

a herald of Christ's presence

THE DAWN

"WITH RIGHTEOUSNESS
SHALL HE JUDGE THE
WORLD, AND THE
PEOPLE WITH EQUITY."

--Psalm 98:9

June 1966

Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

SUBSCRIPTION RATE: English and foreign languages. \$1.00 a year. In sterling countries, five shillings.

CANADIAN ADDRESS: P. O. Box 217, Winnipeg, Manitoba.

BRITISH ADDRESS: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

FRENCH ADDRESS: "Aurore," Association des Etudiants de la Bible, 2 Grand'Rue a Mulhouse (Haut-Rhin), France.

GREEK ADDRESS: He Haravgi (The Dawn), Tombazi 10 Tzitzifies Kallithea, Athens.

DANISH ADDRESS: Dagry Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

GERMAN ADDRESS: Tagesanbruch Bibelstudien-Vereinigung, Freiburg i Br. In den Sigismatten 13, Germany.

ITALIAN ADDRESS: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Casella Postale 21, Campofiorito, Palermo.

NEW ZEALAND ADDRESS: P. O. Box 1358. C. P. O. Auckland.

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LETTER FROM BRITAIN

"Is Christ Divided?"

"Endeavoring to keep the unity of the Spirit in the bond of peace."—Ephesians 4:3

A SHORT time before he relinquished his position as Archbishop of Canterbury, head of the established Church of England, Dr. Fisher paid a visit to the late Pope John. In a statement issued at the time by the Church of England Information Office, the visit was referred to in the following terms: "It was never intended that this should be an occasion for the consideration of particular problems or issues, and the meeting retained throughout the character of a visit of courtesy. It was marked by a happy spirit of cordiality and sympathy such as befitted a notable event in the history of Church relations."

There can be little doubt that many thousands of Christian people in all parts of the world watched these proceedings with very great interest and genuine hope. It seemed that here at last was promise of a "break-through" in relationship between two great divisions of Christian thought and practice. Would it be a decisive step towards Christian unity about which so much has been heard and so little apparently achieved in the past few decades?

Several years have passed since this historic meeting, and little has emerged to suggest that the chasm between the Protestant and Roman Catholic churches is any nearer to being bridged now than was the case in Luther's day. Whatever hopes may have been stimulated in more optimistic quarters by the recent meeting of Pope and Prelate must have received a rude setback by a pastoral letter issued by Dr. Heenan, Roman Catholic Archbishop of Westminster, England, who warned Catholics

not to be misled in matters of doctrine. The archbishop said, "No doctrine of the Catholic Church can ever be changed. Let me tell you plainly," he writes, "that the Church has no power to alter the law of God. What is wrong and immoral can never become right. Nor can any doctrine of the Catholic Church ever be changed."

Various interpretations may be put upon some parts of this extraordinary statement, but there can be no shadow of doubt as to its primary meaning. Dr. Heenan is stating unequivocally, and presumably authoritatively, that whatever approach may be made to the question of Christian unity, the Church of Rome is prepared to co-operate only on its own terms with the issue prejudged from the outset in its own favor.

Within the closer circle of English Church relationships, the same problem of doctrinal inviolability separates the Mother Church from the various nonconformist sects which go to make up the recognized religious structure of the country. For a number of years talks have been in progress between the Church of England and the powerful Methodist Church with the object of finding a basis of co-operation, even though complete doctrinal unity may not be possible. A report on the progress of the discussions is now overdue, and the talks have been extended in an endeavor to surmount obstacles which have so far made agreement impossible. Yet these are communities of professing Christian people, theoretically united in Christ, but realistically divided by church dogma and unchristian obstinacy.

Unity or Union

Dr. Fisher urged greater unity between Protestants and Catholics when he visited Rome, and pointed out that he used the word "unity"—not "union"—deliberately. By this he apparently meant co-operation between differing elements of Christian thought without loss of identity and doctrinal authority.

Is this what our Lord meant when he prayed on behalf of his followers, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." ? Is this what the Apostle Paul meant when, in writing to the Ephesian church (Eph. 4:4, 5) he said, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord,

one faith, one baptism.”? Does the Bible really teach a loose and argumentative faith dependent upon the claims of the clergy rather than the guidance of God’s Holy Spirit? If it did, we should be upon a very insecure foundation indeed.

What Constitutes the Church?

It is well to remember that all these divisions of Christianity into sects, creeds, and denominational segments have taken place since the first century, when the early Christian churches, or groups of disciples, gathered together copies of New Testament manuscripts and used them as a basis for their study and fellowship. As time went on and adherents to the Christian faith grew in numbers, leaders arose, establishing their own standards of belief and rules of worship, until the great system of Papacy was established and firmly seated in the saddle as the “true church” by so-called apostolic succession. This continued until the Great Reformation movement brought into being a protesting element which defied the authority of the Mother Church and continued the breaking-up process into a condition of even greater confusion than that which existed before.

Throughout the centuries, almost submerged and continually persecuted by these false systems of religion, the true church has existed in the form of small communities of faithful believers who searched out and studied the evidence provided in the teachings of our Lord and his apostles, seeking with earnest patience and prayer to know the truth which, in the words of the Master himself, would make them free. These dear souls knew full well that the trend of Christian thinking at that time was toward bondage and not freedom. Under the guidance of the Holy Spirit they were able to discern the shape of things to come; they saw the shadow of Antichrist project itself subtly but unmistakably upon the image of church worship, and they rightly rejected it.

Here was the true church, and in this same humble form the true church exists today. The earnest Christian, endeavoring to follow in the footsteps of his Lord and Master, does not find true fellowship in the ornate practices of priestcraft, be it Catholic or Protestant. Beauty of architecture and magnificence of

priestly attire are not, to him, prerequisites to Christian worship. To such a one the beauty of a simple faith, unfettered freedom, is wonderfully expressed in the words of Whittier's lovely hymn:

"In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us like them, without a word,
Rise up and follow Thee."

The Unity of the Spirit

The individual calling of those who are to be members of the body of Christ is stressed time and again in Scripture. Nowhere are we taught to regard any church system, however prominent, as a means of entry into the great high calling of God in Christ Jesus. Paul speaks of this calling as of, and from God, who, he says, has saved us and called us with "an holy calling." (II Tim. 1:9) "There is one body, and one Spirit," says the apostle, "even as ye are called in one hope of your calling." (Eph. 4:4) There was certainly no thought in Paul's mind of qualification for this high calling by means of church membership. There is really no such thing as collective responsibility before God as applied to church membership. No sprinkling at a church font can induct a child into the body of Christ, neither can water immersion at a later age, unless it be accompanied by a condition of heart consecration known and understood in its truest sense only by the individual concerned and by our Heavenly Father, to whom the consecration is made. "They [each one of them] shall be mine, saith the Lord of hosts, in that day when I make up my jewels [margin, or, **special treasure**]; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3:17

Notice how Paul stresses this individual responsibility to and relationship with God in his own experience. Writing to the Philippian church in chapter 3 of Philippians, he says, "This one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14) This pressing toward the mark is surely Paul's individual responsibility, and

his alone, in relationship with God. But he then proceeds to associate himself with his brethren when he continues, "Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But whatever be the point that we have already reached, let us persevere in the same course."—Phil. 3:15, 16 **Weymouth**

This seems clearly to imply that the apostle was prepared to concede to his brethren the right to use their own judgment in respect of their individual responsibilities before God. He felt sure that those who had already attained to maturity of Christian character would agree with his singleness of purpose, but he recognized that there were some among them who could not at that stage accept all the implications of his teaching and example. He did not cut them off from fellowship; he did not discourage or even criticize them. He was content to leave the matter in God's hands, knowing full well that in his own time and way the Lord would bring these immature ones to a full appreciation of their privileges as brethren in Christ. In this attitude of Christian love and tolerance the great apostle consistently endeavored "to keep the unity of the Spirit in the bond of peace."—Eph. 4:3

The Psalm of Unity

A beautiful picture of the unity of the Spirit in the church, the body of Christ, is given to us in Psalm 133. "How good and how pleasant it is for brethren to dwell together in unity," says the psalmist. And then he points to the consecration of the priesthood as a figure of this unity among brethren. As the holy anointing oil was poured upon the head of the high priest and ran down to the skirts of his garments, so there is an anointing of the Head in respect of God's people, which runs down and sanctifies all those who constitute the members of his body. This is the true unity which binds together those who have consecrated their all, and are seeking to follow in the footsteps of their Lord and Head, the great antitypical High Priest, "who," Paul writes, "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—Heb. 7:27

This is the unity for which all God's people must strive, unity under the headship of the One who, through his own precious blood, has opened the way for the members of his body, the true church class, to worship and to fellowship, and to sacrifice together, until finally "we all come in [margin, or, into] 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."—Eph. 4:13

This is no unification of a collection of sectarian shibboleths, no hanging together by expedients of common worship in order to present a united front to the forces of evil. Christ is not divided! The true church, members of his body and fellow-heirs with him in the riches of the glory of his inheritance, are one in heart with their Lord, even as he is one with the Father. They must, among themselves, keep the unity of the Spirit in the bond of peace—walking and talking and working together under the guidance and direction of their Head, in order that the Father's name may be glorified now as it was glorified by him during his earthly life.

That these can attain to perfection of unity, either in Spirit or in doctrine, under present imperfect conditions, is not possible; but the true child of God will seek continually to pursue that spirit of tolerance and patience toward all which finds expression, not in rival claims of religious factions, but in simplicity of faith and humility of heart, following "peace with all men, and holiness [R. V., **the sanctification**] without which no man shall see the Lord."—Heb. 12:14

Looking Ahead Fifty-two Years Ago

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

"Progress has set herself a sudden and terrific pace. Naturally there is a bit of displacement in spots. We can't very well apply

electricity to a thousand uses, go snooping around the clouds, universalize education, introduce penny journalism, and give science a free rein without some trivial consequences.

"Old viewpoints are sure to shift, old creeds must give way to new ideas. Society is bound to readjust its divisions. The ancient molds of thought and economics, religion and government, are splitting. Our eyes see truths which our ancestors could not behold and by their light we perceive their errors and their inadequacies.

"The greatest revolutions that have ever swept the universe will break within the coming hundred years. Before this century is closed, the last king shall have lost his throne, the last battleship shall be scrapped, the last army shall have junked its guns. East and West shall meet in a thousand common causes and the Five Races join hands in brotherhood.

"Perfected wireless telephony and telephotography, mile-a-second trains and airships will condense the seas and continents into ponds and back lots. Africa will become a week-end resort for the New Yorkers, and the Canadian farmer will press a button, lift his receiver and exchange crop gossip with his son in Siberia.

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

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

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

"A dream? Not a bit of it! A far-fetched vision? You are wrong! The farthest-flung optimism can only estimate a fragment of man's coming glories.

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

"Strikes, revolts, and wars are but chips that fly beneath the chisel of progress. There will be many wars, mobs will rage, battles will rage, tyranny will clutch with strangling fingers, bigotry will plot, avarice will scheme—but to what will these avail?"

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Montgomery WKAB-TV Channel 32
Tuesdays and Thursdays, 1:00 p.m.
Selma WSLA-TV Channel 8
Sundays, 4:30 p.m.

ARIZONA

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

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, 7:30 a.m.
Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KAIL-TV (Time and day to be announced.)

FLORIDA

St. Petersburg WSUN-TV Channel 38
Sundays, (Time to be announced.)

INDIANA

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

IOWA

Des Moines KRNT-TV Channel 8
Sundays, 8:30 a.m.
Ottumwa KTVO-TV Channel 3
Sundays, 7:30 a.m.

KANSAS

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

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

Grand Rapids WZZM-TV
Sundays, (Time and channel to be announced.)
Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.
Kalamazoo WKZO-TV Channel 3
Sundays, 8:30 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.
Tupelo WTVV-TV Channel 9
Mondays, 12:30 p.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV
Sundays, (Time and channel to be announced.)

NEW YORK

Binghamton WBJA-TV Channel 34
Sundays, 2:30 p.m.
New York WOR-TV Channel 9
Sundays, 8:30 a.m.
Rochester WROC-TV Channel 8
Sundays, 9:30 a.m.

TV BROADCAST

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

NORTH CAROLINA

Asheville WISE-TV Channel 62
Saturdays, 7:00 p.m.

OHIO

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

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

Lima WIMA-TV Channel 35
Sundays, 10:30 a.m.

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

OKLAHOMA

Elk City KSWB-TV
Sundays, 5:30 p.m.

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

Tulsa KVOO-TV Channel 2
Sundays, 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, 8:30 a.m.

