

JUNE

1944

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A HERALD OF CHRIST'S PRESENCE

15 Cents a Copy—\$1 a Year

The DAWN

Vol. 13. No. 6

JUNE 1944

One Dollar a Year

TILL THE SHADOWS VANISH

*ONLY waiting till the dawning is a little brighter grown,
Only waiting till the shadows of the world's dark night are flown,
Till the shadows all shall vanish in the blessed, blessed day;
For the morn at last is breaking through the twilight, soft and gray.*

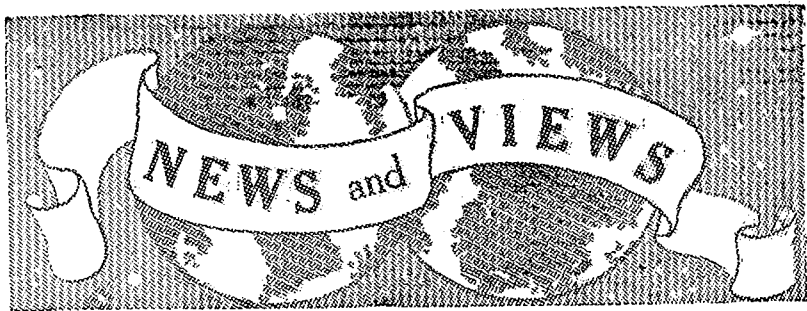
*Only waiting till the presence of the Sun of Righteousness
Shall dispel the noxious vapors, ignorance, and prejudice;
Till the glory of the sunlight of the bright Millennial day
Scatters all the mists of darkness, lights the gloom with healing ray.*

*Waiting for the restitution, promised in the holy Word;
When our race, redeemed and risen, know and love the Savior Lord.
When each man shall love his fellow; justice give to each and all:
Dwell in love, and dwell in Jesus, who redeemed them from the fall.*

*"Weeping may endure for a night,
but joy cometh in the morning"—Psalm 30:5*



Entered as second class matter at the Rutherford, N. J., Post Office, February 19, 1944, under the Act of March 3, 1879. Published monthly by The Dawn Publishers, Inc., Triangle, East Rutherford, N. J. Canadian address: 4 Albert Street, Toronto, Ontario; British address: Bible Students Committee, Magazine Section, 20 Sunnymede Drive, Ilford, Essex, England; Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia. Printed in U. S. A.



TOMORROW'S NEWS FORESHADOWED

"The mountains shall bring peace to the people, and the little hills, by righteousness."—PSALM 72:3.

IT IS a trite old saying, but true, that coming events cast their shadows before them. News items of our day are characterized by tales of destruction and slaughter. Civilization is caught in a vortex of circumstances which headline the news with accounts of bombings, shellings, sinkings and killings which tend to sicken the hearts of those who give thought to the enormous loss of life involved. Horrible as it is, neither individuals nor nations seem able to change the situation. It is the inevitable result of the reign of sin and death; a reign in which for more than six thousand years selfishness has been exalted as the motive power back of nearly all human endeavor.

The common people of the whole world are against war. Even those nations whose policies of aggression force other nations into war would far rather

attain their selfish ends without bloodshed, if that were possible. Because war in all ages has been considered a legitimate means of attaining national ends, people generally still endeavor to reconcile themselves to its awfulness. Yet even today, in the midst of the most devastating struggle of all times, practically all are looking forward, hoping against hope, that the sheer depth of misery and suffering now being experienced will shame and frighten the nations into keeping the peace in the longed-for world of tomorrow.

There are increasing thousands of persons, however, who are convinced that any world order that is built with bombs is certain sooner or later to perish with bombs. In the alphabetical nomenclature of our day, these are designated CO's, which, being interpreted, means conscientious objectors. These are men

and women who, either as a result of religious training, humanitarian concepts, or political philosophy, are conscientiously opposed to the taking of human life. People with such a viewpoint find themselves quite out of harmony with the trend of our day. Their number is small as compared with the millions who are killing their fellow men to make a better world, yet it is becoming increasingly apparent that the stand they are taking foreshadows the really big news of tomorrow—that the world has found peace by adopting the principles of righteousness and love which are to become operative through the establishment of the Kingdom of Christ.

It is a matter of great satisfaction, betokening truly noble sentiments on the part of the American, British, Canadian and Australian governments, that they recognize the rights of conscientious objectors, and exempt them from military service. We should be glad that we are living in a country where the people are given a legal right not to kill if they feel that it is wrong to do so.

The encouraging part of this is the progress toward true civilization that has been made since the last war. While the number of conscientious objectors to war is pitifully small, yet the number of those who are

glad to give them the right to obey their conscience is significant. This, too, is encouraging when we remember the attitude toward objectors during the last war. Undoubtedly, the increasing enlightenment of all classes, divinely forecast and timed for our day, is contributing to this progress, and its flowering to fruition is foretold by Micah, who declares that all nations will eventually say,

“Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more.”—Micah 4:2, 3.

Following are quotations from a few outstanding personalities in the United States who have expressed themselves on the question of the citizen's right to be an objector to military service. The first is from Francis A. Biddle, the Attorney General, who says:

“Freedom of conscience is a foundation stone of our democracy. Consequently, we must respect the attitude of those persons who honestly and sincerely, on conscientious grounds based on religious

training and belief, object to participation in war. The fact that such persons form but a small minority of our citizenry and that we disagree with their position, does not affect our obligation to recognize their convictions."

Samuel McCrea Cavert, General Secretary of the Federal Council of Churches of Christ in America, has this to say:

"Happily the government of the United States has recognized that they should be given opportunity to render their service of national importance under civilian direction. The churches do not ask that the conscientious objector be exempted from his full service to the nation, but strongly support the principle that he should have the right to make his contribution in a way that does not violate his religious convictions."

G. Bromley Oxnam, Resident Bishop of the Boston Area in Massachusetts, expresses himself on the subject as follows:

"I am not a Conscientious Objector. However, I have the highest respect for the man who has come to the clear-cut conviction that, as a Christian, he cannot engage in war. I have found most of these men patriotic and courageous. They are willing to take the consequences of their position, and some of them have gone to prison."

The Mayor of New York City, Fiorello H. LaGuardia, adds his voice supporting the right to be conscientiously opposed to war:

"I wholeheartedly agree that

those persons who, for religious convictions, feel that they may not serve in the armed forces of our country should receive fair treatment at the hands of their local draft boards and should be permitted to serve their country in ways other than serving in the armed forces."

By far the larger number of conscientious objectors in the United States comes from the church groups familiarly known as the Friends (or Quakers), the Brethren, and the Mennonites. There are other, but smaller bodies of Christian people who, as groups, are conscientiously opposed to war, such as the Christadelphians and Bible Students. In addition to these, individual objectors to war are to be found in practically all denominations, Catholic, Protestant and Jewish. Catholic and Jewish bodies, as well as Baptist, Congregational, Methodist, Evangelical Synod, Evangelical Church, Unitarian, Disciples, Presbyterian, Protestant Episcopal, Reformed, Lutheran, Federal Council and World Council groups, have taken official action in which they express their willingness to support the rights of conscientious objectors who are members of their respective organizations. In passing resolutions to this effect, it is emphasized that the patriotism of conscientious objectors should not be called in question.

The Selective Service Act passed by the American Congress makes two provisions for conscientious objectors. On establishing the genuineness of their objections, they may choose to serve as non-combatants under army direction, or if this is against their conscience, they may ask for strictly civilian service, not under military direction. To date, there are approximately seven thousand conscientious objectors in the United States who are serving the country under civilian direction. The number of those who are rendering non-combatant service is unknown.

When the Selective Service Act was passed, some of the church groups negotiated with the government and obtained the privilege of establishing work camps under their direction, in which conscientious objectors could render service to the country.

These camps are now being administered by the American Friends Service Committee, The Association of Catholic Conscientious Objectors, Brethren Service Committee, Commission on World Peace of the Methodist Church, and the Mennonite Committee.

Some thirty-five religious groups, interested in the problems of conscientious objectors, and their support, have set up

a unifying agency, the National Service Board for Religious Objectors, 941 Massachusetts Ave., N.W., Washington 1, D. C.

The expense of operating the ninety-nine CO camps in the country is met largely by the church groups sponsoring them, and by limited financial cooperation on the part of individuals and groups sympathetic toward the effort. This may be changed, as there is now considerable agitation to have the government operate the camps at government expense. The view is taken by many that conscientious objectors who serve their country by doing civilian work of national importance, should be entitled, at least, to their food and clothing.

Being a CO is not an easy thing. He is subjected to social pressure, and, oftentimes, suffers the loss of his job. He is frequently opposed by family and friends. Sometimes, indeed, he is subjected to complete social ostracism. He is not exempted from registering for the draft, and must fill out a long questionnaire setting forth his history and the background of his beliefs. He must then convince his local board that he is sincere. All too frequently he finds that the local board with which he must deal is unsympathetic, if not, in fact, hostile. He may appeal from the decision of his lo-

cal board, and if he does, the FBI then investigates him thoroughly before his appeal comes up. If he loses his appeal, he has, under certain conditions, an opportunity for a final appeal directly to a Presidential Appeal Board. Those who run this gauntlet of investigation and are finally classified as 4E—the classification of conscientious objectors—are pretty sure to be truly sincere in their claims.

These men receive no pay. Depending upon the camp to which a CO is assigned, his work may be in connection with the United States Forest Service, the Soil Conservation Service of the Department of Agriculture, the National Park Service, or the Farm Security Administration Service. Some are assigned to work on the Pennsylvania Turnpike, while others labor with the Fish and Wildlife Service under the Department of the Interior at the National Wildlife Experimental Station in Maryland.

After these men have served ninety days at a CPS (Civilian Public Service) camp they may volunteer for special projects. These special projects include service in mental hospitals; working as farm hands on dairy farms; in general hospitals, serving as nurses and operating room orderlies, as well as working in kitchens. Others work in training schools for boys.

Some are engaged as "smoke jumpers"—parachutists who fly to the scene of inaccessible fires, and jump from planes to fight forest fires. Others are charting weather maps for the Department of Commerce in Mount Weather, Va. A number of these young men have volunteered to act as subjects ("guinea pigs") for various scientific experiments under the Office of Scientific Research and Development, and also under the Surgeon General's Office.

Thus we have this small army who are crusading for peace in a time of war, not because they wish to oppose the policies of the government, but because their consciences will not allow them to engage in activity which destroys life. They do not expect that their example of peace, will, at any foreseen future date, turn the tide of public sentiment in such a revolt against war as to make war impossible. Nor do the Scriptures indicate that universal and everlasting peace will be established among men by this method. The Scriptures clearly show, on the contrary, that global peace will be established by Jesus, the Prince of Peace; that He returns to earth at His second advent to set up His Kingdom of peace upon the ruins wrought by human selfishness.

(Continued on page 51)

Broadcast Schedule

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, Nfld. VOCM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Akron, Ohio WADC 8:05 a.m.
Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WNBF 10:00 a.m.
Cincinnati, Ohio WCPO 10:15 a.m.
Columbus, Ohio WHKC 11:30 a.m.
Dayton, Ohio WHIO 12:30 p.m.
Detroit—Windsor CKLW 7:45 p.m.
(Mondays)

High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 6:15 p.m.
New York, N. Y. WMCA 9:30 a.m.
Orlando, Fla. WLOF 1:45 p.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.
St. Albans, Vt. WWSR 12:45 p.m.
Toronto, Ont. CKCL 9:30 a.m.

CENTRAL TIME

Chicago, Ill. WAAF 9:00 a.m.
Clinton, Iowa KROS 9:45 a.m.
Dallas, Texas KSKY 9:30 a.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 9:15 p.m.
(Thursdays)

Indianapolis, Ind. WIBC 9:30 a.m.
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis. (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Tex. KMAC 9:00 a.m.
Wausau, Wis. (Sat.) WSAU 5:15 p.m.
Wichita, Kans. KFBI 11:00 a.m.
Wichita, Kans. (Mon.) KFBI 5:15 a.m.
Wichita Falls, Tex. KWFT 9:15 a.m.
Winnipeg, Man. CJRC 10:30 a.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.
Globe, Ariz. KWJB 9:15 a.m.
Grande Prairie, Alta. CFGP 10:15 a.m.
Jerome, Ariz. KCRJ 9:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Nampa, Idaho KFXD 4:00 p.m.
Phoenix, Ariz. KTAR 9:15 a.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Prescott, Ariz. KYCA 9:15 a.m.
Safford, Ariz. KGLU 9:15 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.
Tucson, Ariz. KVOA 9:15 a.m.
Yuma, Ariz. KYUM 9:15 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)

Kelowna, B. C. CKOV 8:45 a.m.
Portland, Ore. KWJJ 5:15 p.m.
Riverside, Calif. KPRO 5:30 p.m.
San Diego, Calif. KFMB 8:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Wenatchee, Wash. KPQ 10:15 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. Wed. WGES 6:45 p.m.
Detroit, Mich. WJBK 3:45 p.m.
Jersey City, N. J. WHOM 4:30 p.m.
Niagara Falls, N. J. WHLD 10:00 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 228 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 227 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.



IN THE EVENING IT SHALL BE LIGHT

Ernest: Frank, I have been reading in the Old Testament lately, and have found some prophecies which present something of a problem. Isn't it true that the divine program calls for blessings of enlightenment, peace, health and life for all mankind through the establishment of Christ's Kingdom?

Frank: Yes, Ernest, that is what the Bible clearly teaches. The Scriptures represent the long period of time from the creation and fall of man to the establishment of Christ's Kingdom as being one of darkness; a dark night filled with fear, sorrow, suffering and death. But in contrast with this, God has promised the coming of a glorious morning of joy which will constitute the beginning of a new day, during which righteousness and peace and life will reign supreme. Don't you believe that, Ernest?

Ernest: Yes, I do, Frank, and that's just why the prophecies I referred to a moment ago present a problem. I have one of them marked. It's in the 2nd chapter of the book of Joel. Shall I read it?

Frank: Certainly. We can do nothing better than read the Bible.

Ernest: Very well. I'll begin with the latter part of the 1st verse. It reads: "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." The prophecy continues along much the same line. But you can see from what I have read that the day of the Lord apparently is not to be such a bright, peaceful and happy day as you have just explained. According to this prophecy, the day of the Lord is dark and gloomy, a day in which fear takes hold upon the people. Isn't

..BROADCAST SUBJECTS FOR THE MONTH

June 4—"Though a Man Die"; June 11—"In the Evening it shall be Light";
June 18—"Why Christ Returns"; June 25—"Evolution vs. the Bible."

that the thought that you get from the prophecy, Frank?

Frank: Yes, Ernest, the day of the Lord referred to in the prophecy you have just read certainly is a dark day. In Nahum 2:3 it is called the "day of His preparation."

Ernest: But Frank, why should a dark day of fear and suffering be called the day of the Lord? Why do the Scriptures associate darkness, and the works of darkness, with the name of God?

Frank: The Lord's name is associated with darkness and trouble in this prophecy and others, not because He is the author, or promoter, of trouble, but because He permits it to prepare the hearts of men to desire a new order of righteousness. Eventually He will intervene to make an end of all trouble that has come to the world because of human sin and selfishness. Contrary to the theory of human evolution, the world has not been getting better, but worse. The general education of the people within the last century has done much to break down superstition, but it has not cured the ailment of selfishness. Instead, it has helped to implement human selfishness, and thereby precipitate the most devastating and far-reaching cataclysm of trouble the world has ever seen. The Scriptures show that it is at this time, when human selfishness has reached an all-time high in manifesting man's inhumanity to man, that God fulfills His promise to establish a Kingdom of peace and righteousness. Thus, this dark day through which we are now passing is prophetically identified as the day of the Lord. It is the early morning, as it were, of a thousand-year day, during which every trace of darkness and sorrow will ultimately give place to the healing and enlightening rays of Christ, whom the Scriptures speak of as "the Sun of righteousness."—Mal. 4:2.

Ernest: In harmony with that, Frank, I notice that in the prophecy of Joel concerning the dark day of the Lord, the prophet describes it as "the morning spread upon the mountains."

