sent his own Son to look for the fruit of obedience and righteousness, and, as we know, the keepers of the vineyard had him killed also.

God's purpose in the choice of

Israel as his chosen people, his vineyard, in which fruits of righteousness were to be produced, is that they might be a people to become associated with the promised Messiah in the kingdom which he would come to earth to establish. If obedient they could have become a holy nation, a royal priesthood, a peculiar, or very special people.—Exod. 19:5,6

The final test upon the nation as a whole to qualify for this high position in the divine plan was the coming of Jesus as their King and Messiah. He came to his own, but his own received him not, although as individuals some did accept Jesus, and these were invited to sonship to be associated with Jesus in the heavenly phase of his kingdom.—John 1:11,12

To illustrate Israel's rejection of the "Son," the Messiah, whom the "Householder" of the parable sent to look for fruit in his vineyard, Jesus referred to a prophecy in Psalm 118:22,23 concerning the stone which the builders rejected. Evidently in this prophecy a pyramid-shaped building is visualized, with Jesus as the topstone. Naturally this "Stone" would not fit in any other place in this prophetic temple of the Lord. The religious rulers of Israel could see no place for him in the Lord's arrangement, so they rejected him and put him to death.

But this was at great peril to themselves, for, continuing to use symbolic language, Jesus further

explained, "Whosoever shall fall on this stone shall be broken: but on whomsoever the stone shall fall, it will grind him to powder." (vss. 42, 43) The record states that when the chief priests and the Pharisees heard Jesus' parables—and this one in particular, apparently "they perceived that he spake of them." (vs. 45) They were right, and as symbolically prophesied by Jesus they were ground to powder later as rulers of the Lord's people.

Jesus further explained that the kingdom would be taken "from you, and given to a nation bringing forth the fruits thereof." As we have noted, it was the privilege of joint-rulership with Jesus in his kingdom that was given to Israel; but as a nation they did not bring forth the necessary fruit to qualify for this, so this particular kingdom opportunity was taken from them, and as Jesus foretold, given to a nation that would bring forth the proper fruitage.

The Apostle Peter identifies this nation for us. To the faithful followers of Jesus during the Gospel Age he wrote not only concerning the nation to which the kingdom would be given, but following the lesson in Jesus' parable of the vineyard he refers also to the temple of the Lord, and to the topstone in that temple which was rejected. We quote:

"Ye also, as lively stones, are [margin, or, **be ye**. Eph. 2:20-22] built up a spiritual house, an

holy priesthood, to offer up [spir-
itual, not in Sinaitic MS] sacri-
fices, acceptable to God by Jesus
Christ. Wherefore also it is con-
tained in the Scripture, Behold,
I lay in Sion a chief cornerstone,
elect, precious: and he that be-
lieth on him shall not be con-
founded. Unto you therefore
which believe he is precious
[margin, or, an honour]; but un-
to them which be disobedient,
the stone which the builders dis-
allowed, the same is made the
head of the corner, and a stone
of stumbling, and a rock of of-
fense, even to them which stumble
at the word, being disobedient:
whereunto also they were appoint-
ed. But ye are a chosen genera-
tion, a royal priesthood, an holy
nation, a peculiar [margin, or,
purchased] people; that ye should
show forth the praises [margin,
or, virtues] of him who hath
called you out of darkness unto
his marvelous light: which in
time past were not a people, but

are now the people of God."—I
Pet. 2:5-10

From this it is clear that the
"nation" to which the kingdom
was to be given when taken away
from the nominal natural house
of Israel is comprised of the fol-
lowers of Jesus during the Gos-
pel Age. To begin with, many of
these were faithful individuals of
the Jewish nation who accepted
Jesus and became his faithful
followers. But there were not
enough of these to make up the
number which the Lord had fore-
ordained. Then the Gospel call
went to the Gentiles so that
throughout the age both Jews and
Gentiles have had the glorious
opportunity, upon the basis of
faith in Jesus as their Redeemer,
and consecration to do the Fa-
ther's will, to run for the prize
of joint-heirship with the Mes-
siah. To these Jesus said, "Fear
not, little flock; for it is your
Father's good pleasure to give
you the kingdom."—Luke 12:32

WEEKLY PRAYER MEETING TEXTS

MARCH 5—"If there be any vir-
tue, and if there be any praise,
think on these things."—Philippi-
ans 4:8 (Z. '03-9 Hymn 208)

MARCH 12—"The end of the com-
mandment is love from a pure
heart, and a good conscience, and
an undissembled faith."—I Timothy
1:5 (Diaglott) (Z. '00-360 Hymn 165)

MARCH 19—"As obedient children,
not fashioning yourselves according

to the former lusts in your igno-
rance; but as He which hath called
you is holy, so be ye holy in all
manner of conversation."—I Peter
1:14, 15 (Z. '03-55 Hymn 1)

MARCH 26—"We are not of the
night, nor of darkness. Therefore
let us not sleep as do others."—
I Thessalonians 5:5, 6 (Z. '03-70
Hymn 20)

The Christian Warfare

THE history of God's typical people as given in the Old Testament appears at times to be a long series of conflicts fought with carnal weapons which God from time to time commanded them to use. Even down to our Lord's first advent many Jews on occasion carried a literal sword which they would readily use in self-defence. (See Matt. 26:47, 51; Luke 22:36, 38, 49) The Christian Church, spiritual Israel, although engaged in conflicts much more continuous and frequent even than those of natural Israel, is forbidden to accomplish anything in the Lord's name by the use of carnal weapons.