Wilkes-Barre WBRE-TV Channel 28
Wednesdays, 6:30 a.m.

SOUTH CAROLINA

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

TEXAS

Big Spring KWAB-TV Channel 4
Sundays, 10:30 a.m.

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

Fort Worth KTVT-TV
Sundays, (Time and channel to be announced.)

Odessa KOSA-TV Channel 7
Sundays,

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

UTAH

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

VIRGINIA

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

Lynchburg WLVA-TV Channel 13
Sundays, (Time to be announced.)

WEST VIRGINIA

Huntington WHTN-TV Channel 13
Sundays, (Time to be announced.)

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.

CANADA

Montreal, Que. CBMT-TV
Sundays, (Time and channel to be announced.)

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 10:05 a.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 10:35 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 10:35 a.m.
Napa KVON 1440 10:35 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 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.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:15 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 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 10:05 a.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 6:00 p.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.

MISSISSIPPI

Biloxi 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.

BROADCAST SCHEDULE

NEBRASKA

Grand Island KRGJ 1430 10:15 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEH 1300 8:00 a.m.

New York WJRZ 970 9:30 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 7:45 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.

OREGON

Astoria KAST 1280 10:35 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 11:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPBN 1340 10:05 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGN 9:05 a.m.

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

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 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 CKLB 1350 9:45 a.m.

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

Vancouver CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

RADIO TOPICS FOR JUNE

7—"The Word of God"

21—"Life Beyond the Grave"

14—"Worlds and Ages"

28—"God's Design in Creation"

LESSON FOR SUNDAY, JUNE 7

The Christian Faces a Needy World

GOLDEN TEXT: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3:17

MATTHEW 25:31-40

THE Parable of the Sheep and the Goats was selected for the Bible lesson on the topic, "The Christian Faces a Needy World," because it refers to performing kind deeds for others, and explains that these are looked upon by the Lord as services rendered to him. So far as this principle applies, the parable can be used to teach a valuable lesson for the present. Actually, however, this parable will have its real fulfillment during the Millennial Age, throughout the thousand-year reign of Christ.

The introduction to the parable states that "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." (vss. 31, 32) This indicates that the parable which follows is an illustration of things which take place subsequent to our Lord's return, and the establishment of his kingdom.

The parable is not an illustration of the separation of Jesus'

followers from unbelievers. When the work of judgment here depicted is taking place, Jesus' true followers of the present age will already be with him in his throne. These are the ones referred to as the "angels," meaning messengers. Paul wrote, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) Jesus said that believers of this age will not come into judgment with the world.—John 5:24, R.V.

The "all nations" of the parable, therefore, which throughout the future judgment period are separated as a shepherd divideth his sheep from his goats, represent the entire world of mankind. The determination of their category at that time will not be determined upon the basis of their past lives, but upon the manner in which they react to the laws of the kingdom then in force, when the Lord is sitting upon the throne of his glory.

No single lesson of the Bible brings out all the truths which pertain to the particular subject in hand. Those who prove worthy to be the "sheep" in this parable

will need to accept Christ as their Redeemer, and obey the laws of his kingdom. But these points are not mentioned in the parable. In the parable the point that is stressed is the operation of the law of love and helpfulness, as opposed to selfishness.

Those who qualify to be "sheep" see the needs of others, and respond to those needs as best they can. Thus they demonstrate their enthusiasm for the arrangements of Christ's kingdom, in which, through a process of education and corrective discipline, selfishness is replaced by love. Those who serve others, according to the parable, are so in harmony with the spirit which this service represents, that they scarcely realize they are doing anything out of the ordinary. Certainly they do not realize that such service would be considered by the Lord as rendered unto him.

Those in the parable who find themselves on the side with the "goats" are just the opposite. They see not, or ignore the opportunity of serving others, so do nothing for their fellow men, although there doubtless will be plenty of opportunities for so doing. The parable illustrates that during the coming thousand years of judgment conditions in the world will not be made perfect suddenly. It will require essentially the entire thousand years. Throughout much of that time the dead will be returning to life, and will require that their material needs be supplied

for at least a while. So there will be much opportunity for the loving heart to serve, to be helpful to others. But the "goats" of the parable fail to see these opportunities.

The "sheep" receive everlasting life, and the kingdom which was prepared for them from the foundation of the world, that kingdom which was given to our first parents, but forfeited by them through their disobedience. The "goats" are cut off from life, and fail to receive their original inheritance. They are cast into "everlasting fire." This is their punishment. Fire is a symbol of destruction, and here we have a symbol of everlasting destruction.—Acts 3:22,23

Our Golden Text is to the point. It is true today, and will be true in the next age, that that there is no evidence of the love of God in the hearts of those who shut up their bowels of compassion and refuse to help those in need when they have the opportunity. Let us endeavor to be so filled with the love of God that we will see and use our opportunities to do good to others as they come to us.

QUESTIONS

To what age in the plan of God does The Parable of the Sheep and the Goats apply?

Who are the "sheep" of this parable, and who are the "goats"?

What is the reward given to the "sheep," and what is the punishment of the "goats"?

The Christian's Responsibility for World Peace

GOLDEN TEXT: "Blessed are the peacemakers: for they shall be called the children of God."—Matthew 5:9

ROMANS 12:14-21

WHEN Jesus said, "Blessed are the peacemakers," he evidently had more in mind than simply being an influence for peace in the home and community. Christians should and will be peacemakers in this sense. But the Christian is also called to be an ambassador for Christ in bringing about reconciliation between God and men. Paul wrote, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (II Cor. 5:19) It is in the proper use of the "word of reconciliation" that we thus serve as peacemakers. Those who hear the Word, and by faith receive and obey it, are justified. Paul wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1

The standard set forth by Paul in Romans 12:14-21 is for dedicated Christians who have covenanted to follow in the footsteps of Jesus. To the worldly-minded it seems foolish to "bless" those who "persecute" them. The entire way of love is beyond the concept

of the world, which is governed largely by self-interest.

These instructions are for the consecrated followers of Jesus. These find it a delight to "rejoice with them that do rejoice," and their sympathetic love causes them to "weep with them that weep." The world caters considerably to the great, the rich, the influential. But the Christian endeavors to be the same toward all. Christians are not overly impressed with the great, but "condescend to men of low estate [margin, or, **be contented with mean things**]" And even more important, they are not wise in their "own conceits."

True followers of the Master are not to render "evil for evil." They are to endeavor to "provide things honest in the sight of all men." "If it is possible," they are to live peaceably with all men. This suggests the possibility that we will not always be able to live peaceably with all men. We cannot compromise principle in order to be in agreement with others. There may have to be a parting of the ways, but even this is no reason for rendering evil to those with whom we disagree.

"Avenge not yourselves, but rather give place unto wrath," writes Paul. It is not for us to punish those who render evil to us. This is God's prerogative. "Vengeance is mine, I will repay, saith the Lord."—Lev. 19:18

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." This is an illustration evidently designed to suggest the idea of being shamed and humiliated. To cause our enemies to feel ashamed because we have treated them kindly is a worthwhile accomplishment.

If we allow the evil things which are done to us to cause us to retaliate in kind, then we have been overcome with evil. On the other hand, if we render good for evil, then we are overcomers of evil, at least in our own hearts and lives. This should be the desire and endeavor of every Christian.

I TIMOTHY 2:1,2

God's chief interest in civil government is the extent to which they maintain law and order, and thereby provide a favorable climate in which new creatures in Christ Jesus can mature in him, and thus be prepared to live and reign with Christ. True, the Lord's people need a measure of hardship in order to grow strong in the Lord; and no matter how severe their experiences may be, the Lord can give them strength to endure, and overrule all to his

glory. But generally speaking, the "little flock" class make good progress in a society in which the criminal elements are kept in check, and they are permitted without molestation to assemble for meetings, and to conduct their service of the Lord.

This is the reason Paul gives for admonishing the brethren to pray for "all men; for kings, and for all that are in authority." He states: "That we may lead a quite and peaceable life in all godliness and honesty."

We should be especially thankful if we are living in a country where it is possible to "lead a quiet and peaceable life." It is appropriate that we respect the laws of the land which contribute to a situation of this sort. Going a verse beyond the lesson we find Paul saying, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." Yes, God loves "all men," and has provided for their salvation, so he is pleased if we pray for their enlightenment.

QUESTIONS

How are Christians peacemakers in the plan of God?

For whom is the standard of conduct set forth in Romans 12:14-21?

Name some of the rules set forth by Paul in these verses.

Why should Christians pray for kings and for others in responsible positions in civil governments?

The Christian and the Missionary Imperative

GOLDEN TEXT: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

MATTHEW 28:16-20

WHEN Jesus first called his disciple and sent them out into the ministry, he instructed them that they should not go to the Samaritans or to the Gentiles. (Matt. 10:5) Thus he limited their ministry to the people of Israel. This was because God covenanted to give them exclusive favor for a certain period of time, as set forth through the Prophet Daniel.—Dan. 9:24-27

The period referred to in Daniel's prophecy is 70 weeks—52 plus 7 plus 1 symbolic weeks—in which a day stands for a year. The Messiah was to be cut off in death in the midst of the last of these periods of seven years. The covenant was to be confirmed to the end of this last period, which would be three and one-half years after Jesus' crucifixion. Jesus knew, therefore, that he could provide for lifting the restriction which limited the ministry to the Israelites while he was still with his disciples, by commissioning them to begin their witness at Jerusalem, and then extend it, hence

the special covenant period would be over by the time they reached the Gentiles.

Many have misunderstood Jesus' commission to be his witnesses throughout the world, thinking that he expected their ministry to convert the world, whereas the preaching of the Gospel has been merely as "a witness," and to call out from the world "a people for his name." (Matt. 24:14; Acts 15:14-17) It is after this work of the present age is completed, and following the second advent of Christ, that the world will be converted.

However, the fact that we may know that the present is not God's time for converting the world does not mean that we should be any less zealous in the work of witnessing for Jesus and for the Word of God. We should work just as zealously in carrying out our commission as though we believed that we would be able to convert the world. Those who lay down their lives in this ministry will, when Christ's kingdom is established, be brought forth in "the first resurrection"

to live and to reign with him.—
Rev. 20:4,6

ROMANS 10:10-18

When the due time came for the Gospel to go to the Gentiles, the apostles learned that God was no respecter of persons. (Acts 10:34) Whether Jew or Gentile, there is only one approach unto God that will make one acceptable to him. This is, as Paul explains, a heart belief, and a confession of that belief, not momentarily, but through a life dedicated to his service. Our belief includes acceptance of the loving provision which our Heavenly Father has made for us through Christ.

Paul raises an important question—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher; and how shall they preach, except they be sent?" (vss. 14,15) The implied answer to these questions is that in order for anyone to believe in Christ he must have the Gospel presented to him by one who is qualified and commissioned to be an ambassador for Christ. This means that the millions throughout the age, and before, who never heard the Gospel, have as yet had no opportunity to believe, and through their belief, to be saved.

Paul wrote, on the other hand, that it is God's will that all be saved and come to a knowledge

of the truth. (I Tim. 2:3-6) He explains that the truth concerning Jesus and his work of redemption will be testified, or made known, to all "in due time." The Gospel Age is the due time for those to hear the Gospel whom the Lord calls. But the due time for the vast majority to hear, including those who lived and died prior to our Lord's first advent, will be during the Millennial Age, the thousand-year reign of Christ.

Paul quotes from Isaiah 52:7: "How beautiful are the feet of them that preach the Gospel of peace." Isaiah's prophecy has a special application at this end of the age; but all, at any time, who faithfully serve the Lord by proclaiming the Gospel, are "beautiful" to him. This is the beauty of holiness, a holiness which results from zealously obeying the commission which has been given to all the followers of the Master.

In verse 18 Paul quotes from Psalm 19:4—"Their sound went into all the earth." The reference is to the message of the heavens as it goes forth from day to day and night to night. Nature does testify of God.

QUESTIONS

Explain why the disciples were not at first allowed to go to the Gentiles.

Did God intend that the world should be converted during this age?

What is the only way one can have God's favor and be at peace with him?

The World Fellowship of Christians

GOLDEN TEXT: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Ephesians 2:19

EPHESIANS 2:11-22

FROM the death of Jacob, when his descendants were still in the land of Egypt, until shortly after Pentecost, the Israelites were exclusively God's people. The Lord said to them, "You only have I known of all the families of the earth." (Amos 3:2) Through Moses, God gave this people his Law. His prophets were sent to them. All the rich promises of life in a restored paradise were made to this people.

