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*"A better day is coming, a morning promised long,
When truth and right, with holy might, shall overthrow all wrong;
When Christ the Lord will listen to every plaintive sigh,
And stretch His hand o'er sea and land, with justice by and by.*

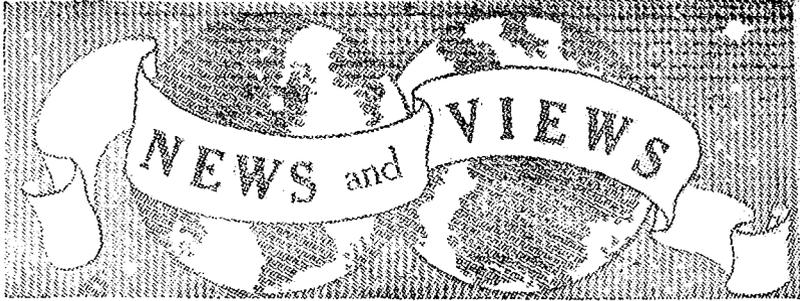
*"The boast of haughty tyrants no more shall fill the air,
But age and youth shall love the truth and speed it everywhere.
No more from want and sorrow shall come the hopeless cry,
But war shall cease, and perfect peace will flourish by and by.*

*"The tidal wave is coming, the year of jubilee;
With shout and song it sweeps along, like billows of the sea.
The jubilee of nations shall ring through earth and sky.
The dawn of grace draws on apace—'tis coming by and by.*

*"O! for that glorious dawning we watch and wait and pray,
Till o'er the height the morning light shall drive the gloom away;
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all His works and praise Him by and by."*



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A TALE OF THREE CITIES

"For he looked for a city which hath foundations, whose builder and maker is God."—HEBREWS 11: 10.

ROME, historically and Biblically an important link connecting the modern world with the time of Christ and earlier, has been prominently in the news during recent months. This ancient city has been threatened with destruction, not by the crude battering rams used in olden times to destroy and conquer, but by modern missiles of devastation dropped from the sky and hurled through the air by high explosives produced by supposedly enlightened science.

The position of Rome in a world at war has focused attention upon the city, what it stands for, and what would be lost to the world if and when it is destroyed. To find an unbiased answer to these questions, it will be enlightening—and therefore, we believe, helpful—to recall briefly some of the historical, Biblical and prophetic facts con-

cerning what many refer to as "the Eternal City."

Rome is sometimes spoken of as the seven-hilled city. It was founded some seven centuries before Christ, the original settlement of Romulus having been limited to the Palatine mount. Gradually, through the centuries, communities were established on the other hills, and all were finally fused into a single city and community, forming the ancient city of Rome which governed the surrounding territory, the State of Rome. History does not indicate how long Rome took in the making, or when or by whom the work was completed. Beginning as a city only, it gradually spread its conquests both by war and peace until it was mistress of all the known world.

The Roman government, originally a kingdom, was a republic

lic from almost the beginning of authentic history to about 30 to 50 B. C., in which the free men of the state gathered in popular assembly and cast their votes direct on the issues involved. History indicates, however, that the matters submitted to popular vote were very limited, and probably the people did not have a great deal to say in governmental affairs.

Although little is known of Rome in the very early days when it was a monarchy, history indicates that its change from a monarchy to a republic was made with but slight disturbance in the original forms and customs of government. The title of king was retained, and applied to the chief ruler, but limited to him as a priestly officer (*rex sacrocum*). To this ruler the religious functions of the former kings were transferred. To assist the chief religious ruler, two consuls (or *praetores*) were elected each year. These elected associates of the king were called joint-heirs. Evidently St. Paul must have been acquainted with this arrangement and used it as an illustration when referring to the hope of Christ's followers becoming joint-heirs with Him in His Kingdom upon the basis of making their calling and election sure.

After Rome as a city and state became ruler of the world, much of its political prestige was lost, but when it became the seat of the supreme head of the Catholic Church, its religious influence extended wherever the church ruled. As the capital of united Italy, Rome's political and religious influence have been existing side by side.

While we customarily think of ancient pagan Rome as non-religious, in contrast to papal Rome, which has been outstanding because of religious influence in its government, yet pagan Rome actually was far from being without a religious complexion. The more carefully the civil and religious aspects of pagan Rome are compared with those of papal Rome, the more we are impressed with their similarity. About the only real change which seemingly was made when the one supplanted the other was in the name and identity of the deity. In both cases the supreme civil and religious control centered in one person. In imperial pagan Rome it was the Emperor, and in papal Rome it was the Pope.

Historically, and from evidence adduced from archaeology, it is clear that the emperors of pagan Rome, such as Nero, took the title of "lord." The worship of the Caesar was part

of the Roman tradition. This fact explains to a large extent why it was that some of the Roman emperors who seemed in other respects to be humane and just men, and the makers of righteous laws, were relentless persecutors of Christianity. They were fanatically loyal to the Roman religious concepts and it made them determined that they would tolerate no rival.

The general college of priests in ancient Rome consisted of the pontifices, who were the religious rulers under the supervision of the chief religious ruler, styled *Pontifex Maximus*. In effect, this was equivalent to the worship of the state as supreme in religious matters. History indicates that beginning with Augustus, this supreme priesthood was held by the emperors in person. In this position, the Romans looked up to their emperor as their chief god, and he was worshiped as such, although they had many subordinate and auxiliary gods. Among the oldest gods of Rome were Saturn, Janus, Venus, Neptune, Jupiter, Juno, and Diana. Some of the titles applied to the officials of ancient Rome were rex, praetor, imperator, dictator, and curia.

It is interesting to compare the religious set-up of pagan Rome with the later arrange-

ments of papal Rome. A Roman medal is on exhibition in Memorial Hall, Philadelphia, Pa., the face of which presents a raised figure of a pope, and the abbreviated inscription, "Gregorius XIII, Pontifex Maximus." In A. D. 1150 St. Bernard, Abbot of Clairvaux, wrote to Pope Eugenius III, as follows:

"Who art thou? — The High Priest, the Supreme Bishop. Thou art the Prince of Bishops, thou art the Heir of the Apostles. Thou art Abel in Primacy, Noah in government, Abraham in patriarchal rank, in order Melchisedec, in dignity Aaron, in authority Moses, Samuel in judicial office, Peter in power, Christ in Uncion. Thou art he to whom the keys of heaven are given, to whom the sheep are intrusted. There are indeed other door-keepers of heaven, and other shepherds of the flocks; but thou art the more glorious in proportion, as thou hast also in a different fashion, inherited before others both these names. . . . The power of others is limited by definite bounds, thine extends even over those who have received authority over others. Canst thou not, when a just reason occurs, shut up heaven against a bishop, depose him from the episcopal office, and deliver him over to Satan? Thus thy privilege is immutable, as well in the keys committed to thee as in the sheep intrusted to thy care."

Like ancient pagan Rome, not only does papal Rome have its

pontifex maximus as a virtual god supreme, together with his associate religious rulers, but it also, like pagan Rome, has a goodly supply of lesser gods, which the people are bidden to worship. Among these are the Virgin Mary, and the ever-increasing number of canonized saints. The patron saint of sailors, for example, is a substitute for Neptune.

The Roman-instituted worship of the Mother and Child, and of the Madonna alone, appears clearly to have had its inspiration in the former pagan religions where it was so prevalent. There are many examples of this in Roman paganism, such as the worship of Isis and Artemis, or Diana. In the galleries of the British Museum are to be found several statuettes of a pagan goddess which might readily be mistaken for papal images of the Virgin and Child. Sir William Ramsay, in his book entitled, *Pauline and Other Studies*, shows that Mariolatry flourished at Ephesus, and other famous centers of the worship of Artemis, "where," says Sir William, "the virgin mother was worshiped thousands of years before the Christian era." Evidently Sir Ramsay's thought is that this form of idolatry predated the establishment of Pagan Rome.

In a book entitled, *Exploring in New Testament Fields*, A. R. Habershon, an English writer, says:

"In many ways archaeology helps us to trace how pagan temples were speedily adapted for Christian use; and pagan customs were incorporated with the religion of Christendom. By copying the heathen—the very thing which was forbidden to Israel—Christian truth became mixed with mythology, 'till the whole was leavened.' And thus the antiquities show how the prophecies of our Lord and His revelations to His apostles were fulfilled."

Students of prophecy are generally agreed that the "dreadful and terrible" beast of Daniel 7: 7, 8, 19-22, is a symbolic representation of the Roman Empire, and that the little horn which grew on the head of this beast, supplanting three others to make room for it, points to papal Rome. Concerning this The Divine Plan of the Ages, written in 1886, has the following to say:

"This beast or Roman Empire in its horns or divisions still exists, and will be slain by the rising of the masses of the people, and the overthrow of governments, in the 'Day of the Lord,' preparatory to the recognition of the heavenly rulership. . . . However, the consuming of the papal horn comes first. Its power and influence began to consume when Napoleon took the Pope prisoner to France. Then, when neither the curses of

the Popes nor their prayers delivered them from Bonaparte's power, it became evident to the nations that the divine authority and power claimed by the papacy were without foundation. After that, the temporal power of the Papacy waned rapidly until in September, 1870, it lost the last vestige of its temporal power at the hands of Victor Emmanuel.

"Nevertheless, during all that time in which it was being 'consumed,' it kept uttering its great swelling words of blasphemy, its last great utterance being in 1870, when, but a few months before its overthrow, it made the declaration of the infallibility of the Popes. All this is noted in the prophecy: 'I beheld then [i. e., after the decree against this 'horn,' after its consumption had begun] because of the voice of the great words which the horn spake.'—Daniel 7:11."