The Master said to Peter, at the same time speaking to all others who would be his disciples, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Matt. 26:52, R. V.) Paul also emphasised that "the weapons of our warfare are not carnal." "For though we walk in the flesh," (in our walk this side the veil we are still in the flesh, and have to associate with the world

while providing things decent and honourable in the sight of all men), "we do not war after the flesh." (II Cor. 10:3, 4). We do not seek to obtain our ends by worldly means.

The Christian warfare is never waged successfully if carnal weapons are used, or if we are prompted in our warfare by anger, wrath, hatred, strife. The weapons of our warfare, including the sword of the Spirit, are spiritual weapons, mighty and powerful if used humbly and in love. (Heb. 4:12) Again we realise that in the Christian warfare there are fightings without and fightings within; and these latter may be thought of under the three commonly accepted headings, the world, the flesh, and the Devil.

The World

Having left the world and come to Jesus as our Redeemer; having consecrated ourselves to God through him; and having begun to walk the narrow way to life, the Christian finds the world around him a constant temptation. It is not necessarily a temptation to sin, but a temptation to conform to some of its ways, strive for some of the good things it may hold out to us, and thus to be hindered from following the Master's example who said, "They [his disciples] are not of

the world, even as I am not of the world." (John 17:14) Hence a part of the good fight of faith is to become dead to the world, dead with Him, that we might live with Him. One of the important phases, therefore, of our Christian warfare is to resist the tendencies to be conformed to the world, its ideas and ways.

The Flesh

Another phase of the Christian's conflict is warfare against the flesh. The flesh is an enemy constantly with us, constantly tempting us to give way to some of its desires, its comforts, its ambitions. So Paul exhorts, mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry: . . . Put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth." (Col. 3: 5, 8, R. V.) And as Paul again says, the desires of the flesh are contrary to the desires of the spirit—contrary to the desires of the new mind of the spiritual sons of God from whom at consecration, old things pass away, and all things become new.

And while the flesh lusteth against the spirit and the spirit against the flesh (Gal. 5:17), and this conflict is more or less a continuous one to the very end of the Christian's course, the new creature must grow strong in the Lord by continually striving for the victory; buffeting the body

and bringing it into subjection to the new mind. I Cor. 9:27

The Devil

The third avenue of temptation we may think of as the deceptions and snares which come directly from Satan himself—false doctrines of all kinds; his endeavours to make light appear darkness and darkness light by wrong thoughts injected into the mind; unkind thoughts, unjust thoughts, selfish thoughts. Just as by use of the weapons of earlier days strongholds were cast down, taken possession of, and demolished so by the use of the spiritual weapons, the weapons of truth with which we have been blessed, described elsewhere as "the sword of the spirit," we are enabled to cast down "imaginations," or, as the margin renders the word, "reasonings"; that is, false reasonings not fully supported by what is written.—II Cor. 10:5

Some of the things many of us believed before seeing the light of present truth were just "imaginations"—things which have no semblance of reality. For instance: (1) Such a false doctrine as the Trinity which many of us at one time held. (2) That man possesses an immortal soul is another pure imagination without the support of a single text of Scripture; a false teaching contradicted by numberless passages from the inspired Word. (3) That all who die outside of Christ pass immediately into a condition of

eternal suffering. We are most grateful and thankful to know that this is another imagination, so awful, diabolical, utterly heartless and cruel that it could scarcely have emanated from any mind but that of Satan.

These are but three of the many false doctrines, which, as Paul puts it, "exalt themselves against the knowledge of God": the "high thing"—a teaching backed up by high-sounding arguments, but unsupported by a single text of Scripture, which Satan would like to see bringing conviction to our minds, rather than see the doctrines of the Divine Word becoming firmly established there.

The spiritual weapons of truth ("the sword of the Spirit") alone will enable us to get rid of all false ideas of God and his plan of salvation. A careful noting of what the Lord's Word teaches, and having this, and this only, as the fabric of our faith ("the faith once delivered unto the saints") is the prime essential to the consecrated servants of God. Paul exhorts that we seek to have every thought brought into captivity to the obedience of Christ, subdued into full obedience to our Lord and Head.—II Cor. 10:5

Temptations in the Wilderness

The three temptations which came to Jesus after the Holy Spirit came upon him are striking illustrations of the efforts of the Adversary to mislead and, if

possible, overthrow the faith of the followers of the Master. They are also perfect illustrations of how to use the Sword of the Spirit in self-defence, and to gain the ultimate victory.—Matt. 4:1-11

Satan came to Jesus after his forty days fast, saying, "Command that these stones be made bread." In other words, you are endowed with special power in addition to your perfection as a man; use some of it to minister to your bodily needs. Jesus evidently discerned in this temptation something which would be contrary to his covenant to sacrifice the flesh, and he replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," (Matt. 4:4) Jesus thus saw something in the Word which would be violated by such a course, and he used the Word to cast down this "high thing that exalted itself against the knowledge of God."—II Cor. 10:5

Satan then took another line for his attack. He evidently saw that Jesus, with all the power and wisdom of a perfect man, plus a supernatural endowment of the Spirit, could take such a course as to bring all mankind under his benign rule, and thus he could bless the world. This attractive proposition the Devil presented to the mind of Jesus. But upon close scrutiny our Lord discerned that such a course would sooner or later mean some compromise of principle; a giv-

ing way in certain directions to the exalted position of the Devil who had been for so long an adversary of God, and had usurped authority in the earth, but who, so the temptation would suggest, was tired of leading mankind astray, and now would be willing, on certain conditions, to co-operate with Jesus for his blessing. Jesus saw that the true principles of reverence and worship of God and all that he stood for, would be violated by such a course, and by means of the weapons of the Spirit, he cast down this high-sounding philosophy which would exalt itself against the knowledge of God, and the path of true wisdom marked out for the Master.

