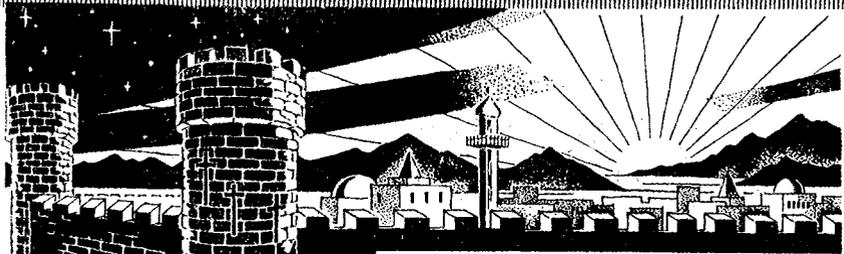


THE DAWN



CONTENTS

"Watchman, What of the Night?"	1
Running Like the Lightnings	2
The Lepers Cleansed	12
The Election in Poland	13
Free Moral Agency	14
Broadcast Schedule	16
Frank and Ernest Radio Topics	17
Thirsting After God	19
Like One of the Princes	29
The End of the Ages	39
The Drawing Power of Christ	44
Washing the Disciples' Feet	46
Fellowshipping with the Disciples	48
Jesus' Intercessory Prayer	50
Jesus Lays Down His Life	52
Provoking One Another	54
Material and Spiritual Help	59

MARCH

1947

A HERALD OF CHRIST'S PRESENCE

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

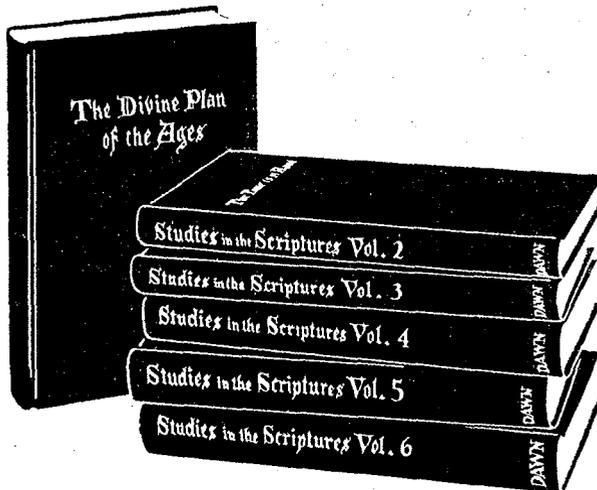
Vol. 16, No. 3

MARCH 1947

One Dollar a Year

Studies in the Scriptures

BLUE CLOTH, \$3.75 POSTPAID



- Volume 1: **The Divine Plan of the Ages**—Cloth, 50 cents; 10 or more, 40 cents; Paper bound, 25 cents; 10 or more, 18 cents.
- Volume 2: **The Time is at Hand**—Blue cloth, 50 cents.
- Volume 3: **Thy Kingdom Come**—Blue cloth, 50 cents.
- Volume 4: **The Battle of Armageddon**—Blue cloth, 85 cents.
- Volume 5: **The Atonement Between God and Man**—Blue cloth, 85 cents.
- Volume 6: **The New Creation**—Blue cloth, 85 cents.

Entered as second class matter at the Rutherford, N. J. Post Office February 10, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J. Canadian Branch: 4 Albert Street, Toronto, Ontario. British Branch: 20 Sunnymede Drive, Ilford, Essex. Australian address: Berean Bible Institute, 19 Ermington Place, Kew E. 4, Victoria, Australia. Yearly subscription price one dollar, in Great Britain and Australia.

"Watchman..

What of the Night?"

"Watchman, what of the night? The watchman said, The morning cometh, and also the night."—ISAIAH 21: 11, 12

THE LONG period of human experience beginning with the expulsion of our first parents from Eden, during which sin, sickness, and death have continuously plagued the people, is characterized in the Bible as a time of darkness, a nighttime. The promises of the Bible also assure us that this "night" is to terminate in a morning of joy. The prophet wrote, "Weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5

Following this same line of illustration, the prophecies reveal that the daytime of divine blessing for mankind will dawn as a result of the second coming of Christ and the establishment of his kingdom, which pictorially is described as the rising of the "Sun of righteousness." (Mal. 4:2) In this prophecy we are promised that as a result of the rising of this "Sun" the people will be healed of their diseases. What a beautiful and reassuring illustration this is that the long, dark night of suffering is not to last forever, that a "morning cometh."

In following the same line of illustration the Scriptures depict God's people, particularly in the early dawning of the day of divine blessings, as "watchmen," who from their watchtowers are able to detect the early signs of dawn, and to report the heart-cheering news to others that "the morning cometh." Jesus bid his followers thus to "watch." Paul speaks of these as "children of the day," and adds, "Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:1-6

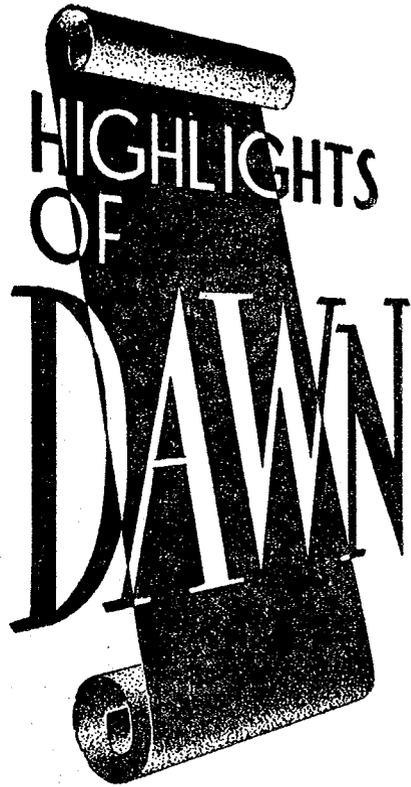
We do not watch the eastern horizon for evidence that the literal sun is rising, but rather the prophecies of God's Word, and the manner in which they are being fulfilled in the fast-moving events of our times. In these events there is unmistakable evidence that the "sun" is rising, and that the dawn is here. True, it is still "dark," very dark in fact, but the prophecies indicate that it would be thus. While the morning cometh, the watchmen see that there also comes a night. This is understandable. The rapid increase of knowledge, symbolized by the light of the rising sun, is revealing the superstitions and inequalities which have afflicted the world. This is resulting in a clamor for freedom and human rights which temporarily is causing a time of dense darkness and foreboding throughout all the earth—a "time of trouble, such as never was since there was a nation." (Dan. 12:1) But the "Sun" is rising, and the new day, the day of Christ's kingdom, is at hand.

Not until the "time of the end" were men able to travel faster than did Abraham four thousand years ago—unless they had a better donkey

Running Like The Lightnings

IN THE prophecy of Nahum (2: 3, 4) reference is made to the day of God's "preparation," and of that time it is said that "chariots shall be with flaming torches," and shall "rage in the streets," and shall "jostle one against another in the broad ways." Of these chariots the prophet declares that they shall "run like the lightnings." The prophecy of Isaiah 66:20, after mentioning the limited ways of travel with which men were acquainted in the prophet's time, speaks of "swift beasts" which will be used in the day when Israel and all the nations are gathered to behold the glory of the Lord.

While we may not be able definitely to identify these "chariots" with flaming torches and the "swift beasts" in the sense that one represents automobiles and the other trains, or other specific means of rapid travel, it is evident that in these visions of the prophets they saw strange, fast-moving vehicles, emitting streams of light by night, and vastly different from anything with which they were acquainted. They had wheels, so they called them "chariots," but what curious chariots—their speed was so great it reminded the prophets of lightning; and when in vision they saw a sample of our modern



HIGHLIGHTS

ways of going places, it seemed to them that all and sundry were doing nothing but "jostle one against another in the broad ways."

In this we have another example of the manner in which the prophetic "increase of knowledge" which was to characterize the "time of the end" has brought about revolutionary changes in the outlook and customs of the human race. And, dovetailing with all the other evidences that we are now living in "the time of the end" of Satan's world is the fact that the circumstances which gave rise to the present phenomenal running "to and fro" manifested themselves at approximately the same time and stemmed from the same source as did all the other scientific achievements of these last days—achievements which are proving to be both a blessing and a curse to mankind. That "source," to the extent that we can think of it as some one thing, was the invention of the printing press. (See January Highlights of Dawn.)

Before the printing press was invented the wisest men of Europe knew less about the geography of the earth than is now known by the schoolboy. The Mediterranean Sea was still the center of the world's business and interest, even as it had been fifteen hundred years before. As a matter of fact, the name Mediterranean means "the middle of the earth." The outline of Europe was fairly well understood, but little was known of Africa except the northern coast. Australia and America had never been heard of, and Asia was still a land of myth and fancy, with an outline on the maps that we could hardly recognize today. Europe, and what was known of Africa and Asia, were thought to be encircled by a vast mysterious sea—"the sea of darkness," as men called it as late as five hundred years ago.

Then came the art of printing, making possible a more general circulation of books containing information concerning a world that was gradually enlarging. In the Dark Ages the common man had tilled the soil in ignorance; the nobleman, or knight, amused himself in his castle or led his followers to battle. Book learning was confined largely to a few men, and they often spent their days in considering what seem to us strange questions, such as: "How many angels can stand on the point of a needle?" and "Is it a greater crime to kill a thousand men than to mend a beggar's shoes on Sunday?"

But a change came! While nearly everybody at the time be-

lieved the earth to be flat, a few did not. One man, Copernicus, began studies which led him to discover that the earth on which he stood was a vast planet whirling in space, along with other planets, about the sun. The art of printing made it possible for knowledge of this sort to be shared by others. Columbus was influenced by it, and discovered America. History records that when Columbus returned from discovering America the tale of his discovery was heralded far and wide. One of his letters telling the story was *printed* in different countries and circulated throughout Europe within a year—for, as the historian notes, “With the aid of printing a great achievement could easily be made known.”

NEEDS OF AN ENLARGING WORLD

But this was only the beginning of wider travel. The enlarging world called for faster and better means of travel. There had been no fundamental changes in modes of travel from the early days of the Egyptian dynasties. Aside from the ark, which was built according to specifications given to Noah by God, the Egyptians seem to have been the first to discover a way of travel by water. The same may be said concerning vehicles which move on wheels. The first mention of “wagons” and “chariots” we find in the Bible shows them in use in Egypt.

There is apparently no historical record of the inventor of the wheel which made possible the first “wagons” and “chariots,” but it was a discovery of fundamental importance. Without it practically none of our modern means of travel would be possible. However, the ancients did not apply the principle of the wheel to anything that was swifter than wagons and chariots; and the speed of these was limited to the beasts of burden which hauled them.

So, while a Pharaoh could ride in a chariot with a little more pomp and glory than was enjoyed by Abraham on the back of a donkey, neither kings nor peasants, rulers or slaves, traveled any faster nor with appreciable greater comfort up to two centuries ago, than did the ancients. Chariots were used in war and in racing. Probably the greatest speed attained by man prior to the “time of the end” was in the ancient chariot races. No wonder the Prophet Isaiah described our modern conveyances as “swift beasts,” and the Prophet Nahum said of them that they run “like the lightnings.”

But, following the invention of the printing press, and aided

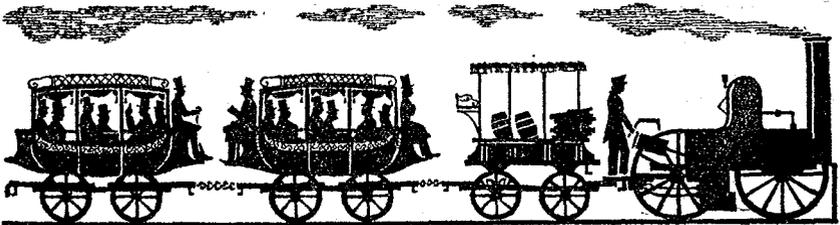
HIGHLIGHTS

by the increasing knowledge made possible thereby, men began to experiment with sources of power other than beasts of burden and galley slaves. James Watt discovered the pent-up power of steam, and from the discovery built the first steam engine. Later, the power of steam was applied to travel. In 1814 (note that the date is within the prophetic "time of the end," which began in 1799) George Stephenson, of England, built the first locomotive, which was called "Puffing Billy." It didn't function too satisfactorily, and it was not until 1825 that he succeeded in perfecting an engine that would really travel and haul "wagons."

In America, the development of railroads went on simultaneously with the achievements being accomplished in England. In 1827 the state of Massachusetts built a railroad from Boston to Albany. However, the "wagons" used on this road were not drawn by steam engines, but by horses and mules. Everyone who had a wagon with flanged wheels was privileged to use this "rail road." In 1828 the Baltimore and Ohio Railroad was begun, but the cars or wagons were not hauled by steam. Charles Carroll, the last living signer of the Declaration of Independence, opened the work of building the "B. & O." When he drove the first spade into the ground, he said, "I consider this among the most important acts of my life." He was right!

In the United States, steam locomotives were first successfully used in 1831. This was in South Carolina. But even then there was much doubt about the practicability of these mechanical horses. To start with, they could travel only on the level, and many improvements were needed to make the roads safe. However, year after year trains went a little faster, and travel became easier and safer. At first the top speed of travel by "rail road" was fifteen miles an hour.

When a line was opened from Albany to Schenectady, there was a dinner with speeches. Among the sentiments especially ap-



plauded was the statement, "The Buffalo Railroad—may we soon breakfast in Utica, dine in Rochester, and sup with our friends on Lake Erie." Marvelous, but not yet reaching the speed of fifty miles an hour predicted by Sir Isaac Newton, a prediction which he based upon Daniel's prophecy that in the "time of the end" knowledge would be increased, and there would be much running to and fro.—Dan. 12:4

TRAVEL BY OTHER MEANS

Travel by means of power other than that of flesh and muscles had come to stay. We need not trace the rapid development of railroads from that first beginning a little over a century ago to the luxurious and eighty-miles-an-hour trains of our day, for the knowledge of this is common to all. Today we take the railroads as a matter of course. We seem to think that they must always have existed. We travel across country in a train equipped with palatial dining cars; bedrooms equipped with all the conveniences of a modern home; barber shops; recreation rooms for the children, and perhaps do not realize that we are enjoying such benefits because it is given to us to be living in the "time of end," when the human race is soon to witness the full inauguration of the kingdom of Christ.

In the early days of railroading the general public did not take so kindly and enthusiastically to the new contraptions. A story is told of a small group of enterprising citizens of Lancaster, Ohio, who being more alert to the advancing times than their fellows, and learning that a "rail road" was being built across the state, petitioned the school board for the use of the schoolhouse in which to hold a promotion meeting to influence the builders of the new road to veer it in the direction of Lancaster. The school board refused the use of the schoolhouse for a purpose of this kind, stating as their excuse that "rail roads" were an invention of the devil to "carry immortal souls down to hell." This was a mere century ago, and only the Word of God shows the reason for the change that has come within that century, while practically no progress in travel was made in the nearly six thousand years of human experience which preceded this day of "His preparation."—Nahum 2:3

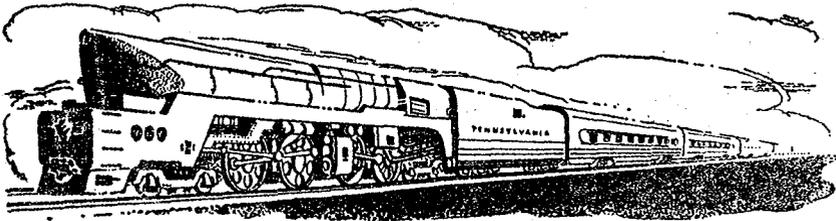
On the whole, what has been true throughout the ages concerning travel on the land has been true also of travel on the seas. Following the flood the Egyptians had boats which were propelled by

HIGHLIGHTS

galley slaves. Boats thus propelled, and those later powered by sails, were first used largely for commerce in the small world known to the ancients. However, through the centuries travel by ship became more customary, although hazardous. Even on the little Sea of Galilee the lives of Jesus' disciples became imperiled when a storm arose; and the Apostle Paul nearly lost his life when traveling by ship to Italy.