Since the above was written, another change has developed in the political-religious aspects of Rome. Under the rulership of Mussolini, the Pope was given civil authority over Vatican City, which is a part of Rome. In a small way, this was a restoration of the temporal authority of papacy. Such is the status of the "Eternal City" as the armies of the United Nations storm at its outer defenses in an effort to capture it and destroy the Fascist authority that has given the Pope his present civil recognition among some of the nations of earth.

Babylon

Prophetically, Rome is not identified in the Bible by name. However, practically all Protestant students of the Bible believe that the use of the name Babylon, both in the Old and New Testament prophecies, is intended by the Lord to be descriptive of the counterfeit kingdom of Christ centering in the literal city of Rome.

Much is said in the Book of Revelation concerning "Babylon." Her sins are graphically described, and her destruction forecast. As this book was written at a time when pagan Rome dominated the world and was persecuting the church, the use of the name Rome in its excoriations of the iniquitous system which it outlines, would probably have been disastrous to the purposes which the Lord was working out with His people during those early days of the Christian era.

Babylon, as a city and world empire, was the first to hold universal sway during the prophetic period called "the times of the Gentiles." Rome was the last. The political and religious set-up in ancient Babylon was somewhat like that of Rome. The name Babylon originated with the building of the tower of Babel shortly after the flood. It then meant the gateway to

God, but in Bible usage later it came to mean confusion. The confusion of mystical Babylon is manifested in all her beliefs and practices, and particularly in the manner in which she has confused the worship of the true God with that of false gods. This thought of confusion is an added symbolism which helps to identify the system portrayed in the prophecies under the mystic name of Babylon.

St. John, the Revelator, had mystic Babylon portrayed to him as a woman, and the angel which showed John the vision, said, "The woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. 17:18) This reign of the Babylonish woman over the kings of the earth is described in Revelation 18:3 as "fornication," spiritual harlotry. The text reads: "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

God's plan for His true church was for her to wait for the return of her Lord and King, and then to be united with Him as joint-heirs in His thousand-year Kingdom for the blessing of the world. For the professed follow-

ers of Jesus, therefore, to unite with civil rulers in order to control nations, is properly likened to fornication. Such is the prophetic picture of the church-state systems of government that ruled Europe for so many centuries, and are now being destroyed.

The evils of this form of government were apparent to the founding fathers of America, hence the Constitution of the United States specifically guards against its adoption here.

The Holy City

There is still another city brought to our attention prominently in the Scriptures. Like Babylon, the symbolic name for mystic Rome, the holy city of God is also symbolic in character. Literal cities, in all three cases, are involved in the prophecies only in the sense that their characteristics are used to illustrate facts concerning that which they symbolize. Thus, for example, the seven hills of literal Rome are used to picture seven successive dynasties of the Roman Empire. (Rev. 17:9) The city of Jerusalem constitutes the literal background of symbology contained in God's promises and prophecies concerning the holy city. The literal city of Jerusalem is to have an important position in the earthly phase of Christ's Kingdom, but the "New Jerusa-

lem" of Revelation 21:2 is symbolic.

Jerusalem was the capital city of Judea, where centered God's government over the affairs of His chosen people Israel, and was, therefore, a meaningful picture of the promised Messianic Kingdom that is yet to rule all nations. The Revelator, after witnessing in vision the destruction of the unholy city of Babylon, sees the holy city of God, the "New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Revelation 21:2.

In Revelation 21:9,10, John writes: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Here, thank God, we have the assurance of a genuine divine rulership over the earth, not a paganzed counterfeit. In this real Kingdom of the Lord, the true church of Christ will be united, not with the kings of the earth, but with her heavenly Bridegroom, her Lord and Master, in whose steps of suffering

and ignominy she has followed faithfully even unto death. (Rev. 2:10) Under the administrative rule of this holy city, there will come peace and joy, and everlasting life to all who become its loyal and enthusiastic subjects. "Of the increase of His government and peace there shall be no end."—Rev. 21:4; Isa. 9:7.

The "Holy City" symbolism of God's Kingdom arrangement to bless all nations is employed throughout the Scriptures. Paul tells us that Abraham looked for a city which had foundations, whose builder and maker was God. The original promises made to Abraham contained no specific mention of a coming "city," but evidently he understood that they implied the coming of such a city.

Cities in Abraham's day were more than merely a gathering together of people to live in one small area. They were also governmental centers from which emanated laws governing the surrounding district. Abraham's faith in a coming "city," therefore, meant that he believed in a coming government to be established by God. Abraham's hope centered in the coming Messianic Kingdom. This hope has inspired all of God's people, from Abraham's time until now. It is our hope today.



The Christian Life

AT HIS COMING

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 PETER 1:13

THE grace, or favor promised to every true follower of the Master is the embodiment of Christian hope, the mainspring of Christian zeal and vigilance. The full fruition of this hope is to be realized at the revelation of Jesus Christ. Christ's revelation takes place following His second coming. It is not a momentary and terrifying display of divine glory flashed across the sky at the instant of His coming, but one of the progressive events which transpire during the time of His presence, a revealing accomplished by what the Scriptures describe as a bright shining which occurs as a result of His return.

The beauty of the prophetic

teachings on this subject is not apparent to the casual reader of the Scriptures, and is hidden entirely from those whose minds are beclouded by the traditional teachings of the Dark Ages. In the light of the new day now dawning, the precious truths pertaining to the Master's second visit to the earth are understandable, and when understood are found to be reasonable and inspiring. The prophecies and promises relating to Christ's coming were not put in the Bible to frighten the reader, but to inspire him. There is no influence in life so potent as the truth, and the clearer the truth becomes to us the more energetic we should be in obeying its pre-

cepts.

One of the advantages enjoyed by the Lord's people in the closing years of the Gospel age is the opportunity of knowing something of the original languages in which the Scriptures were written. Not that it is necessary for Christians to be Hebrew and Greek scholars in order to understand the Bible, but with aid in understanding certain key words of the prophecies now obtainable through Hebrew and Greek concordances, it is possible to gain a clearer knowledge of truths pertaining to events unfolding before us. In the New Testament prophecies relating to Christ's second coming, three of these key words appear, and by noting the particular meaning of each and the context in which it is used, the whole subject of our Lord's second advent becomes one of simplicity and inspiration. These three words are *parousia*, *epiphaneia* and *apokalupsis*.

Parousia—Presence

The Greek word *parousia* means "presence," and not "coming," as it is frequently mistranslated in our Common Version Bibles. Through a misunderstanding of the manner of our Lord's return, theologians have erroneously attached the thought of "coming" to the word *parousia*, and because of this, some Greek dictionaries give coming as a secondary meaning. Careful students of the Bible, however, will not be misguided by false meanings that have been attached to words by those who did not understand the truth.

More important than the opinions of Greek scholars is the inspired use of the word in the Scriptures. In Philippians 2:12 the Apostle Paul employs *parousia* to contrast his presence with the Philippian brethren with his absence from them, thus furnishing an inspired example of its true meaning. In this passage *parousia* is properly translated "presence." In order that we may see clearly that "presence" is the real and consistent meaning of this word as used in the prophecies, let us examine each of the several passages in which it is used.

The first New Testament use of *parousia* is found in Matthew 24:3. The disciples asked Jesus what would be the sign of His *parousia*. It is in response to this question that our Lord gave His detailed prophecy of events that would occur at the end of the age, a period which He describes as "the days of the Son of Man." (Luke 17:26) Because *parousia* is mistranslated "coming" in this

passage, many students of prophecy have been misled to believe that the fulfilment of the various signs which Jesus mentions would constitute proof that He was soon to come. But when we realize that *parousia* means "presence," we see that the fulfilment of the signs betokens the fact that Christ has already returned.

In Matthew 24:37, Jesus compares the days of Noah with the days of His *parousia*. To use the word "coming" as a translation of *parousia* in this text destroys the comparison which the Lord makes. He is not comparing the "coming" of Noah with His second coming, but "the days of Noah"—the days preceding the flood—with the days of His *parousia*, or presence.

That this is the real point of the Master's lesson is even more apparent when we note Luke's account of the same statement, which reads: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." There can be no question here as to what is meant, and by comparing this statement with Matthew's account, we find unmistakable proof that the *parousia* of the Son of man does not refer to the moment of His arrival, but covers the entire period of His presence.

CHRIST'S THOUSAND-YEAR PRESENCE

The next use of the word *parousia* is in 1 Corinthians 15:23, where Paul tells us of the two resurrections. He explains that all in Christ are to be made alive, "every man in his own order." He outlines the order of the resurrection as being "Christ the firstfruits; afterward they that are Christ's at His *parousia*." That *parousia* is here used by the apostle to cover the whole period of Christ's thousand-year presence is clearly shown by the next verse, which reads, "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power." This is the work to be accomplished during the thousand years of Christ's reign, as the apostle goes on to explain in verse 25, "For He must reign, till He hath put all enemies under His feet." It is manifest, then, that the moment of Christ's arrival is not what Paul refers to in verse 23, but rather the fact of His presence during His Kingdom reign.

Parousia is again used in 1 Corinthians 16:17, where Paul says: "I am glad of the coming [*parousia*] of Stephanas and Fortunatus and Achaicus; for

that which was lacking on your part they have supplied." Obviously, it was the presence of these brethren with the apostle which supplied in his life what was lacking on the part of the Corinthian brethren, hence "presence" would have been a much better translation of the word *parousia* than the word "coming," as given in our Common Version.

Twice in 2 Corinthians 7:6, 7, the word *parousia* is used. In these instances Paul is referring to the presence of Titus, and explaining that not only was his presence a great blessing, but also the fact that he represented the Corinthian brethren who had conveyed messages of comfort and consolation through him. Here, also, "presence" is the real thought, rather than "coming."