Frank: That's right. It is morning-time from the standpoint of God's great day of a thousand years. But it is like a morning spread upon the mountains. If you have ever traveled through mountainous territory very early in the morning you will appreciate this symbolism. It is a picture of a morning in which the early light of day is hidden by morning vapors.

Ernest: Come to think of it, Frank, doesn't one of the prophets speak of the morning coming, and also a night?

Frank: Yes, that prophecy is recorded in Isaiah 21, verses 11 and 12. I think it might be well to read it, Ernest, as it is very closely related to the subject we are discussing. I have it marked here in my Bible, if you would like to use it.

IN THE EVENING IT SHALL BE LIGHT

Ernest: Thank you, Frank. It reads, "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night." Is it the thought here that the "night also" referred to is the darkness of the early morning?

Frank: That's right. The Swedish translation of this prophecy says that the morning cometh, but it is still dark. The geographical setting of this prophecy, as the text indicates, is the ancient mountain of Seir. Travelers who have visited this territory tell us that with the rising of the sun there occurs an unusually rapid evaporation of the dew that has fallen during the night, producing a thick fog, or mist, which temporarily hides the sun. Hence, even though the morning has come, it is accompanied by a short period of extremely dense darkness. How clearly this illustrates what is taking place in the world today! The great effulgence of light prophetically described as the increase of knowledge of the last days, piercing the veil of superstition that has so long kept the world of mankind in darkness, causes a sudden inflaming of enlightened passions which results temporarily in a short, dark night of increasing trouble, described by the Prophet Daniel as a "time of trouble, such as never was since there was a nation."

Ernest: Frank, that makes the prophecies very realistic in the light of what is occurring in the world today; but tell me this, How long will the morning of God's new day remain dark?

Frank: Ernest, the answer to that question might well be a study in comparisons.

Ernest: What do you mean by that?

Frank: Well, in comparison with the world-wide darkness and trouble of the present and immediate future, the Scriptures show that the world will soon emerge from the morning fogs into a comparatively bright dawning light of a new day. But Ernest, this prophetic day of the Lord is a peculiar one in more ways than one. It is peculiar because of the intense darkness of the early morning hours, and it is peculiar also, according to the prophecies, in that, unlike ordinary days, it will have no twilight shadows—its full brightness being reached at the very close of the day.

Ernest: Frank, is there anything like that in the Bible?

Frank: Yes. There is a prophecy to that effect recorded in the 14th chapter of Zechariah, verses 6 and 7.

Ernest: Thank you, Frank. I have it. Verses 6 and 7 read: "And it shall come to pass in that day, that the light shall not be clear,

nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." That is a peculiar day, isn't it?—neither light nor dark, and yet in the evening, when we would expect it to become dark, this day of the Lord reaches its full brightness. Frank, what does it all mean?

Frank: It is one of God's ways of describing symbolically the gradual reconstruction work to be accomplished during the thousand years of Christ's reign. As we have already mentioned, darkness is used in the Scriptures to portray sin and all of its accompanying evils of selfishness, suffering and death. Satan, who is described in the Bible as the god of this present evil world, is called the prince of darkness. Light, on the other hand, is Scripturally used as a symbol of truth and righteousness, and is associated with all the holy and wholesome things that are in harmony therewith. Of Jesus, the Scriptures say, that in Him is light, and the light is the life of men. The Bible also says of Jesus that He is that true light that enlightens every man that cometh into the world.

Ernest: But Frank, Jesus has not enlightened every man that has come into the world!

Frank: Quite true, and for the reason that the general work of enlightening mankind has been reserved in the divine plan for the day of the Lord, the thousand-year day which we have been discussing.

Ernest: And that day will be partly light, and partly dark, until all mankind is fully enlightened. Is that the thought?

Frank: Correct.

Ernest: But Frank, with all the wonderful ways that we have today for imparting information, such as the radio and the printed page, why should it require a thousand years to enlighten the world?

Frank: Well, in the first place, light is used as a symbol of more than merely information concerning God and righteousness. It embraces as well the thought of the proper fruits of the truth; not only the enlightenment of people's minds, but the reconstruction of their lives as well. To accomplish a widespread work of this kind merely for one generation perhaps would not require a whole thousand years. But we must remember, Ernest, the blackout of human happiness has affected every generation, from the time of Adam right down to now. According to the Scriptures, all these are to be awakened from the sleep of death, given a knowledge of the truth, and the necessary assistance to extricate themselves from the miry clay of sin and death. All these millions are to be brought back from the

IN THE EVENING IT SHALL BE LIGHT

tomb gradually throughout the entire thousand years of the Lord's day. Not until this gigantic work of reconstruction is complete, will the world have fully emerged from its Satan-inspired blackout.

Ernest: In other words, Frank, it will not be until the close of the thousand-year day of the Lord that the all-clear signal will be sounded.

Frank: And what a different world it then will be! All the problems created by human selfishness will be solved.

Ernest: Does that include the war problem, Frank?

Frank: Yes, the Prophet Micah, Chapter 4, verses 2 and 3, explains that in learning God's way the people "shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

Ernest: What about the economic problem?

Frank: That, also, will be solved under the enlightening influences of the new day. The prophet declares that every man shall sit "under his vine and fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. That's in Micah, the 4th chapter and the 4th verse.

Ernest: How about the poverty-stricken masses of mankind? Will they have anything done for them in God's new day?

Frank: Yes, Ernest, in the 72nd Psalm we read that Christ "shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor; . . . for He shall deliver the needy when He crieth, . . . and him that hath no helper."

Ernest: In other words, the forgotten man is to be remembered.

Frank: That's right. And Ernest, the world's major problem, the problem that creates all the other problems, is also to be solved. That's the problem of human selfishness. In Jeremiah's prophecy we are told that God's law of love is to be written in the very hearts of the people. No one will then need to say to his neighbor, "Know the Lord," for all shall know Him "from the least unto the greatest," says the prophet. Then it will be true that Christ has enlightened every man that cometh into the world. That will be in the close, or evening time, of the day of the Lord, and behold, it will be like the brightness of the noon-day sun. There will be no darkness anywhere—nothing but peace and joy and life forever.



The Christian Life

TO HIM THAT OVERCOMETH

"He that hath an ear, let him hear what the Spirit saith unto the churches."—REVELATION 2:7

THE words of our text are addressed by Jesus to the church at Ephesus. The second and third chapters of Revelation record special messages to seven churches of Asia Minor. It has long been believed by earnest students of the Bible that these messages are intended to have a much wider application than merely to the seven comparatively small groups of Christians to which they were originally addressed. In our text the word church is in the plural, which in itself indicates that what is said to each of the congregations named in these two chapters applies in a general way to all.

Prophetically, these divine messages apply to seven stages in the development of the one church. The warnings and condemnations are usually to the nominal church, and the promises to the overcomers—the true church of Christ. It is not our purpose to discuss in this article these messages from the standpoint of their special ap-

plication to the various stages of the church, but rather, to examine their general character and application to the church as a whole.

Truth in the abstract is difficult to understand, even when it pertains to matters in the natural realm, and it would have been quite impossible for us to comprehend the spiritual things of God except that He has aided us by making His Word replete with illustrations. It is in keeping with the Lord's custom of illustrating truth that the messages to the seven churches are associated with experiences and viewpoints with which the ecclesias in the various cities named were acquainted. This does not change the prophetic significance of the messages, but does help to enhance our appreciation of the truths thus presented.

Asia Minor

It was in the portion of Asia Minor which formed the Roman

Province of Asia that the seven cities were located in which were the churches to whom the messages were sent. The Province of Asia is referred to many times in the Book of Acts, as well as in the epistles written by Paul. In Acts 19:10 we read, "All they which dwelt in Asia heard the word of the Lord Jesus." In 1 Corinthians 16:19, Paul tells the Corinthian brethren that the churches of Asia salute them. In Paul's farewell epistle to Timothy, written from prison in Rome, he says, "All they which are in Asia be turned away from me."—2 Tim. 1:15.

This cooling of interest on the part of the churches in Asia may partially explain why they were selected to be the recipients of the special messages contained in the Apocalypse. Their partial falling away from faith and zeal made them apt representatives of conditions that developed in the entire professing church of Christ as it became farther removed in time from the inspired and courageous leadership of the apostles.

The Spirit that Saith

To a considerable extent a letter is meaningful and valuable in proportion to our knowledge of the one who wrote it, and this is true of the messages sent to the seven churches of Asia. The author of these messages is said to be the "Spirit," but in connection with nearly all the messages, the Spirit is identified as being none other than the resurrected Jesus, who in various symbolic ways introduces Himself to John in the first chapter of the book.

In the first sentence of the chap-

ter we are made to understand that what follows is "the revelation of Jesus Christ." Then follow various phrases descriptive of the resurrected Jesus, one or more of which is usually repeated at the beginning of the epistles ordered to be sent to the individual churches. Verse 4 says of Him that He is the One, "Which was, and is to come." In 5th verse He is described as "the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." In this same verse He is also said to be the one who "loved us, and washed us from our sins in His own blood."

Jesus also describes Himself to be the "Alpha and Omega, the first and the last." (Verse 11) In verse 13 John speaks of the Master as being in the "midst of the seven candlesticks," and "like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Then, in verses 14 and 15, John continues his description, saying that "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters."

In verse 16 we read that Jesus "had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength." In verse 18 Jesus identifies Himself still further by saying, "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." All

these various symbolisms illustrate important truths pertaining to the Master's association with the divine plan.

The resplendent One who was seen walking amidst the candlesticks was identified by John as He "which was, and which is to come." John, the dearly beloved disciple of Jesus, saddened by the crucifixion, later outran Peter in his anxiety to reach the tomb, having heard that His Master had been raised from the dead. The few occasions thereafter when Jesus appeared to His disciples must have been all to brief to satisfy John's longings to be with Him and to know Him better. Then Jesus went away, promising, nevertheless, to come again. All of the wondrous pictures shown John on the Isle of Patmos served to increase his longing for the Master's return, and expressing his own reactions to the vision, he says, "Even so, come [quickly] Lord Jesus."—Rev. 22:20.

John further describes Jesus as "the faithful witness." This takes our minds back to the time when the Master was before Pilate, and Caesar's representative inquired, "Art Thou a king then?" Jesus' reply, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," was a fitting climax to a whole life of witnessing for the truth concerning the preparation and establishment of the Messianic Kingdom.—John 18:37.

During the three and a half years of Jesus' ministry, He taught the disciples to hope for a share in His Kingdom reign. They looked upon Him as being the great King

of earth, and because of His teachings, they expected to share His glory, to shine forth with Him as the sun in the Kingdom of the Father. So it was with this hope in his heart that John identified Jesus as being "the prince of the kings of the earth." John realized that the one talking to him was none other than He who had invited His disciples to suffer with Him in order that they might reign with Him as kings.

Judging from John's epistles, he evidently was keenly appreciative of the cleansing effect of Jesus' blood. "If any man sin," he writes, "we have an Advocate with the Father, Jesus Christ the righteous." (1 John 2:1) John looked upon this wonderful arrangement as a special evidence of God's love, and so it was natural that he should emphasize this manifestation of divine grace in explaining the origin of the wonderful visions he was about to relate.

As the message unfolds, Jesus reveals Himself to John as "The First and the Last." This truth is abundantly substantiated in the Scriptures. He was the only direct creation of His Father, and thereafter all things that were created were made by Him. From John's own treatise on this point, recorded in the first chapter of his Gospel, we know that he would instantly recognize these words as applying to none other than his beloved Master.—John 1:1-3; Col. 1:16.

As John "turned to see the voice that spake," he saw One like unto the Son of man in the midst of the seven candlesticks. His apparel and the description of His appear-

TO HIM THAT OVERCOMETH

ance are intended to be symbolic of His characteristics, and of His part in the outworking of God's great plan of the ages. His head and hair as white as wool tell us of His wisdom. They speak also of His splendor and purity. His eyes like a flame of fire suggest that our Master is all-seeing, omniscient, that He is not deceived by outward forms or ceremonies, but can and does read every thought and intent of the heart.

The Majestic One in the midst of the candlesticks is represented as being like the sun. When John saw this glorious One, the splendor was so great that he fell as dead before Him. So should it be with us, symbolically speaking, when we glimpse the glories of the divine character, through an understanding of the divine plan, our only proper reaction is that we, as it were, "fall as dead" before the Lord. This we do by making a full consecration of our all to follow faithfully in the footsteps of Jesus, even unto death.

Jesus touched John gently, raising him up. So with us, He has spoken wondrous words of comfort, peace and love, assuring us of the glorious hope of the heavenly calling, and that by His grace we receive an assurance of having a High Priest that has been touched with a feeling of our infirmities, One who is able to sympathize and mercifully to assist. We are called to be joint-heirs with Jesus and are assured of acceptance as members of His body so long as we abide in Him, seeking in our hearts to know and do His will.

The attitude of the glorious One toward John would inspire confi-

dence and allay fear—although the expression, "Fear not," does not appear in the older manuscripts. Isaiah 29:13 tells us that fear toward God "is taught by the precept of men." When we come to know the attributes of God's character and our blessed privileges in Christ, we realize that there is indeed nothing to fear. Love, not fear, is the motive which God desires shall inspire our hearts—love for Him, for His Son, for the brethren, and for all mankind. Jesus wanted John to know that even in the startling revelation of things to come which were about to be revealed to him, there was nothing for the Lord's people to fear; that eventually, while the beast would make war with the Lamb, yet the Lamb would overcome the beast, and that out from the throne of God and the Lamb would finally flow the river of life for the everlasting blessing of all mankind.

"I am the First and the Last," Jesus repeats, "He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." How important it is to our understanding of God's will and the faithful performance of our part in the divine plan, that we recognize Jesus as the One who was dead, the One who really died for our sins, and who was actually raised out of death by the power of the Father. It is fundamental to true Christian faith that we recognize Him as being alive for evermore, that death has no more dominion over Him, that the work of providing the ransom, a substitute for the sins of Adam and the world,

is finished, that nothing more is needed or ever will be needed to release man from Adamic condemnation.

It is essential also to a proper appreciation of the divine plan in its fulness, to realize that Jesus has the "keys of hell and of death," that He is, as the apostle tells us in Romans 14:9, the One who has power over the dead and the living. Yes, He is able not only to set the church free from the dominion of sin and death, but in due time He will deliver all mankind from death and into the blessed liberty of the sons of God.—Rom. 8:21.

It is this glorious One, having all these wonderful characteristics, and equipped in the fullest sense to accomplish all the beneficent features of the divine plan, who spoke to John and instructed him to write down the vision for the benefit of the whole church. He is our Instructor, our Caretaker, the One who is in the midst of the candlesticks, symbolic of the entire church in its various stages of development.

We are to recognize also that He holds in His right hand—to protect and use in harmony with His own blessed will—the seven stars, that is, the angels, or messengers, to the seven churches. The special commission given to them indicates clearly that they are additional servants to those mentioned by Paul as pastors, teachers and evangelists. They are apparently special light-bearers intended to be used of the Lord in each of the church's seven phases of development throughout the Gospel Age.

THE CHURCH AT EPHESUS

The first special message of the Apocalypse was to be given to the messenger of the "church of Ephesus." In giving it, Jesus speaks of Himself as the One that "holdeth the seven stars in His right hand." Thus He assures the church at Ephesus, and all the churches, that while He uses human agencies as the channel of His truth, He, nevertheless, is the inspiration of the messages, and that they should be received and acted upon as such. He reveals Himself in this message as the One whose eyes were as a flame of fire; that is, the all-seeing One. While He declares His knowledge of the works and labor and of patience in the church at Ephesus, He could also see other conditions existent in that ecclesia—that there were some who claimed to be apostles, who were actually false shepherds of the flock.

Some time previous to this, the Apostle Paul, in an impassioned plea to the elders at Ephesus, warned them that of their own selves men would arise to draw away disciples after them. Paul, speaking under the inspiration of the Holy Spirit, foretold the development of this condition, and Jesus, from the other side of the veil, identifies the fulfilment of Paul's prophecy.—Acts 20:28-31.