Even as late as the discovery of America by Columbus, ships were not really safe for sea travel, and they could move over the water no faster than the wind would drive them. The application of steam power to ships began to speed up this method of travel also. In 1790 John Fitch experimented with steam as a means of driving boats; but not until 1807 (again within the prophetic "time of the end") was the first steamboat successfully built. This was by Robert Fulton, and the boat was named the "Clermont." This wonder of the modern world made its way at the unheard of speed of four miles an hour, and this against the current of the Hudson River!

On the day the Clermont was to be tested, crowds came to the river edge, ready and almost anxious to jeer. When a defect stopped the boat for a moment, they cried, "Failure!" To their surprise, however, and probably chagrin, it soon started again, steaming away toward Albany. Within four years there was a similar boat on the Ohio and Mississippi Rivers, and in 1818 the "Walk-in-the-Water" plied its way from Buffalo to Detroit, on Lake Erie. Again this was but the beginning. Compare travel by ships of that time with what the world enjoys today, and you get a striking example of the foretold "running to and fro" and the "increase of knowledge" that was due to come to mankind within this "time of the end." The progress has been equally as great as with the "iron horse."



Automobiles are an even more recent invention than either the railroad or the steamship; and yet how widely the automobile is used today, and how seemingly necessary it is in the fast-moving world of today.

And then we have the entirely new means of travel, that is, by air; which, considered from the standpoint of speed, makes travel even by modern train and boat seem like a snail's pace. Regular travel by air to all parts of the world has now reached the speed of slightly over three hundred miles an hour; and experimental flights have more than doubled this. The men of vision who, in 1831, could believe that a time would come when one could eat breakfast in Utica, dinner in Rochester, and supper in Buffalo, a total distance of about two hundred miles, would certainly thrill at the thought of eating breakfast in New York and supper in London, England, or Los Angeles, California, three thousand miles distant!

Voltaire, a contemporary of Newton, said that the noted mathematician was very rash in his prediction that man would ever travel as fast as fifty miles an hour. But Newton had faith in the Bible, and the outstanding manner in which its prophecies have been fulfilled has fully justified his faith; for today people are traveling hither and yon, all over the earth, six times faster than Newton prophesied. Truly this is a day of destiny, and blessed are they who comprehend the divine purpose in the fast-moving events with which we are surrounded!

"THE DAY OF HIS PREPARATION"

As we have seen, through the prophet the Lord describes the wonderful time in which we are living as "the day of his preparation." Naturally we inquire, For what is the world being prepared, and what bearing does the increase of knowledge have on what is now being accomplished? Briefly stated, the ultimate purpose of God to which all details of preparation are leading, is the establishment of the world-wide kingdom of Christ, by means of which government will come the blessing of all the nations of the earth with peace and health and life—everlasting life.

Throughout the ages of the past, God's work in the earth has been limited in scope. He made contact with Abraham and promised that through his seed he would bless all nations, but Abraham and his descendants were about the only ones to whom God ex-

HIGHLIGHTS

tended any measure of favor during the many centuries which intervened from then until the coming of Christ nineteen centuries ago. In the New Testament we learn that the "seed" of Abraham through which the world is to be blessed is a faith seed, made up of both Jews and Gentiles who accept Christ as their Redeemer and Messiah, and who follow in his steps of sacrifice even unto death. The selection and development of this "seed" class has been an important feature of the divine plan, but mankind as a whole has not been particularly involved in it.

But now a change is due. The promised "seed" is nearly complete, and the long-promised blessing of the people of all nations is about to be accomplished. This calls for a world-wide work of God. It is not the blessing of one nation, but of all nations; not of one race, but of all races. The plan calls for global action by a world government. This means that the kingdom of Christ will displace and succeed all other governments of earth, not merely one of those governments. It means that the laws of that new kingdom will be binding upon all people, and in every nook and corner of the earth. Recognizing this, we begin to see the meaning of God's day of "preparation"—he is preparing all nations for the global action which soon will become manifested by means of Christ's kingdom.

Shortly after the flood, when the inhabitants of the earth were few in number, they endeavored to work together and to maintain "world unity." They built the tower of Babel, which was intended as a symbol of unity to help bind them together and prevent them from becoming scattered. But God frustrated that plan by confounding their language. The language barrier then introduced by divine interference in human plans has served effectively to keep the nations more or less isolated from one another. A prophecy of the coming Messiah and the blessings of his kingdom uttered by Jacob tells of the coming of "Shiloh"—peacemaker—and that unto him there would be a gathering of the people.—Genesis 49:10

This prophecy was given not long after the people had been scattered and their language confused. Jacob may have known of that incident; but whether or not he did, the prophecy indicates that a gathering of the people could not be expected until Shiloh came. And now Shiloh has come! The "increase of knowledge" due in the prophetic "time of the end" has led up to and become

more effective in what the prophecies describe as the "brightness," or brightshining of Shiloh's presence. Now that he is here, and in the close of God's day of preparation, we can see how marvelously and how rapidly the nations are being prepared for the promised "gathering."

Printing is serving to break down the language barriers which have kept nations isolated. Rapid and global travel, as well as world commerce, are making neighbors of every nation and race on earth. No longer can any nation live independently of other nations, as was possible in the past. Yes, even now the nations are being gathered; not yet, however, in fulfilment of Jacob's prophecy. He said the people would be gathered to "Shiloh," the one producing "rest" or "tranquillity"; but the prophecies tell of another gathering which precedes this, a gathering unto war and strife, to a "time of trouble, such as never was since there was a nation."—Dan. 12: 1

This gathering of the nations for strife instead of peace is in a very special way a preparation for the later peaceful gathering unto Shiloh; for it is leading to the overthrow of all the kingdoms of this world, which is a very necessary preparation for the undisputed sovereignty of Christ in the affairs of men. Concerning the gathering of the nations which has been brought about in these "last days" by the increase of knowledge, we read, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3: 8

Ah yes, "all the earth" is involved in the day of God's "preparation," not one or two nations merely, but all nations! This is why it became necessary for overnight global travel to come into vogue. Whether it be the rulers of nations, their ambassadors, or their armies, they can now travel to the ends of the earth in a few hours. Consequently now the selfishness of man leads inevitably, not to national strife alone, but to global strife; and such strife does not weaken and destroy only one nation, but all nations—a world civilization, symbolized in the prophecy as "all the earth."

And in this we see human selfishness continuing to misuse the advantages of the "time of the end," and thereby to hasten the overthrow of man's misrule. Battleships, bombing planes, tanks,

HIGHLIGHTS

and military trains are but examples of the perversion of God-given blessings, making them a dread and a curse. But the Author of the divine plan knew it would be this way. He knew that it would not be necessary for him to rain down fire from the skies to destroy the nations as he did on Sodom and Gomorrah. He knew that when in his own due time he allowed the human mind to pry into some of the secrets of nature and find mighty sources of power, they would soon be raining fire upon themselves and thus bring about the destruction of their world without his doing much more about it, except to overrule their plottings to prevent one nation or group of nations from gaining too much of an advantage over the others.

Finally, of course, when the world has been laid waste by man's own selfishness, God will demonstrate his power by miraculously destroying and dispersing the hosts which come against his people in the Holy Land. Just what the nature of this demonstration will be we do not know. It is described by the prophet as "an overflowing rain, and great hailstones, fire, and brimstone." God states the purpose of this, saying, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.—Ezek. 38:22, 23

Not until this final climax of the prophetic "time of trouble such as never was since there was a nation" will that for which the world is being prepared during the "day of preparation" come to pass. That will be the manifestation of Christ's kingdom to give the people peace and health and life. Just as the "day of preparation" led up to and made possible global action in the trouble which destroys Satan's world, so a world-wide manifestation of kingdom blessings will follow. The Lord tells us that following the gathering of the nations for their destruction he will turn to the people a pure language, that they may all—that is, all who were previously involved in the gathering for the overthrow of a world order—call upon his name, to serve him with one consent.—Zeph. 3:9

Again the Lord declares, "I will gather all nations and tongues; and they shall come, and see my glory." (Isaiah 66:18) This is evidently a reference to the revealing of God's glory as described in Ezekiel 38:22, 23, for the next verse speaks of those who escape, and says that they shall be sent among the nations, even "to the

isles afar off," to take the news of what they saw to all the world. Then follows a reference to the people of Israel who are still left among the nations, and the explanation that they shall be brought as an offering unto the Lord by the Gentiles who survived when God intervened on behalf of his people in Palestine. Evidently the thought is that these Gentiles, convinced now that the Lord is King, and favoring his ancient people, will gladly co-operate to bring about their complete regathering to the Promised Land.

In any event, it is in connection with this gathering that the prophet speaks of the "swift beasts" which will then be employed in the accomplishment of God's purposes, which indicates that not alone for the gathering of the nations unto destruction did God bring about the rapid means of travel in this our day, but also for the further accomplishment of his plans when the kingdom of peace is fully set up and operating in the earth.

While, as we shall see next month, the miraculous means of communication now possible will herald the news of the kingdom from one end of the earth to the other—traveling with the speed of light—the interchange of thoughts and viewpoints possible only through personal contacts will be essential in order that all the world may see and appreciate the glory of God and the blessings of Christ's kingdom. Thus world travel will be necessary, and hence in this, the day of "preparation," the people are learning the use of conveyances which "run like the lightnings."

Hope for the hopeless

The Lepers Cleansed

ONE of the most dreaded diseases which has plagued the human race throughout all the centuries is leprosy. It is not very prevalent, especially in the United States, and probably the only knowledge many of us have of it is what we have learned in reading of the New Testament miracles in which Jesus cleansed the lepers of his day. It has always been considered an incurable disease, but now we are told that a cure has been found.

At Carville, Louisiana, there is a leprosarium, where nearly

thirty-five per cent of the voters are Communists. That there should be, admittedly, thirty-five per cent of the eligible voting population of Poland in favor of a Communist regime is in itself significant news, especially when we consider that only a few years ago the country was virtually one hundred per cent Catholic.

The drift away from the former political and religious status quo in Poland is in keeping with what is happening all over the world in varying degrees. In no country of the earth are professed Christians growing in numbers in proportion to the increase of population. In other words, in the total world population, professed Christians are becoming an ever smaller minority. This does not mean that Christianity has failed. It does mean that all who wish to maintain their faith in Christianity and in the Bible will need to re-examine their viewpoints of what Christ has been doing in the earth up to the present time, and what constitutes God's plan for the world's future. The glorious triumph of Christianity will come in the establishment of Christ's kingdom, and it is well that we find out what the Bible teaches about that kingdom.

Scientifically proved

Free Moral Agency

WITH few exceptions, all adherents of the Christian faith believe that man was created to be free. Theologically expressed, man is a "free moral agent." In brief, this means that when man was created and put in the Garden of Eden he was given the choice of obeying or disobeying divine law. The record is that he disobeyed, and that God has let him go his own way ever since.

Not all have believed this, however. The noted reformer, John Calvin, insisted that man does not control his own destiny, that he is foreordained to do either good or evil. Many heated theological arguments have been held on this point, but now a scientist comes forth with what he considers proof, not only in the existence of a supreme intelligent Creator, but that he created man to be free, to do as he pleased. It is Doctor Arthur Holly Compton, Nobel prize winner, and Chancellor of Washington University, St. Louis, Missouri.

HIGHLIGHTS

And, strange to say, Dr. Compton bases his claim on his study of atomic energy. We are all too well acquainted with the gloomy aspects of atomic energy. The whole world, as a matter of fact, has the atomic jitters, so it is refreshing to learn that some scientists are finding that despite what this means of destruction, or may mean to the human race otherwise, in it they find proof of the existence of God, and of the accuracy of the biblical record that thus far the Creator is allowing man to go his own free way.

In an interview Dr. Compton explained that the study of neutron beams emanating from nuclear ovens has proved to those who wish to believe that the idea of an intelligent power governing the universe is a permissible assumption not contradicted by physical phenomena. He said he reached this conclusion after observing "the vagaries of neutron streams generated in the depth of man-made cosmic furnaces where atoms are smashed to release the mightiest forces ever harnessed by man." These neutron rays are unpredictable in their flight, he explained, and do not seem to be governed by an arbitrary law. This he claims, supports the belief of those who subscribe to the doctrine of free will and the idea of a supreme intelligence working in the world. The erratic flight of these neutron rays, Dr. Compton asserts, leaves open the question as to whether or not other than physical powers have something to do with the direction they take.

Yes, man is free but his freedom seems to be leading him to a terrible pass. A British scientist, Professor Haldane, has reminded us again of the gloomy side of atomic energy. He has predicted that the radiation from atom bombs will affect the offspring of men and women to the point that the earth might become inhabited with what he calls a "crop of human dwarfs and other freaks." He said that the descendants of the Nagasaki and Hiroshima survivors will show these effects.

It is not such a bright prospect, as viewed by the scientists, but now that some of them are proving by atomic energy that the Bible is true, they should accept its prophecies which show that this extremity to which unbridled and selfish-inspired freedom has brought the race is to be dealt with by the Creator, that his will in human affairs is to be exerted through Christ's kingdom, and that man will be educated to use his freedom righteously, and for the lasting good of all. We are glad for this!

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
 St John's, N. F. (Thurs.) **VOCM 1006 9:00**

Shenandoah, Iowa **KMA 960 9:15**
 Wichita Falls, Tex. **KWFT 620 9:15**

>> **P.M.**

ATLANTIC TIME **STA. KC. A.M.**
 Windsor, N. S. **CFAB 1450 10:30**

Albany, Georgia **WALB 1590 12:15**
 Wausau, Wis. (Sat.) **WSAU 1400 2:30**
 Winnipeg, Man. **CKRC 630 12:15**
 Wis. Rapids, Wis. (Fri.) **WFHR 1340 3:15**

EASTERN TIME **STA. KC. A.M.**

Akron, Ohio **WADC 1350 9:45**
 Augusta, Ga. **WGAC 580 10:15**
 Baltimore, Md. **WFBR 1300 9:15**
 Bangor, Maine **WJOR 1230 9:45**
 Bay City, Mich. **WBCM 1440 10:00**
 Binghamton, N. Y. **WNBF 1290 10:00**
 Columbus, Ohio **WHKC 610 9:30**
 Hamilton, Ont. **CHML 900 9:45**
 High Point, N. C. **WMFR 1230 8:30**
 Lawrence, Mass. **WLaw 680 10:45**
 Norwich, Conn. **WNOC 1400 10:00**
 Ocala, Fla. **WTMC 1490 10:00**
 Owen Sound, Ont. **CFOS 1400 9:45**
 Philadelphia, Pa. **WIP 610 9:30**
 Pittsburgh, Pa. **WWSW 1490 9:45**

>> **P.M.**

Dayton, Ohio **WHIO 1290 12:30**
 Detroit-Windsor (Sat.) **CKLW 800 5:15**
 Grand Rapids, (Thurs.) **WLAV 1340 10:00**
 Jacksonville, Fla. **WJHP 1320 2:00**

CENTRAL TIME **STA. KC. A.M.**

Anderson, Ind. **WBHU 1240 11:45**
 Chicago, Ill. **WAAF 950 9:45**
 Clinton, Iowa **KROS 1340 9:45**
 Dallas, Texas **KSKY 660 9:30**
 Fergus Falls, Minn. **KGDE 1230 8:45**
 Grand Forks, N. Dak. **KILO 1440 9:15**
 Hastings, Nebr. **KHAS 1230 11:30**
 Jamestown, N. Dak. **KSJB 600 10:45**
 Knoxville, Tenn. **WBIR 1240 8:45**
 Laredo, Texas **KPAB 1490 8:45**
 Louisville, Ky. **WGRC 1370 8:45**
 Medford, Wis. (Wed.) **WIGM 1500 9:45**
 Minneapolis, Minn. **WTCN 1280 9:15**
 St. Louis, Mo. **KXOK 630 10:00**
 San Antonio, Tex. **KMAC 1240 8:45**

MOUNTAIN TIME **STA. KC. A.M.**

Bisbee, Ariz. **KSun 1230 10:30**
 Globe, Ariz. (Sat.) **KWJB 1240 8:45**
 Phoenix, Ariz. **KPHO 1230 9:45**
 Prescott, Ariz. (Sat.) **KYCA 1490 8:45**
 Safford, Ariz. (Sat.) **KGLU 1450 8:45**
 Salt Lake City, Utah **KALL 910 8:30**
 Tucson, Ariz. **KVOA 1290 8:30**
 Wallace, Idaho **KWAL 1450 10:15**
 Yuma, Ariz. (Sat.) **KYUM 1240 9:00**

>> **P.M.**

Kalispell, Mont. **KGEZ 1460 4:45**
 Nampa, Idaho (Wed.) **KFXD 1230 9:30**

PACIFIC TIME **STA. KC. A.M.**

Albany, Ore. **KWIL 1240 10:45**
 Berkeley, Calif. **KRE 1400 9:05**
 Brawley, Calif. (Sat.) **KROP 1300 12:45**
 Brawley, Calif. **KROP 1300 9:15**
 Indio, Calif. (Sat.) **KREO 1400 12:45**
 Indio, Calif. **KREO 1400 9:15**
 Kelowna, B. C. **CKOV 630 9:00**
 Lewiston, Idaho **KRLC 1400 10:45**
 Long Beach, Calif. **KGER 1390 8:45**
 Riverside, Calif. (Sat.) **KPRO 1440 12:45**
 San Diego, Calif. **KFMB 1450 9:45**
 Seattle, Wash. **KJR 950 8:00**
 Spokane, Wash. **KREM 1340 9:45**
 Stockton, Calif. **KGDM 1140 9:30**
 The Dalles, Ore. **KODL 1230 9:15**
 Vancouver, B. C. **CKMO 1410 10:30**
 Vancouver, Wash. **KVAN 910 9:15**
 Victoria, B. C. **CJVI 900 10:00**
 Wenatchee, Wash. **KPQ 560 8:45**

>> **P.M.**

Riverside, Calif. **KPRO 1440 10:15**
 Seattle, Wash. (Mon.) **KJR 950 11:45**

FRANK AND ERNEST RADIO TOPICS

THE TRUTH ABOUT HELL—In this day of enlightenment thinking people are no longer willing to believe the superstitions of the Dark Ages. This is particularly true of the theory of eternal torment of sinners. It is well that the public is beginning to discern the unreasonableness of the torment theory, but many do not yet realize that this fear-instilling superstition is not taught in the Bible. The broadcast scheduled for the first week of March reveals that the Bible does not support the hell-fire tradition.