Only in two instances have the translators of our Common Version given us the proper translation of *parousia*. One of these is the next appearance of the word in the New Testament, where the apostle is speaking of his own presence among the Corinthian brethren. Paul, writing ironically concerning reports he had heard about himself, says, "For his letters, say they, are weighty and powerful; but his bodily presence [*parousia*] is

weak, and his speech contemptible." 2 Corinthians 10:10) In this text no other word but presence could possibly be used, and it furnishes a valuable and inspired key as to the real meaning of *parousia*.

The next text is that of Philippians 1:26. The Common Version translation of this whole verse is ambiguous, so we give the *Emphatic Diaglott* and the *Revised Version* rendering which is as follows: "That your boasting may abound by Christ Jesus, in me, through my presence [*parousia*] with you again." It is plain in this case that "presence" is the real meaning of the Greek word *parousia*.

STANDING BEFORE THE LORD

The Apostle Paul was a very close student of the Master's teachings, as evidenced by his use of the word *parousia* in 1 Thessalonians 2:19, which is the next appearance of the word in the New Testament. We quote: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His *parousia*?" Much of the beauty of this text is lost through another instance of mistranslation in the Common Version rendering. The word which is translated "presence" should read "to stand before."

In Luke 21:36 Jesus admonishes His followers to be watchful and prayerful that they might be worthy to stand before Him at the time of His presence. A great deal of Paul's first epistle to the Thessalonians deals with the subject of Christ's presence, and events associated therewith, and in the text quoted above, He is saying to the brethren at Thessalonica that if they prove worthy to stand before the Son of man at His presence, it will constitute for him a crown of rejoicing.

Paul continues his admonition to the brethren in the third chapter of 1 Thessalonians, and again uses the word *parousia*. The Common Version mistranslates it "coming," but the word "presence" is better when considered in the light of what Paul is saying. In order to grasp his full thought we quote verses 12 and 13: "And the Lord make you to increase and to abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the *parousia* of our Lord Jesus Christ with all His saints."

In chapter 4, verse 15, Paul furnishes additional information relative to the time of Christ's

presence, saying, "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the *parousia* of the Lord shall not prevent them which are asleep." It is only the nominal church view of our Lord's return that calls for the word "coming" as a translation of the word *parousia* in this text. Obviously, the word "presence" fits just as well, and even better.

In the concluding admonitions of his first letter to the brethren at Thessalonica, Paul once more uses the word *parousia*. He indicates that he was praying for the preservation of the church, that it be preserved blameless, "unto the *parousia* of our Lord Jesus Christ." (1 Thessalonians 5:23) "Presence" would be a much better translation than "coming" in this instance as in others, and would make the text harmonize with other prophecies which show that the true church would still exist upon the earth in the flesh during the early period of Christ's second presence.

PAUL CORRECTS

A MISUNDERSTANDING

Paul's first letter to the Thessalonians made it so plain that the early period of Christ's *parousia*, while known to the church, would come upon the world as a thief in the night; that

some of the brethren concluded, and were teaching that Christ had already returned. Hearing of this, Paul wrote another letter in which he corrects that misunderstanding. In this second letter we find the next use of the word *parousia*. He writes, "Now we beseech you, brethren, by the *parousia* of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 Thessalonians 2:1, 2.

Contrary to the methods used by many modern students of prophecy, Paul did not refute the claim that Christ had already come by observing that the earth was not on fire, or that other cataclysmic upheavals of nature were not occurring. Paul knew that the brethren had properly understood his first epistle with respect to the manner of Christ's presence, so the argument he presents in his second epistle to prove that the *parousia* had not already begun, was merely that there were other prophetic events which must first be fulfilled.

He then tells of a great falling away from the faith, and the development of an antichrist system, which he describes as the

"man of sin," "the mystery of iniquity." The growth and reign of the antichrist, the counterfeit Christ, are now historical facts for which we no longer need to wait. Indeed, as we follow through with Paul's lesson, we find that he furnishes what, in our day, constitutes an irrefutable evidence that Christ HAS returned. In verse 8 of the chapter, he tells us that the antichrist system would be destroyed by the "brightness of His *parousia*."

Luke 17:24 quotes Jesus as saying, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." The word translated "lightning" means bright shining, and Jesus is telling us that there is to be a bright shining, or enlightenment, come to the world as a result of His presence. (Matthew 24:27) The prophecy of Daniel 12:4 refers to this in less symbolic language, saying, "knowledge shall be increased."

Both Daniel's and Jesus' prophecies are in agreement with Paul's statement concerning the brightness of Christ's *parousia*, and that the brightness, or bright shining of Christ's presence is one of the causes contributing to the destruction

of the antichrist. This is the prophetic way of explaining to us that the sinister antichrist system of Papacy cannot continue to stand under the light of the increasing knowledge of our day. Regardless of what temporary moves may be made, it is clear that superstition is being destroyed, and the priest-ridden peoples of Europe and the world are gradually being set free under the increasing light of the new day, "the day of the Lord."

JAMES ADMONISHES
THE BRETHREN

In the Epistle of James, the word *parousia* is used twice. (Chapter 5, verses 7 and 8) In keeping with the methods of Jesus and the other apostles, James also uses the truth pertaining to Christ's second presence and the establishment of His Kingdom as the basis for encouraging the brethren to be faithful. A study of this passage indicates that "presence" is the real thought of the apostle, and not the moment of Christ's return—that *parousia* here, as elsewhere, should have been translated "presence," and not "coming."

One of the best proofs afforded us in the Scriptures that the word *parousia* really means "presence," and not "coming," is the manner in which it is used

by the Apostle Peter in his second epistle, chapter 1, verse 16. The apostle is referring to his experience on the Mount of Transfiguration, when Jesus was present with the three disciples, and they witnessed a very outstanding manifestation of divine power. He describes it as the "power and *parousia* of our Lord Jesus Christ." No other translation of the word *parousia* except "presence" conveys the apostle's real thought in this text. Prof. Rotherham noticed this, and it made him decide that *parousia* could mean nothing but "presence," hence throughout his latest translation he renders *parousia* by the word "presence."

Having opened his second epistle with an exhortation to faithfulness in view of the Christian's hope of reigning with Christ during His presence, the apostle comes back to the subject in the closing chapter, chapter 3. Verse 4 reads: "And saying, Where is the promise of His *parousia*? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Much depth of meaning is lost in this passage by the mistranslation of *parousia* to read "coming." Peter is not saying that anyone would deny that prom-

ises had been made that Christ would *return*. The point he is making is that some would deny the fact of Christ's presence after it had become a reality.

In this same third chapter, verse 12, Peter uses the word *parousia* again, saying "Looking for and hastening unto the *parousia* of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "Presence" in this text also gives us a clearer understanding of the apostle's real thought. Incidentally, it is interesting to note that in this passage the apostle tells us that the present heavens and earth are destroyed in the presence of the day of God. Some have found it difficult to believe that Christ is already present, because of the widespread trouble and suffering in the earth. There is, however, no inharmony of thought in this respect when we realize that the overthrow of Satan's world occurs during the early period of the *parousia*.

The last New Testament use of the word *parousia* is by the Apostle John. (1 John 2:28) John, like the other apostles, couples the importance of Christian steadfastness and faithfulness with dispensational truth. He encourages the brethren, as little children, to abide in Him,

that they may not be ashamed before Him during His presence. This is the same thought expressed by Jesus in a text previously quoted. (Luke 21: 34-36) Comparing it with the Master's exhortation, it becomes evident that John is referring to *the* early period of the second presence, rather than the time of Christ's immediate arrival.

We see, then, after examining all the passages in which the word *parousia* appears, that its real meaning is "presence." Its use in these prophecies and promises describes the fact of our Lord's presence. It contains no thought of a particular length of time. Whether Christ's presence is of long or short duration, and what occurs during the time He is here must be determined from the examination of other Greek words pertaining to the subject.

Epiphaneia— Manifestation

One of the Greek words used in New Testament Scriptures relating to the period of Christ's presence is *epiphaneia*. Prof. Strong gives the meaning of this word as "manifestation." It has associated with it also the thought of brightness, or bright shining, which indicates a manifestation by means of bright shining. This

Greek word is not used in the prophecies to designate any particular time of the Lord's *parousia*. The only manner in which it may indirectly indicate time is in the fact that the manifestation of Christ's *parousia* or "presence" is progressive.

In 2 Thessalonians 2:8, Paul uses both *parousia* and *epiphaneia*, and in this inspired use of the two words is revealed the manner in which they are related to each other in the prophecies. The apostle speaks of the *epiphaneia* of Christ's *parousia*, which, in English, would mean the bright shining, or manifestation of Christ's presence. Thus we see that *parousia* denotes merely the fact of Christ's presence—the presence that continues for a thousand years—and that *epiphaneia* relates to the manner in which Christ's presence becomes known, and also its effect upon people and institutions.

Christ's *parousia*, we believe, became a reality in 1874. Shortly thereafter the bright shining of His *parousia*, illuminating the prophecies of the Scriptures, manifested the fact of His *parousia* to faithful watchers in Zion. The *epiphaneia*, or brightness of Christ's *parousia* has continued and increased since that day, manifesting to thousands that

our Lord has returned. As yet, however, mankind in general is unaware of Christ's presence. It is true, the world is affected by the bright shining; affected to such a degree that there is increasing confusion among men and the institutions of men. This bright shining of Christ's presence is already beginning to cause the tribes of the earth to mourn. They see the result, and experience the turmoil precipitated by the *epiphaneia* of the *parousia*, but as yet are unaware of the real cause of earth's troubles.