There was much in the ecclesia at Ephesus which the Lord could commend, even as there has been much in the church throughout the entire age that has had His approval. There were some there who had patience, and for His name's sake had enthusiastically and untiringly labored. They had

"not fainted," or, as the apostle mentions in his letter to the Galatians, become "weary in well doing."—Gal. 6:9.

"Nevertheless," Jesus said "I have somewhat against thee, because thou hast left thy first love." This agrees well with Paul's statement in his letter to Timothy that "all they which are in Asia" had turned away from him. Their first-love enthusiasm in hearing the Gospel from Paul and others, had cooled. When persecution came, they were not prepared to bear up under the scorn and difficulties entailed in being true followers of the Master.

Jesus bids them to remember from whence they were fallen, and to repent and to do the first works. This admonition, appropriate enough for Ephesus, has been essential for the entire church. It is one to which the Lord's true people today should give heed. There is no reason at all, from God's standpoint, why any of the consecrated should not continue rejoicing in the Lord and in His truth, and be as zealous in its service throughout their entire Christian way as they were at the beginning. And yet, how often it is true that we find ourselves resting upon our laurels, feeling that we have done our bit, that it is no longer essential to lay down our lives in the service of the Master and build up the brethren in the most holy faith. There is only one cure for this unhealthy spiritual condition in the Christian life, and that is a returning to our first love, devotion and zeal.

Another commendable condition in the church at Ephesus was the

brethren's hatred for the deeds of the Nicolaitans. Just what Jesus refers to is somewhat obscure, due to lack of authentic historical records. Apparently, however, the sect of the Nicolaitans did not adhere to what had been decided by the apostles at Jerusalem as advisable in the early church, namely, abstaining from meat offered to idols, and from fornication.

Later in the Book of Revelation, spiritual fornication is brought to our attention, and in such a way that there is no question but that it refers to the union of the church with the state. The eating of meat offered to idols would perhaps be symbolic of the idolatrous practices of the apostate church in connection with her unholy union with the state. The falling away of the church from the purity of the Gospel was beginning in the apostle's day, and perhaps at Ephesus some of the brethren with clearer vision than others saw the trend of events, and realized the error of the views that were finding expression among the people of God.

Then comes the special promise of the Master to the overcomers of the church at Ephesus—and to the overcomers, also, of the entire church. Jesus said that to such He would "give to eat of the tree of life, which is in the midst of the paradise of God." The Emphatic Diaglott translation of this promise gives the word "wood" instead of tree. Jesus is explaining that the overcomers together with Him, will participate in God's program of blessing the world by becoming a part of the trees of life that will supply food and healing for the nations.

In the promises made to the overcomers in these messages to the seven churches, various phases of what is involved in joint-heirship with Christ are emphasized. In the promise to the church at Ephesus, it is the privilege of sharing with Him in dispensing life to a dying world that is presented as the incentive to faithfulness. In the last chapter of the Apocalypse, fruition of this hope is described. In connection with that beautiful symbolism of the river of water of life, with the trees of life bearing their fruit and their leaves, was shown the association of Jesus with His church inviting mankind to come and partake of the water of life freely. What a wonderful prospect!

THE CHURCH AT SMYRNA

To the angel of the church at Smyrna Jesus explains that He is the One who was dead and is alive. In His great wisdom He perceived that conditions in this church made it important that He should emphasize to them the great hope of life that had become a reality by virtue of His death and resurrection. To the overcoming ones in the church at Smyrna, this hope of life is twice emphasized. In verse 10 we have that most familiar, yet always thrilling promise, "Be thou faithful unto death, and I will give thee a crown of life," and in the 11th verse He says to the overcomers that they "shall not be hurt of the second death."

Archaeology reveals that encircling the hill known as Pagos, in the city of Smyrna, was a ring of magnificent buildings. This was called the "Crown of Smyrna."

To the citizens of Smyrna this was indeed a crowning glory of their city, something in which they all took pride. But Jesus would have His faithful followers know that there is something more upon which to set their affections than merely a crown of beautiful buildings. If they were faithful to Him unto death, they would have a "crown of life."

THE CHURCH AT PERGAMOS

In the symbolic description of the One who dwelt amidst the candlesticks in the first chapter, we are told that from His mouth proceeded a two-edged sword. Jesus refers to this in His message to the angel of the church at Pergamos. Apparently, there was a good reason why this particular characteristic of the Lord should be emphasized here. After telling the church at Pergamos of sins that existed therein, Jesus bids them "Repent; or else I will come unto thee quickly, and fight against them with the sword of my mouth."

While undoubtedly the need of a strong use of the sword of the Spirit existed in the church at Pergamos, yet is not this also appropriate for the consideration of all the Lord's people? A proper use of the sword of the Spirit, which is the Word of God, is the divine method of eradicating from our lives, and from our ecclesias, those things which are contrary to the divine will.

Judging from information now available through archaeological discoveries, Jesus' reference to Pergamos as the location of Satan's seat can be understood quite literally. One of the reliefs discov-

ered there shows the coils of a great serpent outlining the steps of a staircase leading up to the summit of an altar. It was on this altar that the serpent-god was worshipped. Besides, Pergamos was for a long time the official capital of the province and the chief seat of the Imperial pagan cult. It was in other words, the headquarters of paganism.

As ancient Pergamos was, in this very real way, Satan's seat, so the Lord uses the situation to illustrate an evil condition that has existed in the entire nominal church. In the beginning, the Son of man sowed the good seed of the Kingdom, but Satan came and sowed the field with tares, so that what started out to be a wheat field has become a field of tares. Throughout a greater part of the age only occasionally have a few grains of wheat succeeded in growing. It is to these faithful few in the church at Pergamos, that the Master conveyed the complimentary remarks of verse 13. They were holding fast to His name. They had not denied His faith. Some had apparently already sacrificed their lives in their faithfulness to the Lord and to His truth.

But the remainder are represented in verse 14 as holding to the doctrine of Balaam, "who taught Balak to cast a stumblingblock before the children of Israel." The unfaithful in the church also countenanced the eating of things sacrificed unto idols, and committing fornication. Thus the conditions in the church at Pergamos were symbolic of the idolatrous attitude of the entire nominal church.

To the overcomers, the promise

is made by the Lord that He would give them "to eat of the hidden manna," and also that they would receive a white stone in which would be written a "new name"—a name that would be known to none other except "he that receiveth it." (Verse 17) The hidden manna is a symbol of immortality. Typically, the promise takes us back to the golden bowl of manna that was kept in the ark of the testimony under the mercy seat in the Most Holy of the tabernacle. The daily manna with which the Lord fed the Israelites during their wilderness journey needed to be gathered every day, because it would not keep over the second day, except what was gathered on the sixth day, which served over the Sabbath. But the manna that was placed in the golden bowl and hidden under the mercy seat remained uncorrupted, and hence is a very apt symbol of the immortality which will be for those who find the fruition of their hope beyond the veil.—Rom. 2:7; Heb. 6:18, 17.

The promise of a white stone with a new name inscribed upon it is also very significant. The ancient Greeks and Romans signified and perpetuated friendships by means of a white stone. The stone ordinarily was divided into halves, and each person inscribed his name on the flat surface and then these halves were exchanged. Thus the divided stone became a mark of identification. Kings too, often used this method of identification for their agents seeking aid.

While the promise of this symbolic stone is to the overcomers, there is a sense in which we may

think of it as being received at the present time. The apostle says that we have been given an earnest, a down payment, as it were, of the future inheritance. There is an individual and personal relationship between the Lord and the prospective overcomers which exists now, even while this side of the veil. Those who are truly the Lord's have been sealed by the Holy Spirit, and unless that seal be destroyed through unfaithfulness they will actually enter into the presence of our Lord in glory, having this symbolic white stone as an identification, or token, of their true relationship to Him.

THE CHURCH AT THYATIRA

In giving His message to the angel of the church at Thyatira, the "Son of God" identified Himself as the One "Who hath His eyes like unto a flame of fire, and His feet like fine brass." There seems to be a special fitness in associating these two qualities with the message to the overcomers in Thyatira. In verse 23, Jesus says: "I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." It is because, symbolically speaking, the Master has eyes as a flame of fire that He is able thus to search the hearts of His people. Not only is He able thus to search our hearts, but in His great all-seeing wisdom He is able to watch over our interests, and guide us safely to the end of the way, if we put our trust in Him.

The promise of ultimate reward to the overcomers reads, "He that overcometh, and keepeth My works

unto the end, to Him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." It may be that this promise of power over the nations, and of breaking them to pieces as a potter's vessel in co-operation with Jesus, to whom the commission was originally given, is in some way associated with His symbolic feet of brass.

The term "feet," as used pictorially in the Scriptures, has a variety of meaning. We walk in the footsteps of Jesus—that's one of the thoughts associated with it. The church at the end of the age constitutes the feet members of the body of Christ—that's another thought. In connection with this is the prophecy of Isaiah 52:7, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace," etc. This, however, could hardly be the thought in the message to the church at Thyatira. Jesus, the One who gives the message, is the One who has the feet of brass, and the message is given to His body members.

Another symbolic thought attached to the feet of our Lord is that He treadeth the winepress of the wrath of God. This treading of the winepress is closely associated with the breaking to pieces of the nations as a potter's vessel. As the mention of His eyes as flames of fire is associated with His ability to search the reins and hearts of His people, it seems reasonable that He emphasizes His possession of the feet of brass as symbolic of the fact that to Him has been given

the privilege of treading down the nations. Having received this power for Himself, He is promising to share it with His faithful overcoming followers. See Micah 4:13 for comparison.

Jesus' promise to the overcomers at Thyatira presents another viewpoint of the reward of joint-heirship to be received by all overcomers. To the church at Ephesus was emphasized the privilege of sharing with Christ in dispensing life-giving fruit to the world. To Smyrna was promised the crown of life. To Pergamos the promise has to do directly with the hope of immortality, the hidden manna. And now to Thyatira another aspect of the Christian's reward is emphasized; namely, that of sharing with Christ in the Kingdom rule which will put all enemies under His feet.

But not all in Thyatira were overcomers. The faithful were commended for their works of charity and service and faith and patience. These commendable things did not lapse in the lives of the faithful at Thyatira, but as Jesus emphasized, were more in evidence at the last than at the first. Unlike the church at Ephesus, they had not lost their first love, but had maintained throughout all their experiences that important characteristic.

"Notwithstanding I have a few things against thee," the Master declares, in speaking to the unfaithful in this church, "because thou sufferest that woman Jezebel . . . to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols." Here is another reference

to a corrupt condition that was developing in the church. In the Old Testament type, we find Elijah, a faithful prophet of the Lord, being persecuted by Jezebel and her husband, Ahab, the king of Israel. It is one of God's own illustrations of the illicit union between the church and the civil powers which throughout the Dark Ages was so instrumental in persecuting the true people of God, pictured by Elijah.

The Lord says that He gave Jezebel a chance to repent, but she repented not, and He declares that because of her failure to repent He would cast her into a bed together with those with whom she had committed adultery, and upon them all would come great tribulation. This is a prophecy of the great time of trouble already upon the world, which, before it is over, will have brought about the complete destruction of the antitypical Jezebel as well as the rulers of the earth with whom she has been unscripturally united.

As if by contrast to the short-lived satisfaction of the nominal church in her union with civil powers, the Lord gives an additional incentive for faithfulness to the overcomers by saying, "I will give him the Morning Star." In Revelation 22:16, Jesus identifies Himself as the Morning Star, so in this promise He is reminding the overcomers that their hope is to be united with Him in the glory of the Kingdom. Their great joy will be in possessing Him as their heavenly Bridegroom, and being made with Him a part of that holy city that cometh down from God out of heaven.—Rev. 21:1-4.

THE CHURCH AT SARDIS

The history of Sardis adds special significance to the message dispatched to the ecclesia located there. It was the scene of the defeat and final overthrow of Croesus, the great Lydian king, by Cyrus, during the sixth century, B. C. Croesus thought himself safe in his citadel, even though Cyrus was marching toward it. So well fortified was it that he and the people apparently became overconfident, and had neglected to set a proper watch. The upper city was located on a high hill, and could be approached, as was supposed, only by the way of a well fortified road. But there was a weak point on the north side. The rain had washed away a cleft in the soft rock. Discovering this, the Persians, under the leadership of Cyrus, were able, one at a time, to climb up the almost perpendicular cliff which had been left unguarded. When a sufficient number of them had thus secretly gained the summit, they captured the city.

Apparently Cyrus was a past master in the art of surprise warfare. He is the one, it will be remembered, who surprised the king of Babylon by turning aside the waters of the River Euphrates, and marching under the strong gates in the wall of the city through the river-bed, captured that ancient capital of the Babylonian Empire.

There is possibly an allusion to this historical background of Sardis in the voice of warning given to this particular church, the voice which bade them be watchful lest the Lord come upon them una-

ware. The brethren at Sardis, who doubtless would know of this historical capture of the city by Cyrus, could not fail to be impressed with the importance of the warning.

At the time this message to the church at Sardis was given, the glory of the city had passed away. It had once proudly borne the significant name, "The First Metropolis of Asia, of Lydia, and of the Greeks." But now, as the Revelator suggests, it was practically dead. Its glory had departed.

It was because the whole nominal church failed to be on the watch that its glory of possessing God's favor departed. While the conditions described in this message apply particularly to the Sardis stage of the nominal church's development, it is a condition that has held true as well throughout nearly all of the Gospel age.

In the epistle to Sardis, even as with the preceding four, the manner in which Jesus identifies Himself seems well in keeping with the message itself. To Sardis He wrote, "These things saith He that hath the seven Spirits of God, and the seven stars." The possession of the seven spirits of God would seem to indicate His all-sufficient and perfect wisdom, His wondrous spiritual vision and understanding of the plan of God.

When He bids the church at Sardis to be watchful, He doesn't mean that they should use their own wisdom or their own natural insight or foresight, but that they should "see" through His eyes. They were to be watchful upon the basis of the study of His words of revelation. By this means they

were to be on the alert to know of the conditions by which they could be assured of His presence with them; not to destroy, but to assist, to protect, to comfort, to give them strength in every time of need.

In this message, Jesus is also the One who holds the seven stars in His hands. These seven stars, He explains in chapter 1, represent the messengers to the seven churches. It is particularly appropriate that in the message to Sardis Jesus should emphasize His keeping power, that He is the One who holds the messengers to the churches in His own right hand. As illustrated by the historical background of the city, the spirituality of the church at Sardis was at a low ebb, but the Master assures us, nevertheless, that because He holds the angels of the churches in His hand, the faithful will be kept by His power. They will be sustained and nourished by the meat in due season appropriate to each period of the church, and therefore, as these faithful ones put their trust in Him they may be conquerors, even though the great nominal mass succumb to worldly influences and die.

The promise to the overcomers is appropriate to the conditions described as existing in this church. Many apparently had fallen away from the faith, and thus had lost their standing with the Lord. But this does not mean that all had done so. There were still, as Jesus says, "A few names even in Sardis which have not defiled their garments." To these the promise is made, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name

out of the book of life, but will confess his name before My Father, and before His angels." Here, in addition to the assurance of life for the overcomers, is the further glorious prospect of our being ushered into the presence of the Heavenly Father, to be everlastingly members of His immediate family, enjoying His favor, His blessing, His fellowship, because, through Jesus and the merit of His blood, they had been overcomers.

THE CHURCH AT PHILADELPHIA

The Master's message to the church at Philadelphia seems to reflect the historical background of that ancient city, as is true with His epistles to the other churches. Philadelphia was situated on one of the greatest trade routes in the country. This may be alluded to in the message, "I have set before thee an open door"—not that the Lord was offering commercial advantages to the church at Philadelphia, but rather, using the thought to picture spiritual opportunities and advantages which were theirs because of their relationship to Him.

Strabo, the historian, tells us that in A. D. 17 the great earthquake which destroyed Sardis was equally disastrous to Philadelphia. He relates that the inhabitants for a long time were so terrified by the destructive earthquakes that they preferred to live outside the walls in the open country, in huts and booths. Those who remained in the city took all the precautions they could to protect themselves from the results of further earth-

quake shocks by doing their best to strengthen and support the tottering walls.