IMMORTAL WORMS—Nobody in the professed Christian world really believes that worms are immortal, although many heathen do. However, some professed Christians do not hesitate to use Jesus' statement, "Their worm dieth not," to prove that the souls of human sinners will be tormented forever, as though human souls really were like worms, and immortal. But what did Jesus mean by this expression? Frank and Ernest explain the matter in their broadcast for the second week of March.

THE RICH MAN AND LAZARUS—This parable, many claim, proves that wicked people are tormented in hell after they die, and that good people go to heaven; but strange as it may seem, it says nothing about wicked people, nothing about good people, and nothing about heaven. In the parable a rich

man goes to hell, but why? This is the topic for the Frank and Ernest program scheduled for the third week of March.

THE KEYS OF HEAVEN AND HELL—Is St. Peter the doorkeeper of heaven? Does the devil have the keys of hell? Tradition answers Yes, but the Bible doesn't agree. Certain "keys" were given to Peter; and there are "keys of hell and of death", but the true meaning of these expressions is vastly different from the traditional misconceptions which have come down to us from the Dark Ages, as Frank and Ernest will show in this broadcast.

REDEEMER AND MESSIAH—In their last broadcast of the month Frank and Ernest will discuss that great fundamental of the divine plan, the death of Jesus as the Redeemer of the world. Why was it necessary for Jesus to die? What relationship does his death bear toward the remainder of the divine plan of salvation? Hear these questions answered.

Supplementing the March broadcasts the book, "Hope Beyond the Grave," will be offered free to the interested. This book, together with other articles, is available in a special Gift Edition of The Dawn magazine. Complimentary copies of the April Dawn will be offered in conjunction with the last program of March. Address your request to Frank and Ernest, Box 60, General Post Office, New York City.

AUSTRALIAN BROADCASTS

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

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

Western Australian Time

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

POLISH BROADCASTS

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



THE CHRISTIAN LIFE

Thirsting After God

"He leadeth me beside the still waters."

—PSALM 23:2

WATER is used in the Scriptures as a symbol of refreshing truth concerning God and his plan for us as Christians, and for all mankind. The "green pastures" of the Shepherd Psalm nourish and sustain, while the "still waters" refresh. Both are symbols of the truth, and both emphasize the vital necessity of knowing the truth in order to be spiritually healthy and vigorous as "new creatures" in Christ Jesus. The truth of the divine plan serves both as food and drink for the Christian, each representing the benefits of the truth in its own appropriate manner. The "still waters" of the psalm seem to portray more particularly the thought that by means of the truth we are refreshed by knowing and feeling an intimate and personal relationship with God, which produces a peace and tranquillity of soul implied in the revised text, "waters of quietness."

In another psalm David wrote, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm 42: 1, 2) And again: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is." (Psalm 63: 1) In these two beautifully phrased longings of the soul David indicates his "thirst" after God, and in the Shepherd Psalm he exults in the fact that the Chief Shepherd does lead him beside the "still waters" of truth and that he is thereby refreshed by the knowledge of God.

Water was not plentiful in that near desert country where David tended his father's sheep. Therefore it was necessary for the

shepherd to know where water could be found, and to lead the sheep to these places of refreshment, else they would perish. It was, as the Psalmist expressed it, "A dry and thirsty land"—or as the margin states, a "weary land without water." This was true of much of the literal land of Palestine, and it is symbolically true of conditions throughout the world and in worldly churches—Babylon. God's sheep, his true people, find no refreshing truth anywhere in the world. They must be led by the Good Shepherd to the fountains of "still waters."

But first, like David, they must realize their need. They must discover the dryness of the "land," and become truly thirsty for the living waters. Jesus said, "Blessed are they which . . . thirst after righteousness: for they shall be filled." (Matt. 5:6) Once we realize the arid conditions of the world by which we are surrounded we will listen carefully for the voice of the Shepherd in order that we might be led to the refreshing waters.

MORE THAN SENTIMENT

There are millions of people throughout the earth who, in one degree or another, long to know God and to serve him. This is natural, for man was created in the image of God and endowed with a desire to worship his Creator. Through the centuries, this attitude of worship has been largely effaced in the majority of people, and in others, grossly distorted. To many the experience of knowing and serving God is merely an emotional feeling. With these the matter of understanding the doctrines of the divine plan as set forth in the Scriptures is of little importance. Whether they believe that the wages of sin is death or eternal torture seems to be of no special concern so long as emotionally they imagine that they feel near to God.

But this is not what the Psalmist had in mind when he wrote concerning his thirsting after God. To him, drinking of the "still waters" to which the Shepherd led him was more than an emotional ecstasy. After crying out, "My soul thirsteth for thee . . . in a dry and thirsty land," David continued, "to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee."—Psalm 63:2, 3

Here we have the sum of the matter—to see God's power and glory as it is represented in the sanctuary; that is, in the most holy

of the tabernacle. How may one know of God's "power" and "glory" and be refreshed by that knowledge? It was David again who wrote, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." (Psalm 19:1, 2) Truly we can see in the heavens a marvelous demonstration of the power and glory of God, but the heavens do not explain the relationship of the Creator to his people. The plan of God cannot be read from the stars.

David knew this, and while he delighted in this heavenly display of God's glory, he rejoiced still more in the thought that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." (Psalm 19:7-9) The "law," the "testimony," the "statutes," the "commandment," and the "judgments" of the Lord are his expressed will for his people—his plan for them and through them for the blessing of all mankind. It is these that delighted David's soul even more than the display of God's glory which nightly was spread out before him in the heavens.

TRUTH LIMITED IN DAVID'S TIME

The Psalmist realized that his study of the heavens would not provide an intimate knowledge of God; and he knew also that there were great truths of the divine plan which the Creator at that time had not revealed to his servants. He rejoiced in the "statutes" and the "commandments" of the Lord as given through Moses. He was refreshed by the "testimony" of the Lord as recorded by the prophets which went before him, but he knew there was a depth of meaning to that testimony which he had not been able to reach. The apostle tells us that the prophets did not understand the things which they wrote, for they were written for our admonition and enlightenment upon whom "the ends of the ages" have come.—1 Pet. 1:12; 1 Cor. 10:11 *Diaglott*; Rom. 15:4

It was not until the beginning of the Gospel age that the plans and purposes of God began to open up in a manner to reveal the fullness of his glory, and power. Jesus brought "life and immortality

to light through the Gospel," the apostle tells us; and Paul speaks of the "mystery" which had been hidden from ages and from generations, but is now made known to the saints. (2 Tim. 1:12; Col. 1:26, 27) God's glory was revealed through Jesus, the Living Word of truth, and the mighty power of God was displayed as never before in the resurrection of Jesus from the dead.—Eph. 1:17-20

The "testimony" of the Lord, spoken by the mouth of all the holy prophets, held out the hope of a coming Messiah, but not until the beginning of the Gospel age did the people of God learn that The Christ was not one member but many. (Acts 3:21; 1 Cor. 12:12) David knew and wrote that when God created man he crowned him with "glory and honor," but this, as Paul informs us, was merely the terrestrial, or earthly, glory. (Psalm 8:3-9; 1 Cor. 15:40) David did not know that The Christ, both Head and body, was to partake of the "glory of God," the celestial glory. Not knowing this precious truth pertaining to the "high calling of God in Christ Jesus," David did not comprehend the power and glory of God as it is our privilege to do. (Phil. 3:14) He rejoiced in, and was refreshed by the "still waters" of truth to the extent that the plan of God was due to be understood at that time; but those still waters were not nearly so refreshing as they are today.

KNOWING GOD THROUGH PRESENT TRUTH

The opening of the Gospel age marked a great advance in the unfolding of the divine plan for the refreshment of God's people, but the Lord promised that the end of the age would witness a still further revealing of the mysteries of God in order that his people in this time of great need might be refreshed by an understanding of the wisdom, justice, love, and power of God, such as had never before been vouchsafed to his people. It was to be a time when the wise would understand; when "brethren" would not be in "darkness"; when "meat in due season" would be served to them; yes, a time when the words of the prophet would be fulfilled, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—1 Thess. 5:1-4; Luke 12:42; Dan. 12:10, 12

How soul-satisfying indeed is the knowledge of God that has come to us through "present truth." (2 Pet. 1:12) The nominal church world today is more arid of the refreshing waters of truth

than ever before; but the Good Shepherd has led us beside the "still waters" of truth which reveal God's glory in a manner and to a degree that truly satisfies. Now the whole plan of God as it centers in Christ Jesus can be understood. And how wonderfully it reveals God's glory! The glory of God is made up of the sum total of his attributes of wisdom, justice, love, and power, and never before have these attributes of God been so clearly understood as they are today through the aid of present truth.

The creative work of God shows forth his power. So do the resurrection of Jesus and the church, and the promised resurrection of all mankind. The sentence of death upon Adam and the race in Adam shows forth God's justice; as does also the ransom feature of his plan. God's love is revealed in the gift of his Son to be man's Redeemer, and in all the gracious provisions he has made for both the church and the world. God's wisdom is displayed in every marvelous detail of his plan for the redemption and restoration of fallen man—in the permission of evil; in the arrangement whereby one man could redeem the entire race; in the foretold increase of knowledge at the end of this age by which the old world is destroyed in preparation for the new; and in the exact timing of every feature of his plan.

In all of these truths is displayed the glory of God. It was David's longing to understand these things that constituted the great thirst of his soul. David wanted to know God thus as he believed him to be revealed in the sanctuary—the most holy of the tabernacle. In the typical most holy there is a wonderful illustration of the four cardinal attributes of God's glory. The mercy seat which covered the ark of the testimony is where the blood of the typical sacrifices of the bullock and the goat was sprinkled. The sprinkling of the blood pictured the satisfaction of justice. The mercy seat therefore represented justice.

Overshadowing the mercy seat were the two cherubim with outstretched wings looking toward the mercy seat as though waiting until the blood were sprinkled before flying to take the glad tidings of justice satisfied to the people. These beautifully depict love and power as they operate for the blessing of the people when the work of atonement is complete and Christ appears in the presence of God, first for the church, and later for the world.

There was a miraculous light which constantly appeared over

the mercy seat, and between the cherubim. Light symbolizes understanding or knowledge, and may, together with the ark and its contents, represent the fourth attribute of God's character—his wisdom. Thus in the typical sanctuary is revealed the glory of God, the glory of his character of wisdom, justice, love, and power.

THE TRUTH SATISFIES

All of the glorious attributes of God's character are revealed to us through present truth. And how satisfying are these "still waters" of refreshing knowledge of God. Yes, they satisfy our longings as nothing else could do. Through the truth and the application of the truth in our lives, we know God. We see his glory and rejoice in it. Knowing him gives us confidence and strength, for we are assured that he is willing and abundantly able to do for us more than we can reasonably think or ask; and that no good thing will he withhold from us as long as we walk uprightly, following the voice of the Good Shepherd.—Psa. 84:11

And there is a special significance, we think, in the assurance that the symbolic waters of knowledge of which we are privileged to drink are "still"—not a fast-running stream which dashes headlong over rocks in uncertain spurts and whirls, as does the ordinary mountain stream. In such streams, especially as they reach the lowlands, there are "still" places to be found, deep pools or ponds, where the water scarcely seems to move. It is to these that the trained shepherd leads the sheep, because here they can drink and be satisfied.

And the truth is just like these pools of "still waters." If we can imagine a sheep trying to drink from a brook at a place where it is dashing over rocks in a whirl of foam, we can get the picture of the Lord's people vainly trying to refresh their souls with the uncertain and everchanging theories of men. And yet, at times, false shepherds lead God's sheep to just such places to drink. They expect the sheep to drink and be refreshed by "truth," or "new light," which changes so rapidly that they are bewildered and confused. In such cases the sheep are restricted in their drinking to the foam of human speculation. It may appear bright and exciting; but it fails to satisfy.

In contrast, the Good Shepherd leads the sheep to the "still waters" where they can drink, and where their thirsting souls are

quenched. The real truth is "still," it is settled. It was the truth yesterday; it is the truth today, and it will be the truth tomorrow, and forever. We drink of this deep, refreshing fountain of knowledge over and over again. Having followed the Good Shepherd to this refreshing pool, we remain with him at the pool that we may continue to be refreshed.

But the "still waters" of present truth are not stagnant. The illustration gives us the proper thought, for the "still waters" of the stream are "still" merely in contrast with the rushing torrent which tumbles down over the mountain side. These still waters are deep, and they are continually renewed and kept fresh. So is the Word of God. It is new every morning, and fresh every night. Just so, there is progress in the truth—a wholesome, refreshing progress—but it is the same pool from which we drink; and the water from that pool ever remains the pure doctrines of the divine plan.

JESUS GIVES LIVING WATERS

Jesus is the Good Shepherd who leads the sheep of this Gospel age to the "still waters" of truth which reveal the true knowledge of God. Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) Jesus knew that in his day, even as in the time of David, there were those who were thirsting after righteousness, after truth, after life, and after God who is the fountain of all these. As the Good Shepherd, he invited all such to come to him, assuring them that only in this way could their thirst be assuaged and their souls satisfied.

Jesus said that those who believed would not only be given water to drink, but that out of their bellies would flow rivers of life-giving water. This would be the blessing of those who "believe," Jesus said. Thus, in turning from metaphor to plain speech, we see that drinking of the "still waters" to which the Good Shepherd leads us is a matter of believing on him, and, of course believing the whole plan of God of which he is the center and foundation. And how understandable this is! Surely it would do no good to be led beside the "still waters" if we did not drink of those waters. By the same token, it is of little value to know about Jesus and about the divine plan of the ages unless we believe and act upon our belief by conforming our lives thereto.

And in this connection Jesus takes the thought a step further by saying of those who do "drink," or believe, that out of their bellies shall flow living waters. John states that this further explanation of the matter had reference to the effect of the Holy Spirit in the lives of Jesus' disciples. The Holy Spirit had not been given at that time, John reminds us, but later it did come upon the waiting disciples at Pentecost, and has blessed all true believers since.—John 7: 38, 39

It is well to ponder these words of the Master carefully, and note what he actually says. He emphasizes not only the refreshment of those who come to him to drink, but shows that in addition they in turn become fountains of living water. It is not through carelessness of expression that he says these living waters of truth were to flow OUT of the bellies of believers, instead of into their bellies. True, there must first be the inward flow; but one who is truly refreshed himself by this life-giving water will automatically become a fountain of truth for the blessing of others.