As the bright shining continues, however, it will eventually manifest the fact of Christ's presence to all mankind. Thus we see that while there is progression in the events associated with the bright shining of Christ's presence, the word *epiphaneia* itself is not used in the Scriptures to designate or set aside a particular period of time. We are not to understand, therefore, that the word *parousia* describes merely an early period of Christ's presence, and that *epiphaneia* applies to a second period. Christ's *parousia* is the entire period of His presence, and *epiphaneia* is the bright shining manifestation of His presence. Without this bright shining manifestation, neither the church nor the world

would ever know of the *parousia*.

The word *epiphaneia* appears only six times in the New Testament, one of which we have already considered in 2 Thessalonians 2: 8; the remaining five are as follows:

1 Timothy 6:14—"That thou keep this commandment without spot, unrebukable, until the appearing [*epiphaneia*] of our Lord Jesus Christ."

2 Timothy 1:10—"But is now made manifest by the appearing [*epiphaneia*] of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." This text refers to the brightness of Christ's first advent, and that as the great Light-giver He brought life and immortality to light. The result at that time was limited to the church, even as the bright shining of His second *parousia* is, as yet, known only to the church.

2 Timothy 4:1—"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing [*epiphaneia*] and His Kingdom." Note that the apostle here associates Christ's epiphany with His Kingdom, thus proving that the bright shining of His presence continues throughout the entire period of His presence.

2 Timothy 4:8—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing [*epiphaneia*]."

Titus 2:13—"Looking for that blessed hope, and the glorious appearing [*epiphaneia*] of the great God and our Savior Jesus Christ."

Apokalupsis— Disclosure

The inspired writers of the New Testament often used the Greek word *apokalupsis* in their references to the period of Christ's *parousia*. Prof Strong defines *apokalupsis* as meaning "disclosure." In our Common Version it is most frequently translated "revelation." It appears to be more limited in meaning than does the word *epiphaneia*, which not only denotes a manifestation, but indicates the manner in which it occurs, that is, by means of a bright shining.

Only from the standpoint of the increasing revelation of our Lord's presence, first to the church and then to the world, does the word *apokalupsis* in any sense relate to time. It is not used in the Scriptures with

reference to a limited period of Christ's *parousia*, but to the entire thousand years of His presence. The prophecies show that the full *apokalupsis*, or revelation, of the glory of God through the presence of Christ, will not be complete until the knowledge of His glory fills the whole earth as the waters cover the sea. That will be the time when "the glory of the Lord shall be revealed, and all flesh shall see it together."—Isaiah 40:5.

It was the bright shining of Christ's *parousia* that revealed His presence to the Lord's people soon after it became a reality. It is the bright shining of the *parousia* that will reveal His presence to increasing numbers until all will become acquainted with the fact that He has returned and is the reigning King of earth.

Apokalupsis appears six times throughout the New Testament with relation to the second presence of Christ. One instance is that of 1 Corinthians 1:7, which is simply a reference to the waiting of the church for the coming (*apokalupsis*) of our Lord Jesus Christ.

1 Peter 1:13 uses the word *apokalupsis* in an exhortation to soberness and a steadfastness of hope until the revelation (*apokalupsis*) of our Lord Jesus. In

the 7th verse of the same chapter, *apokalupsis* is translated "appearing," and here also Peter is admonishing the church to Christian faithfulness until the revelation of Jesus Christ.

A very interesting use of *apokalupsis* is found in 1 Peter 4:13. It is here that the apostle speaks of the exceeding joy to be experienced by the faithful overcomers when the glory of Christ is revealed. What is this exceeding joy? Turning to Romans 8:19 we find the answer. Paul uses the word *apokalupsis* in reference to a blessing that is coming to mankind during the time of Christ's Kingdom. He says, "For the earnest expectation of the creature waiteth for the manifestation [*apokalupsis*] of the sons of God." The sons of God are those who, as mentioned by the apostle in the 17th verse, suffer with Christ, that they may be glorified together with Him.

A further confirmation of God's plan for the church to share in the glory of Christ when that glory is revealed to the world, is found in 2 Thessalonians 1:7 which reads: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed [*apokalupsis*] from heaven with His mighty angels." Jesus mentions this

same great event which occurs during the time of His *parousia*, saying, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations."—Matthew 25: 31, 32.

What a joyful experience it will be when all the faithful members of the church, glorified together with Jesus, will be re-

vealed to the world as judges, priests and kings, to direct the affairs of the people for a thousand years, and to dispense the rich blessings of life and happiness promised by the Heavenly Father, and guaranteed by the shed blood of the Redeemer. Not until this work is entirely consummated will the full scope of the *apokalupsis* of Christ's *parousia* be fully uncovered, disclosed, and completely manifested to all.



The Zeal of God's House

Activity of service is necessary to continued purity of faith. Faithfulness implies activity. The objective of all faith and knowledge is to lead the believer into works of service for the Lord. According to the depth of our sincerity will our zeal be manifested for the Lord and His people. The measure of our gratitude will be shown by our zeal. What we are willing to do for others indicates the amount of love we have for them. The happiest people are those who are employed. Therefore, is it any wonder that a zealous service performed on behalf of the brethren is a delight to us? We are to be "a peculiar people, zealous of good works." May we also say, "the zeal of Thine house hath eaten me up." The more we do, the more we want to do.

—CONTRIBUTED

YOUR REASONABLE SERVICE

*“What does the Lord require of thee, but to do justly,
and to love mercy, and to walk humbly
with thy God?”—MICAH 6:8.*

WHO COULD find fault with these requirements? Who could say that in setting such a standard for His creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated? God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement as does also the presentation of it set forth by the great Teacher, saying “Thou shalt love the Lord thy God with all thy mind, soul and strength and thy neighbor as thyself.”

Many of us, after confessing with St. Paul that the divine law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey—to the full. For thirty-five hundred years the Jews have sought to keep that divine law, under the promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize their in-

ability, and not sooner, they will be ready to receive at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the divine law. And then, under their New Covenant (Jeremiah 31:31; Hebrews 8:8-13), they will have Messiah's assistance in regaining that perfection of mind and body and a “new heart,” which will enable them to obey in every particular the divine law, which all our minds recognize as just and true, but which, because of heredity, we are unable to obey perfectly in the flesh.

That blessing, which is soon to come to natural Israel, under Messiah's Kingdom and the New Covenant, will be extended through them as the natural seed of Abraham, to every nation, kindred and tongue, in harmony with the divine promise made to Abraham.

A different, although a corresponding favor, is now, in advance, bestowed upon a small class gathered from Jews and Gentiles, and Scripturally known as the “Church of the First-borns, whose names are written

in heaven." These, in advance, realize their inability to keep the divine law, and by faith lay hold upon the Redeemer's merit and consecrate their all to God through Him. In the Redeemer they are accepted of the Father; their heart endeavors for righteousness are recognized, and the flesh and its imperfections are renounced and counted as dead and are offset by the merit of the Redeemer. These are Scripturally classed as members of the Great Prophet, Priest, King and Mediator between God and men. The thought of our text will be completed when all the faithful, as members of the Messiah, "the little flock," shall be made joint heirs with Him, as "the bride, the Lamb's wife."

ANALYZING OUR SUBJECT

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller—that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great

Teacher.

Applying this principle of justice to our own words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts—in our minds. "As a man thinketh, so is he." If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable. The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father. As for the world,

it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

TO LOVE MERCY

All recognize mercy as a very proper, a very desirable quality. All realize their need of divine mercy. All should know that the divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O con-

sistency, thou are a jewel!"

WALK HUMBLY WITH THY GOD

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ—of the "Church which is His Body"—as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the divine interposition he might have continued hopelessly blind.

The apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his

own injury. The divine message was, "My grace is sufficient for thee; My strength is made perfect in weakness." Realizing the import of this the apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people,

while realizing their inability to live up to these divine requirements, rejoice in the divine provision on their behalf that God's grace is sufficient for them, where their weakness is recognized and confessed and abhorred, and His mercy appreciated, sought and accepted.

—REPRINTS, *May 15, 1911*



Influence of One Life

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the center-piece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that have ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as that one solitary life.

—UNKNOWN

THE VICTORY OF FAITH

*"This is the victory that overcometh the world,
even your faith."*—1 JOHN 5:4

THE Scriptures lay a great deal of stress upon the subject of faith. Hebrews 11:6 states, "Without faith it is impossible to please God." The Apostle Peter tells us that by adding certain qualities of character to our faith we shall have an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ; and that we shall never fall. Our Master says, "According to your faith, be it unto you." (Matt. 9:29) Here we have inspired authorities who stress faith in no uncertain terms.

Why do the Scriptures emphasize faith so strongly? Because it is the soil in which all other graces of the Spirit take root and grow. How could one develop meekness, which means submission to the divine will, without a strong faith? Again, how could patience, cheerful endurance, be cultivated without a strong mental conviction that this also is one of the qualities that the Lord is looking for in us? Realizing, then, that faith is so very important, let us consider what constitutes faith.

In treating this subject we are

not doing so from the standpoint of the doctrines or the tenets of the Scriptures, but, rather, from the standpoint of one of the graces of the Spirit. In Hebrews 11:1 we read: "Faith is the substance of things hoped for, the evidence of things not seen." Only from the standpoint of spiritual vision is this statement understandable. In 2 Corinthians 4:18, the same apostle says, "The things which are seen are temporal; but the things which are not seen are eternal." This indicates that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but with the eyes of faith, are the eternal things. Linking this up with the Apostle Peter's statement that we are begotten to an inheritance incorruptible, undefiled, and that fadeth not away, we can see that the unseen things are the real, tangible, enduring things.—1 Peter 1:4.