The promise to the overcomers in Philadelphia has a significant meaning when we associate it with the terrifying memory of those who lived in the city. "To him that overcometh," Jesus said, "will I make a pillar in the temple of My God." Here is a promise not only of safety for the overcomers, but also that they were to enjoy the privilege of being a part in the unshakeable temple of God which would give protection and blessing to all nations in God's due time. The promise further states, "and he shall go no more out," that is, he will never need to flee for safety because the true temple of God will be among the things that cannot be shaken. It will abide forever.

Prophetically, the Philadelphia stage of the church reaches down into the time of the end, when the great time of tribulation which the prophecies foretold would come upon the whole world, would be imminent. This trouble is symbolically described as an earthquake, hence the significance of the promise made that because the church at Philadelphia had kept the Word of His patience they were to be kept from this hour of temptation—the great tribulation which would mark the end of the age.

The Key of David

In giving His message to the angel of the church at Philadelphia, Jesus said that He was the One who had "the key of David, He that openeth, and no man shut-

teth; and shutteth and no man openeth." This is a quotation from Isaiah 22:22. The entire prophecy with which this statement is associated is very revealing. It is a promise that the Lord would clothe His servant—in the prophecy called Eliakim—with the royal robe, and strengthen him with a girdle, and commit to him the government of Israel. It is also said that he should be a father to the inhabitants of Jerusalem, and to the house of Judah. To this same one the promise is made that the key of the house of David would be placed upon his shoulder, and that he would have the authority to open the house of David and that none would be permitted to shut, and none would be permitted to open. And then, in the 23rd verse, the Lord says, "I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house."

While all of this may have taken place on a small scale with Eliakim of old, yet the fact that Jesus quotes from the prophecy and applies it to Himself indicates that its prophetic fulfilment is to be looked for through Him, the real King over the the house of David. It is significant, also, that in these opening chapters of Revelation Jesus is described as wearing a robe and a girdle. This apparel, together with the fact that He claims to have the key of David, all tends to identify Him as the Great King of Israel, and of the world.

His possession of the key of the house of David shows that He is the One who is authorized to admit into that house those who are

to be joint-heirs with Him. This qualification on the part of the Master is appropriate in the message to the church at Philadelphia because He reveals that many who actually belonged in the synagogue of Satan claimed that they were Jews, that is, that they were members of the house of David. While, as Jesus indicates, these will worship at the feet of the Christ in God's due time, yet they are not brought into the house as a part of the ruling family.

The prophecy of Isaiah 22 emphasizes divine keeping power over the one upon whose shoulders was placed the key of David. The illustration bringing this to our attention is that of driving a nail in a sure place; and so, appropriately, Jesus, in identifying Himself as the One who possesses the key of David, reminds us of His keeping power. To the church at Philadelphia He writes, "Because thou hast kept the Word of My patience, I also will keep thee." Prophetically, the Philadelphia stage of the church immediately precedes the period when Christ was to be present at His second advent, hence the special promise to those in Philadelphia is, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

After the great earthquake, Philadelphia was rebuilt, history indicates, by the bounty of the Emperor, and in commemoration of this the city was honored by being allowed to assume the name "Neokaisareia." This "new name" of the city has been found on coins of the period. It signified that the city was consecrated to the service and worship of the Emperor.

Gradually, however, the old name of the city came back into use, and by about A. D. 50 the new name had been entirely dropped. It would therefore be only a memory when the letters to the seven churches were written, and probably the Philadelphians were not especially proud of it.

What a contrast to this was afforded in the promise, "I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." Thus, the Lord promised to the overcomers the privilege of being associated with a city bearing a new name of which they would never be ashamed.

THE CHURCH AT LAODICEA

Laodicea was a wealthy and prosperous city. History reveals that about A. D. 60, when there was another great earthquake which devastated areas of Asia Minor, and many cities required assistance from the Imperial treasury, Laodicea did not need such assistance. From this standpoint the city could claim to be rich, and have need of nothing.

Laodicea was noted for its manufacture of a soft black wool, and also for the costly garments which were made from this fine material. The city was also famous, apparently throughout the whole Roman Empire, for its school of medicine, and its manufacture of a special powder from which eye-salve was made. This was known as "Phrygian Powder." The historian Galen also mentions an ointment which

was manufactured in Laodicea and considered especially good for strengthening the ears.

In all these ways, therefore, the characteristic features of ancient Laodicea seem to have a definite bearing upon the Lord's message addressed to the church located there. In view of these characteristics, of which the brethren in Laodicea would certainly be well acquainted, how significant are the Master's words encouraging them to seek the divine gold instead of the material wealth represented in the city.

Instead of the luxurious garments for which the city was noted, the Lord's people were encouraged to seek after the white robes which the Lord provided. Instead of the much-hailed eye-salve of Laodicea, the saints were to seek the eye-salve of truth by which, when their eyes of understanding were anointed, true spiritual vision would be theirs. Furthermore, to have hearing ears that could appreciate the voice of the Lord, was much more to be desired than the well-known medicine for the ears for which the city was famous.

As with the other churches used to represent the development of the one true church, Laodicea had its unfaithful members as well as its overcomers. The great nominal mass of Laodiceans is described as being neither hot nor cold, and because of this were to be spued out of the Lord's mouth, that is, rejected by Him. "I would," the Master says, "thou wert cold or hot." The illustration here is that of a delectable beverage, one which would be pleasing to the

taste if hot, or one that would be pleasing to the taste if cold, but would be unpalatable in either case if lukewarm.

While in many instances fire and warmth are used to represent Christian zeal, yet here the symbolism is somewhat different, in that it is not the furious burning of a candle, but the drinking of a beverage which, if lukewarm, is rejected. The nominal Laodicean church has proved itself unfaithful to the Lord, and has been rejected by Him, and His true people are called to come out of it. Prophetically, the Laodicean period is the last in the church's development. Chronologically, it embraces the harvest period at the end of the age, and the harvest message is, "Come out of her, My people, that ye be not partakers of her sins."—Rev. 18:4.

To the faithful overcomers of the Laodicean church the Master says, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me." Oh the blessedness of those who, in this time of the Master's second presence, have heard the knock of His prophetic Word of truth, and the reassuring voice of His harvest message and have bidden Him to sup with them! Words are utterly futile to describe the deep joy that comes to those whose ears hear and eyes see the unmistakable evidence that now He has come.

To those who finally overcome, the blessed promise to the Laodicean church—and applicable to the entire church—is given that they

TO HIM THAT OVERCOMETH

shall sit with Christ upon His throne. To attain to such height of glory it is essential that we give daily and earnest heed to "what the Spirit saith unto the churches."

The essence of "what the Spirit saith" is that the reward of victory belongs only to those "who through patient continuance in well doing, seek for glory, honor, and immortality, eternal life."—Romans 2:7.

In overcoming, and in the reward that follows, we are partners with the Master. He overcame and was exalted to the right hand of the throne of God." (Heb. 12:2) In Isaiah 53:12 Jehovah says of His Son, "I will divide Him a portion with the Great." The Heavenly Father Himself is the Great One here mentioned, and in fulfilment of this promise Jesus was exalted

to the divine nature and to a position at the right hand of God.

But the prophet further explains that Jesus would "divide the spoil with the strong." This means that it was God's will for Him to share His reward with the overcomers, the strong ones—those who are "strong in the Lord and in the power of His might."

When Jesus spoke to John from the heavenly glory, God's promise to Him had been fulfilled; and now, in His message to the church, He reveals His hearty co-operation in the Father's will for His followers by the assurance that He WILL divide His reward with them. He says: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—Revelation 3:21.



Full Surrender

THE bowing of the heart to the Creator and Redeemer signifies the renouncement of the human will and preference and the acceptance of the divine instead. No other course imaginable is so safe, so sane, so reasonable as this—to acknowledge our own unwisdom and that of our fellows, to seek the wisdom from above, to make the wisest and best use of the fragment of the present life yet at our disposal, and to make sure of the eternal life which the Lord has promised to them who love Him. It is insufficient that we consider these matters and think favorably of them. They will not be ours unless we come to the point of definite self-surrender. It is a great mistake not to do this!

Selected

FASHIONING OURSELVES AS OBEDIENT CHILDREN

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation."—1 PETER 1:14, 15.

THE APOSTLE is not addressing the world, but those who have become children of God—those who have passed out from their position of condemnation with the world, and have been justified by faith in the precious blood, who have been accepted of the great Advocate, Jesus, and have been begotten of the Holy Spirit. But it is not sufficient that we become children of God; for these newly begotten children are only started in the narrow way, they are in an imperfect, undeveloped condition. They have this standing as children because they have put themselves into the hands of God and desire to do His will, loving righteousness and hating iniquity.

On the basis of this stand that we took—of enlisting under the banner of Jesus, to fight against sin and self and Satan—God purposes to prove how thoroughly in earnest we were when we espoused His cause. He wishes us to attain to that development of character which will fit us to

be associates with Jesus in His great Kingdom, which is to bless the world.

If we are obedient children, everything will work well. We shall get the proper tests, the proper chiseling and polishing, everything that will make us "meet for the inheritance of the saints in light." But if we do not prove obedient, this will hinder us from ever getting into the elect company, although we may have a place in that company of children who have had to be chastised and finally brought to proper obedience.

By this we are not implying that any of God's children are exempt from discipline; for we are told that every son receiveth chastisement. (Hebrews 12:6-11) Those chastisements that came to our Lord Jesus were not deserved, but were experiences by which He proved His thorough loyalty and worthiness of exaltation. And so the chastisements that come to His followers are to fit them for future service and to demonstrate their worthiness

finely they can be clothed and housed, how fine a carriage or automobile they can have. They seek—and are in a large measure able to secure—the gratification of the taste for earthly things, whether it be for the satisfaction of the mind, as various kinds of literature, or for the body, as for certain kinds of foods or drinks, etc.

But when we become children of God, we ask, What is God's will in respect to what we shall eat or drink or wear, as to the use of tobacco, as to the cut of our clothes, etc.? It is not for us to decide now whether we shall go to the theater or play cards or dance. All these matters should have been decided before we consecrated ourselves. Now, in harmony with the covenant we have entered into with Christ, we are to know strictly the Father's will. As we learn to see things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink, etc. And this change going on in our minds is the "fashioning."

THE FASHIONING A GRADUAL PROCESS

Although we discover some things quickly, we do not learn all things at once. Some things are less conspicuous before our minds than are others, and rep-

resent the finer shadings of what would be proper for a new creature. We gradually come to note these things more and more; and we ask, Which things shall we continue to choose? The knowledge of God's will is a matter of education. We come to see that this is right and that is wrong. (The world sets such a style for evening dress, such a style for morning dress.) When we become Christians we have new standards, and it takes some time to get everything harmoniously adjusted therewith.

In line with this thought, the apostle says, "Be ye transformed, by the renewing of your minds" not by the renewing of the new will. We already possess the new will. But we see that the body is regulated by the mind. Therefore the new will says, I must begin with the mind. I must get my mind to see things correctly, according to God's will. I will use the Bible and all the providential indications that will give me a knowledge of God's mind, and I will begin to conform my mind thereto. Thus our minds become gradually fashioned—transformed into the mind of the Lord. As we come to see more and more what is the will of God, our minds decide to do His will. Our reason plays an important part.

God wishes to appeal to our reason, because we are thus better developed than in any other way. We are all in the school of our Lord. In this school we are learning to do His will. We have the teachings of our Lord Jesus and the writings of the apostles; and our Lord declared that whatsoever the apostles should bind on earth would be considered bound in heaven; and whatsoever they should loose on earth would be so considered in heaven. Our education progresses, until, at the end of this life, those who have thoroughly learned the lessons of this school will be those who have been obedient children. These will have been transformed by the renewing of their minds, that they might prove what is that good, and acceptable, and perfect will of God."—Romans 12: 2.

OUR STANDARD—

JEHOVAH'S RIGHTEOUSNESS

The new will is, in substance, a will to be like our Father in heaven. The Apostle Peter exhorts, "As he who hath called you is holy, so be ye holy." Holiness is the standard of perfection. Our will must be holy when we first make our covenant with God. Nothing less than a holy will is acceptable to Him. If we had had an unholy will, a will not submissive to

God, we would not have been accepted. So if our will be holy we shall, as far as we are able, do His will.

As He who has called us is holy, so we, as far as our will is concerned, will be holy. And we will so direct our mind, as to be holy in life so far as is possible. We will apply the principles of God's holiness to every affair of life. We will observe the Golden Rule, that we should do to others as we would that others should do to us. Whoever neglects to apply these principles of holiness to his own life is not growing in the new life, not being transformed. We should seek to have our minds fully in accord with God's mind, and our conduct as far as possible also in alignment.

If our mind is not running in the proper groove, we must see to it that we turn it into the proper groove. We want to render obedience to our highest conception of what is the Lord's will, as far as we are able. Our will will be determined by God as loyal in proportion as it has been on the alert to watch the mind and the body, the tongue and everything pertaining to our conduct.

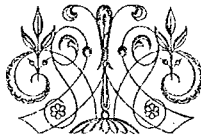
The Apostle enjoins upon us that we shall be "holy in all manner of conversation." (1 Pe-

ter 1:15) The word conversation here has its broad meaning. It relates to our intercourse with others—all of our conduct with respect to others—our manner of life. We are to be holy in everything that pertains to our lives—in our thoughts, words and deeds. This is a very high standard; and no wonder that the Lord has set a high standard! It is for us to learn what this standard is, and to help others to know what it is.

This is why we spend a few

years this side of the veil after we have given our hearts to Jesus. We say that we have taken up our cross to follow Jesus, and the Lord wishes to demonstrate whether this is true. He is watching our course, and the foreordained number will be found for the bride class. Others will be given another position not so good; and those who manifest that they have not the true spirit of obedience will die the second death.

— REPRINTS, June 15, 1914



Holiness in Action

WE ARE told that the stoutest timber stands on Norwegian rocks, where tempests rage and long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so, the most vigorous and healthy piety is that which is the busiest, which has its hands full of good works, which has neither time nor room for evil; but, aiming at great things both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer to those who would interfere with him, "I have a great work to do, therefore, I cannot come down." First, make sure what the Heavenly Father wants done, and how; then, have your tools ready, and God will give you something to do for Him.

PETER—IMPETUOUS AND DEVOTED

"From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."—

MATTHEW 16:21

IT IS conjectural just how much Peter understood relating to the coming suffering and death of his beloved Lord prior to the consummation of the event. But it is supposable that following the rebuke by Jesus as recorded in Matthew 16:22, 23—the result of Peter's attempt to advise Jesus against entering Jerusalem to suffer and die at the hands of the elders, chief priests and scribes—he had brooded over the matter and had some forebodings of the tragic event coming to pass sooner or later.

It is not to be wondered at that Peter could not understand why Jesus, whom he believed to be, without a doubt, the Messiah of God, so long looked for as the Shiloh of Israel, with the authority and power to render Himself invulnerable to attack by mortal man, should allow Himself to become a victim of the hate and jealousy of the religious rulers, and die at their hands. Self-preservation is the first law of the natural man, and in Peter's philosophy there existed no allowance for weakness

or servility, especially on the part of kings, of whom he recognized Jesus to be the chief. Rugged and courageous himself, with a love of power and initiative, and with unusual power for leadership, he envisioned continued progress toward the subjugation of Israel to the Master's will, and his own position as an associate in the new administration of this greatest of all kings.

No doubt in this frame of mind, he must have been puzzled and troubled by the occasional references of the Lord relative to His suffering and death. A natural man, he comprehended nothing of the philosophy of the ransom. Natural men comprehend nothing of it today. To natural minded Jews of Peter's day it was a stumbling block, to natural minded Greeks foolishness. And we can imagine the contemplations of so ardent and impetuous a person as the Bible discloses Peter to have been, relative to the course he would pursue in the event of any physical violence taken against his beloved Master. Peter knew

Jesus to be inoffensive, sweet, loving and lovable—one altogether lovely, and endowed with wisdom above any other person of his day—hence not one deserving punishment.

Sincere and wholehearted, Peter avowed his love for the Lord. To him Jesus was worthy of any man's love. It would be only natural for him to resent any suggestion of insult or offense to the Lord, and no doubt he felt called upon to act as His protector and bodyguard. The fact that he was so close to the Lord, and on all important occasions accompanied Him, probably confirmed his belief that he should regard himself as the Lord's special protector.