And, as John explains, this is the real evidence of a Spirit-filled life. Some have erroneously imagined that they can live nearer to God, know him better, and be more "spiritual" when living measurably by themselves. But true spirituality is not found in a monastery, nor in isolation of any kind. The truly spiritual will not be thinking first of themselves, but of others. They will realize that the refreshing waters of truth will be most stimulating to them when flowing out from their lives to refresh the lives of others. We have a good illustration of this in the Pentecostal experience of those early disciples. When the Spirit of God was poured out upon them, they at once began to bear witness to the truth. It rejoiced their hearts and loosened their tongues, and as Jesus foretold would be the case, living waters of truth began to flow out from their lives to refresh and bless others.

The people of God have been the channels of this living water of truth throughout the entire age. Jehovah, the Chief Shepherd, is the original fountain of truth. Jesus, the Good Shepherd, was the One through whom the Chief Shepherd spoke at the beginning of the age. Then he became the main fountain of truth and life. (Heb. 1:2) He passed the water of truth on to his apostles, and they in turn to the early church, and through their writings to the entire church. And every true believer, to the extent of oppor-

tunity and ability, has been a fountain of living water, having first drunk deeply from the original fountain.

“WELLS OF SALVATION”

When Jesus explained that those who believed on him would become fountains of living water, he cited the Old Testament as authority for his statement. He was evidently alluding to Isaiah 12:3, which reads, “Therefore with joy shall ye draw water out of the wells of salvation.” This is a promise made to fleshly Israel. The context indicates that its fulfilment would take place following the return of God’s favor to them; that is, during the time of Christ’s kingdom. The promise does not state that they would become wells of salvation, but that they would obtain water from such wells.

Inasmuch as Jesus referred to this promise and said that those who believed on him would become fountains of living water, it is evident that in the divine arrangement they are to be the “wells of salvation” from which natural Israel and all the world will obtain life during the age to come. This agrees with Romans 11:26 which declares, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” In this arrangement also we see the glory of God reflected. Considering the great sin of Israel, and that he cast them off because of their unbelief, it is truly a wonderful manifestation of God’s love. Paul understood it this way, and wrote, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”—Rom. 11:33

Yes, the “still waters” of truth are indeed deep. We will never be able to drink from the full depth of this unlimited fountain of wisdom and knowledge. We drink as deeply as we can now, and are refreshed. Yes, our souls rejoice because our thirst is quenched—we have found God—the while also, we pour out these living waters of truth that others may be blessed even as our hearts have been made glad. But because of human limitations, our understanding and appreciation of the truth are far short of what we desire. For the same reason, our efforts to pass on a knowledge of the truth to others are puny and, generally speaking, ineffective.

But, if we continue faithful, it will not always be thus. We will, as David suggests, bless God as best we can while we live. We

will now lift up our hands in his praise; but by and by, when we enter into his actual presence, we will know him, and will be able to serve him perfectly. What rejoicing that will be! Then, too, we will be actual "wells of salvation" from which Israel and all the world will draw their supplies of living water. Yes, through Christ and the church, the whole world will learn to know God; and those who respond to this knowledge in grateful and obedient service will be given everlasting life. Thus will the Good Shepherd also lead his "other sheep" which are not of this Gospel age fold to the "still waters" of life and truth.

Seeking Immortality

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—ROMANS 2:7

IT WILL doubtless be a surprise to many to learn that the term "immortality" appears in the Bible only five times, including its use in our text. In four of these, it is descriptive of a future conditional reward for those who in this life walk faithfully in the footsteps of the Master. In I Corinthians 15:53 we read, "For this corruptible must put on incorruption, and this mortal must put on immortality." And then we read of "our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the Gospel." (2 Timothy 1:10) I Corinthians 15:54 reads, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." It is obvious from these

texts that immortality is not a natural possession of human beings, but a quality which Christians "put on" in the resurrection.

The only other text in the Bible in which the word immortality appears is I Timothy 6:16, and here we are told that "the Lord only hath immortality"—that is, by nature. It becomes evident, then, that there is no scriptural support for the theory that man is inherently immortal. How strange that so gross an error should be almost universally believed. There is indeed, a glorious hope of immortality, but only those will attain it who seek for it patiently, laying down their lives doing good to all men as they have opportunity, and especially to the household of faith.



*A meditation on the closing days of
Jesus' ministry; and why Christians
should commemorate his death*

Like One of the Princes

"But ye shall die like men, and fall like one of the princes."

—PSALM 82:7

ONE of the "crimes" leveled against Jesus by his enemies, the scribes and Pharisees, was that he claimed to be the Son of God. This, they said, was blasphemy, and blasphemers should be put to death. On one occasion when being charged with this alleged offense against the Law, the Master cited that portion of our text which declares, "Ye are gods," and said that it had reference to those to whom the Word of God came.—John 10:34-36

Prior to Christ's coming, God's people were merely servants; so this is evidently a prophecy relating to the Gospel age when, according to John 1:11, 12, Jesus introduced his followers into sonship with his Father. Throughout the New Testament, therefore, we find this blessed truth concerning our being sons of God clearly set forth. (Heb. 3:6; 1 John 3:1, 2) It is to these that the Word of God—both the written Word and the living Word—came at the beginning of the Gospel age.—Heb. 1:1, 2

"Ye are gods," the prophecy states—that is "mighty ones." This is indeed the end to which we are called. To Jesus, our Captain, was given "all power in heaven and in

earth"; and by the Father's authority he has promised to bestow this power upon all the "mighty ones" who will share his rulership with him. (Rev. 2:26, 27; 3:21) But promises of such high exaltation in the divine plan are not unconditional. Those who become gods, mighty ones with Jesus, must first prove their worthiness for the position. "Ye shall die like men," the prophecy states, "and fall like one of the princes."

Here is set forth the Christian's privilege of dying with Jesus, and the manner in which he is to die is stipulated—"like one of the princes." None of the princes among the angelic hosts of creation has ever been given the privilege of dying in God's cause, so the princes here mentioned must be found among God's human creatures. A prince is a ruler, and when Adam was created he was given dominion over the earth. The right to rule would have been shared by his posterity had sin and death not blighted the human race. The only other perfect human being to whom this right has ever belonged was Jesus. Here, then, are the two "princes" alluded to in the prophecy.

The prerequisite for becoming "gods" and exercising power over the nations on a partnership basis with Christ is that we die, or "fall" like one of these princes. Both of these princes fell in death, but the manner of their falling was certainly not the same. The human race is so accustomed to death that most people consider it a necessary experience, failing to realize that it is a present necessity only because of sin. Prince Adam did not have to die. When placed in the Garden of Eden he was on trial for life or death. Continued obedience would have resulted in everlasting life, and the retaining of his principality over the earth forever.

But Prince Adam did not obey divine law. He yielded to the adverse influences which were brought to bear upon him, and went down in shame, dying as a sinner. Adam's posterity automatically shared in his condemnation because they have all been born in sin, hence unable to keep God's perfect law. These all die, and they "fall" in death like Prince Adam, that is, as sinners under condemnation.

Sacrificial Death

But Prince Jesus did not die as a sinner. He did not fall in death because he had transgressed God's law. There was no necessity on his own account that he die. As he explained, no one could take his life from him unless he permitted it. He had the right to lay it down voluntarily if he wished, and he had the right not to do so. Jesus died because he willed to die. "My flesh . . . I will give for the life

of the world," he stated; and it was a voluntary gift. (John 6:51) How vastly different, then, was the falling in death of Prince Jesus from that of Prince Adam! And we can be "gods," mighty ones in the kingdom of Christ, if we fall in death as he fell; that is, if we voluntarily die with him, being "planted together in the likeness of his death."—Rom. 6:5

Can members of a fallen and dying race die otherwise than as sinners who are condemned to death? Yes. This is made possible through the justifying merit of the blood of Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ," wrote the Apostle Paul. (Rom. 5:1) Accepting by faith the provisions of God's grace through Christ, we are no longer alienated from him because of sin, but have peace with God. We are justified freely from sin and its penalty; yea, we are afforded "justification of life."—Rom. 5:18

But this "justification of life" through the blood of Christ is for a purpose, and for one purpose only, which is that we present our bodies in sacrifice, following the example of Jesus. (Rom. 12:1) Consecrating our lives thus to the service of God, we are authorized to "reckon" them as being sacrificed in death; yea, in the "likeness" of Jesus' death, thus falling in death "like one of the princes." What marvelous grace! By means of this arrangement the followers of the Master have an opportunity of proving their loyalty to God and to righteousness, and upon the basis of enduring the tests faith-

fully even unto death, be considered worthy of living and reigning with Christ as "gods," or mighty ones, in the divine kingdom.

"Consider Him"

The value of the doctrinal truths of the divine plan is in proportion to the extent to which we apply them in our lives. To know that it is possible for us to "fall like one of the princes" is important only if this knowledge inspires us actually and faithfully to walk in the footsteps of the Master. The theory is beautiful, but to us as individuals that beauty fades if we fail to translate theory into practice. If we are sincere in our professions, therefore, we will delight to consider Jesus, to study his life and the manner of his death, in order that we may copy him and thus die as he died.

Every word and act of Jesus is worthy of emulation, but we will confine our present consideration of him more particularly to the manner in which he gave up his life and all the rights of life which properly were his. In this respect his example becomes the most illuminating during those closing days of his ministry when he knew that his hour of death had come, and he was faced with the reality of giving up his earthly existence forever. It is this particular phase of Jesus' sacrificial life that so many of the Lord's people will be considering shortly, as, in harmony with his request, they once more commemorate his death by partaking of the Memorial emblems.

In the first place, it is well to remember that Jesus voluntarily

went to Jerusalem, contrary to the advice of Peter, when he knew that his enemies there were plotting to kill him. Previously he had avoided this danger zone, not that he was unwilling to die, but because his Father's time had not come for him to complete his sacrifice as the world's Redeemer. Obedience to God was the first rule by which Jesus governed his life. If obedience meant life, he rejoiced; if it meant death, he continued to rejoice with an inward joy of knowing that he always did those things which pleased his Father.

In Jerusalem we find Jesus with his disciples in that "upper room" where for the last time he celebrated the Passover together with them. The fact that it was the time for the Passover was significant to Jesus, for thus did he know the exact day on which it was his Father's will for him to die. It was the "midst of the week"—the prophetic seventieth week during which the Messiah was to be cut off in death, but not for himself; that is, not as the sinner Adam died.—Dan. 9:24-27

Jesus could read the thoughts and hearts of his disciples. He knew of the plans Judas had made to betray him; but he addressed Judas as "friend," (Greek, "comrade.") What a valuable lesson this is for us as we consider Jesus with the thought of dying as he died. Jesus had entered into a covenant with his Father which called for the sacrifice of his human life. He knew that he could not be faithful to that covenant short of actual death; so what did it matter just how his sacrifice

"APPLES C

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—HEBREWS 11:6

Approaching Justification

Justification was not wholly reached until our faith manifested its perfection by our obedience and full surrender in consecration to the Lord. Then our great Advocate accepted our consecrated bodies and imputed to them of his merit, absolutely justifying them in the sight of Justice—the Heavenly Father. Then it was that the Heavenly Father accepted that completely justified soul by the begetting of the Holy Spirit. Thenceforth he was a new creature, and a son begotten to the spirit plane.

During the period of progress in faith, justification was being gradually approached, and the individual had more and more of the divine favor. But not until the final step was taken did he become fully justified to human nature, a son on the earthly plane. And only for an instant did he there remain. Then the begetting of the Holy Spirit indicated the acceptance of the sacrifice of the perfected one, and started him as a new creature.—C. T. R.

Faith's Vision

Astronomy affords us an illustration of the relation of faith to sight. Those stars that are beyond human vision and only seen through the powerful glasses of the scientist are to us objects of faith. Many stars we see, but these we do not. We have faith that they exist on the evidence of others who have seen them because their vision has been enlarged by scientific appliances. What to us is an ob-

ject of faith is to them one of sight.

And there are spiritual truths far beyond the ability of natural man to see. These truths are not within the bounds of human wisdom; they can be seen only by the power of the Holy Spirit of God. Faith has the same relationship to spiritual truths as sight has to the things of the world in which we live. By faith we can look at the things which are unseen.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD"

OF GOLD"

*God never would leave you in darkness,
If he felt you could bear the light;
But would you cling to his guiding hand,
If the way were always bright?
And would you care to walk by faith,
Could you always walk by sight?*

One Minute Sermon

To the class fully consecrated, justified, accepted of the Father by the begetting of the Holy Spirit, the apostle's words apply, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But this scripture would not apply to any who have not come to the point of consecration and acceptance, and who are merely approaching through the court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to him; but the peace of the church, mentioned by the apostle in this text can apply only to those who have come into the condition of sons of God. God is not at peace with any others.—C. T. R., Z., September 1916

"In quietness and in confidence shall be your strength." Every Christian at times is assailed by doubts. Faith may live in a storm of perplexity but doubt and perplexity cannot live in faith. As faith rises, the storm of discontented thoughts subsides. In the same proportion that there is faith in the heart there is also peace—the "peace of God" which passes all human understanding.

Lord Jesus, make thyself to me
A living bright reality!
More present to faith's vision keen,
Than any outward object seen:
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

Thy God hath said, 'tis good for thee
To walk by faith, and not by sight,
Take it on trust a little while;
Soon shalt thou read the mystery right,
In the bright sunshine of his smile.

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

was to be consummated?

Let us consider Jesus in this. We too have laid our lives on the altar of sacrifice. We have covenanted to die as he died. Should we become embittered toward those who in any way may be instrumental in lighting the fires which consume the sacrifice, or who help to keep them burning? Judas was a traitor, to be sure, and Jesus might have delivered a long and bitter harangue against him, and justly so, but he didn't. Judas had been richly blessed by the Master, and honored. Jesus had a right to expect better things of him, but love "seeketh not her own." (1 Cor. 13:5) Love was impelling the Master to give up his rights, to give up everything, even life itself. Are we like him?

A Prayer for Peter

Jesus also knew that Peter would deny him, but how gracious he was toward him! Peter had no intention of failing his Master, or of renouncing his allegiance to him. Indeed, he vigorously affirmed otherwise. But Jesus knew Peter better than the disciple knew himself. Jesus knew that Peter was not in harmony with his being in Jerusalem at this time, and that he would later try to prevent his arrest through the use of the sword. The Master knew that Peter had yet to learn that those who lose their lives voluntarily in the sacrificial program of this age will save them, so he said to him, "Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art con-

verted, strengthen thy brethren." —Luke 22:31, 32

Through all the experiences of those last few days of Jesus' ministry Peter had the opportunity of observing in him a perfect example of voluntary sacrifice which led to death. He failed to grasp the significance of this, and endeavored to dissuade Jesus from thus giving up his life. But what he saw had its effect. Later, after he had been enlightened by the Holy Spirit, these object lessons helped to enrich the very revealing and heart-searching presentation of Christian sacrifice which we find in Peter's first epistle. How wonderfully in this epistle does he strengthen the brethren to endure suffering and to be faithful in sacrifice, explaining that even hereunto are we called, for thus did Jesus suffer and die, and we are dying "like" him.

Do we pray for our brethren who, through imperfections, or lack of judgment, or fear, or ignorance, cause seemingly unnecessary trials to come upon us? Jesus did! Jesus prayed for Peter because he loved him, and because he knew that God was dealing with him and preparing him for special service in the church. How do we know but what those who cause us our most fiery trials are being prepared by the Heavenly Father for some important service, either this side or the other side of the veil?

In any event, we have covenanted to die, so let us not resent any means which the Lord may permit or use to consume our sacrifice. Let us remember that our brethren who may irk us most

have been called of God, that he has honored them, that they too are endeavoring to die with Jesus, and in this knowledge continue to love them and serve them and pray for them. If we can do this while we are dying, then in this respect also we are falling like Prince Jesus, going down into death victoriously.

The Servant of All

Jesus gave his disciples another wonderful object lesson while in that upper room. He washed their feet. A controversy arose among them as to who would be the greatest. Ah yes, they were destined in the divine plan to be "gods"—mighty ones. If faithful, they were to be given power over the nations; but it was quite out of place for them to be aspiring for power and authority over one another; so Jesus, who was their Lord and Master, washed their feet as an example of humble service, explaining that the best token of real greatness is willingness to serve even in the humblest, menial ways.