Our dear Pastor in Volume VI, page 689, gave us a wonderful definition of faith, saying, "Faith is the operation, the exercise, of our minds in respect to God and His promises." This

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is a wonderful statement. Ordinarily, unless we are careful, when confronted by any trial we do almost everything else but exercise our minds, especially in respect to God and the promises He has given us.

The world has certain apt ways of expressing things. It speaks of "flying off the handle," or of "getting up in the air," or "going all to pieces," all of which expressions indicate a loss of control. With the Christian this means a failure to properly exercise the minds, especially in respect to God and the promises that He has given us. We should stop to think, taking into account the familiar promise of Romans 8:28 that all things work together for good to the called ones, according to His purpose. If we would do this, then whatever experience we might be having would take on an entirely different aspect.

We have still another definition which says that "faith is a heart reliance, based upon a mental conviction, not positively proven to our senses, but received upon supposedly good authority." None of us can say positively that we know there is a God from the standpoint of having seen Him with our natural eyes, or having heard Him speak audibly, or having shaken

His hand; but we have a mental conviction that He IS, because of what He has done, is now doing and yet purposes to do for the human family.

This latter definition indicates that faith is composed of two parts—an intellectual assurance, and a heart reliance. The foundation of our faith is an intellectual grasp of the fundamental principles of divine truth—the existence of an intelligent, personal God, the Creator and Sustainer of all things, and the fact that He has a plan and purpose of redemption through Jesus Christ our Lord.

To have this foundation is not all there is to having faith. In order to have the faith without which it is impossible to please God, we must have the superstructure, which is a heart reliance in the promises of God, who is the Author of our being, and who, as a Father, invites the implicit confidence of His children.

To believe that God exists cannot in itself be particularly pleasing to Him, because even devils believe this much and tremble. Therefore the faith structure which we, as Christians, are to build might be compared to a dwelling house, with its foundation and superstructure. The foundation is not the

house, neither is a house without a foundation very satisfactory. It requires the two to constitute a proper house. So it is with faith.

Let us suppose that we are about to build ourselves a house. We would consult an architect. He would draw up plans and specifications to meet our requirements. Then we would enter into a contract with a builder. In this contract let us suppose that we agreed to furnish all the material. The contractor goes to work and in due course reports that the house is ready for inspection. Our architect looks it over and he finds that the foundation is according to the plans, and that the material specified was used. But if, when he comes to the superstructure, he finds that the dimensions of the rooms are not according to the plan, and the material called for was not used, it is obvious he would not approve the building.

OUR CONTRACT

We who have made a consecration to the Lord are contract builders, and have made a solemn covenant with the Lord to build Him a house, a dwelling place. The apostle says, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." (Rom. 8:

29) Yes, in Christ we have the plan, the specifications, or the copy, after which we are to build. The Lord has provided the material. In fact, He has provided everything.

We found ourselves under condemnation, sentenced to death, and by His grace we were enabled to see our condition. He pointed us to the only way of escape, Christ Jesus, and, as we accepted Him, we passed figuratively, from death unto life. We were called of God with a heavenly calling. Responding, we were begotten of the Holy Spirit, and were given exceeding great and precious promises. We were given the Word, Studies in the Scriptures, the Reprints, with which to build the characterlikeness of His dear Son. Yes, dear ones, He has given us everything—as we sometimes sing:

*"What more can He say
Than to you He hath said?
You who unto Jesus
For refuge have fled"*

He could not do more unless He actually forced us into a condition of obedience. That He will never do, because He wants us to appreciate these favors and privileges to such an extent that we will strive to attain them regardless of the cost.

The question then is, How are we building? Are we using what

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He has provided? Some are browsing around here, there, and everywhere, for something else, and as a rule, they find what they look for. According to the apostle's statement in 1 Corinthians 3, beginning with the 11th verse, we can build with different kinds of material. He says, "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

This Scripture shows us that we can build with material that will endure the trial, the fire, or with material that will not. Again we enquire, How are we building? Are we building a character structure that will endure the trials of faith? This is very important to all of us who have consecrated. It is a question that each one of us must answer individually. Will the

Great Architect of the universe pass favorably or unfavorably upon our superstructure?

In Romans 10:17 we have the statement that faith cometh by hearing, and hearing by the Word of God. This implies that a certain kind of faith is the result of knowledge. That evidently is true so far as a faith which is a natural quality is concerned, but it is not strictly true of the faith which is a fruit of the Spirit. Someone may ask, What is the difference? The former is a natural inherent quality, while the latter is an acquired quality, a grace that is being put on, a fruit that is being developed. Does all Biblical knowledge result in a living, active faith? By no means. If it did, it would prove that those who have the largest amount of knowledge would also have the greatest degree of faith. This does not necessarily follow. At least we have not seen it work out that way among the Lord's people. Many have had a great deal of knowledge and wonderful ability to tell what they knew, and yet they have not continued in the narrow way. Why is this so? Evidently they did not have the other essential element of faith, a heart reliance upon God, which enables us to keep our consecration. No, dear brethren,

knowledge alone is not the faith which is the victory that overcometh the world. From the standpoint of St. Peter, however, the true knowledge of God is an outgrowth of faith.—2 Peter 1:5.

The faith which leads to God, or justifies tentatively, is a quality which many natural-minded people possess. But there are others who just can't believe because they do not have the faculty to believe that which they cannot see. And the Scriptures verify this, as it is stated, "All men have not [Greek, *the*] faith." (2 Thes. 3:2) But the faith which enables one to endure all sorts of trials, persecutions, afflictions, losses and reverses, aches and pains—cheerfully, gladly, rejoicingly—is a faith that is not a natural quality, but one that has been painstakingly developed.

This is shown by the Apostle Peter's statement in 2 Peter 1:5, where he says, "Add to your faith virtue, and to virtue knowledge." If all faith were the result of knowledge the apostle could have said, Add to your knowledge virtue and to virtue faith; but we notice he did not put it that way. He said, "Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love."

Ephesians 3:14 reads, "For

this cause I bow my knees [in prayer] unto the Father of our Lord Jesus . . . that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge."

What kind of knowledge is it that is surpassed by the love of Christ? It is evidently what we speak of as "head knowledge." There is a great difference between knowing something and appreciating it. This might be illustrated by an incident reported in a Chicago newspaper of a nurse on duty in a hospital who found a ring with a large and unusual setting. She wore the ring and her associate nurses chided her for wearing cheap jewelry. She knew she had a ring and that it possessed some value, but she was not aware of the fact that it had been lost by a wealthy lady and was valued at eight hundred dollars. Yes, the ring was truly valuable, but the nurses didn't appreciate it.

So it may be with truth. We know it is valuable, but do we realize how really valuable and precious it is? Do we realize that the great God who owns everything could not give us in our

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present condition anything of greater value than what He has given us—an understanding of His character, His plan and purposes? Besides, He has invited us to share His glory, to become heirs of His and joint-heirs with His only begotten and well beloved Son. The apostle adds, "That ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages." (Eph. 3:19, 20) What is this power that worketh in us, if it is not the power of faith operating through the Holy Spirit?

It is through the exercise of the natural faith in Jesus that we passed from death unto life. What a transforming power this is! And if we carry this thought on it means that though taken from the lower strata of society, we have the prospect, through the exercise of faith, to be elevated to the highest plane in the universe. The only faith that can accomplish this is *the* faith without which it is impossible to please God.

Should we not believe God? Has He ever deceived any of us? Has He ever asked anything unreasonable of us? Let us sup-

pose that we have a child who has reached the years of discretion, and with whom we always dealt fairly—always gladly and willingly kept our promises, never asked anything unreasonable. We make a certain proposition, and the child shows by his conduct a lack of trust and confidence. Would we be very pleased? No! We would say, Why shouldn't that child believe me, I never deceived him, never expected anything but what is reasonable. On the other hand, can we think that God can be pleased when in confronting a certain trial or experience, we show by our conduct that we do not trust Him? This evidently is what the apostle meant when he said, "Without faith"—trust, confidence, heart reliance—"it is impossible to please God." Lord increase our faith!

REWARDS OF FAITH

Thus far we have been considering what constitutes faith. Now let us consider the rewards of faith. First, the present reward, and then the future reward. In Romans 5:1 we read, "Being justified by faith, we have peace with God." Is this worth anything when all the world lieth in the wicked one being at enmity with God? And in this same connection the apostle

THE DAWN

tells us "By whom [the Lord Jesus Christ] also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

That we, by nature fallen creatures, should be given an opportunity to strive to attain unto God's eternal glory, is beyond the power of the human mind fully to grasp! If it were not stated over and over again, we would be unable to believe it. The apostles could not tell us what this glory is, not having experienced it themselves. The Apostle John contented himself by saying, "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 3:1.

Then we are told that we can have the peace of God. What greater blessing could anyone have than a peace of heart and mind in this present time of distress, when men's hearts are failing them for fear and for looking after those things that are coming on the earth? In proportion as we are able to realize that all things work together for good to those who love the Lord, it is our privilege to enjoy peace.

It is our privilege to realize that God loves us. "The Father

Himself loveth you." (John 16:27) He has our interest at heart. He wishes us to learn these lessons of faith, trust, and confidence in Him, and thus have His peace ruling in our hearts. When all about us are in doubt and perplexity as to the outcome of the present distressful conditions, it is our privilege to view matters from God's standpoint. Though we see the social, religious, financial, and political institutions tottering to their fall, we know that it is only a part of the work of "the day of His preparation"—"When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28.

How wonderful it is to think that God would take us into His confidence and reveal to us His plans and purposes, making known unto us things that were hidden from ages and generations, which are now made manifest to the saints.