One can readily see that the Lord's pointed references to the coming tragedy would beget in Peter a determination to be on his guard. So when Jesus suggested the need for weapons of defense, it was Peter who had one of the two swords. His sword, perhaps a common form of brush knife or machete, was probably far from the valuable, keen-edged weapons carried by the Romans; but it was doubtless well sharpened and polished, and with it Peter could imagine excellent execution at close range.

LORD, IS IT I?

We may know that Peter as well as the other disciples must

have been shocked at the Lord's assertion that one of The Twelve would betray Him; and that they all would be offended—or stumbled, as the Diaglott renders it—because of Him that night. In terms of our common understanding the Lord said, "You will all be offended at My course of procedure and submission to the forces of evil—I who have been sent of the Father to redeem and deliver mankind from tyrannical sovereignty."

Peter, with unbounded confidence in the impossibility of any wrong-doing on the Lord's part, and sure of his own fidelity and loyalty to the one whom he considered his best friend on earth, made it definite and plain that although it might be possible for any or all others to forsake and deny Him, yet he would remain loyal to the very end. Alas, how little did he then realize his own deficiency! But the Lord knew him better than he knew himself. Perhaps though it was the unexpected, the sudden turn of events, that took Peter by surprise and temporarily overwhelmed him. That their acclaimed Master and the future ruler of the earth should be subjected to such indignity seemed unthinkable, no doubt.

Our Lord's understanding was perfect. Peter, without the enlightenment of the Holy Spirit, was utterly devoid of the mean-

ing or the necessity of sacrifice, especially of one so close to God. Sufficient it was to impress upon Peter the one basic idea that his Master must die, and intended to die. Of course there was a reason for it, a purpose in it, but His disciples were first to be tested and tried as to their loyalty to Him before these seeming difficulties would be made apparent to them.

GROWTH IN GRACE

And is it not often just so with us as we progress in our quest for the full clear light of His Word and counsel? Perhaps we have not always seen the necessity for maintaining an uncompromising attitude toward the forces of evil and their baneful influence, but as we come to see the righteousness of God as our standard, we become convinced that nothing short of this should be paramount in our lives; and so we are being led by His grace from one stage to another in the path of life and glory.

One wonders at Peter's lack of understanding of human nature. Being honest and sincere himself, no doubt he regarded others as honest and sincere as well. Therefore it would be inconceivable to him that anyone professing such high regard for Jesus as to become His follower could ever betray Him. However, the Lord knew that Judas was a thief and a traitor. No

doubt had Peter known it, he would have taken steps to prevent Judas from carrying out his designs to betray and deliver the Lord. But, regardless of the distinct hint dropped by Jesus relative to the imminence of the coming tragedy and the part Judas was to play in it, Peter was without vigilance, and was sound asleep at his post at a time when, as a bodyguard and protector, he should have been most watchful.

But Peter was in for a very sad awakening that momentous night of our Lord's betrayal and arrest. It is possible that even then the arousing of his suspicions of foul play was delayed by Judas' leadership of the crowd. However, the Lord's words and the sight of so great and antagonistic a company armed with clubs and staves, brought to him a realization of the correct state of things. He saw, with a rising burst of fury, that the war was on. And when the servant of the high priest rushed forward and attempted to seize Jesus, thus placing himself in the dangerous position of an enemy, for which Peter was prepared and armed, it was only natural for Peter to resort to violence. That the servant lost an ear only, was a most remarkable piece of good fortune for him. No doubt Peter's intention was to deliver a telling and fatal

blow. That the event was divinely overruled there can be no doubt.

DIVINE HELP AVAILABLE

Always self-possessed and always with His chief object in mind, Jesus then, amid all the excitement, explained to the inflamed Peter, not only the futility, but the inadmissibility of the use of the sword. He also stressed the fact that the entire procedure was with His permission and foreknowledge—that He could obtain help and protection from an all-sufficient source, adding significantly for Peter's future consideration, that this drama was the fulfilment of Scripture and therefore must be carried out.

Obediently, Peter sheathed his sword—but against his will. To his mind the occasion called for a fight. He had come prepared to fight; was in the mood to fight, and in his zeal felt equal to the situation. All he wanted and needed was the Lord's permission to clear the Garden. Perhaps the Lord's refusal to grant him this permission lay at the bottom of Peter's mental and spiritual troubles that terrible night and the days to follow. He was probably puzzled, outraged and disappointed.

The other apostles had deserted both him and the Lord, but Peter laboring under high pressure, determined to follow

to the high priest's palace. In this he may have been placing himself in a position where he might, if opportunity presented, lend a hand in helping Jesus to escape. It was here that his test came and he fell before the pressure of public opinion. Had he so soon forgotten those avowals of fidelity? No, he had not forgotten them—his heart was right before God—but his mental process and the weakness of the flesh were not equal to the occasion. Under the pressure of those trying hours, and without the full measure of God's Holy Spirit to sustain him, he faltered, then disavowed the Lord who had come to give His life in sacrifice for him and for all men.

The wording of the Common Version of St. Matthew's account gives us an improper thought in stating that Peter went in there to see the end. The Diaglott says that he was there for the purpose of seeing the result, which is probably nearer the correct idea. It is doubtful that Peter even yet understood the gravity of the situation. That the Lord was in a precarious place was obvious to him. But his reasoning surely included the idea that Jesus could, if He would, use His ingenuity to escape their apparently well-laid plans to do away with Him, and that then he would be around somewhere

convenient, ready for any call for help that might come. But no call for assistance came from the Master nor from any one else. No doubt this too was upsetting and trying to the natural disposition of the intrepid Peter who ordinarily was a man of action and deeds as well as of words.

PETER RECOGNIZED

The unfortunate observation of the court maid that Peter was one of the prisoner's friends placed him in an awkward position. Above all it was inimical to his strategy not to be recognized. To be identified as a personal friend of the prisoner would handicap him in any effort he might make to render aid to the Master. It was not necessarily fear, nor shame of the Lord either, that prompted him to deny his relationship to his beloved; but it could have been a natural impulse to preserve whatever advantage might accrue to him by remaining unknown, and ostensibly disinterested.

Without the slightest hesitation and seemingly without a qualm of conscience, he declared that he did not know Jesus. Although he felt considerably relieved when the maid passed on; he thought it best to make a change of location, perhaps to a less conspicuous spot. Quietly he arose and made his

way to the outside porch, standing in the shadows, watching and waiting. He was soon detected, however, and another woman openly accused him of his former fellowship with the prisoner. Again Peter denied it.

Now the situation was becoming increasingly desperate; and fear for his friend was striking at Peter's stout heart. Perhaps by now, under the stress of excitement he recalled the former words of the Lord that He must suffer and die at the hands of the Jewish leaders. Wildly he cast about in an effort to decide on a course of action. An attempt to rush the palace single-handed, if this had been his plan, had by now become only too obviously futile. Frantic with dread and apprehension for his Master's safety, he shrank heavily hearted, deeper into the shadows. How gladly would he have welcomed an opportunity to rush to the assistance of his friend, even to die by His side, for he was sincere in declaring his willingness so to do. It was as though he were bound, shackled and fettered with impotence. Then others approached him: You were one of them, they insisted.

Poor, despairing Peter! His last waning claim to hope disappeared. With the crushing realization that his precious Lord was lost, so vanished his reason

and his restraint. His efforts having proved unavailing, he saw himself helpless, ineffective as a man of stone such as his name implied, while not a dozen yards away the Messiah of God stood condemned in the midst of ravening wolves, without a friend or hope of escape. With a wildness bordering on insanity he gave way to his despair, even to the extent of cursing and shouting back at his accusers, "I do not know the man."

CONSIDER THE PIT

We all, of the new creation, find it beneficial to consider the pit from which we were dug, rejoicing that our feet have been placed on solid rock. We consider Peter, without restraint and without self-control, helpless in the weakness of his wildness, deep in the pit from which he was afterward dug. And we see him again, years later, proven, tried, steadfast, enduring, enlightened with the Holy Spirit—a strong tower to the Lord's flock in times of violent persecution, writing one of the most beautiful messages to the church in all God's Holy Word—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

We have here the marvelous

understanding of the perfect man, Jesus. How did He know that Peter would disown Him and later prove such a bulwark to the early church? Certain it is that He knew Peter would be at the palace; and who can doubt that He knew why His faithful Simon would be there? For no other reason, obviously, than to be near in time of need. That Peter would be recognized He could also be certain; and that Peter's natural disposition would lead to his denial the Lord was also able to understand. Imperfect Peter could not, of course, trace subsequent steps leading to the denial of the Lord. But the Lord's perfect brain traced them, and He had warned Peter in advance that he would deny Him thrice.

It was the early morning crowing of a common barnyard fowl that abruptly brought Peter back to mental equilibrium. We can be sure that the great Jehovah overruled in the interest of Peter's sanity. As his innate passions subsided his reason returned. With clearer vision he grasped that Jesus had traced it all, had foreseen the effort he would make, would know of his mental reactions, and consequent failures, and had forewarned him of them. It was only with the foretold crowing of a cock that Peter awoke to the true situation with its resultant

remorse. It was this comprehension that steadied him during the days to follow.

JESUS' DEATH NECESSARY

One thing was now plain: it had been necessary that the Lord should die, even though Peter found himself unable to understand why. The Lord had foreknown it, and had foretold it. It was for this reason that Peter's efforts had proved unavailing from the beginning. He had tried, but had accomplished nothing. Willing, but impotent, he had presented himself in a last desperate effort to save the Savior of men. He had wrought without understanding; and his efforts had involved him in the extremity of having denied his Lord.

The following three days were bitter ones for Peter and the rest of the disciples. What could they do, now that their leader and deliverer had been so humiliatingly treated? We can readily understand how they must have felt at this sudden, and to them, unexpected turn of events. Perhaps as they all talked the matter over, the words of the Lord returned to them, and they measurably realized that as it was written, so it was necessary, known and ordered of the Lord, that the apparently awful tragedy should take place. This realization may have contained a measure of

consolation to the more philosophical of the group. But as Peter contemplated the masterful Jesus humbly and docilely submitting to the violent subjugation of His rights, even to the point of unresistingly allowing Himself to be led as a lamb to the slaughter, he was filled with wrath, disappointment and chagrin.

Peter had believed Jesus to be the conqueror and dictator of the world. Jesus, to be sure, had been gentle and friendly; but Peter knew that He possessed miraculous power, not only to heal all manner of disease, but even to direct the elements and the laws which ordinarily controlled those elements. Had he not seen this power exercised on more than one occasion? (Luke 4:30) Peter was not by any means willing to attribute to his Master either cowardice or lack of courage; but he was poignantly and painfully aware that Jesus had failed to stand up for Himself and assert His rights and had deliberately prevented him from doing so. Probably Peter felt deeply humiliated by his experience. In the colloquialism of our expressive day, Peter must have been sore, and very sore at that.

How much of those three days Peter spent with the other disciples we do not know; but he was with some of the apostles

the following Sunday when the women returned from the sepulcher bringing an excited account of strange occurrences. And from that time forward the fact of the Lord's resurrection was thoroughly verified and established. Peter, who had assured the Lord that though all men should be offended with Him yet he would never be, was, it is evident, the most deeply humiliated of them all. Naturally, time would be required to completely obliterate the feeling of bewilderment, if not resentment, that could easily have rankled in his breast. To say that he was overjoyed at the resurrection would be to state it mildly. However, there was a difference in the resurrected Jesus and the Anointed One with whom he had enjoyed such blissful fellowship before the dismal days beginning the previous Friday. And though he knew the Lord to be the same Jesus, and still loved Him, he seemed to have lost somewhat of his former self-confidence and that intense zeal for the cause to which he had been called and chosen by Jesus.

RETURNED TO FISHING

Peter and a number of the other disciples returned to their former occupation, the fishing business. Nothing had been seen or heard of the Lord for some time. Breezes blew in from the

sea laden with the smell of sea water and vegetation, stirring up past memories and old impulses. Heavy-hearted Peter turned to his boat and to his fishing. This set the stage for a very convincing miracle which led up to the friendly dialog between Peter and His Master which finally broke down the last concrete barrier of dissatisfaction existing between them.

It was a friendly little gathering by the campfire on the seashore that morning. The fire had warmed them, the food had refreshed them, and the majestic presence of the Lord had filled them with peace and quiet joy. And this quiet, peaceful setting was the occasion for another of those same heart to heart talks which they had enjoyed with the Lord so many times in the past. At the conclusion of this interesting incident the Lord once more directed His attention to Peter, and once more desired to confirm the faith and love of this zealous disciple; for had not Satan sought to sift him as wheat?

Jesus, the understanding one, realized the besetting sin and weakness of this otherwise strong character. As steel is tempered in the fiery furnace, so Peter had been severely tried. But he needed yet to be tempered before he was qualified for his final mission, so Jesus be-

sought him with the question, "Simon, son of Jonas, lovest thou Me more than these?"

Peter's answer was in the affirmative—"Yea, Lord, Thou knowest that I love Thee." But it lacked the old time spontaneity. After awhile the Lord again spoke to Peter, "Simon, son of Jonas, lovest thou Me?" This must have caused Peter considerable distress of heart. Plainly the Master understood. Clearly He was gazing into the very heart of the man Petros. But the Lord had thwarted Peter's endeavor to prevent His crucifixion and there may have been a semblance of resentment in that natural heart of Peter. Yes, he loved the Lord, had always loved the Lord, and said so, but Jesus still questioned him.

The Master's commission to feed His sheep constituted a source of hope to this disheartened man. It implied future service for the Lord, and fellowship with those whom the Lord regarded as His own. This in itself proved a softening influence. It may have been well along in the morning when the Lord again approached Peter—"Simon, son of Jonas," Jesus

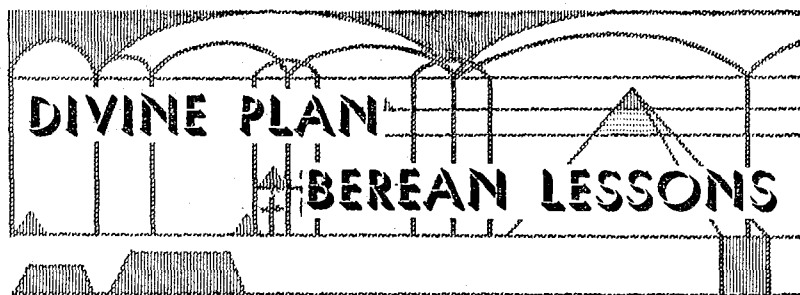
asked the third and final time, "Lovest thou Me?"

Peter was grieved—the godly sorrow that melloweth the soul. His heart was now in a proper receptive attitude. No doubt the Master's asking the question three times reminded Peter of his three denials, and if he had this in mind—and how could he forget it—it must have brought home his mistakes and the realization of his absolute dependence upon divine grace and help in every time of trial with less and less dependence upon the impotent arm of flesh. All pride and chagrin faded away. Self-will and opposition to his Lord and to his Lord's plan gave way forever to love and complete self-abnegation. Probably tears filled his eyes. Smiling through them he finally affirmed with enthusiasm, Thou knowest all things, even this poor heart of mine—"Yea, Lord, Thou knowest that I love Thee."

As if to assure Peter that He did indeed know that his heart was true, and that there was yet a great work for him to do, Jesus again replied, "Feed My sheep."

—CONTRIBUTED





AS TRAVAIL UPON A WOMAN

"They reel to and fro, and stagger like a drunken man, and are at their wit's end."—Psalm 107:27.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 333 to page 337.

"GATHER yourselves together . . . Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." (Zeph. 2:1,2) Here the present time of trouble is likened to fire consuming chaff. Such a fire burns very fiercely and spreads rapidly, so the trouble in this day of Jehovah comes suddenly on the world, in comparison with the long ages past and their slow operation.

In 1 Thessalonians 5:2, this day of the Lord is said to come "as a thief in the night." That is, its approach will be stealthy and unobserved by the world and hence its coming will seem very sudden. The apostle further declares (verse 3), "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as

travail upon a woman with child; and they shall not escape." In what sense is the trouble, "As travail upon a woman"? It comes in spasms, or a series of convulsions, more frequent and severe as the hour draws near for the birth of a new order called a "new heavens and a new earth."—Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1.