Satan then tried a third line of attack. He seemed to suggest to our Lord's mind, "You ought to make a good impression upon the people and attract them to you so that they readily will listen to your teachings. To jump from the pinnacle of the temple will accomplish this very thing! But the weapons of the Christian's warfare came to our Lord's assistance. Under the guidance of the Spirit his mind was directed to the appropriate Scripture which would be to him a weapon of defence: "Thou shalt not tempt the Lord thy God." Such a course Jesus saw would be unreasonably tempting providence, and this "high thing" lifted up against the knowledge of God was promptly overthrown. To carry forward the Lord's work

in an impressive manner accompanied by big demonstrations appealing to the natural man is not the best way to find the class the Lord is now seeking as the bride for his Son.

Tempted As He Was Tempted— Hebrews 4:15

As Jesus was tempted in all points like as we are, we know that similar temptations come to all the followers of the Master. (1) Temptations to exercise insufficient faith in the Lord's promises relating to his provision for our physical necessities; temptations to give too much time and attention to the providing of these things. (2) Endeavours to meet the world halfway, lowering the divine standards in order to secure their nominal adherence to God and Christ. (3) Finally, wonder-working methods with a view to impressing the crowd that they might listen to what we have to tell them. But as already suggested, such a course, the Word of God shows, is quite unsuitable for attracting and gathering the class the Lord is now seeking. By the Lord's help we are to use his Word for our protection and guidance as did our Master, who gained the victory by adhering closely to what is written.

Paul, who sought at all times to follow in his Master's footsteps, not only sought to cast down in his own mind every high thing contrary to the knowledge of God, but strenuously sought to render assistance to others of

like precious faith, as well as to all in anyway amenable to the divine message. He tells us his frequent rule was to make a centre for his work, then travel round about "in a circuit" proclaiming the Word to as many as could be conveniently reached. (Rom. 15:19, **Diaglott**) After working in this way he would launch out into "regions beyond"—for the boundaries of his parish (even as they are ours) were to be, as the Master said, "unto the uttermost part of the earth"—Acts 1:8; II Cor. 10:16

Thus we see that Paul's public witness in the Jewish harvest was made as wide and far-reaching as possible. Today we find ourselves in the harvest of the Gospel Age; and although the main work is to thrust in the sickle of truth with a view to separating the wheat from the tares, the children of the kingdom from those who are Christians only in name and who seem determined not to go beyond this, the good news of the kingdom, the Master tells us, is, in addition, to be proclaimed "in all the world for a witness."—Matt. 24:14

Some today, perhaps not as active in this service of the truth as they could be, might say, "Of course I would witness to the truth whenever I had the opportunity to any individual I might meet." But why not go beyond this a thousandfold if possible? In connection with the Lord's work, does not Satan often appear "as

an angel of light," saying, "You can do a little witness work, talking to an individual occasionally, but don't do more than this!" Satan will indeed do anything he can to minimize the extent and effectiveness of the message of salvation. "We are not ignorant of his devices."—II Cor. 2:11

Let us note and seek to follow the example of the Master, who proclaimed the good news of the kingdom "throughout every city and village" of Israel; and also that of the apostles who followed closely in his steps. Paul said to the Corinthians, to whom on several occasions he had given much of his time and labour: "Being in readiness to avenge all disobedience, when your obedience shall be fulfilled." (II Cor. 10:6, R. V.) He was anxious to use the Sword of the Spirit against disobedience to God and his Word in other places as soon as he felt the Corinthian brethren were sufficiently established in the faith.

Walk in Wisdom

In this connection, something should be noted concerning the manner of using the weapons of the Christian warfare. There are surely wise as well as unwise ways of using the truth. For instance we may present it in such an aggressive manner that the one to whom we are speaking will immediately "close up" like an oyster, and either will not listen to another word, or will not allow what we have to say to have any weight with him. A wiser,

humbler approach, accompanied perhaps by the question form of suggesting truth will often keep open the door for the Word much longer; for it is well to remember that it is, as a rule, not so much the dullness of perception in the individual, but the power of "the god of this world" who blinds the minds of all them who believe not, and which hinders a ready acceptance of the Lord's message.—II Cor. 4:4

On the occasion of Paul's first visit to Ephesus we read that "he entered into the synagogue, and spake boldly for the space of three months." (Acts 19:8, R. V.) Can we not imagine the wisdom, love, and humility with which the apostle addressed his Jewish brethren—quietly and lovingly allowing the Word of God to speak for itself—for them to listen to him sabbath after sabbath for so long as three months!

Paul's words to the Thessalonians would surely be also true of the manner in which he address-

ed the Jews at Ephesus. He says, "We were gentle in the midst of you; even as a nursing-mother would cherish her own children." (1 Thess. 2:7, **Diaglott**) The Authorized Version unfortunately indicates that Paul "disputed" in the synagogue at Ephesus. (Acts 19:8) But the Revised Version correctly renders the phrase, telling us that Paul "reasoned and persuaded" the Jews as to the things relating to Messiah and his kingdom. Verses 13 and 14 of I Thess. tell us that as a result of these wise and loving presentations, a number of disciples were made.

We today should seek the Lord's help so as to speak his Word in wisdom and love, using humbly the spiritual weapons entrusted to us, fighting the good fight of faith with a view to bringing ourselves into as full accord with the Lord as possible, seeking at the same time to use the "sword of the Spirit" in a way that will influence those with whom we come in contact.

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE		E. T. NADAL	
Latchford	Apr. 19	Liverpool	Mar. 22
E. HALTON		CEDRIC SMITH	
Liverpool	Apr. 26	Dewsbury	Mar. 8
J. H. MURRAY		Latchford	May 3
Latchford	Mar. 8		

PORTRUSH CONVENTION, Whitsuntide, May 16-18—for accommodations and other details, please apply to Mr. T. Lang, 41 Clooney Terrace, Waterside, Londonderry, North Ireland.