TRIALS ALSO A BLESSING

Sometimes we are inclined to wonder why it is that since we have given our hearts to the Lord, we should have so many very trying experiences. Gradually we learn that these tests are to qualify us for the work

THE VICTORY OF FAITH

to which He has called us, according to His purpose; and that these trials are great blessings in disguise. Peter says, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

Think what efforts men have put forth in acquiring gold. Those who went into the '49 gold rush sacrificed every convenience and comfort. They trekked across the continent in the hope of securing some of this precious metal. Surely they must have considered it very valuable. The apostle tells us that the trial of our faith is much more precious than gold that perishes. Suppose we had all the gold we could haul in a ton truck, and we should pass away tonight. What good would that gold do us? It would have perished so far as we were concerned. It would not do us a particle of good. But if we exercise *the* faith without which it is impossible to please God, we would just enter into life in a condition where we could really glorify God, as we would like to do now if it were not for these broken bodies, warped and badly twisted minds, and stammer-

ing tongues. So we see that Peter knew what he was speaking about when he said that the trial of our faith is much more precious than gold.

And what about the future reward of faith? Peter explains that there "are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature," the nature of God. (2 Pet. 1:4) Again, in 1 John 3:1, 2, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him," who was highly exalted, far above angels, principalities and powers. Yes, we shall be like Him and see Him as He is, who is the "express image of His [the Father's] person." (Heb. 1:3) "Every man that hath this hope in him purifieth himself, even as He is pure."—1 John 3:3.

Here, again, it is well to note that there is a difference between knowing about this hope and really having it in us and appreciating it. Do all who know about this hope purify them-

selves? Evidently not; for if they did, there would not be a great multitude who come up through great tribulation and wash their robes in the blood of the Lamb.

We realize full well that we cannot be actually pure, as God is pure, but we can be pure in thought, in intention; and the Lord takes the will for the deed. It is possible to be of such heart and mind that if we had a perfect body we would do perfectly, and this attitude is graciously accepted by the Lord.

As a concluding thought we quote the Manna comment of June 4th:

"It is your faith that is on trial now. In the calmer days, when the sun of favor shone brightly upon you, you were quietly laying the foundation of a knowledge of the truth, and rearing the superstructure of Christian character. Now you are in the furnace to be proved; summon therefore all your courage; fortify your patience; nerve yourself to endurance; hold fast to your hope, call to mind the promises, they are still yours; and 'cast not away your confidence, which hath great recompense of reward.' 'In quietness and confidence shall be your strength.' 'Rest in the Lord, and wait patiently for Him,' and faith hath gained her victory."

—CONTRIBUTED



Broadcast

(SUNDAYS UNLESS OTHERWISE NOTED)

NEWFOUNDLAND TIME

St. John's, Nfld. VOCM 1006 k.
Thursdays, 9:00 p.m.

ATLANTIC TIME

Yarmouth, N. S. CJLS 1340 k. 10:00 a.m.

EASTERN TIME

Akron, Ohio WADC 1350 k. 8:15 a.m.
Baltimore, Md. WFBR 1300 k. 9:15 a.m.
Bay City, Mich. WBCM 1440 k. 10:00 a.m.
Binghamton, N. Y. WBNF 1290 k. 10:00 a.m.
Detroit-Windsor, Mon. CKLW 800 k. 7:45 p.m.
High Point, N. C. WMFR 1230 k. 9:45 a.m.
Jacksonville, Fla. WPDQ 1270 k. 9:00 a.m.
Kirkland Lake, Ont. WJKL 560 k. 6:15 p.m.
New York, N. Y. WMCA 570 k. 9:30 a.m.
Orlando, Fla. WLOF 1230 k. 1:45 p.m.
Philadelphia, Pa. WIP 610 k. 9:30 a.m.
Pittsburgh, Pa. WWSW 1490 k. 9:45 a.m.
Pittsburgh, Pa. W-47-P (Freq.Mod.) 9:45 a.m.
St. Albans, Vt. WWSR 1420 k. 12:45 p.m.
Toronto, Ont. CKCL 580 k. 9:30 a.m.

CENTRAL TIME

Chicago, Ill. WAAF 950 k. 9:00 a.m.
Cincinnati, Ohio WCPO 1230 k. 10:15 a.m.
Clinton, Iowa KROS 1340 k. 9:45 a.m.
Columbus, Ohio. WHKC 640 k. 9:30 a.m.
Dallas, Texas KSKY 660 k. 9:30 a.m.
Dayton, Ohio WHIO 1290 k. 12:30 p.m.
Fergus Falls, Minn. KGDE 1230 k. 9:45 a.m.
Grand Rapids, Mich.
(Thurs.) WLAV 1340 k. 9:15 p.m.
Indianapolis, Ind. WIBC 1070 k. 9:30 a.m.
Knoxville, Tenn. WBIR 1240 k. 9:00 a.m.
Louisville, Ky. WGRC 1370 k. 8:45 a.m.
Medford, Wis.(Wed.) WIGM 1500 k. 9:45 a.m.
Minneapolis, Minn. WTCN 1280 k. 9:15 a.m.
Muskegon, Mich. WKBZ 1490 k. 8:45 a.m.
St. Louis, Mo. KXOK 630 k. 10:00 a.m.
San Antonio, Tex. KMAC 1240 k. 9:00 a.m.
Wausau, Wis. (Sat.) WSAU 1400 k. 5:15 p.m.
Wichita, Kans. KFBI 1070 k. 11:00 a.m.
Wichita, Kans.(Mon.) KFBI 1070 k. 5:15 a.m.
Wichita Falls, Tex. KWFT 620 k. 9:15 a.m.
Winnipeg, Man. CJRC 630 k. 10:30 a.m.

st Schedule

SCATTERING BUT INCREASING

'Tis a curious fact, but past all doubt, that the more of happiness one gives out the more he has left, and the more his powers as the gardener strips a bed of flowers that more shall bloom, so strip your soul that another's happiness be made whole, and lo! in the quick-winged second after, 'tis filled with the blooms of love and joy.

Edmund Vance Cooke



MOUNTAIN TIME

Calgary, Alta.	CJCJ 1230 k.	10:00 a.m.
Globe, Ariz.	KWJV 1240 k.	9:15 a.m.
Grande Prairie, Alta.	CFGP 1340 k.	10:15 a.m.
Jerome, Ariz.	KCRJ 1340 k.	9:15 a.m.
Kalispell, Mont.	KGEZ 1460 k.	4:45 p.m.
Nampa, Idaho	KFXD 1230 k.	4:00 p.m.
Phoenix, Ariz.	KTAR 620 k.	9:15 a.m.
Prince Albert, Sask.	CKBI 900 k.	10:45 a.m.
Prescott, Ariz.	KYCA 1490 k.	9:15 a.m.
Safford, Ariz.	KGLU 1450 k.	9:15 a.m.
Saskatoon, Sask.	CFQC 600 k.	10:45 a.m.
Tucson, Ariz.	KVOA 1290 k.	9:15 a.m.
Yuma, Ariz.	KYUM 1240 k.	9:15 a.m.

PACIFIC TIME

Berkeley, Cal.	KRE 1400 k.	9:05 a.m.
Fresno, Cal. (Sat.)	KMJ 530 k.	5:00 p.m.
Hollywood, Cal (Sat.)	KMPC 710 k.	9:15 a.m.
Kelowna, B. C.	CKOV 630 k.	8:45 a.m.
Portland, Ore.	KWJL 1080 k.	5:15 p.m.
Riverside, Cal.	KPRO 1440 k.	8:15 a.m.
San Diego, Cal.	KFMB 1450 k.	8:45 a.m.
Seattle, Wash.	KJR 1000 k.	8:45 a.m.
Seattle, Wash. (Wed.)	KJR 1000 k.	11:00 p.m.
The Dalles, Ore.	KODL 1230 k.	9:15 a.m.
Vancouver, Wash.	KVAN 910 k.	9:15 a.m.
Wenatchee, Wash.	KPQ 560 k.	10:15 a.m.

POLISH RADIO PROGRAMS

Boston, Mass.	WORL 950 k.	10:30 a.m.
Chicago, Ill.	WGES 1390 k.	8:30 a.m.
Chicago, Ill. (Wed.)	WGES 1390 k.	6:45 p.m.
Detroit, Mich.	WJBK 1490 k.	3:45 p.m.
Jersey City, N. J.	WHOM 1480 k.	4:30 p.m.
Niagara Falls, N. Y.	WHLD 1290 k.	10:00 a.m.
Springfield, Mass.	WSPR 1270 k.	10:00 a.m.
Stevens Point, Wis.	WFHR 1340 k.	10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

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

South Australian Time

Adelaide	5AD 229 Metres	9:30 a.m.
Port Pirie	5PI 288 Metres	9:30 a.m.

Western Australian Time

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

GOD'S LOVING CARE

"Without a glimpse of darkened skies.
Our hearts would never realize
The sweetness of the day;
Without the silver of the shower,
No loveliness of leaf and flower
Would blossom on our way;
And so in life, we value more,
The joys unrealized before
With every hurt we bear;
It takes the little cares we face
To prove the earth a tender place
Blest with God's loving care."

May Broadcasts

Week of May 7—

THE LOST SHEEP

Week of May 14—

THE JEW AND THE WAR

Week of May 21—

ARMAGEDDON

Week of May 28—

THE THREE WAYS



Answers

THE LOST SHEEP

QUESTION: What does it mean to be "lost" and to be "saved"?