God's exclusive dealing with Israel was emphasized when Jesus came and confined his ministry to the people of this nation, explaining that he was not sent except to the lost sheep of the house of Israel. This point was stressed again by Jesus when, in sending his disciples into the ministry, he commanded them not to go to the Gentiles, nor to the Samaritans.—Matt. 10:5

However, this did not mean that God had no love for the people of other nations. It was simply that he had chosen the descendants of Abraham to be his representatives, and the ones through whom his blessings of health and life would eventually reach all nations in harmony

with the promise made to Abraham.—Gen. 12:3; 22:15-18

In the plan of God, He had determined upon a certain number to constitute the promised "Seed" of Abraham. Jesus, of course, himself a natural descendant of Abraham, was the Head of this class, and we are informed that all who are baptized into him are also a part of the Seed. (Gal. 3:8, 16, 27-29) However, no one could be of this class simply because he could claim Abraham as his progenitor. Faithfulness to God, through obedience to his will, was the basic requirement to qualify for this high position in the plan of God.

We read concerning Jesus that he came "unto his own"; that is, to the Israelites, "and his own received him not." It is true that the Israelites as a nation rejected Jesus as their Messiah, and this disqualified them for continuing to be exclusively God's people. However, quite a few individuals of the nation accepted Jesus, and to these he gave the power to become the sons of God.—John 1:11,12

But there were not enough of the Israelites who accepted Jesus to make up God's desired num-

ber, so in due time, and in harmony with God's arrangements, the Gospel went to the Gentiles. Cornelius was the first Gentile convert. Many of the Jewish converts found it difficult to accept this situation. Their background of training as God's people caused them to feel very strongly that his blessings were exclusively for the children of Abraham.

This often created a difficult situation for Gentiles who desired to associate with their Jewish brethren, for they would be made to feel that they were not wanted, and that God would not bless them. The Apostle Paul was well aware of this situation, and in our lesson we find him assuring the Gentile converts at Ephesus that all the rich promises originally made to Israel now applied with equal force to them.

Speaking of Jesus, and of his atoning work on behalf of all, Paul wrote that through him both Jews and Gentiles are reconciled to God, and are now in "one body by the cross, having slain the enmity thereby [margin, or, in himself]: and came and preached peace to you which were afar off, and to them that were nigh"; that is, to both Gentiles and Jews.—Eph. 2:16, 17

Paul explains that through Christ both Jews and Gentiles have access by Holy Spirit unto the Heavenly Father. He emphasizes to the Gentiles in the church at Ephesus that they are "no

more strangers and foreigners," but, as our Golden Text states, "fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom the whole building fitly framed together groweth unto an holy temple in the Lord: in whom ye [Gentiles] also are builded together for an habitation of God through the Spirit."—vss. 19-22

These must have been comforting words to any of the Gentile Christians in the Early Church who had misgivings as to their standing before the Lord. It would also help to clarify the issue in the minds of Jewish believers. It would help all to see that there is only one way now to have God's favor, and that is through Christ and complete dedication to the will of God as revealed through him. And what a blessed and world-wide fellowship this constitutes for all the truly consecrated followers of the Master.

QUESTIONS

Explain the background of understanding which called forth the clear statement of truths contained in this lesson.

How alone can the people of any race have access to God, and be assured of his favor, and of being his children?

THE FAITH OF OUR FATHERS

A Consideration of Catholic Doctrine—Section XI

Attaining Salvation

HOW does a Christian gain salvation? The Catholic answer is, "by means of the sacraments." The sacraments are various ordinances participated in by the faithful under the careful ministration of the church. For the Catholic, they hold a vital place in the belief and ritual of the church, and provide the basic means of bringing salvation within his reach. Let us determine, then, what is meant by a sacrament, how many there are, their individual significance, and the true position they hold in God's plan of salvation. In developing this subject, we shall entertain the Catholic view first.

The Sacramental Way

"The Council of Trent solemnly defined that there are seven sacraments of the New Law, truly and properly so called, viz., baptism, confirmation, Holy Eucharist, penance, extreme unction, order, and matrimony."⁸⁶ The first five of these are considered to minister saving grace. "The seven sacraments are intended, in the wisdom of God, to sanctify and assist us in the various conditions and necessities of life. . . . How unfortunate are the people outside the Church who are deprived of them!"⁸⁷

In this brief coverage, while it will not be possible to examine all the detailed teachings regarding the sacraments, sufficient will be mentioned to bring out the main issues. Let us look at the sacraments first in a general way to see how they are designed to impart grace and sustain the Christian from the Catholic point of view.

Through baptism, all stain and defilement of original sin and actual sins committed to that time are washed away and the individual is made a member of the church. Baptism is all-

⁸⁶ "Sacraments," *The Catholic Encyclopedia*, XIII, 299

⁸⁷ Cassilly, *op. cit.*, p. 178

important, vitally necessary for salvation, without which one is generally considered to be eternally lost. Confirmation is the rite by which the spiritually young are made strong and vigorous, receive an infusing of the Holy Spirit, and are enabled to obtain salvation more easily and fully. It is not absolutely necessary, as baptism is, but still important. The Holy Eucharist is the spiritual food for the soul whereby the body, blood, and divinity of Jesus Christ are received. Christ being the source of all graces, it follows that this sacrament bestows a multitude of graces upon the recipient, as well as remitting venial (lesser) sins.

The sacrament of penance restores life and health to the soul of one who has committed sins, especially if they be mortal (major) sins. The state of grace is restored by having the sinner come to the priest and offer contrition (repentance) and confession, and then carry out a work of penance which is called satisfaction. Penance is thus as vital to those who fall into sin as baptism was before they were saved. Extreme unction provides consolation and special grace to die in peace, and restores the vigor of the soul by removing all remaining vestiges of sin. The sacraments of holy orders and matrimony do not minister saving grace, and thus will not be considered here.

Catholics believe, then, that the sacraments have the power of bringing holiness and righteousness to the individual, and that they are the basic means of attaining salvation. It thus becomes possible for the clergy to minister salvation to the faithful through these ordinances of the church. If the recipient is properly disposed, it is believed a measure of saving grace will be conferred upon him every time the sacraments are received, though baptism and confirmation may be received but once.

All will agree that this is indeed an elaborate theological system of salvation, and that it progresses in an orderly fashion from baptism to extreme unction, from birth to death. From the human viewpoint, it is a system not without logic and reason. In our examination of this subject, however, we are not concerned as much with the human point of view as we are with God's viewpoint. The vital question becomes, then, is the sacramental way to salvation God's way? Is it the way which is outlined for us in the Bible, the Word of God?

But Which Sacraments?

As we come to the Scriptures, the very first surprise we receive is that the word "sacrament" is not used in the Bible at all. We do recognize, however, that there are certain sacred practices which were instituted by Christ, and enjoined upon his followers. We are not as concerned with the particular terms that might be used to describe these observances as we are with identifying what is meant by them and their validity for the church today. Therefore we will be quite content to continue to use the word "sacraments" as we search the pages of both Scripture and church history for enlightenment concerning them.

"Though used especially of Baptism and the Eucharist, the application of the term [sacrament] by Christian writers was at first exceedingly loose, for it was taken to describe not only all kinds of religious ceremonies, but even facts and doctrines of the Christian faith. The vagueness of prevailing notions is illustrated . . . by the fact that Hugo of St. Victor (12th century) enumerates about thirty sacraments that had been recognized in the Church."⁸⁶

"The use of the word 'sacramentum' in the Western Church from Tertullian to Augustine differs from that in the classic Romish use. . . . In the old Latin Bible . . . the new signification 'mysterious, holy ordinance or thing' was added to the [old] meaning 'oath, sacred obligation.' Accordingly Tertullian already used the word to denote sacred facts, mysterious and salutary signs and vehicles, and also holy acts. Everything in any way connected with the Deity and his revelation, and therefore, the content of revelation as doctrine, is designated 'sacrament'; and the word is also applied to the symbolical which is always something mysterious and holy."⁸⁷

"The Council of Trent defined the nature of a sacrament more closely. . . . It further delimited the sacramental area by re-enacting (in 1547) a decision of the Council of Florence (1439) in which effect was for the first time authoritatively given to the suggestion of Peter Lombard (12th century) and other Schoolmen that the number of the sacraments should be fixed

⁸⁶ Dr. James Hastings (ed.), "Sacraments," **Dictionary of the Bible**, p. 810

⁸⁷ Dr. Adolph Harnack, **History of Dogma**, II, 138, footnote

at seven. . . . —a suggestion that was evidently influenced by the belief that seven was a sacred number.”⁹⁰

Here is where the Catholic system of sacraments shows its first sign of weakness: Although the church maintains that all seven of the sacraments were instituted by Christ, neither the Bible nor the tradition of the church for over a thousand years gives any evidence to substantiate this claim. According to Catholic authorities themselves, it was not until the 12th century that any clear suggestion of seven sacraments was offered, (and this number was not officially adopted until the 15th century!): “According to some writers, Otto of Bamberg (1139) . . . was the first who clearly adopted the number seven. Most probably this honor belongs to Peter Lombard (d. 1164) who . . . defines a sacrament as a sacred sign which not only signifies but also causes grace, and then enumerates the seven sacraments.”⁹¹

This vagueness concerning the identity of the sacraments for well over a thousand years of the church’s history certainly makes us wonder at the propriety of selecting seven. What is needed at this point are reliable criteria for establishing the validity of a sacrament and separating it from all other ceremonies of the church, regardless of how suggestive or endearing these may be. The uniqueness that belongs to the sacraments has generally been considered to rest upon Christ’s personal appointment of them as such, by his instituting them and leaving them as a charge upon all his followers. The reasonableness of these criteria has led both Catholics and Protestants to accept them as such.

Upon this basis, baptism and the Lord’s Supper stand out in bold relief, both in Scripture and in church tradition. For example, in I Corinthians 11:23-25 we find the Apostle Paul quoting the exact words used by Jesus on the night of his betrayal when he instituted the Lord’s Supper among his apostles: “The Lord Jesus . . . took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.” Then also in Matthew 28:19 is recorded one of Jesus’ final instructions to his disciples:

⁹⁰ Hastings, *loc. cit.*

⁹¹ “Sacraments,” *The Catholic Encyclopedia*, XIII, 299

"Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you."

This scriptural emphasis upon two sacraments would seem to justify their segregation from all other church practices, and their having special significance attached to them. The fact that Jesus' own words are intimately bound together with them, and were recorded as such, seems especially indicative. This is not the case, however, for the remaining five rites which Catholics accept as sacraments. According to the Scriptures, these were neither instituted by Christ nor enjoined upon his followers. Catholics are willing to concede that baptism and the Lord's Supper overshadow every other church rite, but are not without explanation for it: "On some sacraments, particularly essential to Christianity, Baptism and Holy Eucharist for example, Christ explained himself completely, so that the Church has had from the very beginning full and entire consciousness of these sacramental rites. As to the rest, the Saviour laid down their essential principles, leaving to development to show the Apostles and the Church what the Divine Master wished to accomplish."⁹²

It is rather difficult to believe that such a vital matter as the sacraments would not have been fixed by our Lord once and for all, instead of leaving it a matter of confusion for century after century, as scholars of the church expressed their differing views on it. Once an attempt is made to go beyond the two basic sacraments, no longer are the accepted criteria being adhered to, and the basis for separating one practice from another has been lost. To settle upon the number of seven, then, appears completely arbitrary, for once baptism and the Lord's Supper are bypassed, it is not possible to proceed on any known principle that would produce a given number.