The Unity of the Spirit

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Psalm 133:1-3

A HARMONIOUS spirit of good will among people is a blessed thing wherever it is found—in the home, in the community, in business relationships, in social life, and particularly in the associations of the Lord's people, the "brethren." For these to dwell together in unity is "good" and "pleasant," the Psalmist informs us. The experiences of the brethren attest to this, and conversely have demonstrated that where there is envy and strife, whatever the cause might be, there is a lack of joy, and the incentive for fellowship with those of like precious faith is weakened.

In our text the Psalmist uses two illustrations to bring to our attention "how good and how pleasant it is for brethren to dwell together in unity." First he refers to the holy anointing oil which was poured upon the head of Israel's high priest, and that ran down to the skirts of his garment. There was doubtless a rich fragrance to this oil that was very pleasant to the priest, and to those who were in his presence. Then there was the dew that fell upon Hermon and the other mountains of Zion. In that country where there was little or no rain during certain seasons of the year, some needed moisture fell upon the hills and mountains in the form of heavy dews at night. This doubtless helped to keep a little water in the streams of that dry land during periods of great need. How sweet and refreshing, then, would be the dew that fell upon the moun-

tains of Zion. It had certain life-giving qualities, "for there the Lord commanded the blessing, even life for evermore."

The Holy Spirit

We think there is good reason to believe that the holy anointing oil poured upon the head of Israel's high priest was typical of the Holy Spirit which came upon Jesus at the time of his baptism. It is referred to in the Scriptures as the "oil of gladness" with which Jesus was anointed "above" his "fellows." (Heb. 1:9) It brought joy to Jesus' own heart, and it empowered him to be a proclaimer of glad tidings for the comfort of others.—Isa. 61:1-3

The anointing of the Holy Spirit which came upon Jesus was passed on to his body members at Pentecost. Here his consecrated followers also were anointed, and the Scriptures indicate that the same thing has been true of all the true disciples of Christ since. This is referred to as the anointing which we have received from him.—I John 2:27

The Holy Spirit is God's Spirit. It is the power of his thoughts which directs us in our thoughts, words, and deeds. Its influence is the same in the life of every dedicated follower of the Master, and therefore, to the extent that we yield to this holy influence we will find ourselves in unity with one another. To the extent that we resist the Spirit, and insist upon having our own way, there will be disunity among us.

Through the Word

The power of God's thoughts reaches us through his written Word, the Bible, and the written Word was provided by God through the ministry of his faithful servants, the prophets, apostles, and our Lord Jesus. "Holy men of God spake as they were moved by the Holy Spirit," Peter informs. (II Pet. 1:21) This is a reference to the inspired prophets of the Old Testament. The ministry of these prophets was, in turn, passed on to the church through the apostles, who also performed their ministry under the inspiration and power of "the Holy Spirit sent down from heaven."—I Pet. 1:12

Jesus' anointing by the Holy Spirit empowered him miraculously to reveal the thoughts of God through his teachings. Thus the entire Bible becomes the inspired Word of God, and

it is through obedience to its teachings that the Lord's people are brought together, and by keeping humble before him are able to maintain the unity of the Spirit. Paul uses the expression, "Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:3

According to the flesh the Lord's people are all imperfect, and each one is different from the other. There are differences of nationality, age, and religious background, and there are differences of temperament. But the Holy Spirit, through the written Word, points out the one course for all to follow, and it is our faithfulness in following this course that results in the unity of the Spirit. The true disposition of humility and spirit of love enters into this also. Paul wrote, "With all lowliness and meekness, with long-suffering, forbearing one another in love."—Eph. 4:2

Paul specifies the basic essentials of our unity in Christ. "There is one body," he says. (vs. 4) This is the body of Christ. In the preceding chapters of this epistle Paul reminds us of one of the things which tended to disrupt the full unity of the brethren in the Early Church. It was the fact that Gentiles were coming into the congregations, and being accepted by God as "fellow-citizens" with the Jewish converts, and sharers in the "commonwealth of Israel." It was difficult for many of the Jewish believers to accept this situation fully. And doubtless also some of the Gentiles might well have felt somewhat out of place meeting with Jewish people. This placed a strain upon their spirit of unity.

Nevertheless they were to endeavor to maintain the unity which the Holy Spirit admonished. They were not to suppose that there was one body of Christ for Gentile believers, and another body of Christ for Jewish believers. "There is one body," Paul pointed out, "and one Spirit, even as ye are called in one hope of your calling." So far as the plan of God for this age is concerned there is but the one arrangement for both Jews and Gentiles.

While this particular issue was prominent in the Early Church, throughout the age there have been other situations, locally and generally, among the Lord's people which have tested the genuineness of their desire to maintain the unity

of the Spirit. To the extent that the brethren have followed the instructions of the written Word with humility and love, they have enjoyed the blessedness of unity in Christ, a unity which, as our text declares, has been both "good" and "pleasant." In cases where the mandates of the Holy Spirit, through the written Word, have been ignored, this blessedness has been marred.

One Lord, One Faith

Our unity in Christ is based upon our united belief in the "one Lord," and the "one faith." Those enlightened by present truth have learned that there are not three "Lords." Their blessed Lord and Redeemer is Jesus Christ, and in him is centered all the great fundamentals of our "most holy faith." (Jude 20) He is our Redeemer, who gave himself a ransom for all. (I Tim. 2:3-5) He is our Advocate before the throne of heavenly grace. (I John 2:1) He is our "good shepherd" who leads and cares for us as we walk in the narrow way. (John 10:14) He is our Head, through which the will of our Heavenly Father is expressed as the guide of our lives.—Eph. 1:22, 23

And what a harmonious group of doctrines is clustered around Jesus to make up the one faith which is the light and inspiration of our lives! The creation and fall of man; the Abrahamic promise of deliverance from sin and death; the coming of Christ at his first advent to redeem mankind from death; the high calling of this Gospel Age; the return and second presence of Christ; the establishment of his kingdom for the blessing of all the families of the earth, are some of these soul-satisfying teachings.