What is the effect of these labor pangs? Each one lessens the stability of the present organization of society. Society's physicians, whom we call political economists, cannot avert the birth of the new order, but because they do not know that this is part of the Divine plan, take repressive measures which do not stop the birth of the new order but do hasten the death of the old order. Because there is a period of relief between each pang of trouble, they imagine that they will be able to bolster up the old order and keep it from dying. In time, the cord of social organism will snap asunder, and

then will be fulfilled the words of Jesus saying that there shall be "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Explain how the deliverance of Israel from Egypt pictured the bondage of the world to Satan and every agency he has devised for man's bondage to sin and error. In Acts 3:22, we are told that Moses, their deliverer, was a type of Jesus Christ. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things." God sent one plague after another upon Egypt, but as each one was removed, instead of being more lenient and just with Israel, the Egyptians were only hardened and increased the burdens of the Israelites.

Notice the tactics used in ancient Egypt, as recorded in Exodus 5: 8, 9: "And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words." Likewise, some in our day, after each spasm of trouble, seek to make the burdens of the masses heavier, thinking that thus they can control them better. The Scriptures inform us that at midnight of the last plague, Pharaoh was glad to let Israel go

free. It is interesting to note that in the Book of Revelation, in describing events taking place in this day of Jehovah, it refers, in highly symbolic language, to the pouring out of the seven "vials of wrath," which correspond to the typical plagues that came upon Egypt. (Rev. 15:1; 16:1) It then tells us of the trouble coming upon Christendom, calling her "Babylon." Note the words in Revelation 16:18, 19: "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city . . . fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

Did God in His Word foretell just when the time of trouble would take place? Yes, He did! In Daniel 12:1, we are told that it would be when "Michael shall stand up." Michael is Jesus Christ. In Matthew 24:14, 21, Jesus refers to this time of trouble as taking place when the Gospel age is ending, saying "Then shall be great tribulation." There is conclusive evidence in the Scriptures to show that this "day of the Lord is located at the close of the "present evil world" and the beginning of the Millennium. (1 Thes. 5:2; Gal. 1:4) The clearing out of the old order to make room for the new order, and thus making necessary preparation for the coming work of restitution, is what precipitates the time of trouble.—2 Pet. 3:10-12.



GODLINESS WITH CONTENTMENT

"God is our refuge and strength, a very present help in trouble."

—PSALM 46:1

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 337 to page 341.

WHAT proof have we that we are reaching the time for God to introduce the new order of things? The Prophet Daniel foretold that when the time came for Messiah to set up His Kingdom and start the times of restitution it would be indicated by the fact that "many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) We are now witnessing the fulfilment of this prophecy.

Name some of the advantages in the partial lifting of the veil of ignorance in the present time? It now prepares many conveniences for mankind, thus affording time for education and moral and mental improvement as well as for the preparation for feeding and clothing those who, in due time, will be awakened from the tomb. Furthermore, it locates the "time of trouble" in God's plan, when the lesson of man's inability to govern himself will be of greatest help to him. This will prepare him the better to accept the strong rule of the iron rod of Christ's Kingdom and the knowledge and assistance necessary for his restoration to original perfection and everlasting life.

Will God take care of His saints in the time of trouble? They are not promised to be miraculously preserved, but it is intimated that

their bread and water will be sure. Probably some of the saints will be here during the forepart of the burning time. However, they are free from the anxiety and hopeless dread that will be over the whole world. The instructions from the Lord's Word regarding the coming times of restitution and the fact that God's Kingdom will succeed the time of trouble, is a source of great cheer and comfort to them. Such promises as Psalm 91:15 come to their minds—"He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him." According to Isaiah 33:14,15, the fearful sinners in Zion, as they near the culmination of the time of trouble, are represented as soliloquizing, "Who among us shall dwell with the devouring fire?" The Lord answers, "He that walketh righteously," etc.

Do the Lord's people have any message for the world at this time? As long as they are in the world they consider it one of their first duties to witness to the world concerning their faith in the outworking of the divine plan for human redemption and to the silver lining to the dark clouds of trouble, both by their words and by their example of contentment and joyful anticipation. Even though they share in some of the sufferings, the knowledge that the Kingdom is so near gives them comfort even

amidst the trials and difficulties. The Lord's people thus will have both contentment and godliness and therefore will have double reason for enjoying the "great gain" promised in God's Word.

What is the chief ailment of the world in this time of trouble? We answer, selfishness and discontent. Even though both the rich and the poor have so many comforts and conveniences, yet we find on every hand much murmuring and complaining. In the home of the rich replete with luxuries and in the home of the thrifty wage-worker filled with comforts, one can hear complaints because selfishness has taken possession of all. As a result, the world is rushing wildly to gain still more wealth. As only a few attain to their goals the majority are often soured and embittered.

Why is it that the saints should take no part in the struggle between capital and labor? Because they have made a consecration vow to the Lord and are therefore not striving for earthly riches, but are seeking for a higher, heavenly prize. While they seek to provide things decent and needful as they are counseled, in doing so they do not become absorbed in earthly ambitions. Instead of seeking to follow labor leaders or capitalists, they are trying to copy the course and example of the Lord Jesus Christ and His apostles. They do have ambition, but their ambition is heaven-directed and, as a result, they are absorbed in laying up treasure in heaven. This all helps to give them contentment even in the midst of trouble.

Are all of God's people filled

with contentment? No, many of those claiming to be the children of God have lost their trust in the Lord and are departing from the footsteps of the Lord. Therefore, by casting their lot and portion with the world in its discontent, they not only lose the peace of God, but they are also depriving themselves of many spiritual blessings. If they persist in this course they will lose the Lord's blessing and the full reward which will be the portion of all who are joyful, willing sacrificers. How important, therefore, for the Lord's saints to abandon the strife and discontent of the world and, instead, to seek the higher riches.

What did the Apostle Paul say along this line? In 1 Timothy 6: 6-10, he writes, "Godliness with contentment is great gain: for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content. . . . For the love of money is the root of all [forms of] evil."

The Lord's people can be a help in the time of trouble by being an example of contentment and by explaining the reason for their cheerful submission to present trials, that it is because they have a sure hope that the Kingdom of Christ with its blessings of restitution is near at hand. Their faith and hope should be a healing balm to their neighbors who otherwise would not know the reason for the distress that fills the world.

DO YOU HAVE A COPY OF THE
DIVINE PLAN OF THE AGES?

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What King of Babylon lost his mind and while insane, ate grass; but later recovered his sanity and praised God?

2—What unusual weapon did Samson use in a fight against the Philistines? How many Philistines did he slay with it?

3—Which prophet was the successful foreign missionary of the Old Testament? Name the city of his achievement.

4—Complete this text: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken:"

5—Which is the true church? Where are the names of its members recorded?

6—You have doubtless heard the expression, "I am neither a prophet nor the son of a prophet." What Biblical character was its author? and under what circumstances did he use it?

7—Does Satan or Christ have the keys of hell? What does the Bible mean by the expression, "keys of hell and of death"?

8—The record of the Bible is

that David was a man after God's own heart. In view of this, which is correct, When he died (A) He went to heaven; or (B) He did not go to heaven?

9—When the city of Jericho fell to the Israelites, one family of its inhabitants was delivered and given its liberty. Whose family was delivered and why it thus favored?

10—Of whom was it said, "We shall not find any occasion against him, except we find it against him concerning the law of his God"?

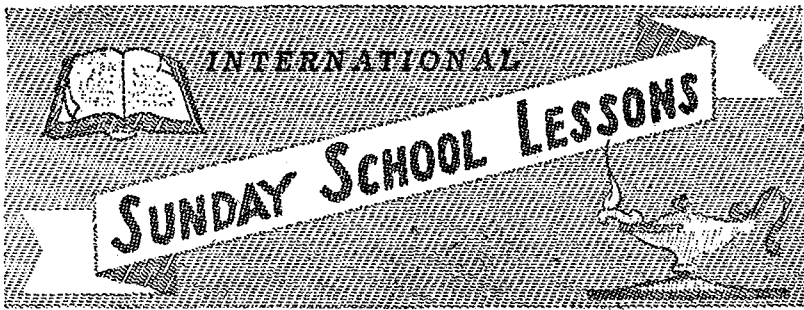
11—What attitude does the Bible take towards the endeavors of the living to communicate with the dead?

12—What book in the Bible records the following prophecy concerning the resurrection? "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive. . . . For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



PAUL IN EPHESUS

JUNE 4—Acts 19:8-10; Ephesians 2:4-10; 3:14-19

GOLDEN TEXT: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2:10.

EPHESUS was the capital of the Roman province of Asia, and an illustrious city in the district of Ionia, nearly opposite the island of Samos. The occasion of today's lesson from the book of Acts is that of Paul's second visit to this notable city. He first went to Ephesus accompanied by Aquila and Priscilla, who remained there after the apostle left. Not much is recorded of this visit except that as usual, when visiting a new city, he entered into the synagogue and reasoned with the Jews concerning Christ. He apparently made some impression on those who heard him in the Ephesian synagogue for he was invited to remain longer.

After Paul left Ephesus on this first occasion, Apollos of Alexandria came to the city. Aquila and Priscilla, who had remained there, and who had long been under the tutorship of Paul, noted that Apol-

los, while an able orator, was immature in his knowledge of the truth. They invited him to their home and did what they could to help him. The subject of baptism was one on which he was not clear, as he was teaching and practicing the baptism of John unto repentance and washing away of sins.

Apollos moved on to Corinth, and later, as shown in our lesson, Paul came back to Ephesus, where he remained and ministered for more than two years. Finally his service there came to a dramatic end in connection with the uproar caused in the city by those who made trinkets which were sold to the worshipers of Diana, the goddess of the Ephesians. On this second visit, as on the first, Paul apparently went first to the Jewish synagogue, where he spent three months witnessing to the Jews. When the inevitable opposition

arose against him he withdrew and took up quarters in "the school of one Tyrannus."

In addition to his witness work among the Jews, and later in the school of Tyrannus, the apostle also made contact with the brethren, a small group comprising about a dozen men. These apparently had become interested in the truth through the preaching of Apollos, and knew no more about it than he was able to teach them. They had been baptized with John's baptism as Apollos taught it, and hadn't learned anything about the Holy Spirit. Paul pointed out the way of the Lord more perfectly to them, and they were baptized in the name of Christ and received the Holy Spirit.

There is an interesting contrast in Paul's work of following up Apollos at Ephesus, with that which occurred in Corinth when Apollos followed up Paul's work there. In the latter case, Paul had instructed the brethren in the pure truth, at least to the extent that it was possible in the time that he remained in Corinth. Then Apollos came, but instead of strengthening the brethren and leading them on to still higher attainments of grace and knowledge, his own immature knowledge and example tended toward division in the church. But in Ephesus, Paul, the mature Christian and pastor, developed the interest awakened by Apollos.

Paul's letter to the church at Ephesus was written during his first imprisonment at Rome. The contents of the epistle indicate that

in Paul's opinion the Ephesian brethren had developed to the point where they could grasp the deeper truths of the divine plan. They evidently had studiously applied themselves to what he had taught them.

Paul suffered in his Roman prison, but he rejoiced as he reflected upon the fact that it was because of his faithfulness in ministering the truth in Ephesus and elsewhere in order that his brethren might be reached and blessed, that this opportunity to suffer had been given to him. "For this cause I bow my knees unto the Father of our Lord Jesus Christ." (Eph. 3:14) That is, in humble prayer Paul acknowledged the wisdom of God's way in permitting Christ's followers to fill up that which was behind of the afflictions of Christ, "for His body's sake."—Col. 1:24.

And in this prayer he asked God to grant that the Ephesian church might be "strengthened with might by His Spirit in the inner man." (Eph. 3:16) He prayed also that they be given the spirit of understanding which would enable them to "comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge"—also that they "might be filled with all the fullness of God."—Eph. 3:18, 19.

QUESTIONS:

How long did Paul remain in Ephesus on the occasion of his second visit, and to what three classes did he minister?

Explain the manner in which Christians are God's workmanship.

Is there anything Christians can do to contribute to the salvation of others?

PAUL PLEADS FOR A RUNAWAY SLAVE

JUNE 11—Philemon 4-21

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

THE Epistle of Paul to Philemon was written by the apostle during his first captivity at Rome. It is believed to have been written about A. D. 63 or 64. Onesimus, a slave of Philemon, had run away from his master, and in Rome had come in contact with Paul's ministry and been converted. Now the apostle was sending him back to his master bearing this loving appeal that Philemon receive and forgive him as a brother in Christ.

The circumstances in connection with Onesimus' escape from his master, Philemon, are not definitely known. The motive may have been merely a desire for liberty, or, as some suppose, he may have committed theft, as is possibly indicated by verse 18 of the epistle. In any case, according to the established custom of that time he had wronged his master in a very serious way which called for a large degree of mercy and forgiveness if he were to return safely.

On the part of Onesimus there was no alternative but to return. His becoming a Christian made it imperative that he do all he could to right the wrongs he had previously committed. Many, in becoming followers of Christ, have attempted to gloss over their past errors, but in so doing have not made genuine progress in the nar-

row way. Onesimus, now that he was a Christian, was under obligation to return to his former master, and Philemon, the master, was under a Christian obligation to receive and forgive him. Thus they both had an opportunity to do that which cost them something, and in doing it, to receive a rich blessing.

The Scriptures do not indicate what brought Onesimus and Paul together in Rome except that it was in the providence of the Lord that this runaway slave should receive the truth and become a bondservant of Jesus Christ. Rome was a large city, and Paul technically was a prisoner, although living in his own hired house. It seems rather improbable that Onesimus would "accidentally" come in contact with the apostle under such circumstances.

In verse 22 Paul asks Philemon to prepare him lodging as he expected to visit him soon. The familiarity and confidence with which this request was made bears strong evidence that Paul had previously been entertained at the home of Philemon; hence, not only was intimately acquainted with him, but also knew that he was in a position to provide the lodgings requested. It seems reasonable to suppose, then, that on the occasion of a former visit Paul had become

acquainted with Onesimus, who at the time was a slave in the household of Philemon. Perhaps Onesimus had been assigned the duty of caring for the apostle.

We may be sure that if Paul had been entertained in the household of Philemon he used every possible opportunity to tell the glad tidings of the Kingdom to master and slave alike. In this way Onesimus may have learned something of the Gospel, and also of the kindly and understanding qualities of Paul. Having run away from his master and home, and finding himself alone in Rome, he may have purposely sought out the apostle, assured that in him he would find a genuine friend in time of need. And he did, for no friend can do more than to lead one to the Lord, in whom is to be found all-abounding grace and the genuine liberty of the sons of God.

Yet withal, the conversion of Onesimus created a delicate situation for both master and slave, and no less so for Paul, who was a friend and brother in Christ to both. But the apostle, as always, was equal to the occasion. He expresses his confidence in the loving Christian spirit which he knew Philemon possessed. "We have great joy and consolation in thy love," he writes, "because the bowels of the saints are refreshed by thee, brother."—Verse 7.

In the 8th verse Paul acknowledges his boldness in writing this kind of an epistle, but in the 9th verse justifies his course on the basis of love—"for love's sake." What a truly Christian viewpoint this expresses! Think of what has

been done for mankind by the Lord, and will yet be done, "for love's sake"! It was "for love's sake" that the Heavenly Father sent His Son into the world to be the Redeemer of a whole race who, figuratively speaking, had run away from Him. It was "for love's sake" that the Logos willingly laid aside the glory that He had with the Father and humbled Himself to become a man, and to die the cruel death of the cross in order that the race now enslaved by sin and captivated by death, might be set free.

If Philemon understood what love had done for him—and no doubt he did—what Paul was asking him to do for Onesimus, "for love's sake" would seem like very little by comparison. Besides, it offered him an opportunity to secure forgiveness of his own trespasses against the Lord upon the basis of the inspired prayer, "Forgive us our trespasses as we forgive those who trespass against us."—Matt. 6:12, 14, 15.