As we shall now see, the selection of confirmation, penance, extreme unction, holy orders, and matrimony as official sacraments comparable to baptism and the Lord's Supper was dependent upon the human reasoning of church scholars. It represented a gradual process which required hundreds of years to crystalize into final form. At best, it must be conceded that

⁹² Dr James Hastings (ed.), "Confirmation," **Encyclopedia of Religion and Ethics**, IV, 9

the disciples of Jesus, the Early Church, and even the church of the early Middle Ages, were without the knowledge or benefit of them. To bear this out, consider the following references written either by Catholic authorities or faithfully representing that point of view:

"Although Trent teaches that Confirmation, like all the other Sacraments, was instituted by Christ, nothing is positively laid down concerning the manner of that institution. . . . It would be readily conceded that, in the case of such a Sacrament as Confirmation, the historical evidence is in some respects imperfect and obscure. The Church does not claim to clear up all the dark passages, but she claims to supplement by supernatural guidance and theological reasoning. . . . The doctrine is clearly enunciated at least as early as the middle of the 12th century."⁹³ "The Sacrament of Confirmation is a striking instance of the development of doctrine and ritual in the Church."⁹⁴

"Of the earliest history of the Sacrament of Penance very little is known. By the third century, there had emerged a developed system of public Penance, . . . [Later] a new system was developed through the influence of Celtic or Anglo-Saxon monk-missionaries. . . . This differed from the earlier system, . . . but the Penance remained public, long, and arduous. . . . Absolution . . . was withheld until completion of the Penance. Gradually it was pushed back until it was granted on confession and before the Penance was begun. From this developed the 'private Penance' of today, with its confession, absolution, and light formal penance. The private Penance received its charter at the Fourth Lateran Council (1215), which required every Christian to confess his sins in Penance at least once a year."⁹⁵

"For the convenient and public regular exercise of penance there have been introduced, not earlier than the sixteenth century, among the furniture of the Roman Catholic churches confessionals, either movable or immovable."⁹⁶

⁹³ *Ibid.*, pp. 8, 9

⁹⁴ "Confirmation," *The Catholic Encyclopedia*, IV, 217

⁹⁵ F. L. Cross (ed.), "Penance," *The Oxford Dictionary of the Christian Church*, p. 1041

⁹⁶ Dr. James Hastings (ed.), "Penance," *Encyclopedia of Religion and Ethics*, IX, 714

The following excerpts pertain to the rite of extreme unction: "When the anointing of the sick came to be looked upon principally as a preparation for death, it received this name, which properly means 'the last of the unctions' . . . The name is not found before the end of the 12th century; it appears first in Peter Lombard; after that it became common. But the idea itself is found in the 10th century, in Aelfric. We find frequent directions on the subject in the [later] Middle Ages." ⁹⁷

"Owing to the comparative paucity of extant testimonies from the early centuries relating to this sacrament, Catholic theologians habitually recur to the general argument from prescription. . . . As to the actual paucity of early testimonies, various explanations have been offered. . . . It should finally be premised that in stating the argument from tradition, a larger place must be allowed for the principle of development than theologians of the past were in the habit of allowing." ⁹⁸

From the pen of her own scholars, then, we note the inconsistency of the Catholic Church's teaching regarding the origin of the sacraments. Instead of seven sacraments stemming from Christ, five are seen to owe their existence to gradual development within the church. More than this, we are even given a hint of the source of this development, which immediately leads us to suspect the entire basis of reasoning underlying these added sacraments: "Scholastic writers of the 13th century introduced into their explanations of the sacraments terms which were derived from the philosophy of Aristotle." ⁹⁹ And so again we have forcibly brought to our attention the extent of the intermingling of paganism with Catholic thought and doctrine.

Grace for the Soul

Here is an even more important aspect of this subject. What is the correct depth of meaning which we should attach to the sacraments? Let us begin with Augustine's brief definition, the classic in Catholic circles: "A Sacrament is a sign of a sacred thing," or "signs pertaining to things Divine."¹⁰⁰ Perhaps it was

⁹⁷ *Ibid.*, "Extreme Unction," XII, 513

⁹⁸ "Extreme Unction," *The Catholic Encyclopedia*, V, 718-719

⁹⁹ *Ibid.*, "Sacraments," XIII, 298

¹⁰⁰ Dr. James Hastings (ed.), "Sacraments," *Dictionary of the Bible*, p. 810

the brevity of this definition and the fame of its author which contributed heavily to the confusion of ideas for many hundreds of years, and for a time led to the adoption of about thirty sacraments. Through the centuries, modifications were suggested and hotly debated by church theologians, leading finally to the currently accepted form:

"According to the teaching of the Catholic Church . . . the sacraments of the Christian dispensation are not mere signs; they do not merely signify Divine grace, but in virtue of their Divine institution, they cause that grace in the souls of men."¹⁰¹ Again, "The sacraments not only signify grace—they give it; that is, when rightly used they move God infallibly to confer it upon the soul."¹⁰² Let us determine if these concepts are based upon the teachings of the Bible.

The word "grace" is used many, many times in the New Testament. Its primary meaning is the unmerited favor of God. For example, we read, "God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus." "We . . . beseech you also that ye receive not the grace of God in vain." (II Tim. 1:8, 9; II Cor. 6:1) The Heavenly Father is the Author of this grace, and his Son Christ Jesus is the means by which it is conveyed to us: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to ["in," **Diaglott**] every good work." "Grace and truth came by Jesus Christ."—II Cor. 9:8; John 1:17

Is there any scriptural basis for the belief that the sacraments have the power of causing that grace within the soul? Is God unalterably moved to grant his divine favor whenever the sacraments are received? Surprising as it may seem, nowhere in the Bible is there found even so much as a hint of this belief. What, then, does the Bible teach concerning saving grace and the way in which it may be obtained?

In Romans 3:23, 24, we read, "Being justified freely by his [God's] grace through the redemption that is in Christ Jesus." Three related things are mentioned in this text: Justification, God's grace, and the redemption which is in Christ. The grace

¹⁰¹"Sacraments", *The Catholic Encyclopedia*, XIII, 296

¹⁰² Cassilly, *op. cit.*, p. 177

or unmerited favor of God results in the believer's being justified—considered perfect in the sight of the Father. This standing of perfection was made possible by the sacrifice of Christ, when upon Calvary's cross he died as the ransom price. There he stood in the place of Adam and the entire human race represented in him, willingly receiving the condemnation of God in their stead. There redemption was provided for all desiring to accept it. Well do the Scriptures state: "We indeed esteemed him stricken, smitten of God, and afflicted. Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us."—Isa. 53:4, 5, **Leeser**

By exercising faith in Jesus' sacrifice and his efficacy to save, the believer may freely receive the Father's grace and have his shortcomings covered by the merit of the blood of Jesus. Through this one act of faith, all original sin is at once forgiven: "Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." (Rom. 3:24, 25) Not only this, all personal sin is also covered by faith in the precious blood: "The blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7

It is this act of faith on the believer's part, rather than the performance of any specific rite or ceremony, which is all-important, and entitles him to receive this wonderful outpouring of grace: "Our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand." (Rom. 5:1, 2) Notice how this same thought is repeated in Philippians 3:9, where Paul discusses the condition of righteousness (justification) which is of God: that righteousness "which is through the faith of Christ, the righteousness which is of God by faith."

What stress on faith! Not even a mention of the sacraments! How clearly the Scriptures teach that grace proceeds from the Father through the Son by individual faith, and belief in Jesus Christ as Lord and Savior, Ransomer, and Redeemer.

What, then, is the true role of the sacraments? If grace comes through faith, and faith by the (written) Word of God, does this minimize the need for the sacraments? The difficulty here arises from an improper understanding of the purpose for which the

sacraments were given. Scripturally, we believe that the sacraments were intended to be beautiful symbols of the sacrifice of Christ and of the complete consecration of the believer to do the will of God. We will endeavor to illustrate this in the discussion of both baptism and the Lord's Supper, yet to follow. For now, we would like to sum up the Protestant position on the sacraments, based upon the New Testament teachings:

"Grace, in the proper sense, is no quality inhering in man . . . but a disposition of God toward man, i.e., God's favor shown man without merit on man's part. The grace of God reaches man through a promise, and that promise is apprehended only by faith. . . . The Pauline doctrine of justification [is] an act of God with reference to man, . . . [not] wrought within man, in a continuous, gradual process, by the infusion of grace, through the sacraments. The value of the sacrament [is] placed solely in its communication of the word of grace, to be apprehended by the intelligence of the subject, and appropriated by faith.

"The grace, therefore, offered and received in the sacraments in no way differs from that offered and received in hearing and reading the Word. The promise of the sacraments is the very same as is offered in the Word without the sacraments. The necessity of the Word is absolute; without it there is no salvation; that of the sacraments is relative. We are bound to them because God has instituted and enjoined them."¹⁰³

How unfortunate that high Catholic officials have not examined the Bible afresh, and endeavored to harmonize the teachings of Paul with their church's dogma! Instead of this, there is only the Council of Trent's sweeping condemnation of all who adhere to the foregoing view: "If any one say that the sacraments of the New Law do not contain the grace which they signify, or that they do not confer grace on those who place no obstacle to the same, let him be anathema. If any one say that grace is not conferred by the sacraments *ex opere operato*, but that faith in God's promises is alone sufficient for obtaining grace, let him be anathema."¹⁰⁴

¹⁰³ Dr. James Hastings (ed.), "Sacraments," **Encyclopedia of Religion and Ethics**, X, 909-910

¹⁰⁴ "Sacraments," **The Catholic Encyclopedia**, XIII, 297

Here we let the matter rest to the honest judgment of our readers. May we keep in mind the counsel of Paul in his appropriate words: "Take heed unto thyself, and unto the [scriptural] doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I Tim. 4:16

A Living Faith

We are glad that both Catholics and Protestants are in agreement upon the fundamental importance of faith in the life of a Christian. It makes the believer. It separates him from the world at large which does not believe in God, spiritual things, or the Bible. As we shall see, it stems from God as a free gift, but it is accepted only by a few.

To Catholics, faith does not lead directly to salvation, however. This faith must be directed to the power of the church which acts as God's channel in providing the graces necessary for salvation. Only through the church may the sacraments be received, and only by following her systematic instructions may merits be gained and good works multiplied. And after all is said and done in conformity to the prescribed ritual, has the desired salvation been attained? Unfortunately, according to Catholic doctrine, at no point in the earthly life of the believer is it possible to know with assurance, beyond any reasonable doubt, that he has been saved. There are just too many contingencies, too many uncertainties, too many sins that may not have been fully expiated.

In contrast, we would like to present the plain teachings of the Bible, which show that faith in Jesus Christ, accompanied by the fruitage of the Holy Spirit, leads directly to salvation and the full assurance of it: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand."—Eph. 2:8, 9; Rom. 5:1, 2

The Scriptures teach that Jesus Christ, "by the grace of God . . . taste[d] death for every man." (Heb. 2:9) Upon the basis of simple faith in this ransom sacrifice, every believer is now released from all condemnation and guilt of sin, both original and individual. We read, "There is therefore now no condem-

nation to them which are in Christ Jesus," (Rom. 8:1) First and foremost, the church's justification is brought about by faith. By exercising this faith in the efficacy of Christ's sacrifice and atonement for sin, the believer can obtain an absolute assurance of salvation—no mere hope or guessing about it.

A faith that is alive and active will permeate every aspect of the Christian's life. All his thoughts, his words, and his actions will be regulated by it. The true Christian's faith is not a one-day-a-week affair. It will find means of expressing itself each and every day, to the praise of God and to the benefit of all that are brought in contact with it. "As it is written, The just shall live by faith."—Rom. 1:17

Here is cause for reflection. It is not attendance at church services, the careful receiving of the sacraments, the pious repetition of certain prayers, the learning of the catechism, or even the reading of the Bible which is meritorious in God's sight. It is faith in his Word, faith in his plan, and faith in the finished work of Jesus Christ, which pleases God. It is this simple act of faith which brings the grace or unmerited favor of God to us, rather than any ordinances or prescriptions of the church.

During the Millennial Age, when the kingdom of God is established upon earth, this same faith will be required of all mankind. Without faith it will not be possible to receive the gracious provisions for everlasting life which were made in Jesus Christ: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

With faith, it will be possible for all who manifest obedience to receive "the gift of God [which] is eternal life through Jesus Christ our Lord." (Rom. 6:23) As mankind exercises faith in Jesus as its Redeemer, it will receive the saving and healing merit of his sacrifice. The whole world will then be justified to life as is the church class now. However, since the circumstances will then be more favorable for responding to God, the rewards of obedience will be correspondingly less than for the church.

Perhaps some of our readers who appreciate the fundamental importance of faith would have some difficulty in accepting this

(Continued on page 34)

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NEW JERSEY

(Continued from page 31)

approach, which places its value above the authority of the church. And perhaps a word of caution is necessary to prevent a misunderstanding of the simplicity of the scriptural teaching. For example, let us turn to the account of the conversion of the "keeper of the prison," found in Acts 16:19-34. Paul and Silas, who had been unjustly imprisoned, were released miraculously by an earthquake, which also instilled godly fear in the "jailor." This man fell down before Paul and Silas, saying, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."—vss.29-31

Based on the foregoing, the question might be raised, can man be saved merely by such a simple act of faith as this? Does it not seem incredible that God would justify such an one rather than the devout man who obediently follows prescribed works of devotion and religious exercises? To help us at this point, we should look a little more closely at the words "faith" and "belief" to determine the depth of meaning that they were meant to convey, and their import in the life of the Christian.

"Faith" is an assurance and a conviction regarding the spiritual truths revealed in the Bible that comes to us apart from any physical senses, and which cannot be demonstrated along material lines. As we have seen, it stems from God, and is freely bestowed upon those desiring to have it. When received, it accomplishes a work of transformation that permeates every avenue of life, so that the demeanor and actions of an individual become a more reliable barometer of faith than his confessions of it.