Our unity of the Spirit is based upon the fundamental doctrines of the divine plan. The question might be raised as to how we are to determine what are the fundamental doctrines. We suggest that the fundamental teachings of our most holy faith are those which can be firmly established by a "thus saith the Lord." This is true of those we have mentioned, and of the others. There are frequently certain viewpoints we enjoy which we would find difficult to establish directly by the Bible. These are sometimes based upon philosophy; sometimes on guesswork; sometimes they are traditions. We like them, but perhaps some

of the other brethren do not. Their philosophy is different; they guess differently; and they have other traditions which they like better than ours.

It is well to keep in mind that we cannot maintain the unity of the Spirit by insisting that all in the ecclesia conform to our ideas. All should want to conform to the Lord's ideas, and we can know whether or not they are his by applying the simple test of their credibility by a "thus saith the Lord." If the ideas which mean so much to us are not clearly expressed in the Bible we can conclude that the Lord did not consider them very important.

Not Distortion

It would not be proper to say that the fundamental truths of our faith are the noncontroversial doctrines of the Bible, for actually none of these doctrines are universally accepted by the professed people of God. The statement that "the wages of sin is death" is the end of all controversy to us as to what constitutes the divine penalty for sin. But to many, death does not mean the same thing that it means to us.

Here enters the matter of interpretation. The Scriptures can be wrested and distorted. But those who are enlightened by present truth, and know the divine plan of the ages, have learned that the basic teachings embraced in this plan are based upon plain statements of the Word of God, which are not subject to interpretation unless we are willing to distort the meaning of words, and with this the Lord would not be pleased. And it is these teachings, the plan of God as a whole, that constitute the one "faith" which is the basis of our unity in the Spirit.

Paul mentions the unity of the Spirit and the unity of the faith. (Eph. 4:3, 13) Some have thought that what he means by the unity of the Spirit is simply a tolerant, kindly attitude toward others, regardless of what they believe. While this should be possible, they say, unity of the faith is an ideal for which we should strive, but will probably never attain. This does not seem to be Paul's viewpoint. When he speaks of the unity of the Spirit, his reference is to the Holy Spirit, that holy influence of God which reaches us through his written Word.

In the chapter, Paul informs us that the written Word is communicated to us by servants which the Lord has provided—prophets, apostles, teachers, evangelists, pastors—and that the work of these is “for the perfecting of the saints, . . . for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature [margin, or, **age**] of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”—Eph. 4:12-16

Unity of Spirit and Faith

From Paul's exhortation it is clear that unity of the Spirit finds its full fruition in unity of the faith. Lack of unity of the faith implies failure to attain “the measure of the stature of the fulness of Christ.” It implies being in a position where we might easily be “carried about with every wind of doctrine.” Stability in the faith and maturity in Christ are essential to be worthy to live and reign with him for the future blessing of the world.

Paul mentions our “speaking the truth in love” as being associated with growing up into Christ in all things. This is related to our use of the truth. The proper use of the truth is also one of the fundamentals of our unity in Christ. One of the purposes for which the Lord gave us the truth is that we might be its ministers. We are to hold forth the Word of life, and by doing this, to be the light of the world. These are the instructions given to us through the Word, and it is essential to heed them if we are to experience in rich measure how good and how pleasant it is for brethren to dwell together in unity.

Speaking the truth in love will help us grow up into Christ in “all” things, not merely in some things. We are to appreciate Christ, and emulate him in all the wonderful manifestations of godlikeness we see in him. We are to be like Christ

in patience and in kindness. We are to be courageous and bold in our proclamation of truths which are unpopular, and if need be, in the refuting of error that is popular. We are to lay down our lives for one another as he laid down his life for us. We are to be obedient to the Word of truth even as he was obedient to all which had been written concerning him.

Thus we see that unity of the Spirit is based on the great fundamentals of the faith and the proper application of these basic truths in our lives. We are to be doers of the Word as well as hearers. We are to keep this unity of the Spirit "in the bond of peace." Peace and good will among ourselves, and a loving, enthusiastic co-operation in the ministry of the truth are possible only within the framework of the basic doctrines of present truth, so let us hold fast the profession of our faith.

Not by Compromise

Unity based upon compromise is not the unity of the Spirit, and will not be "good and pleasant." To maintain an outward show of unity by ignoring one or more of the basic teachings of the Word of God is not pleasing to the Lord, and is quite unsatisfactory to those who practice such an attitude. This might appear to be a method of procedure that would result in a larger attendance at our meetings, but it seldom works out this way, except temporarily. Besides, the Lord is not looking for crowds. He is selecting a "little flock" from the world, a "people for his name," and under his arrangements these will not add up to a large number in any one generation.

The Lord is now calling and preparing this "little flock" to be his instruments of blessing during the kingdom age. It will be then that a knowledge of his glory will fill the whole earth. It will be then that he will turn to the people a pure language, that they might all call upon him to serve him with one consent. The whole world will then be united to serve the Lord, but again, not by compromising his truths and laws of righteousness, but by learning and obeying them. Meanwhile, it is our privilege to grow in grace and in knowledge, that we may now know and do his will more perfectly; and in doing this we will find ourselves in sweet accord with all others who are likewise following the leadings of the Holy Spirit and are obedient to the truths of our most holy faith.