ANSWER: To many, the matter of being "saved" or being "lost" is the difference between spending eternity in heaven or in a place of eternal torture. But this is not the way these words are used in the Bible. One of the best illustrations of the Scriptural use of these two words in the divine plan is contained in the parable of the Lost Sheep. It is recorded in the 15th chapter of Luke, verses 3 to 7, and reads:

"He [Jesus] spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

To understand this parable it is well to notice the circumstances which called it forth from the Master. The first two verses of the chapter show this. In these verses we are told that all the publicans and sinners drew near unto Him, to hear His message. This was shocking to the scribes and Pharisees, who claimed a high degree of holiness, and they used it as one of their reasons for attempting to turn the people against Him. The parable of the Lost Sheep is Jesus' reply to this charge of fraternizing with sinners. By it, the Master teaches that His interest in publicans and sinners was in full keeping with His divine mission.

In Luke 5:32 we are told that Jesus "came not to call the righteous, but sinners to repentance." In 1 Timothy 1:15, the Apostle Paul also assures us that the purpose of Christ's coming was to save sinners. The parable is not intended to show proportions of righteous and sinners among mankind. According to the Scriptures, "there is none righteous, no, not one." (Rom. 3:10) The apostle also says that "all have sinned, and come short of the glory of God." In Romans 5:12, the apostle again

THE LOST SHEEP

reminds us of this, and shows that condemnation to death came upon all mankind as a result of Adam's sin. The lost sheep of the parable therefore represents all mankind.

According to the Bible, God created other intelligent beings on higher planes of existence than the human. These are referred to in various ways. They are spoken of as angels in some instances; also as cherubim and seraphim, and as principalities and powers. The Bible is principally concerned with God's plan for the salvation of the human race, hence it gives little detail concerning these higher creations, mentioning them only incidentally as their experiences may have a bearing on God's dealings with His human creation. These are, apparently, the ones represented by the ninety and nine sheep which did not go astray.

The parable states that after the shepherd had found the lost sheep and brought it back into the fold, He called together his friends and neighbors, bidding them rejoice with him because of having found the sheep which was lost. Then, using this as an illustration, Jesus said, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." This makes it clear that the friends and neighbors of the shepherd who rejoiced with him are the heavenly hosts who rejoice with Jesus, the Good Shepherd, when He returns to the heavenly courts from His mission to earth to save the lost race.

If we take the view that one sheep of the parable represents the whole human race, lost in Adam, and straying far from the path of righteousness, and that Jesus is the Good Shepherd, it would mean that the work of going after the lost sheep began at our Lord's first advent. And at what great cost the Shepherd sought out and found the lost sheep! To find and recover the human race it was necessary for Him to leave the glory of His heavenly home, and come to earth and die for the condemned race. Only thus could the lost race of human beings be restored to harmony with God, and obtain everlasting life.

That brings us back to the original question concerning what is meant by being "lost" and being "saved." This question is best answered by starting with Adam, the father of the human race. He was the original sinner, and the first one of the race to be "lost," as the Scriptures use that term.

Primarily, he lost himself. That is to say, he lost the privilege of living, which meant that apart from the redemptive work of Christ, Adam would have gone out of existence forever. To him as a man was lost his Edenic home and his dominion over the earth. In brief, the loss of life meant the loss of everything.

And the whole world of mankind is lost in that same literal sense. The Apostle Paul explains that as by the disobedience of one, sin entered the world, and death as the result of sin, and in this

way death has passed upon all mankind, because all have become sinners. It is not a case of losing a home in heaven, but the loss of life itself.—Romans 5:12, 19.

To be saved, then, means to be restored to life. This is the point explained to us in John 3:16, where we read that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, or go out of existence, but instead, have everlasting life.

During this present Gospel age, the salvation of believers is by faith. The apostle says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." One of the great blessings enjoyed by Adam before he sinned was that of fellowship with his Creator. The sunshine of God's favor was upon him. True believers in Christ now enjoy this same "peace with God," and everlasting life will be their portion in the resurrection. The reason believers now die in seemingly the same way as non-believers is because they lay down their lives in sacrifice. On the basis of their faithfulness in dying with Jesus they are invited to become co-workers with Him as under-shepherds in extending the offer of salvation to the remainder of the world of mankind.

How much the world will need help in finding their way back into the fold! Even father Adam, the original straying sheep, doubtless realized his lost condition, and discovered that it was far from de-

sirable. Many of his posterity have realized this also, but in the degradation and mire of sin it has been impossible for them, in their own strength, to return to the fold of divine favor, where they could enjoy everlasting life and its blessings. They needed a Savior, able to recover them from the condemnation of sin, and to bring them back completely into the fold of God. Jesus became that Savior, that Good Shepherd, of whom it is written, "He is able also to save them to the uttermost that come unto God by Him."—Heb. 7:25.

Only a comparatively few of the human race have as yet been recovered, and these, as we have seen, have returned to God's favor upon the basis of faith, and because they are willing to die with Jesus. From this standpoint we might say that thus far the human race, as represented by the lost sheep of the parable, has merely been "found." It will require the entire thousand years of Christ's Kingdom to bring the lost sheep back fully into the fold.

The work of restoring the people in the next age will not be upon the basis of faith, the same as it is now in the divine dealing with Christians. All who will receive everlasting life after being awakened from the sleep of death will be required to accept Christ as their Redeemer and Savior; but then, the Kingdom being established, believers will be restored to health and perfection, and will not need to go into death again.

The work of recovering the lost

THE LOST SHEEP

race is described by Peter as one of restitution, or restoration. (Acts 3:19-23) Jesus speaks of it as regeneration. (Matt. 19:28) In describing some of the details of the work, the Prophet Isaiah says that then all the blind eyes will be opened, and all the deaf ears will be unstopped, that the lame man shall leap as an hart, and that the tongue of the dumb shall sing. Isaiah concludes this wonderful prophecy by saying that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee

away."—Isaiah 35:10.

Thus we see that there will be great rejoicing upon the earth as well as in heaven when the lost sheep is finally restored to the fold. According to the 5th chapter of Revelation, where the Good Shepherd of the sheep is pictured as a Lamb slain for the redemption of mankind, we are told that ultimately every creature in heaven and in the earth will be heard praising God, and praising His Son Jesus for the glorious work of the divine plan that has been so victoriously consummated in the recovery of the lost race.



TRANSFORMED

*"Breathe on us, Lord! Thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.
Grant faith, that treads the stormy deep,
If but Thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.
Give strength, blest Savior; in Thy might
Illuminate our hearts, and we
Transformed into Thine image bright,
Shall teach and love and live like Thee!"*

THE THREE WAYS

QUESTION: Would you say that the way of salvation is so plain and understandable today that the general public, even those who have not made a study of the subject, can clearly grasp the issues involved?

ANSWER: Human experience, as well as the Scriptures, show that such is not the case. The Bible describes the condition of mankind as one of darkness. The prophet declares that "darkness covers the earth, and gross darkness the people." (Isa. 60:2) The Apostle Paul, in 2 Corinthians 4: 4 tells us that Satan, who is the god of this world, has blinded the minds of the people. It is very evident, from conditions all around us, that the Scriptural viewpoint of the subject is a very accurate one.

We all know that there are hundreds of different religious viewpoints. Some claim that one way is right; others say that is wrong, and that the only way to be saved is to do thus and so. In view of all this religious confusion that is everywhere apparent, it is very difficult for anyone to decide just what constitutes truth, and what is necessary in order to please God and obtain salvation.

The view that the way of salvation is now plain is based largely on Isaiah 35:8, which reads: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not

pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." From our own experience and observation, we can say that this has never been true in connection with those who are seeking the Lord and trying to find out what He requires of them. The way has never been plain and easy, as is described in this text.

Verse 9 continues describing conditions on the highway of holiness, and it says: "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." This is pictorial language, the lions and other beasts picturing the fierce enemies of those who love righteousness and who endeavor to live in a way that is pleasing to God. There are certainly many frightful lions now in the way of those who endeavor to forsake sin and pursue righteousness. There is the lion of degenerate public sentiment, which deters many from venturing to obey the dictates of conscience, even in matter of everyday life; also the lion of temptation to strong drink, which hinders thousands who otherwise would be glad to walk in the way of holiness.

The greatest lion of all is Satan himself. The Apostle Peter says of the devil that he goes about as a roaring lion, seeking whom he may devour. (1 Pet. 5:8) This suggests a future application of Isa-

THE THREE WAYS

iah's prophecy There are definite promises in the Scriptures to assure us that the time is coming when Satan will be restrained, or bound. Revelation 20:1, 2, shows that Satan, the great lion adversary of God's people, and of mankind in general, is to be bound for a thousand years. Later in the same chapter we are assured that he will finally be destroyed. During this thousand years, Christ and the church will reign together over the earth for the enlightenment and blessing of the people.

From this we get the thought that the highway of holiness promised by Isaiah is a way of righteousness not yet available to the people, but that it is a promise to be fulfilled following the establishment of Christ's Kingdom in the earth. This is the only way the promise can be understood in harmony with the facts and with the divine plan of salvation. Appropriately, the heading at the beginning of Isaiah 35 says, "The joyful flourishings of Christ's Kingdom." Besides, the language used in the promise of the highway of holiness puts it in the future. It says there shall (in the future) be a way, and it shall be called the way of holiness. It is not a description of what is true now, but a prophecy of that which will be true later, when Christ and His church reign on the earth for a thousand years.

There IS a way of salvation open at the present time. It was opened by Jesus at His first advent. It is called the narrow way. This nar-

row way was officially opened for Christ's followers at Pentecost. But it has been far from an easy way. It is mentioned in Matthew 7:14. Prof. Benjamin Wilson translates the text to read, "How narrow is the gate of life! How difficult that way leading thither! And how few are they who find it!" This is certainly different language than is used to describe the highway that is to be opened up for the people during the Millennial age. It is a way of sacrifice and suffering.