Yes, believing in the Lord Jesus Christ entails far more than many people have generally thought—much more than a mere confession of faith and trust. The word "believe" as it is used throughout most of the New Testament is a translation of the Greek word, **pisteuo**, meaning "to adhere to, to trust, and to rely on."¹⁰⁵ If one really relies upon the Lord Jesus Christ as as his Savior, trusts him, clings to him, and is convinced of the truthfulness of his teaching, what a change will be wrought in his life! Upon conversion, such a believer no longer lives to self,

¹⁰⁵ Dr. Robert Young, "Believe," **Analytical Concordance to the Bible**, p. 86

but renounces self-will and gladly dedicates his life to doing the will of God. For him, Jesus' words become the keynote of his entire life: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

Thus seen, the simple scriptural declarations that faith and belief in Christ lead directly to assurances of salvation take on added meaning. In the Amplified Version, the preceding account of Paul and Silas is translated as follows: "Men, what is it necessary for me to do that I may be saved? And they answered, Believe in and on the Lord Jesus Christ—that is, give yourself up to him, take yourself out of your own keeping and entrust yourself into his keeping, and you will be saved. . . . And they declared the Word of the Lord [that is, the doctrine concerning the attainment through Christ of eternal salvation in the kingdom of God] to him."

John 3:16 is rendered thus: "For God so greatly loved and dearly prized the world that he [even] gave up his only begotten Son, so that whoever believes in (trusts, clings to, relies on) him may not perish—come to destruction, be lost—but have eternal [everlasting] life." Be it noted that this is the kind of belief spoken of and required in the Bible—relying intimately upon the Savior and laying down life itself in his service. This is the mature faith which leads to justification to life and peace with God—quite a difference from a mere nominal expression of belief!

Works Pleasing to God

Faith and good works, we believe, go hand in hand. It is faith in the redemptive merit of Christ's sacrifice that opens the door to God's grace. It is a life of dedication and service to God that permits the believer to continue to bask in the sunshine of his favor. By rendering works acceptable to him, he can demonstrate the sincerity and depth of his faith. James wrote, "Faith, if it hath not works, is dead, being alone. . . . By works a man is justified, and not by faith only." (James 2:17, 24) This naturally raises the question, what are the works which are pleasing and acceptable to God?

According to Catholic theology, the three eminent good works are prayer, fasting, and alms-deeds. "Prayer in this connection embraces all kinds of prayer, the prayer of petition, of praise

and of thanksgiving; mental as well as vocal prayer. Fasting here includes all works of penance and self-denial; alms-giving, all deeds of mercy.”¹⁰⁶

A person is considered to be perfect in his state of life when he: “Practices its virtues to a high degree; is very careful to avoid all deliberate venial sin; and keeps his passions under control. . . . Absolute perfection, however, is not attainable in this world, for even very holy persons have their faults and limitations. . . . We must never be satisfied with the holiness we have attained, but aim at still further perfection. . . . The short road to perfection is to imitate Jesus Christ in all our actions. . . . We imitate Christ when we endeavor to perform our actions as we think he would perform them were he in our place.”¹⁰⁷

These are noble sentiments, and, as far as they go, we find ourselves in agreement with them. We are so glad that Catholics and Protestants alike may look to their Master and Head for guidance in all matters. This agrees with the Scriptures which state: “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. . . . For consider him that endured such contradiction of sinners against himself.” “Let this mind be in you, which was also in Christ Jesus.”—Heb. 12:1-3; Phil. 2:5

First and foremost, then, the Christian is to develop character which will be a reflection of God’s own attributes and those of his dear Son. Paul vividly compares these desirable works of the Spirit with the despicable works of fallen flesh in Galatians 5:16-26: “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other. . . . Now the works of the flesh are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

“But the fruit of the Spirit is love, joy, peace, longsuffering,

¹⁰⁶ Cassilly, *op. cit.*, p. 11

¹⁰⁷ *Ibid.*, pp. 13-14

gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections [margin, or, **passions**] and lusts. If we live in the Spirit, let us also walk in the Spirit."

Peter also tells us how the Christian may live victoriously in this life and ensure his receiving an abundant entrance into the kingdom of heaven: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren [margin, Gr., **idle**] nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:5-11

Character building is a lifetime work. But along with it there are other responsibilities for the Christian. He is to be concerned with advancing the cause of truth and proclaiming the message of the coming kingdom of God. This is in harmony with Jesus' command to preach the Gospel "in all the world for a witness unto all nations" (Matt. 24:14) as "ambassadors for Christ." (II Cor. 5:20) His special work in this connection is to participate in the "ministry of reconciliation" (II Cor. 5:18), calling out from among the nations the "people for his [God's] name" (Acts 15:14), "teaching them to observe all things whatsoever I [Christ] have commanded you." (Matt. 28:20) This is the same work, we remember, which so thrilled the hearts of the early followers of the Master, and moved them to such zeal and courage in his service.

What a privilege it is to point men to God! What joy it brings to tell others the good tidings of the coming kingdom, when all shall know the Lord, from the least unto the greatest! (Jer. 31:34) For every saint of God, for every member of the true church, here is a spiritual ministry sorely needed by the world. All humanity is groaning and travailing in pain, weighted down by the heavy load of sin, sickness, sorrow, and death. How desperately they need to be told of the blessed Savior who died for them!

How urgently they need the peace and the comfort and the assurances which only the true knowledge of God as found in the Bible can bring!

Like the early followers of the Master, Christians who have been enlightened by the Spirit of God are motivated to do good unto all men as the opportunity arises, but especially unto them that are of the household of faith. (Gal. 6:10) It is a very special privilege to minister to fellow believers, encouraging, assisting, and edifying one another to establish themselves and build each other up in the most holy faith. Paul wrote, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—I Tim. 4:6

At this point the question might be raised, do the good works such as have been enumerated earn or merit grace from God? Catholics answer in the affirmative, believing that "sanctifying grace is preserved and increased in the soul by all good works, especially by prayer. Our degree of glory in heaven will be in proportion to the amount of sanctifying grace we possess at death."¹⁰⁸ The term "sanctifying grace" is defined as that which "cleanses us from sins, makes us holy, pleasing to God and heirs of heaven."¹⁰⁹

We believe our understanding of this would be clarified by retaining the simplicity of the Scriptures. Grace pertains to the unmerited favor of God which is granted to man. As already shown, this grace was made operative by the sacrifice of Christ and reaches man only by the exercise of faith in that sacrifice. But do not good works tend to increase that grace? We would prefer to say that good works help to retain that position of favor in God's sight when performed as a result of, and in conjunction with, a mature faith. Wherever there is deep faith there will also be found good works to accompany it; the two mutually supplement each other, going hand in hand. It is the combination of the two which makes possible the continuous enjoyment of the grace of God.

Is there nothing, then, that may be earned by the good works of a believer? Yes, we believe there is something! Remember, we

¹⁰⁸ *Ibid.*, p. 148

¹⁰⁹ *Ibid.*, p. 146

found that salvation could be gained by faith as an inheritance in this life. In contrast, we might think of rewards as being earned now by good works, yet not received until after this present life has been completely consumed in sacrifice to God. To those who suffer for righteousness' sake, to those who constantly do good to others, to those who are diligent in the Father's service, the Bible says: "Rejoice, and be exceeding glad: for great is your reward in heaven."—Matt. 5:12; Luke 6:35

In the Next Age

So far, all the good works we have been considering have been in relation to the church class during this present Gospel Age. Let us turn now to the Millennial Age, when God's kingdom is established upon the earth. What are the works which will be required of humanity when the dead shall be raised and the church will be reigning over the earth?—Rev. 5:10

It is in this period that some of the most tremendous promises of the Bible shall be fulfilled. Wars are to cease (Micah 4:1-5); poverty is to be abolished, along with fear of oppression (Isa. 65: 21-23); sickness and death are to be removed (Isa. 33:24; Rev. 21:4); and joy and happiness are to reign in every heart. (Isa. 35:10) What a thrilling prospect for the inhabitants of every land, as they are awakened in the general resurrection of the dead!—Acts 24:15

When this divine program for blessing all the families of the earth goes into operation, how the attitudes and hearts of men will be changed! (Gen. 12:3; 22:15-18) The very impact of having life restored in the resurrection, and awakening in a society ruled by Jesus Christ and his church, will cause many of the redeemed ones to seek righteousness. Numerous opportunities will present themselves to help their fellow-men and thereby to demonstrate their good works. Love for all, as exemplified in the golden rule—doing unto others as you would have them do unto you (Matt. 7:12; 19:19)—will be the standard. Those who meet it will find themselves developing in the fruits and graces of the Spirit and growing in the favor of God.

Many scriptures inform us of the rigid requirements and the general results of the divine law then in operation: "All kings shall fall down before him [Christ]: all nations shall serve him, . . . and men shall be blessed in him: all nations shall call him

blessed." (Ps. 72:11, 17) "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17) "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

The pathway of obedience to the laws of the kingdom will be made very plain, so much so that everyone will be able to understand: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isa. 35:8) Also, at long last the shadow of Satan's deceptive influences shall be restrained, "that he should deceive the nations no more, till the thousand years should be fulfilled."—Rev. 20:3

Understandably, with all stones of stumbling removed from the pathway of harmony with God, the penalty of disobeying him and the righteous laws of his kingdom will be very severe: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear [listen to and understand by hearing and heed—Amplified Version] that prophet, shall be destroyed from among the people." (Acts 3:22, 23) This prophet will be Christ during the kingdom age, the word "prophet" here meaning teacher or public expounder.¹¹⁰

Those who disobey him—probably relatively few in number—will constitute the incorrigible class of mankind, who are to be punished by permanent extinction of life—the second death: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8

Under the favorable circumstances for learning the ways of righteousness, the great majority of people will choose to obey God. From their bitter experiences with the results of disobedience—sickness, suffering, and death—they will be in a position to recognize the benefits accruing from accepting God's way. By yielding themselves to the uplifting and righteous influences of the kingdom, they will gradually lose all vestige of the

¹¹⁰ Young, "Prophet," *op. cit.*, p. 781

selfishness and sin remaining in their hearts. At the close of the Millennium they will have been regenerated to the original mental and moral likeness of their Creator, and perfect physical bodies will also have been restored. Then they will both desire to obey God and have the perfect ability of doing so.

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The Rich Man and Lazarus

THE Parable of the Rich Man and Lazarus is one that is used very widely by certain nominal church groups in their efforts to prove that eternal torture is the punishment for sin, rather than death, as so clearly stated by the Apostle Paul. (Rom. 6:23) In this parable Jesus tells of a "certain rich man" who was clothed in purple and fine linen, and who fared sumptuously every day.

There was also a certain beggar, named Lazarus, who was laid at the gate of the rich man. This beggar was full of sores. The beggar desired to be fed, and was quite willing to eat the crumbs which fell from the rich man's table. In the parable, dogs were present which licked the sores of the beggar.

In the course of time the rich man and the beggar both died. When the beggar died he was carried by the angels into Abraham's bosom. When the rich man died he was buried, and in hell he lifted up his eyes, being in torment. He saw Abraham afar off, with Lazarus in his bosom, and he said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip

of his finger in water, and cool my tongue; for I am tormented in this flame."—vs. 24

Abraham did not grant this favor, but simply reminded the rich man of his former favorable position, and the once unfavorable lot of the beggar. He explained also that there was a great gulf fixed between them and the rich man, making it impossible for communication between them.

The rich man then stated that he had five brethren, and asked that they be warned against the same course he had taken, and, like himself, later find themselves in tormenting flames. In reply to this it was explained that these five brethren, like the rich man himself, had Moses and the prophets as their instructors, and that if they had not been sufficiently warned by them, nothing more could be done about it, even though one should rise from the dead.

Is It a Parable?

PROPOSERS of the eternal torture theory insist that the story of the rich man and

Lazarus is not a parable at all, but a statement of fact. They call attention to the fact that Jesus did not refer to it as a parable; and also refer to the statement, "a certain rich man," which, they claim, denotes that Jesus was telling a story of a man who actually lived and who, when he died, found himself being tormented in a literal hell of fire.

This story of the rich man, it is claimed by the eternal torture proponents, teaches that wicked, unconverted sinners go to a place of torture when they die, and that righteous believers in Christ go to heaven. But since the story, by their own claim, is a literal statement, it does not prove these points at all. In the first place, nothing is said about the rich man being an unbeliever, or a sinner. It simply states that he was rich, fared sumptuously every day, and that he was well fed. Nor does the story inform us that the beggar was righteous, and a believer in Christ. He was simply a poor beggar. Nor does the story say that the beggar went to heaven when he died. It does say that he was carried by the angels to Abraham's bosom.