Here again we have a point for consideration which helps to reveal the manner in which Jesus died. Many in the world seem willing to die for a cause, if accompanying their martyrdom there is a blare of trumpets and popular fanfare. But are we willing to lay down our lives in all the little and humble ways which opportunity presents to us? Are we willing and glad to do this even though unnoticed and unknown by others. To do this is to use our strength as Jesus did, to die as he died, to be, indeed, like him and qualified

to be mighty ones with him in the kingdom.

The Memorial Supper

Jesus and his disciples were gathered in that upper room to partake of the Passover supper. Finished with that, Jesus took some of the unleavened bread and some of the wine and instituted a new ceremony—not a new way to celebrate the Passover, nor as a fulfillment of the Passover type, but a memorial of the fulfillment, that fulfillment being the death of Jesus as the antitypical Passover Lamb who taketh away the sin of the world. "This do," the Master enjoined, "in remembrance of me" —Luke 22:19

The world is in the habit of commemorating the birth of its noble ones, but Jesus knew that the important aspect of his ministry was his death, for without his death all mankind would continue forever under the condemnation of death on account of sin. This is my body broken for you; this is my blood, shed for you, Jesus explained, when he invited his disciples to partake of these emblems. A broken body and shed blood, both tokens of a sacrificed life—a life sacrificed for his disciples and for all mankind.

And so each year, on the anniversary of the Master's death (this year on the evening of April 3) we come together as little groups throughout the world to partake of the unleavened bread, and the fruit of the vine, in memory of the death of Jesus, that, as a Prince among humanity, and uncondemned to death, he sacrificed his life, humbly

have been called of God, that he has honored them, that they too are endeavoring to die with Jesus, and in this knowledge continue to love them and serve them and pray for them. If we can do this while we are dying, then in this respect also we are falling like Prince Jesus, going down into death victoriously.

The Servant of All

Jesus gave his disciples another wonderful object lesson while in that upper room. He washed their feet. A controversy arose among them as to who would be the greatest. Ah yes, they were destined in the divine plan to be "gods"—mighty ones. If faithful, they were to be given power over the nations; but it was quite out of place for them to be aspiring for power and authority over one another; so Jesus, who was their Lord and Master, washed their feet as an example of humble service, explaining that the best token of real greatness is willingness to serve even in the humblest, menial ways.

Here again we have a point for consideration which helps to reveal the manner in which Jesus died. Many in the world seem willing to die for a cause, if accompanying their martyrdom there is a blare of trumpets and popular fanfare. But are we willing to lay down our lives in all the little and humble ways which opportunity presents to us? Are we willing and glad to do this even though unnoticed and unknown by others. To do this is to use our strength as Jesus did, to die as he died, to be, indeed, like him and qualified

to be mighty ones with him in the kingdom.

The Memorial Supper

Jesus and his disciples were gathered in that upper room to partake of the Passover supper. Finished with that, Jesus took some of the unleavened bread and some of the wine and instituted a new ceremony—not a new way to celebrate the Passover, nor as a fulfillment of the Passover type, but a memorial of the fulfillment, that fulfillment being the death of Jesus as the antitypical Passover Lamb who taketh away the sin of the world. "This do," the Master enjoined, "in remembrance of me"—Luke 22:19

The world is in the habit of commemorating the birth of its noble ones, but Jesus knew that the important aspect of his ministry was his death, for without his death all mankind would continue forever under the condemnation of death on account of sin. This is my body broken for you; this is my blood, shed for you, Jesus explained, when he invited his disciples to partake of these emblems. A broken body and shed blood, both tokens of a sacrificed life—a life sacrificed for his disciples and for all mankind.

And so each year, on the anniversary of the Master's death (this year on the evening of April 3) we come together as little groups throughout the world to partake of the unleavened bread, and the fruit of the vine, in memory of the death of Jesus, that, as a Prince among humanity, and uncondemned to death, he sacrificed his life, humbly

in loyalty to their Master. Peter was especially outspoken in expressing his determination to stand by Jesus, and to die for him if need be. And he meant it! We know he meant it, for not long after that he went into action with a sword against a whole mob in order to rescue his Lord from their ugly clutches.

On into the garden they went. It was far into the night, and the disciples were weary. Even Peter, James, and John whose love for Jesus seemed often to glow with a little more warmth than did that of the others, found it difficult to "watch" with their Lord. Then, alone with his God, his Heavenly Father, this Prince gained the final victory—"Not my will, but thine be done," he prayed, and then he was ready, fully ready and glad to die for the sins of the whole world, to fall in death as a Prince in order that atonement for the failure of Prince Adam might be made.—Luke 22:42

As we watch the swift-moving scenes which culminated on the cross, we discover that every word and every act of the Master emphasizes that his life was not being taken from him against his will, that he was, in fact, presenting his body voluntarily as a sacrifice that the necessary blood of atonement might be made available to make propitiation, first for the church's sin, and later for the sins of the whole world.—1 John 2:2

Put up the sword, he said to Peter, who was trying to defend him. Knowing that the religious leaders of Israel were seeking his

death on the charge that he blasphemed by claiming to be the Son of God, Jesus did not offer any explanation when the high priest asked him if this was what he really did claim. "Thou hast said," was his only reply. (Matt. 26:64) When to this was added the charge of treason against Caesar, Jesus again acknowledged that what he was accused of was essentially correct. "Art thou a king then?" asked Pilate, and the Master replied, "To this end was I born, and for this cause came I into the world." (John 18:37) No defense, no dodging the issue, no holding back—this was Jesus, our Exemplar, the One we follow, the One who died as we profess that we want to die.

"They Watched Him There"

With very little ceremony Jesus was delivered to his accusers. He was crowned with thorns—in derision. He was spat upon and mocked. He was hung upon the cross, and on the inscription above his head he was designated the King of the Jews. He was their King, but they didn't believe it, and they killed him because of their unbelief. The account relates, "And sitting down they watched him there." (Matt. 27:36) Ah, what a sight, and what a lesson for us as we too watch him with the desire to learn what he did, that we may do likewise; to see how he died, that we may die the same way!

As they "watched him there," the jeering, angry mob shouted, "If thou be the Son of God, come down from the cross." (Matt. 27:40) Not for an instant did Jesus

display the faintest desire to prove to these dupes of Satan that they were wrong, that he was indeed the Son of God. No, he just let them continue to "contradict" him.

Again they cried, "He saved others; himself he cannot save." (Mark 15:31) He could have saved himself, but he preferred to save them. There was a higher motive guiding him, a nobler aspiration; and that was to do his Father's will. Jesus' Father wanted him to die, thus to be the antitypical Passover Lamb, the Lamb of God to take away the sins of the world. (John 1:29) Because this is what his father wanted, Jesus desired it also, so he didn't try to save himself by coming down from the cross.

So Jesus died! For one brief moment just before death finished his agony, he sensed the withdrawal of his Father's smile. This, too, was necessary, for he was taking the sinner's place. And then he cried, "It is finished," and committed his life into the hands of him who is the source of all life. (John 19:30) He was dead! He died like a man—not like an imperfect, sinful man under condem-

nation to death; but as a perfect man who gave up his life in sacrifice. He fell as a prince who had the right to live and be the ruler of the earthly dominion, but he did not exercise that right.

And now we turn away from that final scene of suffering and death, and from the agony of him who not only died for us, but showed us how to die with him. As we turn away we ponder more earnestly over those prophetic words of our text, "Ye shall die like men, and fall like one of the princes." As we meditate thus, and realize that we are among those who have covenanted to die like the man Christ Jesus, and to fall in sacrifice as did our great Prince and Savior, our hearts leap up to God in a reaffirmation of our pledge to do his will, and we say, "O God, help us not to forget the example of Jesus' loving devotion; help us to remember the manner in which he died; and help us that we may measure up to our privileges of sacrifice with the consuming zeal that we have seen in Jesus. Help us indeed to be faithful, even "unto death."—Rev. 2:10

WEEKLY PRAYER MEETING TEXTS

MARCH 6—"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound."—Phil. 4: 11, 12 (Z. '03-10. Hymn 87)

MARCH 13—"As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will reveal this to you; but to what we have attained, let us walk by the same line."—Phil. 3:15-17, Diaglott. (Z. '01-10. Hymn 267)

MARCH 20—"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32 (Z. '03-61. Hymn 18)

MARCH 27—"I pray for them . . . that they may be one . . . that they may be made perfect in one . . . that the world may know that Thou hast . . . loved them as Thou hast loved Me."—John 17:20-23 (Z. '03-79. Hymn 165)

The End of the Ages

*"If the world hate you, ye know that it hated
Me before it hated you."—JOHN 15: 18*

BY THE word "world" the Lord did not mean Gentiles; else he would have said Gentiles. Had he said Gentiles it would have signified all the peoples not in covenant relationship with God. But when he used the word "world" he seemed to signify the present order of things, and therefore the people of the present order; for there would be no present order except through the people. He would mean those who had religious influence—the representatives of the people.

But the special order of that day was made up of the scribes, Sadducees, Pharisees, chief priests, and the Doctors of the Law—those interpreting the law. Those who represented the Law, and thus represented the people, would have to do with that order of things particularly. We know that these hated the Lord. As he said elsewhere, they hated the light. They hated him, not because he really did them any harm, but because his teachings, and the light that shone from his life and teachings, were contradictory to themselves, and to their plans, schemes, and arrangements. If his words were true, all the plans they had made in

all those years would be shown as coming to naught. In proportion as they had confidence in their own plans, Christ and his followers would seem to be fools, trying to do some impracticable thing.

Our Lord's principal opposition, then, came from the religious rulers, the teachers, and the Jewish politicians. There were the Sadducee party and the Pharisee party. The Sadducees believed in nothing beyond what they could see. They were agnostics. The Pharisees were a very strict religious sect, pre-eminently the holiness people of the Jews. They were very scrupulous regarding outward forms and ceremonies, but as a class were very haughty, self-righteous and unjust. Whoever fell in line with Jesus' teachings would not have any particular interests in either of these sects or in their teachings—would not especially respect them and consider them the great ones of their nation. While at variance amongst themselves, these religious rulers were one in their opposition to Jesus.

It was these sects, together with the scribes and Doctors of the Law, who incited the people to crucify Jesus. We are not to sup-

pose that these learned men—men of considerable education and intelligence—got out into the streets with the people and hurrahd for Barabbas and shouted against Jesus; but rather that they incited the rabble, and themselves assumed a more dignified line of conduct. At all events, their course led to the Lord's death. Not only did they hate the Master, but they hated him with such bitterness and resentment as to destroy him. They plotted his death several times, but they could not take him until his hour had come. The Pharisees acknowledged that a great miracle had been performed in the raising of Lazarus, but they determined that Jesus should be destroyed on account of this great miracle, because it would influence the people, and the people would in that same proportion become alienated from themselves.

The high priest, Caiaphas, said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:47-53) The leaders of the nation feared that the people would be so influenced by Jesus' teaching that they would themselves avail nothing, and that "the Romans would come and take away their place in their nation." They said, "We are the guardians of this nation. The government at Rome would pay no attention to this rabble here. If we fail, God's cause in the earth will be blotted out. It is therefore expedient that we should destroy this man." The difficulty was that they had a wrong view of God's cause and of their nation. They were leaving God out

of the account. They were thinking that they must do the whole thing. They were forgetting that God is the One all-powerful and is at the helm.

Shining of Truth Exposes Error

As respects the true people of God the Master said, as recorded in our text, "Marvel not if the world hate you; ye know that it hated me before it hated you." We see that it is in proportion to their faithfulness as followers of the Lord Jesus that the Lord's people are hated and persecuted. There was a long period of persecution in the early days of the church—first by Nero, then by Diocletian and others of the Roman Emperors. Then came the general rise of the Antichrist, culminating in the establishment of the great misrepresentation, the counterfeit, of God's kingdom, in the year 539 A. D. These also hated the true church and held them in contempt. The latter were chimerical, was the thought—they were poor thinkers, they took the words of Jesus too literally, they thought too much about a future kingdom instead of about the present kingdom. Then followed the long night of bloody persecutions, during the entire papal Millennium. (799 A. D. to 1799 A. D.) The true followers were not numerous, and were chiefly the poor of this world—not many great, not many learned—but rich in faith. "Not many wise men after the flesh, not many mighty, not many noble, are called." "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath prom-

ised to them that love him?"—1 Corinthians 1:26; James 2:5

Coming down to our day, in proportion as the people of the Lord are following in the footsteps of Jesus they will wish to let their light shine out upon others. In proportion as they let their light shine, it will show the misconceptions and errors of the present order of things in the world. Here in our day as in Jesus' day, truth shows forth and rebukes the error, and those who promulgate the truth are more or less hated because of this. Today, as in the days of our Lord's first advent, there is a religious system which is more or less mixed up with politics. Its adherents plan all kinds of reforms. They say, "If we can destroy the white slave traffic and the liquor traffic, we shall have nearly brought in the Millennium. Electing wise rulers will help in bringing in the new order of things." But much as we sympathize with these good efforts we perceive that as a whole such plans are not God's plan in respect to the future kingdom. Present institutions are not to be repaired, but replaced by the "new heavens and new earth" conditions.

We must not find special fault with reformers, however, and their efforts to put patches upon the old garments. We are to have sympathy for anything that is making for good, for righteousness. We are to leave the world to do the best they can, and we are to give our attention to God's plan and the great reform he is to bring in. The instruction to us is that we should get ready for a place in the

kingdom, and should help other children of God that they, too, may make their calling and election sure, and be ready for the kingdom. That kingdom, which is now just at hand, will be God's agency for destroying sin and exalting righteousness.

Putting Darkness for Light

All this seems like a foolish tale to the world; for it would mean defeat to their projects. It would upset all the plans of churchianity. If the people thought as we do it would mean great disaster to all the denominations. The people would not be nearly so much interested in building up these systems or in raising money as they would be in seeking to do the work of the Lord in the world. If our view should prove true, and should gain the confidence of the people, to that extent all man-made systems would become unpopular. They would all be put to shame in comparison with the truth. Hence their promoters think that to hide their darkness and call it light is necessary for their prosperity. They think that it is necessary for them to burn our books and to keep our sermons out of the newspapers, etc. All this seems to them to be the wise course. They perceive that they and their systems would utterly fall if our teachings were generally received by the people.

"Great Swelling Words"

These church systems claim that they have witnessed for Christ's kingdom for eighteen hundred years. Roman Catholics say, "We

have made a great institution! See the millions of money that we have invested! See how much we are in favor with the various governments; and we are hoping soon to get control of all the governments. Then we will conquer the world!" So say the Methodists, the Baptists, and all the rest of them. "We must conquer the world!" "This is the way the kingdom must be set up!"

Thus they go about to establish their own plans. When they do study the Word of God, they study it with sectarian spectacles on their eyes; and they think that "the church" is now in the condition soon to cause every knee to bow and every tongue to confess. They say, "If these Millennial Dawn people go about and tell that there is only a 'little flock' in the true church, people will remember that we have been boasting of our big flock. What do you say, Roman Catholic flock? What do you say, Lutheran flock? Methodist flock? Baptist flock? Presbyterian flock? Do we not claim that there are four hundred million Christians in the world? Shall we let an insignificant people come around and say that there are only a handful in the church, and that all the rest of us are frauds? It is an implication that our great institutions are wrong. If these people are going to turn the world upside down, and bring us into disrepute, we must put them down before it is too late. Something must certainly be done!"

So we see there is hatred there. The Lord's true people are striving

for a perfect ideal; they are striving for the likeness to the Lord as representatives of our Lord Jesus Christ. But this is not what the religious people hate so much. It is the disturbing of their institutions—the shaking and rocking of their boat. They are afraid that they will be capsized in the sea. It is the spirit of the world in them that hates the Lord's faithful ambassadors. Some of the noble-minded of the world now see somewhat of the truth. This is the more exasperating to these church people who are not fully in harmony with the Lord.