Jesus prayed for the oneness of his body members. He prayed that they might be one even as he and his Heavenly Father were one. (John 17:21) This prayer will not be fully answered while we are still in the flesh. However, this gives us no excuse for not keeping before us this ideal standard of good and pleasant Christian fellowship. It is even now attainable in our hearts. The imperfections of the flesh may, and will, at times, blur our vision and hinder us from measuring up fully to the teachings of the Word. However, as we strive against these weaknesses, and become more mature in Christ, we should recognize more and more that the viewpoints which separate us from our brethren may well be theories and speculations of our own that are not based upon the Word of God at all, and that have no other foundation than our own pride in having developed them.

It is always well to determine the importance of whatever is disturbing our good fellowship with the brethren. Is it one of the basic teachings of the Word of God? If we should be asked to prove our point, or points, by the Word of God, would we be able to do so, or would we find that the only proof we have is our own imperfect reasoning or the imperfect reasoning of another?

Perhaps at no previous time in the experiences of the Lord's people has it been so important for all of us to distinguish clearly the basic truths of the divine plan, adhere to them tenaciously, and be ready to give our lives in their defense. All the consecrated should be willing to die for the truth of the divine plan, but it will profit us nothing to die for opinions, speculations, and farfetched interpretations. It is the truth that builds us up in Christ. It is the truth that will continue to point the way concerning the will of God. And the written Word of truth will guide all the truly meek and humble in the same way, and we will find ourselves in a sweet and blessed unity with one another, not only in the belief of the truth, but in the manner in which it is being worked out in our lives.

In our text the Psalmist wrote that good and pleasant unity of the Spirit is like "the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." The dew could

(Continued on page 61)

Truth Exhibit at the World's Fair



THE New York World's Fair is expected to open on April 22, and will continue for six months, closing in October. The Fair will operate during a similar period of six months during 1965. This will be the first New York World's Fair since 1939, twenty-five years ago. The general theme of that fair was, "A Century of Progress." The theme this time will be, "Peace Through Understanding." From all the previews which have thus far been published, it would seem that this might well be the most outstanding fair ever to be held. It is estimated that many millions of people will attend; largely, of course, from the United States and Canada, but in considerable numbers also from other parts of the world.

During recent years the brethren in various parts of the country have arranged to exhibit truth literature at state and county fairs. Without exception the reports from these efforts indicate that the Lord blessed the efforts through the distribution of many thousands of pieces of truth literature, and in making

contact with those who have had an ear for the Lord's message of present truth. These efforts were sponsored by local ecclesias, The Dawn co-operating in the furnishing of literature.

When the idea developed that possibly it might be well to arrange an exhibit at the World's Fair, quite a different situation presented itself. The local fairs at which the brethren maintained literature booths lasted only for one to two weeks, and the total cost of these efforts was never more than a few hundred dollars. A booth at the World's Fair would need to be kept open thirteen hours a day, seven days a week, for a period of six months in 1964, and a like period in 1965. Instead of the cost being a few hundred dollars it would amount to many thousands of dollars. The size of the project made it obvious that it was something beyond the ability of a local ecclesia, or even a group of ecclesias, so The Dawn, which in national efforts represents the brethren in all parts of the country, investigated the possibility of making an effort of this kind.

At first it seemed impossible, for the World's Fair management itself would not consider leasing anything less than a whole plot of land, on which it would be necessary to erect our own building. The cost of such a project would have been prohibitive. But as time went on it was learned that business groups would construct buildings in which they would lease smaller areas for display purposes. Finally, it reached the point where we were able to secure space in what will be known as "The Hall of Education." Adequate space has been secured on the main floor of this building.

The main objective of this effort will be to give a witness to the truth by acquainting the visitors with our various publications, the "Frank and Ernest" radio programs, and The Bible Answers TV programs. Where a sufficient degree of interest is manifested we will endeavor to put the interested ones in contact with the local ecclesias in their home areas. Foreign-language literature will be available to those of other countries who would prefer it rather than the English.

The Display

MUCH thought is being given to the nature of the display at the booth. It is desirable, we think, that the display will be attractive enough to arrest the attention of the people, and

cause them to want to ask questions. Our display plan is not yet complete, but the main feature of it will be a series of five dioramas which are being produced by craftsmen at the American Museum of Natural History. They will be expertly made in every particular.

The first in this series of dioramas will depict the temptation and fall of our first parents in the Garden of Eden. The next will show Abraham offering up Isaac in sacrifice. Then there will be the crucifixion scene in which the Lamb of God gives his life for the sins of the world. The fourth diorama will portray the fulfilment of Daniel's prophecy concerning the increase of knowledge and running to and fro. Finally, man is represented looking into the beauties of the kingdom age, with his back turned upon the wreck of his own world.

A brochure is being prepared in which these dioramas will be photographically reproduced in color, and with these reproductions there will be an article showing the manner in which they portray the divine plan for the recovery of the fallen race from sin and death. As a souvenir, these brochures will be offered to all who view the dioramas. The brochure will also, of course, contain announcements of the various truth publications, specializing in "The Divine Plan

of the Ages" and The Dawn Magazine. Enclosed with each brochure there will be an up-to-date schedule of The Bible Answers TV programs, and also the "Frank and Ernest" broadcasts.

It is believed that in offering these brochures to those who enter the booth and view the dioramas, an opportunity will often be made to engage the visitors in conversation. Circumstances will vary, of course, but mildly and diplomatically, the workers in the booth will endeavor to interest the visitors in The Dawn Magazine and "The Divine Plan of the Ages," and, of course, any other literature which might seem to be appropriate at the time.