So far as we know, there is no group of professed Christians in the world who believe that the righteous are carried to Abraham's bosom by the angels when they die. According to the professed beliefs of all groups who teach the eternal torture the-

ory, that part of the story is not a statement of fact. It must, therefore, be a parable. So far as we are aware there are no groups which believe that Abraham can be addressed by those suffering in the flames of eternal torture, and that he is able to talk back to them, as occurs in this story. This also must be parabolic in nature.

There are other details of the story which would be equally absurd should we consider them to be literal statements. The whole account is manifestly a parable, even though, as in the case of a number of other parables, Jesus did not so designate it. Considering it as a parable, what is the lesson which it teaches? This is one of Jesus' parables which he did not explain, so we should not be too dogmatic as to its meaning, although there are certain statements in the parable itself which serve as clues as to what it seems to teach.

One of these statements is found near the close of the parable. When the rich man asks Abraham to testify to his five brethren concerning the situation, Abraham's reply was, "They have Moses and the prophets." Here, then, we have a family of six brothers who had Moses and the prophets as their teachers. The Scriptures are explicit on the fact that the only ones, up to Jesus' first advent, who had Moses and the prophets as their teachers were those of the na-

tion of Israel. "You only have I known of all the families of the earth," God said to them through the prophet Amos. (Amos 3:2). In this same verse the Lord explains that because of this he would punish them for all their iniquities.

Yes, the Israelites, as a nation, were God's chosen people, and his means of communicating with them was through the Law and the prophets. With this clue to guide us, we think it is reasonable to assume that the rich man of the parable would represent this nation as it existed in Palestine at the time of our Lord's first advent. We have examples of this use of symbolism even today. For example, we have "Uncle Sam" representing America, and "John Bull" representing Great Britain. Any calamities or adversities mentioned as coming upon these would readily be understood as coming upon the United States and Great Britain.

Let us notice the characteristics of the rich man in the parable: He fared sumptuously every day, we are told. The nation of Israel did fare sumptuously every day, as the parable states; that is, their table was laden with the good symbolic food furnished by the Law and through the prophets. Paul wrote that they had much advantage every way over the Gentiles in that to them was given the oracles of God.—Rom. 3:2; Heb. 5:12

The rich man was arrayed in a purple robe. Purple is a symbol of royalty, and Israel had the promise of becoming a royal nation under God, the messianic nation, through which, under the Messiah, all the families of the earth would be blessed. (Exod. 19:5,6) The white linen worn by the rich man would be a symbol of righteousness, that measure of typical righteousness enjoyed by the Israelites under the Law. (Rev. 19:8) This gave them a standing before God which other nations did not enjoy.

But as a nation Israel died, and lost all these rich blessings which the Lord had provided. However, the individuals comprising this nation continued to live, and because of the loss of God's exclusive favor as a royal nation, each generation of these throughout the centuries has continued to suffer. They have suffered because of being members of a nation that died.

There is a prophecy in which the Lord, using highly symbolic language, forecast the punishment which he would visit upon the Israelites because of their iniquities. The Lord said, "A fire is kindled in mine anger, and shall burn unto the lowest hell [Hebrew, **sheol**, the equivalent of the Greek word **hades**, translated "hell" in the parable under consideration], and shall consume the earth with her increase, and set on fire the foundations of the mountains."—Deut. 32:22

As noted, this is highly symbolic language, but it denotes the use of fire, and speaks of **sheol**—**hades** in the New Testament—in association with punishments which the Lord warned that he would visit upon his people. The nation has indeed been in **hades** throughout the Gospel Age, and as a nation has been dead. But as individuals, it has been different. These have almost continuously been persecuted, which, in the parable, is symbolized by the flames which engulf the rich man.

The Beggar

THE beggar, we think, also symbolizes a group, not just one nation, but all non-Israelitish nations. So far as the promises and blessings of God were concerned these were, prior to the first advent of Jesus, a poverty-stricken people. The Israelites themselves often referred to them as dogs. We think of the Syrophenician woman who asked Jesus for a blessing, and he asked her if she thought it was proper to take the children's bread and give it to the dogs. To this she replied that dogs are quite willing to eat the crumbs which fall from the children's table.—Mark 7:25-30

We mention this incident as an illustration of the wide distinction between the view of the Israelites at that time and the position of the Gentiles. But a change was due. Beginning shortly after Pentecost, God visited the Gen-

tiles; that is, through the proclamation of the Gospel to them they were given an opportunity to enter into his favor, and to rejoice in the hope held out in his promises to the faithful followers of Jesus.

This change of position is represented in the parable by the beggar being carried into Abraham's bosom; that is, the believers among them were given the opportunity to embrace the faith of Abraham; the faith that through his seed all the families of the earth were to be blessed. (Gal. 3:8, 16, 27-29) This does not mean that all Gentiles have embraced the messianic hope, the Gospel of Christ which was first preached to Abraham. (Gal. 3:7-9) It simply means that there has been no discrimination against them as there was when Jesus said to his apostles, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6

The Five Brethren

THE rich man in the parable mentioned having five brethren to whom he wanted a message sent concerning the result of his unfaithfulness. Who could these be? There were twelve tribes of Israel. In Palestine at the time of our Lord's first advent the great majority were of the former two-tribe kingdom of Judah and Benjamin. There were some

of the other tribes there, but the majority were scattered here and there in various countries, and did not have the same opportunity to hear the testimony of Jesus. Since one man represented chiefly the two tribes then in Palestine, we think it reasonable that his five brethren would symbolize, on the same basis of one for two, those of the other ten tribes.

And in this connection the statement in the parable accredited to "Abraham" is significant. He said that these others would not believe even though one should rise from the dead. And how true this has been! Indeed, the doctrine of the resurrection of Jesus has been one of the additional stumbling stones to the unbelieving Israelites. The opposition of the Israelites in Palestine, and outside, to the teaching that Jesus was raised from the dead led to much persecution of Paul and others at the beginning of the age.

The parable states that a gulf had been fixed between the symbolic rich man, and the beggar; that is, the believing Gentiles. This has also been true. It has been impossible to bridge this gulf, although at times the suffering Israelites have appealed to Gentile believers to do something that might ease their sufferings, as symbolized by the drop of water for which the rich man asked.

Thus viewed, the parable does lend itself to a reasonable interpretation. As in all parables, every detail does not fit the facts perfectly, but the general picture is there. A nation that was rich toward God died to that favored position, and, as a people, have suffered. Those considered by that nation as cast off from God and his blessings were given, as individuals, the opportunity to accept the Gospel as embodied in the oathbound covenant with Abraham; and God has blessed all who have entered into their privileges along this line.

WEEKLY PRAYER MEETING TEXTS

JUNE 4—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Peter 1:7 (Z. '95-135 Hymn 197)

JUNE 11—"Brethren I count not myself to have apprehended."—

Philippians 3:13 (Z. '95-250 Hymn 20)

JUNE 18—"In Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore."—Psalm 16:11 (Z. '96-54 Hymn 205)

JUNE 25—"Continue in prayer, and watch in the same with thanksgiving."—Colossians 4:2 (Z. '96-163 Hymn 35)

Leaven, Its Symbolism

LEAVEN is that which makes dough rise into a spongy mass, putting it into a high state of fermentation. Under the Law, the use of leaven was forbidden in all offerings to the Lord made by fire. (Lev. 2:11) On pain of death the Israelites were to have no leaven in their houses during the passover season for seven days. (Deut. 16:3, 4; Exod. 12:15, 19) These and other restrictions in the use of leaven pointed forward in a typical way to "good things to come," particularly during the Gospel Age, when the avoidance of those things symbolised by leaven would be an all-important requirement of those called to be members of spiritual Israel.—Heb. 9:11

Leaven appropriately symbolises that which corrupts, or that which is bred of corruption. And from various references to leaven in the New Testament, it is evidently used symbolically to represent erroneous teachings and wrong conduct which would render one unacceptable to the Lord. Let us notice a few of the refer-

ences to leaven recorded for our learning.

Going back to the type, natural Israel, as already intimated, were forbidden to partake of leaven, or even to have any leaven in their houses during the passover season of seven days. Referring to the great antitype of this passover supper and the seven days which followed (picturing the entire course of the Christian from the time of his appreciation of Jesus as his Passover Lamb), the apostle says, "Christ our passover is sacrificed for us: therefore let us keep the feast"—the feast of appreciation of the unblemished Lamb of God sacrificed for us.—I Cor. 5:7, 8

Israel kept the passover feast annually in remembrance of the first passover prior to their deliverance from Egypt, partaking of the Lamb and unleavened bread, and feeding only upon the unleavened bread for seven days following this passover supper. So the Christian, who appreciates Jesus as the antitypical Passover Lamb through whom he may pass from death unto life, and who has been accepted as one of the firstborn ones sheltered under the blood during the Gospel Age, realises that throughout his earthly course his life must be as free as possible from wrong

conduct and wrong doctrine referred to by the apostle as "the old leaven."—I Cor. 5:7, 8

This would include, as well as "the leaven of malice and wickedness," the many erroneous ideas concerning the plan of salvation centering in Jesus our Passover Lamb held for centuries by God's professed people. In other words, it would include whatever we might have in our lives contrary to the spirit of love for the brethren and for all mankind, as well as whatever would be contrary to the foundation principles of the divine plan both for the church and the world. (Exod. 12:15, 19) And we are to continue ever free from this symbolic leaven of both doctrine and practice. How appropriate to pray in the words of the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting.—Ps. 139:23, 24, R. V.

The Leaven of the Pharisees

Referring figuratively to the requirement that leaven must be avoided in certain of the typical ceremonies under the Law, our Lord said to his disciples, "Take heed and beware of the leaven of the Pharisees and Sadducees." (Matt. 16:6, R. V.) The leaven of the Pharisees and Sadducees—the religious leaders among the Jews—would of course be their erroneous teachings contrary to

the Law and the Prophets. Jesus said to them on one occasion: "Ye have made void the Word of God because of your tradition" (Matt. 15:6 R. V.) by the teachings which have been handed down to you, but which are contrary to what is written.

As a result of this, we find that practically the entire conception of the religious leaders in Israel, as well as the great bulk of the common people who followed them, was a wrong one; and hence they were surely included in the category which the Master called "blind leaders of the blind." (Matt. 15:14) Indeed, our Lord's words recorded in Luke 12:1 seem to suggest that much of what the leaders in Israel taught to the people they did not even themselves believe deep down in their hearts.

Jesus said, "Beware ye of the leaven of the Pharisees, which is hypocrisy." And indeed the Scriptures seem to show that a counterpart of this would develop in spiritual Israel (the Christian church) during the Gospel Age; and that Satan's methods of deception in Israel would be repeated in spiritual Israel; and that with the vast majority, prophecy shows, he would be eminently successful.

Our Lord foretold this in the little parable of the leaven: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal

[representing the spiritual food of the Lord's household], till the whole was leavened." (Matt. 13: 33) Here Jesus is figuratively using leaven in harmony with its uniform usage in Scripture to represent either false doctrine (corrupting the doctrinal teaching which should be held by a Christian), or wrong unscriptural conduct.

The previously recorded parable of the Wheat and the Tares (Matt. 13:24-30) shows that with a view to hindering or frustrating the calling out from the world of the Christian church that in due time is to bruise the serpent's head, (Rom. 16:20) Satan would endeavor, after the apostles fell asleep, to bring large numbers into the church who would not be Christians at all. They would not be "children of the kingdom," but a class brought into the church by the great enemy, Satan, and called "tares," "children of the wicked one."—Matt. 13:38

And in the Parable of the Leaven, our Lord shows how even the spiritual food of the church (the faith once delivered unto the saints) would become corrupted by the serious errors which would invade its sacred precincts after the death of the apostles, and which would continue to work until the entire fabric of truth held by the professing church would be corrupted by false standards of conduct, as well as by errors of doc-

trine almost too numerous to mention.