Our Fiery Chariot

What this may eventually lead to we do not know. But there are Scriptures which seem to indicate that the closing of the career of the true church will be one of persecution. We understand that Elijah was a type of the church. His last experience was his being carried away in a chariot of fire. It was the agency by which he was taken from the world. So in the close of this world (age) the Lord may take away his people in a fiery trouble—but it will be the chariot to carry them home, to glory, honor, and immortality, to participation with Jesus in the divine nature. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "If we suffer with him, we shall also reign with him." —Romans 2:7; 8:17; Luke 12:32; 2 Timothy 2:12

—Reprint, *May 1, 1915.*



"On Things Above"

"Set your affections on things above, not on things on the earth."—COLOSSIANS 3:2

THE followers of Jesus are invited to sacrifice all earthly interests and prospects in order to attain a heavenly reward. They are to set their affections on things above, "where Christ sitteth at the right hand of God." (Col. 3:1) Jesus told the rich young ruler that if he gave up all that he had and became a true, cross-bearing disciple, he would have treasure in heaven.—Mark 10:21

Not understanding that these spiritual promises of the Bible are made only to those who sacrifice their lives in the divine service during the Gospel age, many have erroneously supposed that God wants the entire race to become interested in going to heaven. Actually, however, it is only a "little flock" to whom this invitation is extended. Happy are we if through the Word of truth we have heard the call to set our affections on things above.

Throughout the entire Old Testament period God's promises to his people held out to them the hope of future earthly blessings. Upon these they set their affections, and properly so. To Abraham he said, "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:15) Describing future conditions of

Christ's kingdom, the Lord said of his people, "They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them."—Isaiah 65:21

It is not out of keeping with these Old Testament promises that the apostle, in writing to the followers of Jesus, tells them not to set their affections upon things of the earth. While the great objective of the divine plan of salvation is the restoration of man to live everlastingly on the earth, the church of this Gospel age is to participate with Christ in accomplishing this work of "restitution," as it is described by Peter.—Acts 3:19-21

The worthy ones of ancient times will serve in the kingdom as human representatives of the divine Christ—"princes in all the earth." (Psalm 45:18) John the Baptist was the last of these "ancient worthies," so Jesus said of him that the least in the kingdom of heaven would be greater than he, for they will be spirit beings, while John will be human. (Matthew 11:11) It is a "high calling" indeed which is held out to the church, and those who attain to it will need to be faithful even unto death.—Rev. 2:10

INTERNATIONAL BIBLE STUDIES

MARCH 2

THE DRAWING POWER OF CHRIST

JOHN 12:12-16, 20-32

GOLDEN TEXT: "And I, if I be lifted up from the earth, will draw all men unto Me."—John 12:32

JESUS' presentation of himself as King to the people of Israel had been foretold by the prophet. (Zech. 9:9) In the same prophecy is forecast the rejection of Israel as God's royal nation, and the beginning of her "double" period of punishment. It was Israel's rejection of Jesus as the Messiah and King whom Jehovah had sent, and their crucifixion of him, that marked the turning point of the "double." There national favor for the natural seed of Abraham virtually ended. There was a declining period of three and one-half years after that, as shown by Daniel's prophecy of the seventieth week, but the double of disfavor began to count then.—Dan. 9:27

It was therefore a very crucial period in Jesus' ministry. John explains that his disciples did not at the time understand the significance of the events which were occurring, but that later they did, when enlightened by the Holy Spirit which came upon them at

Pentecost. Jesus' friends and many of those who had been directly or indirectly benefited by his miracles—the common people who heard him gladly—were glad to cry, "Blessed is the King of Israel that cometh in the name of the Lord," but the higher-ups rejected him, and plotted to kill the prince of life.

Many incidents were crowded into the last few days of Jesus' earthly ministry. One was the coming of "certain Greeks" to Philip, saying to him, "Sir, we would see Jesus." These Greeks had come to Jerusalem to attend the feast of unleavened bread, which indicates that they had some confidence in Israel's God, and also in the prophets. There may be no connection between their asking to see the Master just at this time and the prophecy pertaining to the casting off of Israel, but the prophecy does mention Greece as being used of the Lord in some way. If the Greeks who sought Jesus had read this prophecy and were wondering about it, they received no information from Jesus concerning it, for the record indi-

cates that he paid little attention to their request for an interview.

We have in this an example of how definitely the Master followed the line of the divine plan in conducting his ministry. He loved the Greeks and knew that his Father loved them. He knew, moreover, that the divine plan called for the blessing of all nations—that he was to draw all men unto himself, and bless them. But Jesus also knew that his own ministry at the time was to be confined to “the lost sheep of the house of Israel.” (Matt. 10:6; 15:24) True, the time had come to say to this favored people, “Your house is left unto desolate,” but there was to be another three and one-half years of extended favor before the Gospel would go to the Gentiles, so the Greeks had to wait.—Matt. 23:38

When Philip and Andrew reported to Jesus that certain Greeks were asking for an interview, instead of granting it, Jesus gave a discourse in which he expounded that great fundamental of the Gospel that “except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” Thus Jesus indicated that he expected to die, and that through his death “much fruit” would result.

Just at this juncture in Jesus’ ministry, the Pharisees said among themselves, “Behold, the world is gone after him.” Perhaps they had noticed that the Greeks as well as the Jews were showing interest. It was a time of momentary popularity for the Master. Those with less vision of the divine plan, and less able to resist popularity,

would have faltered at this point. But not Jesus. “He that loveth his life shall lose it,” declared the Master. Regardless of the crowds which were flocking to him at the moment, Jesus knew that the Father’s will for him was to die as the Redeemer of the world.

“And I, if I be lifted up from the earth, will draw all men unto me,” said the Master. What an appropriate declaration under the circumstances! The Pharisees had noted that the world was going after Jesus. Perhaps the disciples thought the hour of his great triumph had come; but Jesus knew better. First he must suffer and die. First he must be “lifted up” on the cross to give his life for Israel and for the world. As the serpent was lifted up in the wilderness, and those who looked upon it were healed, so Jesus was to be lifted up as the great sin-bearer for all mankind.

Then, after the “corn of wheat” had died; after he had been “lifted up,” would come the fruitage, the gathering of all men. This gathering of “all men” is still future, for the reason that The Christ which was to die is not “one member, but many.” (1 Cor. 12:14) The work of sacrifice still goes on. All the body members of Christ participate in it. They suffer and die with him, that they might live and reign with him.

QUESTIONS:

What prophecy was fulfilled when Jesus rode into Jerusalem as King?

Why did not Jesus grant the inquiring Greeks an interview?

When will all men be drawn unto Jesus?

WASHING THE DISCIPLES' FEET

JOHN 13:3-17, 34, 35

GOLDEN TEXT: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."
—John 13:34

JESUS was the greatest teacher of all time. He taught by word and by deed, by plain phrase and by parables. And he knew how to say and do the right things at times when they would be the most effective. The washing of the disciples' feet in that upper room shortly before his arrest and crucifixion is a good example of effectively timing an object lesson. Luke informs us that there was strife among the disciples as to who would be greatest among them. (Luke 22:24, 25) In this circumstance the Master saw an opportunity to demonstrate the true spirit of humility and service essential for each of his followers to possess if worthy of joint-heirship with him in his kingdom.

Later, after the Holy Spirit had been given, John saw a still deeper lesson in this feet-washing example. He indicates that it was because Jesus knew of the high

position he occupied in the divine plan, and because of his own close personal relationship with the Creator of the Universe, that he washed his disciples' feet. The thought evidently is that by this act of humble service the Master demonstrated the divine motive which controls the Heavenly Father in all that he does.

As we look around us in thoughtful meditation we begin to realize that the principle of service pervades the whole creative scheme of God, extending even to inanimate objects. Each created thing has been made to serve something else so that all the works of creation are interdependent; and all creation, animate and inanimate, depends upon God who is the servant supreme. Jesus, as John explains, had come from God, and he was returning to God; hence he knew all about God. He knew God's viewpoint and motive. He understood God and his plans so well that he had been entrusted with full jurisdiction over "all things." It was because of this, John says, that Jesus washed his disciples' feet as an example of godlike humility, brotherly interest and service.

How difficult it is for fallen humanity to grasp this viewpoint of unselfish interest in one another! Even Spirit-begotten Christians often fail to see it clearly, or else falter in carrying out the principle of unselfish service in their daily lives. Due to six thousand years of the misrule of selfishness, it seems well nigh impossible to rise above the faithless viewpoint that

one's life consists of the abundance of the things which he possesses. We keep right on trying to acquire and possess all we can of that which appeals to us most, whether it be money, property, fine clothes, influence, prestige, power over our fellows, or other supposedly valuable assets. It was this human evaluation of greatness that the disciples were striving about when Jesus gave them the feet-washing lesson.

The lust for positions of advantage over others has been a curse to the world, and a severe test among the true people of God. The question as to who shall be greatest has caused much of the blood spilling throughout all the centuries during the time the human race has warred against one another, and it has caused unnumbered heartaches in the church of God. Jesus was crucified because the scribes and Pharisees were jealous of their position of authority in Israel.

Feet washing was a menial service, and those who performed it were certainly not considered chief, or greatest. The disciples were striving among themselves for positions of prominence but they evidently still recognized Jesus as their real Master, so Peter at first refused to allow Jesus to wash his feet. Jesus explained that he could not be clean nor have any part with him unless he was thus washed.

Evidently Jesus wanted Peter and all his disciples to understand that this humble service was symbolic of a heart-cleansing from the defilements of selfish ambition, for he told them that they were to serve one another as he was serving them. Through Jesus we are washed by the water of the Word, and we are also thus to wash one another.

Our Golden Text is a familiar one—one of the most quoted texts of the Bible: "That ye also love one another, as I have loved you." Jesus' love for his disciples took him to death on the cross. His washing of their feet was but a token of what he was willing to do for them and for us—and this by the One who had been promised all power in heaven and in earth! The lesson is obvious. The true Christian viewpoint is that of faithful, humble service even unto death. Whatever is to be gained—which is much—God will take care of. But first we must learn to serve and thus to take our place of responsibility in the divine plan. Jesus said that if we know these things, happy are we if we do them.

QUESTIONS:

Under what circumstances did Jesus wash the disciples' feet?

How can we wash one another's feet?

Should Christian service, or the reward for service be the chief incentive to faithfulness?

Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly.—I THESS. 5:16-23

FELLOWSHIP WITH THE DISCIPLES

JOHN 14:1-6, 12-18; 15:1-6

GOLDEN TEXT: "Ye are My friends, if ye do whatsoever I command you."—John 15:14

JOHN wrote, "Our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3) In the Greek language the thought is that of partnership, and the Apostle John seemed especially to appreciate the fact that the true disciples of Jesus are indeed partners with him in the sufferings of the present time and in the glory of the future. In today's lesson John brings to our attention three examples of our partnership with Jesus—the hope of being with him and sharing his glory; doing the same and even "greater works" than he performed at his first advent; and being branches in him, the true vine.

"In my Father's house are many mansions: . . . I go to prepare a place for you," said Jesus, "and if I go, . . . I will come again, and receive you unto myself; that where I am, there ye may be also." Later John wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear,

we shall be like him; for we shall see him as he is." (1 John 3:2) Under the guidance of the Holy Spirit John was able to comprehend that this was the import of the Master's promise. The church was to be with him and to be like him—to share his glory.

Carelessness in reading the Scriptures has led many to believe that Jesus promised the "many mansions" to his disciples, but actually he did not. He merely recounted the fact that these mansions existed, and intimated that they were not for his disciples by saying that he was going away to prepare a place for them. And this is what other scriptures show. The "many mansions" are evidently planes of life. "Many" of these had indeed already been created—the angelic plane, and others. But God's plan for Jesus and his church was that they should be exalted to the divine nature, far above them all.

True, the divine plane of life already existed. It was to be new for Jesus and the church only in the sense that till now it had been limited to the Creator only. Now, according to God's plan of the ages, others were to share the divine plane with the Creator. This is doubtless why Paul refers to God's "inheritance in the saints." (Eph. 1:18) For the first time there were to be some on the divine plane with Jehovah—those with whom he could enjoy fellowship. Obviously much preparation would be needed for this, hence Jesus said, "I go to prepare a place for you."

Even the manner of Jesus' going

might well be considered a part of the preparation, for Paul wrote, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:10) As a new creature, Jesus was perfected and qualified for exaltation to the divine nature by the sufferings he was required to endure. It was thus that he proved his loyalty to God, upon the basis of which his sacrifice was acceptable. Then he had merit with which he could appear in heaven for us, and at the antitypical mercy seat he prepared the way for us. We, too, must first be tested by suffering, and in this Jesus is our Exemplar, and stands by as our Advocate and Helper. In all these ways he prepares a "place" for us that we may be with him and share his glory.

But not alone for the sake of glory would the Lord have us set our affections on things above. No, there is work to be done, service to be rendered. And what are these works? The same, Jesus said, as he performed, and even greater works than these, "Because I go unto my Father." Yes, his going to the Father was to be a preparation for the "greater works" as well as for the divine glory.

And what marvelous works they will be! Jesus healed the sick and raised the dead, but his true followers are to perform even greater works than these when united with him in the "place" he went away to prepare for them. The sick of

the whole world are to be healed. All the dead are to be awakened. And after they are awakened they are to be nurtured and helped over the highway by which they will reach "holiness," human perfection, and everlasting life.

And then we have the vine and branches as another partnership illustration. "I am the vine," the Master said, "ye are the branches." And also, "My Father is the husbandman." This parable well illustrates to what a full extent we have been made partners with the Father and with the Son. It is the Father's arrangement for securing "fruit," hence he needs both the vine and the branches. Furthermore the vine and branches are interdependent upon each other. This is a partnership indeed, but all by divine grace.

Our responsibility is to remain in the "vine." Other branches will be found to take the places of those found unfruitful; but if we remain in the vine we must expect to be purged in order that we may bring forth "more fruit." The fruit of the Spirit is a vintage of righteousness which the Father looks for while we are still this side of the veil, before we join the Master in that "place" over there.

QUESTIONS:

What is the "place" prepared for us by Jesus?

What are the "greater works" which we will do?

What is the "fruit" that the Husbandman looks for in our lives?



JESUS' INTERCESSORY PRAYER

JOHN 17:1-11, 20-23

GOLDEN TEXT: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

BECAUSE of Jesus' own intimate knowledge of the Heavenly Father and his keen appreciation of every feature of the divine plan, he realized that no permanent blessings of any kind could be enjoyed by God's creatures apart from a true knowledge of him and faithful obedience in the doing of his will. Hence his prayer, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." And knowing the Heavenly Father as he did, the consuming passion of Jesus' being was to glorify him.

It was in the spirit of self-effacement that the Master prayed, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Actually the Heavenly Father had promised Jesus much

more than this, for through the prophet he was given the assurance of a portion with the "Great"—that is, a share in God's own glory, seated at his own right hand on the throne of the universe, and possessing the divine nature. (Isaiah 53:12) But Jesus' interest was not so much in this superlative glory of the divine nature as it was to magnify the Father's glory in the eyes of men.

The glory possessed by Jesus before he was made flesh was that of the "Logos." He was the active agent of the Father in all the work of creation—"Without him was not any thing made that was made." (John 1:3) This was indeed a position of honor and glory, but he gave it up when he came to earth. He humbled himself and was made lower than the angels. In this he partook of the much lesser glory of the terrestrial. The purpose of this was that he might give his flesh for the life of the world, and now that this assignment was about to be completed he was not seeking any special reward for it, asking merely that he have the privilege of returning to his original place in the Father's family.

Throughout his ministry, Jesus had emphasized that his message and teachings were of the Father, that he was not their author. Even his disciples Jesus looked upon as having been given to him by his Father. This is the main reason, no doubt, that he loved them so much and prayed so earnestly for them.

Jesus said that he was glorified in

INTERNATIONAL BIBLE STUDIES

his disciples. This was possible only because God had given them to him and because God's Word was operative in their lives. They were very imperfect. The world did not look up to them. Most of them lacked education and culture. They didn't wear elegant clothes and display refined manners. But Jesus was glorified in them because they were his Father's choice. He knew that his Father's purpose would be best served through men of this sort.