There will be a small area in the booth where those who may manifest special interest can be invited to sit down and discuss any points or questions they have in mind. As we have said, the emphasis will be on making known the glad tidings; and we trust that thousands, upon returning home, and thinking of what they saw at the World's Fair, will remember the Bible Students' booth with appreciation, and talk to their friends about it.

Public Meetings

Near our display at the fair an air conditioned auditorium will be located. It will seat two

hundred people. This auditorium will be for the use of the exhibitors in The Hall of Education building. We have been assigned the use of the auditorium for a total of twenty-one hours during each of the years of the fair, or forty-two hours in all. We will have the auditorium one full day each year, and for a period of two hours on four different occasions each year. There will be no charge for the use of the auditorium.

In all probability we will arrange to use one or another of our color films for giving the witness in the auditorium. Filming has been started on four new programs which we think will be good for use at the fair. Details for these meetings have not been worked out, but we will follow the Lord's leadings, and will make the best use we can of the opportunities.

As we have mentioned, this undertaking is a large one, but thus far the Lord is leading us, and we feel confident that he will continue to do so. Many brethren, learning of the World's Fair effort, have already offered their services, and we are assured now that adequate help will be available for the entire period. The cost of the effort we are also leaving in the Lord's hands. A World's Fair Fund is set up, and any who wish have the opportunity of contributing toward the expenses.

While we are enthusiastic about the display at the World's Fair, we do not consider it as in any way taking the place of other branches of the work. We trust, however, that it will supplement them, and serve as an

additional outlet for truth during the two years it will be in operation. Above all, let us look to the Lord for his guidance and blessing upon the effort, to the end that his name may be glorified and his people blessed.

THE UNITY OF THE SPIRIT

(Continued from page 57)

well be, in this instance, a symbol of the refreshing truths of the Word. It is through the inspiration of the truth, and our obedience to it, that we enjoy unity with the brethren.

But it implies more than this, "for there the Lord commanded the blessing, even life for evermore." It is those who attain a large measure of the spirit of unity who are on the way to "life for evermore." The Lord is interested in seeing how well we are now yielding ourselves to the unifying influence of his Holy Spirit in this life, for upon the basis of this manifestation of our heart loyalty to him now, we will be given the reward of "glory and honor and immortality" when we have finished our earthly course.—Roman 2:7

In other words, the Lord is not merely saying that he would "like" to see us maintain the unity of the Spirit in the bonds of peace, but his Word reveals that this is one of his basic requirements of all those to whom he will eventually say, "Well done." Not that we will ever attain perfect unity any more than we will attain perfection in the flesh with respect to any of his requirements, but it is to be one of the basic objectives of our endeavors as body members of Christ. Let us continue to strive for it, and rejoice as we look ahead to the time when he commands the blessing, "even life for evermore."

SPEAKERS' APPOINTMENTS

SAM BAKER

Buffalo, N. Y.	Mar. 15
Rochester, N. Y.	16
Syracuse, N. Y.	17
Albany, N. Y.	18
Somersworth, N. H.	19
Boston, Mass.	20
New Bedford, Mass.	22
Hartford, Conn.	23
Waterbury, Conn.	24
New Haven, Conn.	25
New London, Conn.	26
Rutherford, N. J.	27
New York, N. Y.	29

OTIS R. BARRALL

Washington, D. C.	Mar. 8
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JENS COPELAND

Allentown, Pa.	Mar. 8
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O. D. DEIFER

Wilkes-Barre, Pa.	Mar. 1
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LEVI JACOBS

Hartford, Conn.	Mar. 22
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G. M. JEUCK

Soyville, N. Y.	Mar. 1
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A. H. KRUMPOLT

York, Pa.	Mar. 29
Lancaster, Pa.	29

R. J. KRUPA

Paterson, N. J.	Mar. 8
Detroit, Mich.	21, 22

L. P. LOOMIS

Wallingford, Conn.	
	Mar. 22
Bridgeport, Conn.	22

J. Y. MAC AULAY

Jacksonville, Fla.	Mar. 3
Orlando, Fla.	4, 5
Miami, Fla.	7-9
St. Petersburg, Fla.	10-15
Orlando, Fla.	16-18
Jacksonville, Fla.	19
Charlotte, N. C.	20-22
Greensboro, N. C.	23
Lynchburg, Va.	24
Richmond, Va.	25
Blackstone, Va.	26
Washington, D. C.	27
Baltimore, Md.	29
Philadelphia, Pa.	29

E. K. PENROSE

New York, N. Y.	Mar. 15
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W. N. POE

New York, N. Y.	Mar. 15
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H. W. PRICE

Seattle, Wash.	Mar. 8
Tacoma, Wash.	9

Portland, Ore.	10, 11
Salem, Ore.	12
Redding, Calif.	13
San Francisco, Calif.	15
San Jose, Calif.	16
Stockton, Calif.	17
Sacramento, Calif.	18
Salt Lake City, Utah.	20
Denver, Colo.	22
Fort Collins, Colo.	23, 24
Laramie, Wyo.	25
Bosler, Wyo.	26
Grand Island, Nebr.	27-29
St. Joseph, Mo.	30
Topeka, Kans.	31

RICHARD SURACI

Groton, Conn.	Mar. 15
New London, Conn.	15

C. A. SMITH

Catawissa, Pa.	Mar. 22
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F. S. WASSMANN

New Haven, Conn.	Mar. 1
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C. R. WEIDA

Detroit, Mich.	Mar. 21, 22
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G. M. WILSON

New York, N. Y.	Mar. 15
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W. N. WOODWORTH

Detroit, Mich.	Mar. 21, 22
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

GEORGE BALKO

Duquesne, Pa.	Mar. 22
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NICK BARACOS