The only way in which, both then and now, one could avoid being misled by false teachers, is by requiring a "thus saith the Lord" for every item of our faith; proving all things and holding fast that which is good—at the same time endeavoring to cultivate more and more a spirit of meekness and teachableness—for "the meek will he guide in judgment; and the meek will he teach his way." (Ps. 25:9) Our Lord in his day pointed out that much false teaching was accompanied by a considerable outward show of godliness, learning, and familiarity with the Word of **God on the part of those professing to propagate it, but which the Master correctly designated "hypocrisy and iniquity."**—Matt. 23:28

Again, concerning the question of leaven, the Apostle Paul had occasion to write to the Galatians, who were confusing themselves with the thought that some of the Mosaic Law (such as circumcision) was binding upon Christians. (Gal. 5:1, 2) They should have realised that "Christ is the end of the Law." (Rom. 10:4; Col. 2:14) And Paul gave a warning, using the symbol of "leaven"—"a little leaven leaveneth the whole lump." (Gal. 5:9) The ransom was provided because God foresaw the impossibility of any of the fallen race making themselves in any way

acceptable to him through a law of commandments.

Similarly during the Gospel Age many Christians have been deceived by the leaven of outward ceremonies, a form of godliness, etc. Some have gone to the lengths of believing that it is necessary for Christian parents to bring their young children to be sprinkled in order for them to be accepted as members of Christ's church, this being their only hope of escaping eternal perdition. To such we can indeed say in the language of Paul, "O foolish Galatians, who hath bewitched you," ["who has deluded you," **Diaglott**] into taking a course which would bring upon you the curse of the Law rather than that which would enable you to enjoy the freedom of Christ, who is "the end of the Law for righteousness to every one that believeth."—Rom. 10:4; Gal. 3:1

In our walk as new creatures in Christ Jesus, let us ever keep in mind the words of the apostle, "A little leaven leaveneth the whole lump" of dough—perhaps a ratio of two ounces of leaven to ten pounds of dough. So a small misunderstanding of Scripture, or an occasional, avoidable slip or failure through allowing an unkind, unjust, or unprofitable thought to enter the mind, or indeed anything that would cause our consecrated energies to act in a wrong direction if unchecked, or if divine forgive-

ness be not promptly sought, can begin a leavening of the whole being of a once justified, consecrated child of God.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) "For neither is circumcision anything, nor uncircumcision, but a new creation." (Gal. 6:15, **Diaglott**) Neither the keeping of the forms and ceremonies of the Law Covenant, nor even outward conformity to the letter of the truth, the Gospel of our salvation, can bring acceptance with God, but living faithfully as a consecrated follower of the Lord Jesus; growing up into Christ in all things, "from whom the whole body fitly joined together and compacted by that which every joint supplieth . . . maketh increase of the body unto the edifying of itself in love."—Eph. 4:15, 16

Let us, as the Lord's consecrated followers, seek to purge out the old leaven—everything contrary to the will and Word of God—that we may be a part of a new lump, not leavened by sin or formalism, but permeated by the Word and Spirit of God; for "if the firstfruit be holy, the lump is also holy." (Rom. 11:16) Leaven is of such a character that it is impossible for one part of the dough to remain unleavened and for other parts to become leavened. Hence the Lord Jesus—perfect in the flesh and

perfectly developed as a divine new creature—is the Head of the church, and the Head of the body and it is therefore impossible for the leaven of sin to remain permanently in any of his members.

“And if the root be holy, so are the branches.” (Rom. 11:16) All the members of the symbolic olive tree growing out of the perfect root, Christ Jesus, must pos-

sess a similar spirit of holiness, growing up into Christ and filled with the Spirit of God, even as sound branches result from a perfectly sound and good root. But “as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”—John 15:4, 5

BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

A. BOYCE		J. H. MURRAY	
Liverpool	June 21	Dewsbury	July 12
C. A. CORNELL		W. F. READER	
Ipswich	June 14	Ipswich	June 13
E. HALTON		CEDRIC SMITH	
Latchford	July 19	Liverpool	July 26
W. MERCER			
Latchford	June 28		

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 KWKW 1300 8:15 a.m.
San Diego XERB 1090 10:00 p.m.

TEXAS

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

The 1964 General Convention

TIME passes swiftly by, and shortly the brethren will assemble for the 1964 General Convention, which will be held, as for many years past, on the campus of Indiana University, in Bloomington. It is expected that this year we will have the use of the main auditorium, which has been completely redecorated, and a new air-conditioning plant installed. Rooms and meals will be furnished in the Wright Quadrangle.

The convention committee has met, and the program arrangements for the assembly are about complete. The theme text chosen for this year is John 17:17—"Sanctify them through thy truth: thy Word is truth." The latter part of the text, "Thy Word is truth," will be displayed on the stage banner, and it is the hope of the committee that the brethren attending will be richly blessed by having the importance of the Word of God thus emphasized.

Throughout the age the Lord has, from time to time, raised up special servants for the guidance and upbuilding of his people. This has been particularly true in this end of the age, and how truly thankful we are for the faithful ministry of "that faithful and wise steward." (Matt. 24:45; Luke 12:42) There have also been, and still are, lesser servants of the church, particularly of the local ecclesias. These also are appreciated. Besides, all of us, as the Lord's consecrated people, have the opportunity, as well as the responsibility, of doing all we can to build up our fellow members in the body of Christ. Attendance at conventions, and at the meetings of our local ecclesias, gives all of us opportunities to encourage one another to faithfulness in walking in the narrow way.

Back of all these uninspired servants in the church, and as a foundation upon which we all stand, is the Bible itself, the Word of God. Regardless of who the Lord might use to bring blessings of understanding and faith to us, we have the responsibility of making sure that every item of our belief is clearly set forth in the Bible. A "thus saith the Lord" should be required for everything we accept as truth. It is only the truth which is taught in the Word of God that has a proper sanctifying power in our lives.

There will be the usual address on the convention theme text. In addition to this, there will be six one-hour sessions devoted to the consideration of various aspects of the Bible and its teachings. Two of these will be round-table discussions. The first of these will be on Saturday night. The subject for this discussion will be divided into two parts. The first part will be, "How the Bible Reached Us," and the second, "Archaeology and the Bible." This discussion should do much to increase our faith in the Bible as the Word of God.

The second round-table discussion will be on Wednesday evening, and the general topic will be, "Rightly Dividing the Word of Truth," taken from II Timothy 2:15. In this discussion the beautiful harmony of the Bible will be pointed out, as well as the importance of proving every item of our faith by a "thus saith the Lord." Also in this discussion the proper relationship and importance of Bible helps will be stressed.

For the opening session of each of the last four days of the convention there will be a discussion participated in by four capable brethren, dealing with various features of the Bible, and what it means to us as the inspired Word of God. On Monday morning the general theme of the discussion will be the history recorded in the Bible. This discussion will deal with the historical events in "the world that was," in the "Patriarchal Age," the Jewish Age, and in the period of the Early Church. This should be a very informative and rewarding presentation.

On Tuesday morning the discussion will deal with the prophecies contained in the Bible. Again the subject matter will be divided. One brother will point out the prophecies set forth

during the Antediluvian World. Another will remind the brethren of some of the prophecies pertaining to the first advent of Christ; another, of the second advent; and another, of the prophecies pertaining to "the times of restitution of all things." (Acts 3:20,21) We believe that this session of the convention will greatly enhance our appreciation of the Bible's prophecies and of their value to us.

On Wednesday morning the discussion on the Bible will deal with its doctrines—those doctrines which we so often refer to as "the divine plan of the ages." Selected for discussion as being prominent among these doctrines are, "Creation and Fall"; "The Promise to Abraham"; "The Ransom"; and "The Two Salvations." How thankful we are that these precious doctrines have been revealed to us, and how good it will be to hear them presented again!

On the last morning of the convention the discussion will pertain to the devotional teachings of the Bible. Again four aspects of the topic will be presented—prayer, character development, fellowship, and activity in the service of the Lord and of the truth. We trust that these various discussions on the Bible will help us to attain and maintain a balanced viewpoint of the importance of the various features of the Bible.

The Public Witness

As always, a public witness will be given at the convention. The time set aside on the program for this is Sunday evening. At this meeting one of The Bible Answers films will be shown, preceded by appropriate introductory remarks. Experience at Bloomington, and elsewhere, has demonstrated that more of the public will attend a meeting when a film presentation is advertised than when a lecture is announced.

The public meeting will be advertised through the local newspaper, and by means of circulars which will be available for the brethren to distribute. We are hopeful that a number of the brethren will arrive early enough on Friday afternoon preceding the convention to distribute some of the circulars. And then there will be all day Saturday during which this work can be

done. As with other opportunities of service, we are confident that all who can participate in the work of distributing the circulars for the public meeting at Bloomington will be richly blessed by the Lord. So plan to participate in this effort if you can possibly do so.

The Immersion Service

An opportunity will be given for those who desire to symbolize their consecration by water immersion. The baptismal service is always a highlight of the convention, and we are sure that again this year it will prove to be a rich blessing, not only to those who symbolize their consecration, but to all at the convention. This is an opportune time for heart searching on the part of all the consecrated, an appropriate occasion for the rededication of our lives to the Lord and to his service.

Testimony Meetings

Among the services greatly enjoyed at the General Convention, and in fact at all conventions, are the testimony meetings. This year at Bloomington there will be six of these meetings, one each day, beginning Saturday afternoon. These are meetings in which all the brethren can have a part, testifying concerning the Lord's goodness to them, and to the manner in which he has blessed them as they have endeavored to show forth his praises by bearing witness to the truth. So attend the convention prepared not only to receive a blessing yourself, but to be a blessing to others, both in your testimony and in your general fellowship with the brethren.

In addition to the special discussions there will be more than thirty discourses. Truly the convention will provide a veritable feast of spiritual food for all who can attend. And the basis of this feast will be the Word of God, that inspired Word which contains all the precious truths which mean so much to the Lord's people during this time of our Lord's second presence and the work of harvest.

The theme hymn for the convention will be No. 22 in Hymns of Dawn, "Blessed Bible." The words of this blessed hymn re-

mind us of the preciousness of the Bible, the sacred Word of God, and of the fact that it is God's gift to his people, designed for their enlightenment, comfort, and strength. As the hymn states, the Bible is a "ray of purest light, beaming through the depths of night." The world continues to be shrouded in darkness. The Bible is not designed to dispel this darkness, but rather to point the way in which the people of God should walk. And for this purpose it shines very brightly indeed.

While the Bible is not designed to guide or convert the world, it has been a comfort to millions who have sought solace from its pages. To the followers of the Master, it reveals God's glorious plan for the eventual enlightenment of all mankind during the thousand years of Christ's kingdom, and it is our privilege even now, as we have opportunity, to bear witness to this comforting truth that all who will give heed to it might be comforted. Thus the Bible, to a limited degree at least, even now is an antidote for human woe, as those who rejoice and follow its teachings continue to bear witness to the great truths of the divine plan.

How true it is, as the hymn states, that the Bible is a deep mine filled with treasures, and that no matter how much or how deep we search, the mine is never exhausted—"Some new, rich gem appears." Are we finding this true in our own experience? We do not expect the great fundamental doctrines of the Bible to change, but the details of the Bible's teachings pertaining to these doctrines should become more understandable and more precious with each passing day. If this is not true, then we are failing to receive the blessings which might be ours from our study of God's precious Word of truth.

It is the hope of the committee that the convention this year will be a great source of strength to all who attend, and that it will help to make all of us better Bible Students. To the extent that we know the Bible, and can prove each item of our faith by a "thus saith the Lord," we will be prepared for the trials ahead, and particularly strengthened to resist the winds of false doctrine which are almost continuously blowing around us. May the convention especially strengthen us along these lines!

Make Reservations Early

On pages 63 and 64 a reservation form will be found, and it is important that all who plan to attend the convention fill in this form and mail it to the Conference Bureau of the Indiana State University. No payment in advance is required, but it is important that your application for reservations be sent in ahead of time, and as early as possible. We urge the brethren to use the reservation forms, and thus co-operate with the university in obtaining the best reservations possible.

The July issue of *The Dawn* will contain a complete outline of the convention program. The committee requests that the Lord's people everywhere make the General Convention a matter of special prayer.