Paul also appeals to Philemon upon the basis of what we might today call "fair play." He explains (verses 13, 14) that he could have kept Onesimus as a servant. Apparently there was nothing in the Roman law that made it necessary for the apostle to turn this slave back to his master. He was doing it voluntarily, as a Christian, believing that Philemon, as a Christian would do the right thing, especially since Onesimus himself was now a Christian. We sometimes hear of a "vicious circle," but here was a circle of love from which there was no escape. All

three parties, as Christians, were held within this circle, and there was no way out except the Christian way of love.

Paul was a firm believer in the providences of God—"that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28)—and he reminded Philemon that in the temporary loss of his slave a great gain had been realized. He had lost him for a while, but was now receiving him for ever; not merely as a servant, but as a brother in Christ. There is no greater joy to a true Christian than to see others come to the Lord. Whatever resentment Philemon might have had toward his slave because of his having run away would certainly give way to rejoicing as he read this clear-cut and Christian reasoning by Paul—Verses 15, 16.

St. Paul then uses his personal

friendship and influence to assure Onesimus that his Master will welcome him heartily, and offers to make amends for any loss Philemon may have sustained as a result of the former wrong course of Onesimus. Paul was living in his own hired house at the time, and apparently was in a position to make good this offer. At times Paul had not been so favorably situated, but as he explains in Philippians 4:12, he had learned both how to be abased and how to abound. Now he was abounding and was willing to use his abundance to help one of his converts. What a wonderful Christian spirit! Should we not all follow the example and advice of Paul?

QUESTIONS:

Who was Onesimus? and why was Paul so interested in him?

Who was Philemon, and what was his privilege as a Christian?

What practical lesson can we obtain from Paul's letter to Philemon?

TOMORROW'S NEWS FORESHADOWED

(Continued from page 5)

Christ's Kingdom is not established through human efforts—"The zeal of the Lord of hosts will perform this." (Isa. 9:7.) But happy will be those who then shall find themselves in sympathy with its program of righteousness and peace. When the advantages of love as a controlling policy for the world are made known to the masses through the educational program

of Christ's Kingdom, doubtless the vast majority will rejoice to take their stand on the side of righteousness and good will toward all. Individuals and nations taking such a stand will bring peace to themselves, and radiate peace and happiness to others. It is to this glorious result of Christ's Kingdom that the prophet refers in our text, saying: "The mountains [Kingdoms, primary authorities] shall bring peace to the people, and the little hills [subordinate directors] by righteousness."

A GOOD SOLDIER OF JESUS CHRIST

JUNE 18—2 Timothy 2;1-4, 8-12; 4:5-8

GOLDEN TEXT: "Thou therefore endure hardness, as a good soldier of Jesus Christ."—2 Timothy 2:3

PAUL'S epistles to Timothy are sometimes referred to as the pastoral epistles because they contain so much instruction to guide the reader in properly ministering to the needs of the church. Yet the apostle also admonishes Timothy to "do the work of an evangelist." (Ch. 4:5) He was not to think that his work began and ended by serving the consecrated followers of the Master. The second epistle to Timothy was written during his final imprisonment at Rome, about A. D. 65 or 66. It was, therefore, a farewell message.

That Paul had been a mountain of strength to his spiritual son, Timothy, there can be no doubt; but in this farewell epistle is a reminder of the never-failing source of strength—"My son, be strong in the grace that is in Christ Jesus." Timothy was admonished by the apostle not to forget the things he had learned from his example and teachings. Not only should he remember them himself, but give them to other faithful men who, in turn, could pass them on to others.—Chapter 2:2.

In admonishing Timothy along this line, Paul may have had in mind the ancient relay, or torch race. In these races the first runner would start over the course carrying a lighted torch. At a certain distance from the start another runner would be waiting, and to him would be given the lighted

torch, who, in turn, would carry it to a third, and so on to the end of the race-course. The feat was to keep the torch burning throughout the race. Each one who carried it had the responsibility of delivering it to the next runner brightly burning.

How beautifully this illustrates the instructions Paul wrote to Timothy. The apostle himself might be compared to the first runner, who received the torch of truth from the Master. Having almost reached the end of the way, he was now, symbolically speaking, turning it over to Timothy, with instructions that he give it to faithful men who later would convey it to still others. Thus has the light of truth been carried by the faithful from one generation to another throughout the entire age. During the trying period of the Dark Ages it was difficult to hold the torch above the darkening dogmas of men. It became dim but it did not go out. A flicker remained, which gradually, beginning with the Reformation, flamed up more brightly, and was finally fanned into a bright glow of illuminating truth by "that servant" who was raised up by the Lord at the end of the age.

In the next verse (Ch.2:3) Paul changes the metaphor. He now speaks to Timothy as though he were a soldier, rather than a runner in a race. Many thoughts are

A GOOD SOLDIER OF JESUS CHRIST

conjured up in our minds as we consider the life of a soldier. A good soldier is obedient, well disciplined. He is a trained fighter, determined to be victorious in battle. Paul mentions two other qualities of a soldier which correspond to what a Christian should be—first he must endure hardness; and second, so far as possible he must be free from other pursuits of life. “Thou, therefore endure hardness as a good soldier of Jesus Christ,” he writes, and adds, “No man that warreth entangleth himself with the affairs of this life.”—Chapter 2, verses 3, 4.

It required courage in the days of Paul and Timothy to espouse the cause of One who had been crucified as a criminal, and teach that He had been raised from the dead. Chapter 2:8,9, indicates that Paul's imprisonment was in some special way related to His preaching this message. But he didn't want Timothy to slacken his efforts in preaching the resurrected Christ even though it did lead to persecution. “Remember,” Paul writes, “that Jesus Christ of the seed of David was raised from the dead according to my gospel.”

The apostle was imprisoned because of his faithfulness in preaching the gospel, but he explains, “The Word of God is not bound.” Timothy was still at liberty to preach the Word, and so were others, and Paul rejoiced that

while his labors were about ended, the Gospel would live, and would be proclaimed by other faithful men. What a noble attitude! It requires true greatness thus to put one's self out of the picture and desire that others carry on. It is so easy to conclude that the Lord's work is ended simply because we are no longer in a position to serve. True servants of God are not that way, and Paul was a true servant.

The apostle knew that he would soon be executed, but to him it was merely the consummation of his covenant to be dead with Christ. He knew that if faithful even unto death, he would live with his Master in the Kingdom. And he was confident that he had been faithful—“I have fought a good fight, I have finished my course, I have kept the faith.” A crown of life and of glory had been laid up for Paul, which he knew he would receive “at that day.” We are now in the opening years of that period, and all who love His appearing will receive the reward of joint-heirship with Jesus in His Kingdom.

QUESTIONS:

What illustration may the apostle have had in mind when asking Timothy to pass the Gospel on to other faithful men?

In what way does the life of a soldier illustrate the Christian life?

When did Paul expect to receive the crown of life?

*God will not look you over for medals, degrees, or diplomas,
but for scars; and to be scarred we must be in the battle.*

THE POWER OF SIMPLE LIVING

JUNE 25—Daniel 1:8-16, 19, 20

GOLDEN TEXT: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."—Daniel 1:8.

FOR today we have the usual quarterly temperance lesson, and the committee has selected as the Scriptural guide the experiences of Daniel and his three associates who were taken captive to Babylon and drafted into the service of King Nebuchadnezzar. It is a fitting lesson which well illustrates the advantages of temperate living both to the mind and the body. These young captives were about sixteen years of age and the fruit of godly training on the part of their parents is manifest in the course pursued by them as related in the present lesson.

Their intellectual qualities were discovered and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counselors of the king. The young Hebrews were attached to the king's household and were provided with extraordinary delicacies including spirituous liquors. The policy of the king in providing sumptuously for the students who were from various lands was that, being well nourished, they might be in their best physical and mental condition. This lesson shows that it is a mistake to suppose that high living is essentially conducive to intellectuality—not to mention spirituality.

From the very beginning, under God's providence, the deportment

of Daniel brought him into special favor with the prince of the eunuchs who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper religious training. To this eunuch, Daniel and his associates through him appealed, requesting that instead of the fine food and liquor provided, they might have a plain vegetable diet.

The eunuch said that he would be very glad to comply with the request, but he feared that when examination time came, these four Hebrews, fed upon the plainer fare, would appear to a disadvantage and cause reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appealed for a trial of the matter for ten days, agreeing to abide by the results. At the end of this short time comparison showed that the four young Hebrews who practised abstemiousness were fair and fatter in flesh than were those who shared the king's bounties; so their request was granted.

Of them we read, "Now as for these four children [under the protectorate of the king] God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." (Dan. 1:17) At the

end of the period of their preparation, the king communed with the students, "and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. . . . And in all matter of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in his realm."—Verses 19, 20.

What was the secret of this wisdom and understanding? Did it not lie in the blessing of God, and in the fact that these young men sought to devote their lives to the doing of the divine will—the doing of righteousness? Thus we see that our hearts and minds can be free from selfish motives, free from superstition, free from fear, free to do the will of God at any cost. Such minds anywhere at any time are scarce. Such minds always develop wisdom. On the other hand, sensuality, selfishness, the grinding of personal axes, always becloud the judgment.

Daniel and his associates under the influence of the promise made to Abraham and his seed, were looking forward to the glorious Kingdom of the future when Immanuel would be King over the all the earth. We are glad for them, and are sure that when the new dispensation shall open up the higher positions which those an-

cient worthies will have in the earthly phase of that Kingdom, it will more than compensate them for the little self-denials which then were, no doubt, severe tests of character and heart-loyalty.

Christians throughout this age are in a condition very similar to that of Daniel. The great King of glory has them in the school of Christ. He wishes to select a few to be joint-heirs in the Messianic Kingdom when it shall be established. The examination test will come to each before his schooling is over. Those who will be found worthy will be such as have had the Daniel spirit of devotion to God and to the principles of righteousness—willing to lay down their lives in the service of the truth—followers in the footsteps of Jesus. Of these the Lord speaks, saying, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."—Mal. 3:17.

QUESTIONS:

Was the diet adopted by Daniel and his associates altogether responsible for their condition of health and great wisdom? Or did the special favor of God upon them also have something to do with it?

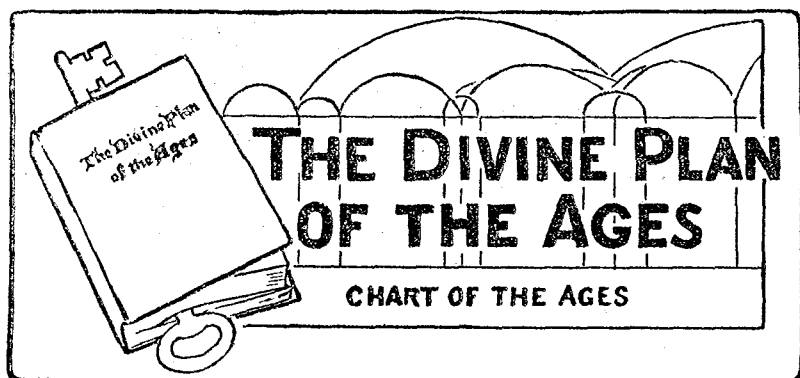
In what way are Christians throughout this age in a condition very similar to that of Daniel and his three associates?

Why is self-denial an essential quality for those who graduate from the school of Christ?



We should endeavor never to be ashamed of the Gospel of Christ; nor should we ever be a shame to the Gospel.

All Human Plans are Failing
BUT GOD HAS A PLAN



"The Title, 'The Divine Plan of the Ages,' suggests a progression in the divine arrangement, fore-known to our God and orderly. We believe the teachings of divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other.

"The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and

blessing, will more than counter-balance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'—Psa. 30:5.

"As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's purposes, but their highest conceptions of such an age fall far short of what the reality will be."

The foregoing quotation is from the three hundred and fifty page book, "THE DIVINE PLAN OF THE AGES." This wonderful key to the Bible is available in cloth binding at forty cents each; in paper binding, only twenty-five cents.

THE DAWN

East Rutherford

NEW JERSEY



"AND I WILL LOVE HIM"

"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

—JOHN 14:21

THERE could be no greater incentive to Christian faithfulness than to be loved by the Heavenly Father, and by His Son Jesus, and to have this love manifested in the various ways of which They only are capable. We are blessed indeed, if in the daily experiences of life we can recognize the hand of providence manifesting the love of the Father and the Son, and, as the apostle writes, shedding that love abroad in our hearts.—Romans 5:5.

It requires faith and knowledge of God's purpose for us to discern His loving hand in every experience which He permits. It is important to remember that "whom the Lord loveth He chasteneth." (Heb. 12:6) Knowing this, and exercising implicit confidence in His knowledge of what is for our best, the assurance of faith enables us to realize that "Behind a frowning providence, He hides a smiling face."

But to enjoy the blessedness of fellowship with the Father and with the Son, and to have the assurance of dwelling under the canopy of Their love, calls for our keeping the commandments by which we are guided in the narrow way of doing the divine will. Outstanding among these commandments is the one expressed directly by Jesus Himself, and referred to by Him as a "new commandment"—"that ye love one another as I have loved you." (John

13:34) How appropriate, and how like our Heavenly Father, to arrange that the reward for loving should be love!

The new commandment that we should love one another, while comprehending the sum total of Christian privileges and responsibilities, needs to be analyzed in the light of the Scriptures, if we are to understand all that it should mean to us. Jesus, at various times, mentioned some of the details of the divine will, and through His inspired apostles, enjoins upon His followers still further requirements. While these commandments to the new creation are not stated in the same "thou shalt" and "thou shalt not" manner of the law given to fleshly Israel, they are nevertheless equally binding upon all who covenant to follow in Jesus' footsteps.

A COVENANT BY SACRIFICE THE Christian's covenant is an agreement to sacrifice—not the sacrifice of things, but of himself. In the services of the typical tabernacle, animals were offered in sacrifice, but through the Apostle Paul we are admonished to present our "bodies a living sacrifice, holy, acceptable unto God," which is our reasonable service." (Rom. 12:1) After extending this invitation to sacrifice, the apostle bids us, through the renewing of our minds, to "prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

In order that there be no misunderstanding concerning what is involved in doing the will of God, Paul, in the succeeding verses mentions many details, all of which we may properly consider as the commandments of Jesus, for Paul was an inspired mouthpiece of the Master. Let us note some of them. We are "not to think [of ourselves] more highly than we ought to think." (Rom. 12:3) After explaining that there are many members in the one body of Christ, and that all members do not have the same office, yet nevertheless are members one of another, he admonishes to faithfulness in the use of whatever privileges may be ours—"whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."—Romans 12:4-8.

"Let love be without dissimulation," Paul continues. Our obedience to Christ's new commandment is to be sincere and wholehearted. If it is, we will be diligent in doing the things just quoted, and in giving heed to the further details of the perfect will of God

which he continues to enumerate. We will "abhor that which is evil," and "cleave to that which is good." Furthermore, we will "be kindly affectioned one to another with brotherly love; in honor preferring one another." Realizing that we are to be faithful in our stewardship, we will endeavor to be "not slothful in business; fervent in spirit; serving the Lord."—Romans 12:9-11.

**REJOICING, PATIENT
PRAYERFUL**

THOSE who obey Christ's new commandment of love, and upon whom, in return, the Father and the Son bestow their love, will find themselves "rejoicing in hope." They will have strength to be "patient in tribulation," delighting in fellowship with the Father and the Son by "continuing instant in prayer."—Romans 12:12.

True love for the brethren implies "distributing to the necessity of saints," and that we be "given to hospitality." we are to "bless them which persecute" us. True love will cause us to "rejoice with them that do rejoice, and weep with them that weep." Jesus said, "All ye are brethren," and Paul admonishes that we are to "be of the same mind one toward another." In serving the brethren, we should "condescend to men of low estate." Paul further exhorts, "Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men."—Romans 12:13-18.

"Dearly beloved," Paul writes, "avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. 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. Be not overcome of evil, but overcome evil with good."—Romans 12:19-21.