Connellsville, Pa.	Mar. 1
Steubenville, Ohio	15

JULIUS BEDNARZ

Covert, Mich.	Mar. 15
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DAVID A. BRUCE

Whittier, Calif.	Mar. 1
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C. M. CHUPA

Chatham, Ont.	Mar. 15
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L. PAUL DAVIS

Monterey, Calif.	Mar. 8
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IRVING C. FOSS San Luis Obispo, Calif. Mar. 22	N. MOLENAAR Whittier, Calif. Mar. 8	THOMAS T. RYDE San Diego, Calif. Mar. 8 Whittier, Calif. 22
EARL L. FOWLER Bakersfield, Calif. Mar. 8 Tehachapi, Calif. 8	HARRY PASSIOS East Liverpool, Ohio. Mar. 8 Washington, Pa. 15	ALBERT SHEPPELBAUM LaSalle, Ill. Mar. 1 Minneapolis, Minn. (Cedar Ave.) 8
BRUNO HACK Milwaukee, Wis. Mar. 8	G. R. POLLOCK Phoenix, Ariz. Mar. 8	J. I. VAN HORNE Duquesne, Pa. Mar. 1
EDMUND JEZUIT Gary, Ind. Mar. 15	NORMAN F. RICE Whittier, Calif. Mar. 15 Fullerton, Calif. 22	IRWIN WYSOCKI Duquesne, Pa. Mar. 15
LEONARD JEZUIT Aurora, Ill. Mar. 8	GEORGE P. RIPPER Riverside, Calif. Mar. 15 Ontario, Calif. 15	HOWARD K. YOUNG Monessen, Pa. Mar. 22
DANIEL KAZIAK London, Ont. Mar. 8		LOUIS W. ZBIK Flint, Mich. Mar. 1 Adrian, Mich. 15

EVOLUTION ONLY A THEORY

To be discussed by

"FRANK AND ERNEST"

WIBC-1070 kc.-10:30 A. M.

Sunday, March 15

Many think that human evolution is a proven fact, but it is not. Hear "Frank and Ernest," and send for a free copy of the 112-page book, "Creation." No obligation. Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

APRIL TOPIC: On Sunday, April 19, "Frank and Ernest" will discuss the topic, "Our Day in Prophecy." The world is filled with fear as the people look ahead to what they see coming upon the earth. The Bible contains the only message of hope, and we, as witnesses for the kingdom, have the privilege of making known God's remedy for the world's ills. This is being done over the radio, and we can increase the size of the radio audience by advertising. Send for as many as you can use of the special advertising folder for April. They are free. Address, The Dawn, East Rutherford, New Jersey.

CONVENTIONS

FORT WORTH, TEX., Mar. 6-8—The Blackstone Hotel, Fifth and Main Streets. Mrs. G. B. Wilmott, 2406 Prairie.

MIAMI, FLA., Mar. 7-9—Simpson Garden Club, 55 S. W. 17th Road. Mr. Don Roark, 6482 S. W. 39th St.

COLUMBUS, OHIO, Mar. 8—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Avenue

SAGINAW, MICH., Mar. 8—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice Street.

FRESNO, CALIF., Mar. 14, 15—Fresno Hotel, Broadway at Merced. Mrs. F. W. Becker, 1413 East Griffith Way.

WILMINGTON, DEL., Mar. 14, 15—The New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 W. 31st St.

NEW YORK, N. Y., Mar. 15—YMCA Building, 23 St. and Seventh Ave. Mr. F. S. Wassmann, 453 W. Saddle River Road, Upper Saddle River, N. J.

SALEM, ORE., Mar. 15—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton, S.

DETROIT, MICH., Mar. 21, 22—Downtown YWCA, 2230 Witherell. Mr. Walter Blicharz, 19300 Braille.

CHICAGO, ILL., Mar. 22—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 W. Cortez Street.

MINNEAPOLIS, MINN., Mar. 28, 29—Columbia Heights Field House. Mrs. C. R. Newham, 678-40 Ave. N. E.

BUFFALO, N. Y., Mar. 29—YWCA, 2756 Delaware Ave. Mr. Stanley Koszka, 670 Union Road.

LOS ANGELES, CALIF., Mar. 29—Auditorium, 933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

PATERSON, N. J., Apr. 4, 5—YWCA, 185 Carroll St. Mr. Michael J. Koterba, 29 Mt. Pleasant Ave., Wallington, N. J.

SAN ANTONIO, TEX., Apr. 4, 5—Crockett Hotel, 301 East Crockett, near the Alamo. Miss Ruth A. New, 122 Yale Ave.

PITTSBURGH, PA., Apr. 5—Roosevelt Hotel, Blue Room, Sixth and Penn Avenues. Mr. Harry Passios, 137 Creekside Lane.

INDIANAPOLIS, IND., Apr. 19—YWCA Bldg., The Social Room, 329 N. Pennsylvania St. Mrs. Minnie F. Martin, 4620 Hinesley Avenue

GARY, IND., May 2, 3

KANSAS CITY, MO., May 2, 3

NEW ALBANY, IND., May 16, 17

VANCOUVER, B. C., May 16-18

PHILADELPHIA, PA., May 17

ROCHESTER, N. Y., May 17

SAN FRANCISCO, CALIF., May 28-31

DETROIT, MICH., July 3-5

LOS ANGELES, CALIF., July 3-5

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• The Time Is at Hand, cloth, 50 cents each.

• Thy Kingdom Come, cloth, 50 cents each.

• The Battle of Armageddon, cloth, 85 cents each.

• The Atonement Between God and Man, cloth, 85 cents each.

• The New Creation, cloth, 85 cents each.

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

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to us the
SCRIPTURES
 clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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