LETTERS OF APPRECIATION

Enjoys the Bible Answers

"Gentlemen: I wish to tell you, if I can find words adequate to myself, how very much I do appreciate your instructive, beautiful, and inspiring discussions of the Bible. All my life I have been a teacher of adult and adolescent classes, and superintendent of Sunday schools. Due to a minor hearing defect I have had to give up that work, but I sincerely thank the Lord for my television set, which makes it possible for me to hear every word which I am sure the Lord inspires you to speak."—Ohio

Praises God

"Dear Friends: Ten years ago I forgot the things that I had been taught, and started to study the

Bible for myself, and in the past year I have been led into some important final decisions. It is amazing that after reading your booklet, 'God's Plan,' I find myself in complete accord with its teachings. For this we can praise God because we know that the Spirit of God is working in those who will receive it."—Michigan

Likes the Method

"Gentlemen: Please send me eight copies of the booklet, 'Our Lord's Return.' I wish to say that the most dramatic and wonderful way of explaining the Bible which has thus far been devised is the *The Bible Answers* television program. We look forward with much anticipation to this program each Sunday morning."—South Carolina

Someone Left It

"Gentlemen: Enclosed is one dollar for a year's subscription to your magazine. I found a copy of The Dawn in a laundromat recently, and I now want to learn more about the Bible. In The Dawn the explanations are written clearly, and in a language easily understood."—Michigan

From "Down Under"

"Dear Brethren: We received your very welcome letter, and were pleased to hear from you so soon. We do love you all, and we only wish we knew more of you. We have had hard times, but the Lord has been good to us, and we are pleased to be laborers in the vineyard. We intend to do the Lord's will, witnessing to the end. That is why we are happy to take care of broadcasting the 'Frank and Ernest' programs in our area. We know that the Lord will supply all our needs. We remember you in our prayers, ask your prayers that we will endure to the end."—Australia

"Dear Unknown Friend: I saw your advertisement in the local newspaper. I am very hungry and thirsty, not for natural bread and water, but for the bread of life and the water of truth. I am not satisfied with what our preachers are giving us. I reason that our God must be wise and good, and would not roast his creatures eternally. I hope that your booklet will give light on many perplexing questions."

Now Believes

"Dear Sirs: I watch your television program every Sunday morning. Your discussions really make me think. Now, for the first time in my life, I really believe in Adam and Eve and the creation. I would appreciate it if you would send me your book, 'God and Reason.'"—Mississippi

The Witness in Australia

"Christian love and greeting! Please send me ninety-six copies of 'The Truth About Hell.' I wish to advertise it in a magazine called 'The New Idea.' I advertised 'Hope Beyond the Grave' in this magazine and received over one hundred requests—my best yet. The film, 'The Unknown God' was screened in the Central Baptist Church and there were one hundred and twenty present. The minister was very grateful for the use of it. I will try some of the others as soon as the weather warms up a bit. Your brother in Christ, by his grace."—Australia

Can't Get Accustomed

"Dear 'Francisco and Ernesto': I had the opportunity to listen to the conclusion of your program. Some of the questions you asked were: 'Where are the dead?' and 'Shall we see our loved ones after death?' Please send me the book which answers these questions. Thanks to God, I know the Bible; and as I am a nurse I have a great deal to do with dead people. I cannot get accustomed to death." Mexico

CONVENTIONS

JACKSON, MICH., June 7—Masonic Hall, 355 Napoleon Rd., Michigan Center, Mich. Mrs. Luella Crawford, 322 N. Dwight St., Jackson, Mich.

MINNEAPOLIS, MINN., June 7—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

NIAGARA FALLS, N. Y., June 7—YWCA Bldg., 567 Main St. Mr. Stanley Koszka, 670 Union Rd., West Seneca 24, N. Y.

COLUMBUS, OHIO, June 14—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Avenue

MINNEAPOLIS, MINN., June 14—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

SAGINAW, MICH., June 14—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

WATERBURY, CONN., June 14—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

LITTLE ROCK, ARK., June 20,21—Lafayette Hotel, Sixth and Louisiana Streets. Mrs. W. C. Buel, Route 2, Box 291, Germantown, Tenn.

SILVER CREEK, NEBR., June 20,21—Strickland Farm near Silver Creek. Miss Marguerite Rosswick, 1316 W. Sixth St., Grand Island, Nebr.

PONTIAC, MICH., June 21—Mrs. Alice Mondo, 1948 Oakside Ct., Union Lake, Michigan

SALEM, ORE., June 21—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton St., S.

CHARLOTTE, N. C., June 27,28—Charlottetown Mall, Community Hall, S. Independence Blvd. Mr. Wm. E. Roach, 224 Grandin Rd.

WINNIPEG, MAN., June 27,28—Miss Violet Rozmus, R.R. 1, Box 6, Group 9.

CHICAGO, ILL., June 28—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 W. Cortez St.

DETROIT, MICH., July 3-5

LOS ANGELES, CALIF., July 3-5

NEW BRUNSWICK, N. J., July 3-5

CANORA, SASK., July 4, 5

PORCUPINE PLAIN, SASK., July 7, 8

PRINCE ALBERT, SASK., July 10-12

BIBLE STUDENTS GENERAL CONVENTION

Plan now to attend this year's gathering.

INDIANA UNIVERSITY

Bloomington, Indiana

AUGUST 15-20

SPEAKERS' APPOINTMENTS

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

SAM BAKER

Bellingham, Wash.	June 2
Vancouver, B. C.	3,4
Duncan, B. C.	5
Victoria, B. C.	7,8
Bremerton, Wash.	9
Seattle, Wash.	10
Tacoma, Wash.	11
Onalaska, Wash.	12
Portland, Ore.	14,15
Salem, Ore.	16
Redding, Calif.	18
Chico, Calif.	19
San Francisco, Calif.	21,22
Antioch, Calif.	23
Sacramento, Calif.	24,25
Stockton, Calif.	26
Fresno, Calif.	28,29
San Luis Obispo, Calif.	30-July 2

OTIS R. BARRALL

Cotawissa, Pa.	June 28
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JENS COPELAND

Sayville, N. Y.	June 7
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O. D. DEIFER

Philadelphia, Pa.	June 21
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G. M. JEUCK

Pottstown, Pa.	June 21
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A. H. KRUMPOLT

Boston, Mass.	14
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L. P. LOOMIS

Baltimore, Md.	June 21
Richmond, Va.	22,23
Norfolk, Va.	24
Blackstone, Va.	25
Blue Ridge, Va.	26
Charlotte, N. C.	27,28
Greensboro, N. C.	29,30

J. Y. MAC AULAY

Allentown, Pa.	June 14
York, Pa.	28
Lancaster, Pa.	28

M. C. MITCHELL

Paterson, N. J.	June 7
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EVERETT MURRAY

Niagara Falls, N. Y.	June 7
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H. W. PRICE

Monessen, Pa.	June 1,2
West Newton, Pa.	3,4
Connellsville, Pa.	5
Pittsburgh, Pa.	7
Steubenville, Ohio	8,9
Akron, Ohio	10
Cleveland, Ohio	11
Toledo, Ohio	12
Columbus, Ohio	14,15
Dayton, Ohio	16
Cincinnati, Ohio	17,18
Muncie, Ind.	19
Gary, Ind.	21
Milwaukee, Wis.	22
Minneapolis Minn.	24,25
Winnipeg, Man.	27,28

C. A. SMITH

Wallingford, Conn.	June 21
Bridgeport, Conn.	21

C. R. WEIDA

Boston, Mass.	June 7
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W. N. WOODWORTH

Los Angeles, Calif.	June 7
Waterbury, Conn.	14

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

GEORGE BALKO

Connellsville, Pa.	June 14
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NICK BARACOS

Duquesne, Pa.	June 7
Monessen, Pa.	28

WALTER Blicharz

London, Ont.	June 14
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DAVID A. BRUCE

Whittier, Calif.	June 21
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FRED J. DARROW

San Diego, Calif.	June 17
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EDWARD E. FAY

Monterey, Calif.	June 14
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THOMAS C. FAY Whittier, Calif. June 7	DANIEL KAZIAK Flint, Mich. June 7 Adrian, Mich. 21	NORMAN F. RICE Riverside, Calif. June 21 Ontario, Calif. 21
JOSEPH FENCHAK, JR. Connellsville, Pa. June 21 Pittsburgh, Pa. 28	E. F. LANKFORD Fresno, Calif. June 14	GEORGE P. RIPPER Bakersfield, Calif. June 14 Tehachapi, Calif. 14
IRVING C. FOSS Whittier, Calif. June 28	EDWARD G. LORENZ Fullerton, Calif. June 28	ALBERT SHEPPELBAUM Milwaukee, Wis. June 14
EARL L. FOWLER San Luis Obispo, Calif. June 21	ROY E. MITCHELL Boston, Mass. June 28	GEORGE TABAC Minneapolis, Minn. (Fillmore St.) June 7
JOHN G. HULL, JR. Whittier, Calif. June 14	KENNETH M. NAIL Stockton, Calif. June 6 Sacramento, Calif. 7	IRWIN WYSOCKI Connellsville, Pa. June 7
STANLEY W. JEUCK Miami, Fla. June 14	HARRY PASSIOS Washington, Pa. June 21	L. W. ZBIK Chatham, Ont. June 21
LEONARD JEZUIT LoSalle, Ill. June 7	LEO POST Gary, Ind. June 21	

LIFE BEYOND THE GRAVE

To be discussed by

"FRANK AND ERNEST"

KCMO-810 kc. 9:35 A. M.

Sunday, June 21

How do we know that death is not the end of human experience? Hear "Frank and Ernest" discuss this subject, and send for a free copy of the booklet, "Life After Death." 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.

JULY TOPIC: On Sunday, July 19, the "Frank and Ernest" topic for discussion will be, "A Preview of History." This program should help to strengthen the faith of many, and should be well advertised. As always, special circulars will be available for this purpose. You are invited to order as many as you can use. These circulars are suitable for house to house distribution, and for distributing in other ways. There is no charge for them. Mail your request for these special "Frank and Ernest" circulars to, The Dawn, East Rutherford, New Jersey.

General Convention Rates

HOUSING and meals for the 1964 General Convention will be provided in Wright Quadrangle (known to those who have attended for several years as Men's Quadrangle.) Teter Quadrangle is to be used by summer session students and will therefore not be available. The rates in Wright Quadrangle are somewhat less than they were in Teter Quadrangle, and all are served in one large dining hall. There are no elevators in the building but, since the building is set on a hillside, there are several grade entrances for those who must avoid stairs. Parking for cars will be in the same lot as was used for Teter Quadrangle.

Reservations with special requests for location or grouping of rooms must be received by July 25. Assignment will be made according to date of receiving the reservations. If a group of guests wishes to be assigned to rooms near to each other, the names of all persons involved must be sent together and the pairing for twin rooms should be given.

Charges for the full time of the convention are as follows:

Single room: Adults only: \$42.50

Twin bedded Room, per person: Adults: \$35.50

Children: (2 to 7 years) - \$18.00

Children: (7 to 19 years) - \$27.00

Breakfast on Friday morning, August 21, is not included in the full-time charge. It is optional at a cost of 50¢, and should be arranged for at the time of checking in to Wright Quadrangle.

Charges for less than full time are as follows:

Single room: Adults only: \$6.50 per day

Twin bedded room, per person: Adults: \$5.50 per day

Children: (2 to 7 years); - \$3.00 per day

Children: (7 to 19 years) - \$4.50 per day

The minimum charge is for one night's lodging and three meals, except as noted on the reservation form for August 14 and August 20. There is also a service charge of \$1.00 for all reservations that are made after the beginning of the Convention on noon of August 14. This will apply only to those persons who have not made reservations prior to that date.

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION
Indiana University, Bloomington, Indiana
August 14 to August 21, 1964

Put an X in each day's square for which you will require lodging:

Aug. 14	Aug. 15	Aug. 16	Aug. 17	Aug. 18	Aug. 19	Aug. 20
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Each night of lodging will provide meals as follows:

August 14: Lodging and breakfast

August 15-19: Lunch, supper, lodging, breakfast

August 20: Lunch, supper, lodging, (breakfast extra)

Write below the name of the person making the reservation
and the address to which the confirmation is to be sent:

Name: _____

Number and Street: _____

City, State, and Zip code: _____

Names of all of the other persons included in this reservation:
(Give age if 18 years old or less)

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

RATES

The charge for the whole period from lodging August 14 thru lodging on August 20 (breakfast on Friday, August 21 **not** included) will be:

Twin bedded Room, per person:

Adults: \$35.50

Children: (2 to 7 years) \$18.00

Children: (7 to 19 years) \$27.00

Single Room: Adults only, \$42.50

Breakfast on Friday morning, August 21, is not included in the full-time charge. It is optional, cost 50¢, and should be arranged for at the time of checking into Wright Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$5.50 per day

Children: (2 to 7 years), \$3.00 per day

Children: (7 to 19 years), \$4.50 per day

Single Room: Adults only, \$6.50 per day

The minimum charge is for one night's lodging and three meals, except as noted under August 14 and August 20 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 14. This will apply only to those persons who have not made reservation prior to that date.

**An Excellent Gift
Especially for Children**

GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-pure book is appropriate for every gift occasion.

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

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

**Studies
in the
Scriptures**

- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 65 cents each.
- The New Creation, cloth, 85 cents each.

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

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

to us the

SCRIPTURES

clearly teach

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

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

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

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