Thus the apostle outlines for us step by step what it really means to be transformed by the renewing of our minds. Our quotations end with the closing of the twelfth chapter of Romans, but the apostle continues throughout chapters thirteen, fourteen and fifteen to mention further details of God's will, each item of which, if our hearts are in tune with God, we will consider as a special command from Him. If we give diligence to obeying these commands, it will mean genuine love in our hearts for the brethren, and a determination to lay down our lives on their behalf. In return for this love we will have divine love showered upon us with all that it means of peace and joy.



ENCOURAGING LETTERS



PILGRIM SERVICE BLESSED

Dear Brethren: Greetings in our dear Redeemer's name! I am writing you on behalf of our class to express our appreciation of the wonderful privilege of having Brother MacAulay with us during this Memorial season. Instead of being with us two days, he was here three, and such wonderful days—long to be remembered. We were all so hungry for the food which he served, that it was like a little convention. We have truly been sitting together in heavenly places. . . . I am sure he has inspired us all with more zeal and a greater determination to fight the good fight of faith, as we go forth on another year of our Christian life. Asking an interest in your prayers, and with much Christian love, yours in the one hope, Yakima, Wash. Ecclesia."

YEARNED FOR YEARS

"The Dawn: My subscription will be out next month. I enjoy all that is in The Dawn so very much and am mailing you a dollar for another year. I want you to know I have yearned for years for this Bible enlightenment and I want you to know how God led me to it. I came home from Sunday School one Sunday morning, walked right to the radio, and tuned in on a Frank and Ernest program. After listening, I took my coat and hat off and began thinking, and concluded that they have the knowledge I have yearned for. Then I wrote for The Dawn and for Studies in the Scriptures. How marvelous they are. God works in wondrous ways. Respectfully, H. C., Kans."

BAPTISM EXPLAINED

"Dear Frank and Ernest: Please do send me a courtesy copy of The Dawn. Your discussion of today was certainly the most complete understanding of baptism I have ever heard. I would love to have a copy of it so I may study it further for it is of very great interest to me. Thank you. C. W. M., Ohio."

FOUND THE TRUTH

"Dear Brethren: I do enjoy the questions and answers you send over the air every Sunday morning. My husband has passed on, there to await his turn to be resurrected during the thousand years. We both had been listening for some time to your broadcasts, and he was so glad he had found the real truth at last. He had no fear of death, he said. He was ready to go. What a blessing when we understand how good our Father and Savior are to us all. Praise their blessed names forevermore. I hope and pray that many more will be blessed through the good work you are doing. Yours in the true faith, A. R., Wash."

THANKFUL FOR MESSAGE

"Dear Frank and Ernest: I have just finished reading some of your books and want to tell you how thankful I am to the dear Savior that you are telling the people the truth of God's plan of salvation—the great judgment day and restoration of all things. How sweet it is to know just what Jesus did mean when He spoke to the poor thief on the cross. He surely did speak the real truth for He did make a way for a restored paradise, or garden of God. He bought this whole creation, also the rulership of it. He bought it with His life and blood. Bless His name forevermore! From everlasting to everlasting let everything that hath breath praise the Lord for the truth of His Word. May the dear Lord keep blessing you and keep giving you more knowledge and light. I am sending for the literature listed. A sister in Jesus, E. H., Ark."

MUCH INTERESTED

"Dear Sirs: Much interested in your broadcast. Please send me an introductory number of your magazine, The Dawn. Have heard only one of your broadcasts, but it seemed to be just as the Lord leads me to understand His Word. V. K. Ind."

USES OPPORTUNITIES

Dear Brethren: I received the packages of literature I sent for and want to thank you and let you know what use was made of some of them. Two weeks ago a friend visited me and told me what she was doing with some of her time. She visits the hospitals and reads and talks to the inmates, and I had a thought come to my mind to ask her if she would like some of this literature. She replied, 'Yes.' So I gave her thirty-five of the one-cent booklets and three of the longer ones. It made me very happy to do that. I have a large correspondence, and I like to enclose these treasures. I wish I were able to do more than that but I am thankful to be able to do even that much. The Lord bless you and your work for Him. Sincerely yours in His name, I. M. M., Tex."

APPETITE WHETTED

"Dear Frank and Ernest: I sent to you for a booklet of teachings on the subject of 'hell,' and also 'Christ Has Returned.' They have whetted my appetite for more. I am not just idly asking for material, but study these booklets carefully. . . . I have been brought up in an Evangelical church and some of your teachings are revolutionary to me. But I want God's truth above all, and mean to study to find out. Your booklets are very clear and concise. I like them. Thank you so much for this kindness. Sincerely yours, E. R. H., N. Y."

FOUND THE TRUTH

"Dear Frank and Ernest: For a year or more I have been listening to your broadcasts; and I am also getting The Dawn. Both have been eye-openers to me after many years of study. Thank you, and God bless you in your work. I have wished and wondered if I could not sometime have an opportunity for a visit with someone in your class (and mine,) in or near Pittsburgh. At last I am happy for the great privilege of going to your meeting in North Side Pittsburgh, as announced over the air this morning. . . . I have many questions to be answered. I expect soon to send for a supply of your booklets. Most sincerely, A. Z., Pa."

TRUTH CONTINUES REFRESHING

"Dear Friends: . . . Notwithstanding studying the Bible during the past twenty-seven years with the 'Studies in the Scriptures' and numerous other 'helps,' I find much contained in The Dawn both instructive and helpful. This magazine is so very handy to lend around to others after discussing with them the fundamental truths on which a real sustaining faith is possible. Yours very sincerely, W. H. C., Sask., Canada."

BENEFIT FROM BROADCASTS

"Dear Friends: I want particularly to extend most sincere wishes for a successful year, and to thank 'Dawn' for the courtesy copy received recently and also for the extremely kind letter. Please believe that I am very happy to enclose check for yearly subscription. Every Sunday I listen to your broadcast and I am positively sure that I derive great benefit from such an enlightening and comforting program. 'Dawn' has already proved a most welcome visitor, and its contents are sure to bring much consolation in the days to come. Your magazine has such a beautiful name—'Dawn'! With thanks once more, please believe me. Gratefully yours, F. L. L., Mass."

LOVE CONSTRAINS

"Gentlemen: I heard your discussion on the Bible last evening and was thrilled and deeply impressed by the sane, comprehensible manner in which you handled the subject. It was an inspiration. I felt as if I were being lifted upward, rather than beaten downward, by the message you gave out. I believe that I am an average, God-fearing and respecting individual who has not strayed too far from the path of righteousness. As such, I prefer to have my religion encourage rather than terrify me into keeping to that path. My only regret is that I did not know of your broadcasts before. I am enclosing money for a copy of The Dawn magazine, and thank you again for your public service. Looking forward to more of your broadcasts, I am, A. T. B., Calif."

F. A. BRIGHT

Jersey City, N. J. June 4
Allentown, Pa. 18

S. C. DE GROOT

Jackson, Mich. June 4
Cleveland, Ohio 5
Erie, Pa. 6
Chattanooga, Tenn. 18
Mobile, Ala. 19
Dallas, Texas 21
Ft. Worth, Texas 22
Phoenix, Ariz. 25
Yuma, Ariz. 26
San Diego, Calif. 28
Los Angeles, Calif. July 1-4

WM. HOLLISTER

Rutherford, N. J. June 10, 11

P. KOLLIMAN

Baltimore, Md. June 18
Paterson, N. J. 25
Detroit, Mich. July 2-4

R. A. KREBS

Jersey City, N. J. June 4
Rutherford, N. J. 10, 11
Paterson, N. J. 18
Syracuse, N. Y. 21
Buffalo, N. Y. 22
Tonawanda, N. Y. 23
Toronto, Ont. 25
Orillia, Ont. 27
London, Ont. 29
Blenheim, Ont. 30
Windsor, Ont. 31
Detroit, Mich. July 2-4

J. Y. MAC AULAY

Ogden, Utah June 2
Denver, Colo. 4-6
Omaha, Neb. 8
Council Bluffs, Iowa 9
Barnes City, Iowa 11, 12
Clinton, Iowa 14, 15
Canton, Ill. 17, 18
Quincy, Ill. 20
Mattoon, Ill. 22
Urbana, Ill. 23
Chicago, Ill. 25, 28
Gary, Ill. 29
Detroit, Mich. July 2-4

W. S. MARSHALL

Dexter, Me. June 4, 18
Guilford, Me. 11
Ellsworth, Me. 25

M. C. MITCHELL

Philadelphia, Pa. June 18

EDWIN PROCTER

Detroit, Mich. June 1, 2, 16
Jackson, Mich. 4, 20
Ypsilanti, Mich. 6, 7
Saginaw, Mich. 9-11
Flint, Mich. 13, 14
Windsor, Ont. 17, 18
Kingsville, Ont. (Evening) 18
Grand Rapids, Mich. 22, 25
Wellston, Mich. 23, 24
Kalamazoo, Mich. 27
Elkhart, Ind. 29
Detroit, Mich. July 2-4

F. W. RICE

New Haven, Conn. June 25
Detroit, Mich. July 2-4

T. G. SMITH

Belgrade, Me. June 4
Belfast, Me. 11
Wilton, Me. 18
Augusta, Me. 25

M. A. STAMULAS

Waterbury, Conn. June 11

W. N. WOODWORTH

Jersey City, N. J. June 4
Rutherford, N. J. 10, 11
Lebanon, Pa. 18
St. Louis, Mo. 28
Los Angeles, Calif. July 2-4

G. M. WILSON

Rutherford, N. J. June 10, 11
Piqua, Ohio 18
Detroit, Mich. July 2-4

H. L. YOUNG

Reading, Pa. June 4
Pottstown, Pa. 25

C. W. ZAHNOW

Seattle, Wash. territory

CONVENTIONS

The conventions listed below are not sponsored by The Dawn Publishers, but we are happy to make these courtesy announcements in the interests of Bible study and Christian fellowship. All the gatherings are sponsored and the programs arranged by local groups of Bible Students where they are held. Where local secretaries are not listed, we will be glad to furnish whatever additional information we may have at hand.

JACKSON, MICH., June 4—Odd Fellows Hall, 111 Cooper Street.

JERSEY CITY, N. J. June 4—In the Lawyers Building, Bergen Square.

RUTHERFORD, N. J., June 10, 11—To be held in the Masonic Temple, 169 Park Ave. This address is convenient to railway station and bus lines. The convention proper begins at 1:30 Saturday afternoon, June 10. Friends are invited to arrive Saturday morning if possible to visit The Dawn office and home. The Dawn office and printing plant will be open and operating Saturday morning. It will be appreciated if those expecting to remain over Saturday night, or Sunday night, or both, and desire rooms, will notify the class secretary, Miss Elva De Groot, 145 West Passaic Avenue.

TOPEKA, KANS., June 10, 11—For details, write the secretary, Mrs. E. H. Randall, 739 Kellam Avenue.

SAGINAW, MICH., June 11—In the Woman's Club, 311 N. Jefferson Street.

WATERBURY, CONN., June 11—At 11 East Main Street.

LEBANON, PA., June 18—P. O. S. of A. Hall, Cumberland Street.

PIQUA, OHIO, June 18—Y. W. C. A., 418 N. Wayne Avenue. Immersion service can be arranged if candidates will advise Mr. E. C. Hewatt, Box 119, Piqua, Ohio.

REXFORD, N. Y., June 18—Home of C. Plath. Take the Saratoga bus at Schenectady and get off at Blue Barns.

TACOMA, WASH., June 18—To be held in I. O. O. F. Hall, 508 6th Avenue.

ITHACA, N. Y., June 25—205 East Falls Street.

LAKE MILLS, WIS., June 25—At Tyrannena Park. For accommodations, Write the secretary, Mrs. O. R. Moyle, Johnson Creek, Wis.

SHAMOKIN, PA., June 25—Red Men's Hall, Market Street.

NEW HAVEN, CONN., July 9—To be held in the Fraternal Building, 19 Elm Street. Further details in July Dawn.

JULY FOURTH CONVENTIONS

LOS ANGELES, CALIF., July 1-4—Unitarian Community Centre, 2936 W. 8th Street. For details concerning program, rooms, etc., write to the secretary, A. W. Abrahamsen, 2816 W. 83rd Street, Inglewood, Calif.

DETROIT, MICH., July 2-4—For details as to program and rooms, address the secretary, Mr. Louis Zbik, 8032 Dobel Street.

MIDWEST GENERAL CONVENTION

CHAUTAUQUA, OHIO, August 3-9—Please make reservations early. Kindly forward deposits for rooms to Rental Bureau, Miami Valley Chautauqua, Chautauqua, Ohio.

LABOR DAY CONVENTIONS

BROOKLYN, N. Y.—Details later.

SAGINAW, MICH.,—Details later.

SEATTLE, WASH.—Details later.

BROOKLYN ECCLESIA ADDRESS

During the months of May and June the Brooklyn Ecclesia of Associated Bible Students will meet Sunday afternoons and evenings in the Apollo Hall, corner of Greene and Carlton Avenues. Convenient to 8th Avenue and I. R. T. Subways.

ANSWERS

To Test Your Knowledge Questions (See page 46)



1—Nebuchadnezzar. See Daniel 4:28-34.

2—One thousand were slain with the jawbone of an ass. See Judges 15:15.

3—(A) Jonah. (B) The city of Nineveh. See Jonah, chapters 1, 2, and 3—a most interesting historical record.

4—"For dust thou art, and unto dust shalt thou return." (Gen. 3:19) God's sentence upon Adam makes no mention of eternal torment in a fiery hell.

5—"The church, which is His body." The Scriptures say concerning the members of this true church, that they have their names "written in heaven." See Ephesians 1:22, 23; and Hebrews 12:23.

6—The Prophet Amos. It was the answer made by the prophet to Amaziah, the priest of Bethel. Amaziah tried to persuade Amos not to prophesy further against Israel. See Amos 7: 10-15.

7—(A) Revelation 1:18 states concerning Christ, "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and of death." (B) This is symbolic language. Christ holds the keys because He has the authority and the ability to unlock the prison

house of death—the power of the resurrection.

8—(B) is correct: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . For David is not ascended into the heavens." (Note—David lived before Christ. He will live again on the earth.) Acts 2: 29, 34

9—"And Joshua saved Rahab . . . alive, and her father's household, and all that she had, . . . because she hid the messengers, which Joshua sent to spy out Jericho."—Joshua 6:25.

10—Daniel. See Daniel 6:5. A splendid testimony by his enemies.

11—That we should have nothing to do with spiritism. See the instructions of Isaiah 8:19, 20.

12—I Corinthians 15:20-26. This statement by the Apostle Paul is the foundation for our faith that Christ died for all (verses 21, 22); that our prayers will be answered and the Kingdom established; and the Lord's will done in earth as in heaven. (Verse 24) "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." (Verses 25, 26) What a wonderful day to look forward to!

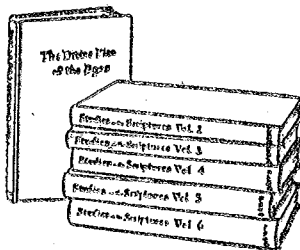


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 Volume 3: **Thy Kingdom Come**—Blue cloth, 40 cents
 Volume 4: **The Battle of Armageddon**—Blue cloth, 65 cents
 Volume 5: **The Atonement Between God and Man**—Blue cloth, 65 cents
 Volume 6: **The New Creation**—Blue cloth, 65 cents

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As Angels of Light—Discusses the subject of Spiritualism.

Christ Has Returned—Rationalizes a much misunderstood subject.

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God's Plan—Reveals progressive nature of God's purpose.

Hope Beyond the Grave—Gives definite assurance of future life.

The Truth About Hell—Examines entire testimony of the Bible on this vital subject.

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God's Remedy—The only solution.

God's Restitution Project—Will work.

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The Father, The Son, The Holy Spirit

The Jew and the War—A message of hope.

The Judgment Day—Removes gloom.

Berean Questions—On The Divine Plan of the Ages: Paper bound, 10 cents,

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"To Us the Scriptures Clearly Teach"—As on reverse of cover, \$1 a hundred.

Free Literature—Tracts, Kingdom Cards, Consolation Cards, etc., in any quantity desired. Write for information, or place an order.

THE DAWN

East Rutherford

NEW JERSEY

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; 2 Pet. 1:4.

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

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