Jesus had spent more than three years with this little band of disciples. He loved them all, but knew the imperfections of each. He knew the great hope that inspired them—the hope of the kingdom—and that as yet they did not realize the suffering through which they would need to pass before they could share in the glory of that kingdom with him. "In the world ye shall have tribulation," he had said to them just previous to his prayer, and now he knew that they were to remain in the world, but without his personal presence.—John 16:33

Seemingly this was one of the most difficult aspects of his going away. He was leaving his disciples alone in a world that was at enmity with God, that hated the light and would persecute the light-bearers. But Jesus did the best thing he could have done—he left his disciples in the tender care of his Father who had given them to him—"Holy Father keep through thine own name those

whom thou hast given me, that they may be one as we are."

And this prayer was not alone on behalf of those immediate disciples who walked with him in Judea, "but for them also," he continued, "which shall believe on me through their word." His prayer was that God should keep them, and that they might all be one with him and with the Father—that they might ultimately come into that same glorious oneness which existed between him and the Father. This is an all-comprehensive oneness—a oneness in suffering, in works, in glory, and in love.

This revealing prayer was not on behalf of the world, yet in it Jesus remembers the great objective of the Father's plan for the blessing of all mankind. In praying for the oneness of his church he ascribes as his reason, "That the world may believe that thou hast sent me." Whosoever believeth on Jesus shall not perish, but have everlasting life, our Golden Text states. But in order to believe on him they must know of him, and be convinced that the Father sent him. This knowledge will go to the world through the glorified Christ, Head and body, when united in the kingdom.

QUESTIONS:

Why did Jesus ask the Father to restore his pre-human glory to him?

How could Jesus be glorified in his imperfect disciples?

When will all mankind be convinced that the Creator sent Jesus into the world to be the Savior?

"In thee, O Lord, do I put my trust."—DAVID

JESUS LAYS DOWN HIS LIFE

JOHN 18: 33-38; 19: 10-16, 25-30

GOLDEN TEXT: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."—John 18:37

WHAT hast thou done?" asked Pilate of the "KING OF KINGS AND LORD OF LORDS." (Rev. 19:16) For three and one-half years Jesus had been ministering to his brethren of Israel, doing good to them, and nothing but good. He had fed the hungry, healed the sick, and raised the dead. He had preached the truth, the truth which was calculated to break the shackles of superstition and error by which they were bound and kept in subordination to a hypocritical priesthood. The acceptance of this message would have resulted in a greater blessing than anything else he did for the people. But they accepted neither him nor his message. Instead, under the leadership of their religious overlords they clamored for his life.

It was difficult for Pilate to real-

ize that a man could be so hated unless guilty of some gross misconduct against his people, hence his effort to obtain a confession of wrongdoing from the Master. Of course Pilate knew that the Jews were accusing Jesus of claiming to be a king and that this, if true, was treason to Caesar. But evidently Pilate had seen no real evidence of this. Perhaps back of the question, "What hast thou done?" was the desire on Pilate's part to learn what efforts Jesus had made to overthrow the authority of Caesar and to establish a kingdom of his own.

If this is what Pilate desired to know, Jesus' reply would not be too enlightening. The Master explained that his kingdom was not of this world, and that this was the reason he had no soldiers on hand to protect him from his enemies, the Jews. In this, however, Pilate saw what seemed to be an acknowledgment by Jesus that he did consider himself a king, hence the question, "Art thou a king then?" Pilate was genuinely bewildered, for he was in no position to understand the great spiritual truths pertaining to the kingdom of heaven.

"Thou sayest that I am a king," replied Jesus to Pilate; that is, this is the interpretation you have put upon my explanation, and since you take that meaning from what I have said, I'll go a step further and acknowledge that I am a king—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the

truth." This testimony of the Master has come ringing down through the centuries, and still stands as a challenge to every would-be world ruler or world government that attempts to seize control of the human race. And it is now, when the nations are endeavoring to maintain control of earth's populace by organizing, that Jesus takes unto himself his great power to reign in order to bless all the families of the earth.

Evidently Pilate was somewhat irked by Jesus' indifference and asked him if he didn't realize that he was in the presence of one who had power either to crucify or release him. In this again Pilate displayed his ignorance, for Jesus explained to him that he could have no power over him at all except that it was granted from above. Jesus was serene in his faith that his times were in the Father's hands. He knew that he was to give his flesh for the life of the world. He knew that Pilate would be permitted to hand him over to his enemies to be crucified, but this mattered not to Jesus, for thus, and thus only, could he complete the work which had been given him to do as a human being.

From this point to the final end when upon the cross he cried, "It is finished," it was merely a matter of enduring, with God's help, whatever divine wisdom permitted in the way of ignominy, shame, and suffering. And what great "contradiction of sinners" the Master did endure! (Heb. 12:3) The kingship of the greatest of all kings of earth was made a mockery. His enemies, believing in

their hearts that he could never be a king, nevertheless used what they did not believe themselves as a charge to destroy the Prince of life.

He who was interested in all mankind and who had come into the world to die that whosoever would might live, did not overlook small things, even during the hours of his severest suffering. While hanging upon the cross Jesus saw his mother, and standing near to her, John—that disciple whom he so especially loved—and he said to his mother, "Woman, behold thy son," and to John he said, "Behold thy mother." It was not a command, but a reminder to John that he had an opportunity, and an assurance to his mother that she could well trust herself to the tender care of this affectionate and devoted disciple.

The Word which was "made flesh" had now given his flesh to redeem the world. He had committed his life into the hands of his Father whose will he had come to do, and delighted to do. Meanwhile, he had engendered hope in the hearts of his disciples that they could be partners with him in the outworking of the divine plan. They were confused and discouraged when he was crucified, but later their hopes were revived and clarified.

QUESTIONS:

Did Pilate believe that Jesus was a threat to Caesar?

In what way was Jesus contradicted by sinners?

What did Jesus mean when he said to John, "Behold thy mother"?

TALKING THINGS OVER

PROVOKING ONE ANOTHER

*"Not forsaking the assembling of ourselves together,
... and so much the more, as ye see the
day approaching."—HEBREWS 10:25*

THE Scriptures indicate clearly that the early disciples of Christ, those who accepted the Gospel of Christ as it was preached by the apostles at the beginning of the Christian era, were in the habit of meeting together at regular intervals to study the Word of God in order that they might become more firmly rooted and grounded in the doctrines of the divine plan, and to exhort one another to apply the principles of the doctrines in their daily lives. Thus it was that they were mutually helped to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—2 Pet. 3:18

In those early days of the Christian age there were no costly church buildings in which to meet. In fact, the "church" was not a building at all, but a group of consecrated believers, called out from the world to be associated with Jesus as his ambassadors in the earth. Thus the church at Rome was the group of brethren at Rome who met together for mutual encouragement and upbuilding in the most holy faith. At that time meetings of the Lord's people were held in the homes of the believers, or other suitable places, and frequently in secluded locations outdoors.

There was no division between clergy and laity as that separation exists in the nominal church today. All were considered brethren in Christ, and he was their Head, their Master. (Matt. 23:8) True, some were especially qualified to serve as pastors, teachers, and evangelists, but they were not looked upon as a clergy class and thus different in some way from the other brethren. The twelve apostles (Paul taking the place of Judas) were inspired teachers, and held their positions by divine appointment, but even

TALKING THINGS OVER

these did not lord it over their brethren, but were humble, self-sacrificing servants of the whole church. The Apostle Paul, for example, preferred to earn his own living while ministering to the spiritual needs of the church, rather than to expect his brethren to be responsible for his physical needs.

As nearly as can be determined from the scriptural records, the form of service at those early gatherings of the brethren varied, depending upon the circumstances. If one of the apostles, or some other capable brother, was present, a discourse might be given. On one occasion Paul preached nearly all night. (Acts 20:7, 9, 11) To overcome the language barrier, some of the early believers were given the gift of speaking with tongues thus enabling them to give a witness to those present who might not otherwise have understood much of what was being said. Of the brethren in Berea the apostle states that they searched the Scriptures daily to make sure that what had been taught to them was correct. (Acts 17:10, 11) Doubtless much of this Bible study was done when they were gathered together in their meetings.

The Scriptures were not available in quantities, nor in the convenient form in which we have them today. Manuscript copies were all that the early church possessed, and these in very limited numbers, so that not every believer had a Bible, as is the case today. If a manuscript copy of the Old Testament books was available for an entire group, or church, they were fortunate; and the New Testament manuscripts were even more scarce. As a matter of fact, it was not until years after Pentecost that any of the New Testament books as we know them had been written. The letters, or epistles, written by the apostles and sent to the various local groups of believers were read to them, and later shared with others. When these circumstances are taken into consideration, we can readily understand why it was essential for those early Christians to come together for the purpose of study and to exhort one another unto love and to good works.—Heb. 10:24

Now, in the close of the age, there are scripture study arrangements among many of the Lord's people similar to those which were in effect among the early disciples, but with the advantages of the complete Bible and printed helps in understanding it. Genuine Bible study is not popular today in the large denominational church organizations; so the earnest seekers after truth find it necessary

to meet together independent of these, and together search the Scriptures. And God's blessing is richly upon these gatherings. They are to be found in many cities and towns throughout America, Great Britain, Australia, New Zealand—and now again, in the countries of continental Europe.

Throughout the United States and Canada many have become more deeply interested in Bible study as a result of the Frank and Ernest radio programs. To as many of these as read this article and who are not already meeting together for Bible study with those of kindred understanding, we suggest that consideration be given to forming a study group in your own city or community. The procedure is not difficult, nor complicated. It does not mean the joining of a church, nor subscribing to a creed. It simply means meeting together with others in an orderly manner for the study of God's Word.

It is advisable that one in the group who is qualified serve as chairman of the meetings. Today we have the advantages of the printed page in helping us to understand the Bible, and we recommend that in these study meetings the book, *The Divine Plan of the Ages* be used as a key to the Scriptures. We can furnish question books on *The Divine Plan of the Ages* which will be found very helpful, especially for those to whom this type of study meeting is new. No set rules for conducting these meetings can be laid down, but the following outline for study has, over a period of many years, proved very beneficial.

Assuming that you use *The Divine Plan of the Ages* as a guide, and that you start with chapter four—where the outline of God's plan begins—the chairman asks one in the class to read the first paragraph. Then he asks the appropriate questions on this paragraph, calling upon the class to answer. Then the chairman sums up the thoughts expressed. Following the chairman's summary, all in the group should be given an opportunity to ask questions on the subject discussed, and each one who asks a question should be given an opportunity to give his own answer after the others have expressed their thoughts. Throughout the discussion the Scriptures should be appealed to for proof of the thoughts expressed, as well as for their clarification. In using *The Divine Plan of the Ages* as a textbook it should be merely with the thought that it furnishes an orderly outline for study. The Bible itself should

TALKING THINGS OVER

always be considered the real source of authority. In these study meetings it is advisable to complete the discussion of each question before another question is considered. This makes for good order and faster learning.

The above is merely a suggestion of one form of Bible study, one which has been found beneficial by thousands of earnest students.

Recently we received a suggestion for group reading and study from a class meeting in Minneapolis, Minnesota, which the brethren there have tried and found very helpful. As many of our readers know, *The Divine Plan of the Ages* is the first book in a series of six, the series being entitled, *Studies in the Scriptures*. During 1945 and 1946, The Dawn published a daily reading schedule which, if followed took the reader through the entire set in one year. Thousands followed this schedule with much spiritual profit. It seems that in Minneapolis this was followed by the class as a group, being made the basis of one of their study meetings. The chairman of this meeting assigned the schedule for each day of the week to one or more of the students. At the following meeting those who received these assignments gave a brief outline of the points of truth they learned in their reading. Thus all in the class were given the benefit of the personal study of each one. This reading schedule is not being published during 1947, but those interested may readily refer to the schedule as published in 1946.

Many of the classes now studying the Bible after the manner of the early church have been in existence for years. They are finding the other volumes of *Studies in the Scriptures* also very helpful for this purpose, especially volumes 5 and 6. In addition, even as in the early church, preaching services are held—those most qualified in the local groups giving lectures on the plan of God and on Christian living consistent with God's plan. In many instances these local groups are finding it beneficial to exchange speakers. The traveling speakers sent out by The Dawn visit and serve these various groups; and we will be glad to hear from all interested persons and groups anywhere in the country who would like the traveling brethren to visit them. There is no charge for this service. Even if there is no organized group in your community, we will be glad to arrange for one of these brethren to visit you. Perhaps some assistance could be given by a traveling speaker in get-

THE DAWN

ting regular meetings started in your vicinity.

One of the great joys—as well as needs—of the Christian is to assemble with others for mutual encouragement and study of the Lord's Word. The apostle urges that we do not neglect this privilege—"not forsaking the assembling of ourselves together." Of particular concern to us in this end of the age is Paul's further admonition, "And so much the more, as ye see the day approaching." He is referring to the "day" of Christ's kingdom, and there is every reason now to believe that that "day" is indeed drawing near.

All about us the institutions of the world are breaking down. Men's efforts are failing on every hand. The only solution to all the complicated problems in the world today, is the establishment of Christ's kingdom. How important it is, then, that we learn all we can about that kingdom and our relationship to it! The hope of the true Christian is to live and reign with Christ in his kingdom. The realization of that hope depends upon our loyalty to the divine will as it is outlined in the Scriptures. Should we not, then, as the apostle suggests, "study to shew ourselves approved unto God"?

This is a wonderful time in which to be living, but it is also a very trying time. Men and women everywhere are losing their faith in God and in his Word. The reason for this is their lack of understanding concerning what the Bible teaches. Never before has the Christian needed more the protection for his faith which is afforded by the knowledge of the truth; hence the importance of meeting with others for the study of the Word, if that is at all possible. We need to study the Bible as individuals, and our blessings are increased when we can study together with others of "like precious faith." Let us not neglect this most salutary and helpful privilege!

WE ARE happy to accept a recommendation of the brethren gathered at the Phoenix New Year's Convention to send The Dawn and "God's Promises Come True" to public libraries. We will do all we can to co-operate with the brethren as individuals and ecclesias toward this end. We are preparing a suitable letter to be addressed to each library to which these publications will be sent, explaining that they are gifts, and indicating the individual or ecclesia making the presentation. The following special prices will apply for this effort: One year's subscription to The Dawn together with one copy of "God's Promises Come True," \$2.50; The Dawn only, to six libraries for one year, \$5.00. Address The Dawn, East Rutherford, N. J.

Material and Spiritual Help

SEVERAL months ago in "Talking Things Over" we reported the sad plight of many of our truth brethren in foreign lands and their dire need of food and clothing, and offered to serve as a forwarding agency on behalf of the friends in this country who felt they would like to assist their brethren overseas. The response to this suggestion has far exceeded our expectations. Used clothing and money for food have been sent to us without stint, and both clothing and food are still being forwarded to those of like precious faith in many parts of continental Europe, particularly Poland, Germany, Greece, Italy, and France. Letters of appreciation have been received from many of these.

The food situation is now fairly well taken care of, but there is still great need for clothing, so it will be appreciated if our readers will continue to make up bundles of clothing and send them to the Overseas Food and Clothing Committee, in care of *The Dawn*, East Rutherford, N. J. Shoes are particularly needed. Clothing should be clean. It must be used clothing, for customs authorities will not permit shipment of new clothes, but they should not be ragged.

In forwarding food and clothing to our brethren overseas we feel that we have become better acquainted with them, and the blest

tie that binds our hearts in Christian love has been strengthened. We have also become aware of their need of help along spiritual lines. From Germany, Switzerland, France, Italy, and Greece, particularly, come urgent requests for present truth literature in the languages of these countries. We are promising to do all we possibly can to supply their needs. A Greek edition of *The Dawn* is being sent regularly to that country. Italian First volumes are going into Italy, where there is now more freedom to distribute the truth than ever before. Other Italian literature is in course of preparation, and thought is being given to the possibility of an Italian Dawn.

We now have good contacts with brethren in Germany, Switzerland, and France. As we have previously reported, some French literature is already available, and typesetting will soon begin on the French First Volume. Translations into the German language are under way. If the Lord blesses plans now being formulated, a representative of *The Dawn* will visit continental Europe during the summer of this year for the purpose of seeing what further can be done for and among the brethren over there; for their own upbuilding in the most holy faith, as well as to assist them in giving a public witness to the truth in those war-smitten countries.

The zeal of the brethren over-

seas is inspiring. They have suffered many hardships, and are still suffering, but their love for the Lord, the truth, and the brethren has not diminished. And besides, they are anxious to proclaim the kingdom message. What a privilege is ours of helping them! We are most anxious to do all we can, and we know that the brethren in this country will be with us in this, and will make this foreign work a matter of special prayer. There are many difficulties to surmount, but the Lord has helped us over a number of them already, and we will continue to look to him for guidance and for strength to help in every time of need. Following are a few of the encouraging letters we have received from European countries:

My dear brethren in the Lord: Peace be to you in the name of our blessed Lord. May the Lord's Spirit be with you and may the Lord's truth dwell with you all the days of your earthly pilgrimage which leads us to life eternal through our Redeemer Jesus Christ. First I would like to thank you dear brethren, for the recent temporal help, namely the package of clothing I have received. I sincerely thank you. After the experiences I've been through in the concentration camp, I feel physically and spiritually quite well. The greatest difficulty is finding a place to live here in Warsaw. It is impossible to get anything to live in. I am living with my daughter, son-in-law and three grandchildren. There are seven of us living in one room. Living conditions are bad. May the prophecies of the coming kingdom be fulfilled soon and Christ's reign be established upon the whole earth, and God's grace dwell upon the earth everlastingly. In conclusion, I am sending, dear brethren, Christian love and many blessings through our Lord Jesus Christ. I remain, Yours in the one hope of our calling, A. W., Poland.

Dear brethren: Rejoice in the Lord always, and again I say to you, Rejoice! For this new year of 1947 we wish to you all rich blessings by the Lord Jesus, also the congregation of Athens wish for you great love, joy, and peace from God our Father of glory till the end of this year and the end of your life. With much delight I have received your magazine, "The Dawn," and I thank you for it. Please continue to send it to me. Now I do make known unto you for your joy that all the classes in Athens stayed in one faith, one hope, agreeing in the one truth as it came to us by the Lord through Brother Russell. All stand fast in that truth and are decided to follow that truth till the end of our life and to sacrifice all we have for the glory of the Lord. With Christian love, Your brother in Christ, D. C., Greece.

Dear Brethren: The peace of God be with you. Your letter of October 21 came into my possession on November 11. It was for us great joy to receive a message from you dear brethren, especially so as we find that the children of God in America are again very active in the vineyard of the Lord. It seems as if the Lord now for a short season will carry out a great gathering work of his people in the whole earth. I am very glad to know that in your letter you consider it important to work together with the brethren in Germany and to help where we have need. I promise myself very much if you would send a brother over here. We thank you from our hearts for your willingness to assist us. The temporary limitations in postal traffic will perhaps soon be lifted. We are bringing our hopes and plans to the Lord in prayer and I doubt not that his people here will receive the necessary equipment so that we may without hindrance walk upon the way to the holy city. Through the evacuation of many brethren, our gatherings were much weakened. We have now about twenty-five to thirty brethren here. Your dear letter gave us much encouragement. Our hearts are gladdened and touched because of your willingness to help, and your loving sympathy. May the Lord bless you and repay your labor of love richly.

TALKING THINGS OVER

We greet you with Colossians 1:3-5, Colossians 3:4, and Psalm 23. I will try to get in touch with other gatherings, that I may bring you further information, also for the visit of the brother who will come here. I am sorry that the list of addresses from several hundred brethren had to be destroyed so that it would not fall into the hands of the Nazis while they were in power. At the present time I have not many connections. Many brethren in the cities lost their homes and everything through bombs. In the hope that I may hear from you soon, I am your brother, J. O., Germany.

Dearly beloved brethren in the Lord: May the grace and peace of God bring you happiness by doing the will of the Lord in this time of trial. God's truth and the blessed hope of better days has bound us together. I am writing to you because I have received two packages of clothing for which I very gladly thank you. Just the highest form of love can be so sacrificial to those whom we do not know according to the flesh, the household of faith. This territory has suffered quite a bit by the activities of the war. We see a literal destruction of the antitypical Sodom. The Lord has kept us all, so that we could continue to study and to do with all our might. This year the Lord's people are very enlivened in spiritual feasts after all these trials, because once again we can rejoice with the Lord's people. We have met many Russians here who believe in the Word of God. Most of the Russian brethren have left for the East and there they are proclaiming the kingdom message. The land has been divided among the people and everyone made equal. (Isaiah 13:19-22) The Catholic Church is gradually falling, and the great day of jubilee dawning! Your grateful brother in the Lord, J. W., Poland.

Dear Brethren in Christ: "God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints and do minister." (Heb. 6:10) We have received, to our great surprise and joy, two packages of food from the Dawn Bible Students Association. One of these packages

was received in Reichenhall and was forwarded to us here, as my family moved here in the meantime. Will remember you without ceasing for your work of faith and your labor of love, and patience of hope (1 Thess. 1:3) which your actions prove. You have brought to us great joy and lifted some of the cares involved in obtaining food, because our ration here is very low. The children, especially, were delighted. Accept our heartfelt thanks for such a manifestation of your love! May the knowledge that you have brought such precious help to your brethren bring joy to yourselves. The Lord reward you richly here, and when your eyes behold him. Please pass our sincere thanks to all the dear brethren. Yes, dear friends, the Lord has led us through a dark abyss, but his faithful hand and protection were always with us. We have learned what it is to have him for a helper under all conditions and that he opens the way when we can see no way out. We have experienced the worthlessness of all earthly things, the transitoriness of all earthly possessions. Through the loss of earthly things, our longings for our heavenly home has been greatly increased. And if the Lord has now brought us to a strange land, far from home, it is all for a good purpose. He has permitted our home ecclesia to be broken up so that we may learn to stand on our own feet. We seek to renew, at this place, our assembly with the faithful for our mutual benefit. We know that all things work together for good to them that love God. Yes, even the bitter experiences. We give thanks always for all things—for all, even for our suffering and distress, and fearful experiences. So we receive everything, even our difficulties, as from the hand of the Lord. He is good to us, and we know that our sufferings are only light afflictions compared with the exceeding and eternal weight of glory which our Heavenly Father will give to us. And such is our great comfort. We commend you to the care of our great Shepherd, and again thank you from our hearts for your gift of love. In brotherly unity, O. S., Germany.

(Concluded on page 64)

Speakers' Appointments

H. E. ANDERSON

Paterson, N. J. Mar. 9
Hartford, Conn. 23

W. T. BAKER

Ada, Okla. Mar. 1, 2
Shawnee, Okla. 3, 4
Oklahoma City, Okla. 5
Wichita, Kans. 6
Galena, Kans. 8
Kansas City, Mo. 9, 18
Garnett, Kans. 10
Topeka, Kans. 11, 12
Hastings, Neb. 13, 14
St. Joseph, Mo. 16, 17
St. Louis, Mo. 19
New Albany, Ind. 20, 21
Louisville, Ky. 22, 23
Indianapolis, Ind. 24, 25
Richmond, Ind. 26
Piqua, Ohio 27, 28
Columbus, Ohio 29, 30
Newark, Ohio 31
Zanesville, Ohio Apr. 1
Shadyside, Ohio 2, 3

F. A. BRIGHT

Pottstown, Pa. Mar. 9
Paterson, N. J. 23

N. T. CONSTANT

Albany, N. Y. Mar. 9

DON H. COPELAND

Brooklyn, N. Y. (3 p. m.) .. Mar. 16

O. D. DEIFER

Lehighton, Pa. Mar. 23

I. C. FOSS

San Diego, Calif. Mar. 2

G. S. KENDALL

Atlanta, Ga. Mar. 1, 2
Jacksonville, Fla. 4
Sebring, Fla. 5-7
Miami, Fla. 9

P. KOLLIMAN

Binghamton, N. Y. Mar. 16

R. A. KREBS

Fresno, Calif. Mar. 1-10
Newman, Calif. 11
Modesto, Calif. 12
Sonora, Calif. 13
Stockton, Calif. 14-20
Concord, Calif. 21
Oakland, Calif. (Afternoon) 23
San Francisco, Calif. (Evening) .. 23
Berkeley, Calif. (Aft.) (or Morn.) .. 30
San Francisco, Calif. (Evening) .. 30
Sacramento, Calif. 31
Fallon, Nev. Apr. 2, 3

RAY KRUPA

Jackson, Mich. Mar. 2
Chicago, Ill. Apr. 5, 6

J. Y. MAC AULAY

Los Angeles, Calif. Mar. 2
Santa Ana, Calif. 6, 7
San Diego, Calif. 8, 9
Yuma, Ariz. 10, 11
Phoenix, Ariz. 12, 13
Tucson, Ariz. 16
San Antonio, Tex. 19, 20
Houston, Tex. 21
Galveston, Tex. 22, 23
New Orleans, La. 24
Mobile, Ala. 25, 27
Loxley, Ala. 26
Jacksonville, Fla. 30
Riverhills, Fla. 31
St. Petersburg, Fla. Apr. 1
Miami, Fla. 3-6

E. R. MAC JILTON

Chicago, Ill. Apr. 5, 6

W. S. MARSHALL

Bangor, Me. Mar. 2, 9
Orono, Me. 16
Winterport, Me. 23
Stillwater, Me. 30

SPEAKERS' APPOINTMENTS

EDWARD MAURER	Saginaw, Mich.	5
Washington, Pa. Mar. 16	Grand Rapids, Mich.	6
	Minneapolis, Minn.	8
N. M. MOLENAAR	J. I. VAN HORNE	
Whittier, Calif. Mar. 2	Monessen, Pa. Mar. 23	
M. C. MITCHELL	G. M. WILSON	
Groton, Conn. (Evening) ... Mar. 15	Orlando, Fla. Feb. 28	
Groton, Conn. (Morning) 16	Miami, Fla. Mar. 2	
New London, Conn. (Afternoon) 16	St. Petersburg, Fla. 9	
EVERETT MURRAY	Paterson, N. J. 16	
Miami, Fla. Apr. 3-6	Rutherford, N. J. (8 p. m.) 16	
	Detroit, Mich. 23	
A. OBENLAND	W. N. WOODWORTH	
Miami, Fla. Apr. 3-6	Washington, D. C. (Evening) Mar. 8	
HARRY PASSIOS	Washington, D. C. (Morning) 9	
Duquesne, Pa. Mar. 2	Baltimore, Md. (Afternoon) 9	
Connellsville, Pa. 23	Knoxville, Tenn. 16	
F. W. RICE	Wilmington, Del. (Morning) 23	
Riverside, Calif. (Morning) Mar. 16	Philadelphia, Pa. (Afternoon) 23	
Pomona, Calif. (Afternoon) 16	Boston, Mass. 30	
G. P. RIPPER	H. L. YOUNG	
Santa Ana, Calif. Mar. 23	Wilkes Barre, Pa. Mar. 23	
M. A. STAMULAS	C. W. ZAHNOW	
New Haven, Conn. Mar. 16	Louisville, Ky. Mar. 16	
Waterbury, Conn. 16	Nelsonville, Ohio 18	
L. H. NORBY	Shadyside, Ohio 19	
Cleveland, Ohio Mar. 1, 2	York, Pa. (Evening) 22	
Toledo, Ohio 3	York, Pa. (Morning) 23	
Detroit, Mich. 4	Lancaster, Pa. (Afternoon) 23	
	Newark, N. J. 27	
	New Brunswick, N. J. 28	
	Brooklyn, N. Y. 30	

CONVENTIONS

ALBANY, N. Y., Mar. 9—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., Mar. 9—311 N. Jefferson Street.

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

KNOXVILLE, TENN., Mar. 16—The Knoxville friends advise that they have secured the Lyric Theatre, 800 South Gay Street (corner of Gay and Cum-

berland) for meetings at 10:30 a. m., 3 p. m., and 7:30 p. m. There will be a public discourse at 3 p. m.

DETROIT, MICH., Mar. 23—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

BOSTON, MASS. Mar. 30—For details, write the secretary, Miss Lillian Thain, 64 Thurston St., Winter Hill, 45, Mass.

BROOKLYN, N. Y., Mar. 30—Opens 9:30 a. m., at 104 Clark St. An immersion service will be planned if there is suf-

ficient indication on the part of the friends who desire to symbolize at that time. Such friends will please advise the class secretary, Mr. M. Kelly, 560 Lefferts Avenue, Brooklyn, N. Y., as soon as possible.

ROCHESTER, N. Y., Mar. 30—Convention opens 10:30 a. m. at 76 Sterling Street.

WEATHERFORD, TEX., Mar. 30—Fifth Sunday gathering in Zion Hill Schoolhouse, near Weatherford.

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

CHICAGO, ILL., April 5, 6—The convention opens Saturday afternoon. All sessions will be held in the regular meeting place, 910 N. LaSalle Street. For details, write the secretary, Mr. Adam Miskawitz, 937 N. Karlov Avenue, Chicago, 51, Ill. The Chicago friends advise that they have canceled

their fourth Sunday in March gathering.

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

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

WILKES BARRE, PA., May 4.

BRITISH APPOINTMENTS

FRED'K LINTER

Heswall April 13

W. J. MERCER

Leigh (Lancs.) March 23

J. HUMPHREY

Kettering April 20

J. MURRAY

Anerley April 27

G. A. FORD

Coventry April 20

W. E. PAMPLING

Portsmouth March 23

MEMORIAL DATE—APRIL 3

(Continued from page 61)

Dear Brethren: Grace and peace from God our Father, and our Lord Jesus Christ who gave himself for our sins to save us from the corruption according to the will of God, who will grant us the eternal glory of the divine nature if we suffer a while in this world that we have renounced. We received your letter of November 7th, and we thank you for keeping us informed as to your efforts to help us. We hope that God will grant the fruition of your efforts during the year just beginning. We have received your excellent package of food—I ought to say "luxuries"—for we have never eaten Ralston, neither peanut butter! The children have liked it very much . . . and the grown-ups to. The enriched flour was reserved for my son-in-law who has been seriously ill. Shortly after, we

received the package of clothing, which touched us to tears. We notice that our former letter was read unitedly with affection: the aprons and the beautiful lady's coat are proof of it. So, one day at noon, I was greeted at the door of my house by all the members of my family dressed in clothes that I did not recognize. I immediately guessed, and my thankful heart at once thought of my generous American brethren. Do you know that we glory in you when we speak of the truth and of those who know the truth? How can we thank you, dear brethren? Be assured that I will not forget you in my prayers. Dear brethren, all those who are with me greet you and again thank you and send their best wishes for the new year. With John 15:5-10 and 1 Cor. 16:19-24, we greet you fraternally, asking your prayers in our behalf.—J., France.

TRUTH LITERATURE FOR OUR TIMES

FIVE CENT BOOKLETS

As Angels of Light—Discusses the subject of spiritualism.

Christ Has Returned—Rationalizes a much misunderstood subject.

God and Reason—Supplants credulity with faith.

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.

The Everlasting Gospel—Discusses sabbath and millennial doctrines: 15 cents; 25 or more, 10 cents each.

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

Chosen People—Historically revealing,

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

FREE BOOKLETS

God's Hand in the Affairs of Men—Proves God's love through the ages.

The End of the World—Presents biblical truth concerning this important subject.

God's Remedy—The only solution.

God's Restitution Project—Will work.

Good News—Refreshing.

The Father, Son, and Holy Spirit—Reveals error of trinity doctrine.

The Judgment Day—Removes gloom.

Divine Intervention Near—Reassuring.

prophetically informative: 15 cents; 25 or more, 10 cents each.

"Created He Them"—Refutes evolution theory: 15 cents; 25 or more, 10 cents each.

Daily Heavenly Manna—Deluxe edition, \$1.25; Cloth bound, 50 cents.

THE DAWN

East Rutherford

NEW JERSEY

AVAILABLE IN GREAT BRITAIN

Studies in the Scriptures (per set of six volumes)—19/-

Volumes 1, 2, and 3—2/6 each

Volumes 4, 5, and 6—4/- each

Daily Heavenly Manna (cloth)—3/3

Daily Heavenly Manna (de luxe)—7/-

Hymns of Dawn (cloth)—5/6

God's Promises Come True—10/-

Created He Them—9d each; 7/6 per dozen

Chosen People—9d each; 7/6 per dozen

God and Reason—3d each; 2/6 per dozen

Hope Beyond the Grave—3d each; 2/6 per dozen

God's Hand in the Affairs of Men—free

FREE TRACTS: "Do You Know?" and "Human Destiny"

All orders for this literature mailed in the British Isles should be sent to

THE DAWN

20, Sunnymede Drive

ILFORD, ESSEX

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 in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

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