Some may wonder why those who serve the Lord now are required to do so under such difficult circumstances, while those of the next age will have a highway provided for them in which everything is made plain. In God's balances of justice and love the difference is determined by the rewards at the end of the way. The narrow way leads to what the Scriptures describe as "glory, honor and immortality." The Apostle Paul says of the true followers of Jesus that they rejoice in the hope of the glory of God. (Rom. 5:2) They are to be highly honored in that they will be joint rulers with Christ in the administration of the affairs of His thousand-year Kingdom.

Immortality is the highest form of life, described by the Apostle Peter as the divine nature. (2 Pet. 1:4) All of this is explained by the Apostle Paul in the simple statement that those who die with Christ shall live with Him, and that those who suffer with Him

THE DAWN

shall reign with Him. Because the reward at the end of the narrow way is so great, divine wisdom has decreed that the tests of faithfulness imposed upon those who walk in this way shall be severe and exacting. The reward of those who travel successfully over the highway during the Millennial age will be restoration to human perfection, and the opportunity to live forever upon a perfected earth. This, of course, is not such a great reward as will be given to the faithful followers of Jesus during this age.

These obtain what the Apostle Paul refers to as the "great salvation, which began to be spoken by our Lord." (Heb. 2:3) The way to this great salvation is indeed a rugged, steep and narrow way. Were it not for the strength furnished for each successive step of the journey, we could never reach the goal. However, our Captain and Forerunner, Christ, has given us the encouraging assurance, "Be of good cheer, I have overcome," and, "My grace is sufficient for thee." It is logical that if the special hope of this Gospel age is so surpassingly glorious, then the way that leads to it should be correspondingly difficult. It is because the way is so difficult that few are able to find it, as Jesus indicated would be the case.

Matthew 7:13 speaks of still another way. It is described as a "broad road that leadeth to destruction." Jesus declared that many enter upon and travel over this road. This makes three ways

mentioned in the Bible—the broad way; the narrow way; and the highway. The broad road is very old! Millions who have traveled on it are now dead—it leads to destruction. Adam and Eve were the first to find themselves traveling on this road. The entrance way to the broad road leading to destruction is disobedience to God's law, and our first parents were the original transgressors. The broad road leads to destruction because the wages of sin is death. It is described as broad because, as Jesus explains, many travel over it. It has to be broad, in keeping with the illustration, in order to give us a vivid picture of the fact that all mankind are going down into death because of sin.

The Scriptures use the thought of a highway, a broad way, and a narrow way, merely as illustrations. Symbolically speaking, the narrow way of this age and the highway of the next age are return roads to life. The narrow way is rugged and steep, but those who, by divine grace, are able to travel all the way to the end, attain to the high plane of immortality, the divine nature. The highway of the next age will lead back through the green valleys of human restoration, until full perfection and glory of the earthly nature is attained. Viewed thus, the condition of those who are traveling over the broad way that leads to destruction is not hopeless.

There is a way of returning to life. That way, primarily, both now and in the next age, is Christ.

THE THREE WAYS

In Isaiah's prophecy of the highway, it says that the unclean shall not pass over it; but it also says, "It shall be for those." The thought is that the unclean, which is all mankind, born in sin and shapen in iniquity, by entering upon this road and traveling over it, make progress toward holiness. Thus it is true that the unclean shall not pass over it—that is, all the way over it—because they become clean as they travel.

The last verse of this wonderful

chapter speaks of "the ransomed of the Lord." The ransomed of the Lord, or the redeemed, are those for whom Christ died, that is, all mankind. This assures us of the fact that the highway over which the redeemed travel is the return road from death, for it says, "The ransomed of the Lord shall return, with songs of everlasting joy upon their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away."

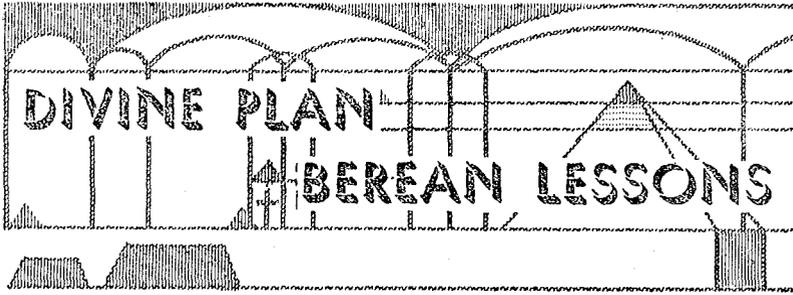


SANCTIFICATION

To be sanctified does not mean the cutting of ourselves off from the world. If this had been our proper course, our Savior and Lord would have done so. But on the contrary, He sought opportunity to assist and bless those about Him, to point them to the way of life. He was the friend of "publicans and sinners." He never assumed a "holier than thou" attitude. Yet our Lord was sanctified, set apart for God, in the most absolute sense. . . . The Master was constantly with men, striving to uplift and instruct them, yet He was not of them. And so it is with the enlightened children of God, who are following in the Master's footsteps.

As Christians, our greatest work is in ourselves—subduing our own flesh, conquering and uprooting our earthward tendencies and resolutely, persistently training them heavenward. And we should be able to see in ourselves continued progress in this direction. The process of bending toward heaven that which by nature bends toward earth and the things of the earth is a painful one; and we often long for rest and complete deliverance. But let us cheer ourselves and one another with the thought that the struggle will soon be over and the victory won, if we faint not. How glad we are that the reign of sin and death is almost ended, and the full deliverance of the saints of God is near!

—Selected



THE WINEPRESS OF GOD'S WRATH

"Therefore 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."—ZEPHANIAH 3:8.

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 324 to page 328.

WHAT connection is there between the Day of Jehovah which we are now studying, and the "smiting of the nations" mentioned in Revelation 19:15? This smiting of the nations with a two-edged broadsword (the unloosing of the truth) refers to the time of trouble in the Day of Jehovah. The controversies over real and fancied rights as a result of the greater light and knowledge in this Day of Jehovah are here described in highly figurative language. This text, Revelation 19:15, **Emphatic Diaglott**, reads, "And out of His mouth proceeds a sharp two-edged broadsword, so that with it He may smite the nations: and He shall

rule them with an iron sceptre; and He treads the winepress of the wine of the indignation of the wrath of God, the Omnipotent." The winepress figure is further elaborated in Revelation 14:19. The vine of the earth refers to Christendom as an organization, which during this harvest period has been weighed in the balances and found wanting. (Daniel 5:27) The winepress represents the last and severest stage of this time of trouble into which the Lord will "cast" Christendom.

What two rival parties take part in the great Battle of Armageddon with which this Day of Jehovah ends? On the one side are wealth, and arrogance, and pride. On the other side are widely prevailing poverty, bigotry, and a keen sense of injustice. We can see that both

sides are impelled by selfish motives. The friction between the two classes is sometimes likened to the sea and the waves roaring, and at other times to a fire of trouble which will sweep over the earth.— Luke 21:25.

The wealthy say that it is only fair that they should have the right to hire labor and buy goods just as cheaply as they can. They claim that if they are able to run their business so as to make large profits and heap up higher their hoarded wealth, they are entitled to the fruit of their labor regardless of how others who have not been so fortunate and smart are compelled to put up with but few of life's comforts and luxuries. They also argue that there is a law of supply and demand that makes it impossible to more equally spread the blessings of our modern civilization; that it is inevitable that the careful and prudent should become rich, while the careless and thoughtless should be less able to gain the good things of this life.

The laboring classes say they are entitled to their share of the advantages of the inventions and discoveries due to the increase of knowledge, and that the many advantages that labor now enjoys are only its just dues. Therefore, the fact that they are better paid and can procure greater comforts is not a special favor but merely means that they are getting a part of what they should receive. They further argue that labor is not dishonorable and that when they use good sense and honesty coupled with

education, which is now so general, they should be respected just as much as those of any profession. They are not asking for idleness. They want to be useful and helpful so that they can be valued and appreciated.

Do the laboring classes think that their present advantages are the result or design on the part of capital? No, they think that their present improvements and advancements have come to them because of the increase of intelligence, invention, etc., during the past hundred years. Both capital and labor were lifted up on the tidal wave of prosperity to a higher level, but the masses, seeing that the flood tide is beginning to turn, want to avoid the danger of being carried by the undercurrent of an ebbing tide to a lower level.

Is labor organizing merely out of dissatisfaction with present conditions? No, while it recognizes that the increase in mechanical inventions has created many new jobs, yet on the other hand, it realizes that over a long period of time, the effect of labor saving machinery will be to increase the number seeking employment and decrease the demand for their services. To avoid this in the future, labor feels that steps should be taken to fortify itself against such a disaster. It does not want to lose the advantages of our day and go back to where labor was a century ago. It therefore seeks wise and equitable laws, and capable organization to restrain this reaction.

HEARTS OF STONE—HEARTS OF FLESH

“And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, and He shall be intreated of them, and shall heal them.”—ISAIAH 19:22

LESSON ASSIGNMENT

The Divine Plan of the Ages, page 328 to page 333.

IT IS feared that after the war is over there will be a tendency toward overproduction and lack of employment. It is proposed that the hours of labor be shortened to offset the overproduction, and that this be done without a reduction in wages. It is realized that such an arrangement will increase the cost of production and will mean that the same wages will buy less if the cost of production is all passed on to the consumer.

It is also proposed that the rates of interest be limited and fixed to make it easier for the working classes to get the necessary capital for home building, etc. Some propose that railroads and all other public utilities be owned by the government or else be more strictly restricted as to their liberties and rates. One of the charges against the railroads and public utilities is that in many cases the stock is “watered,” that is, it has been increased from the original sale value by the issue of additional stock for which no real value had been exchanged, so that the claimed value of the stock is fictitious to the extent of this additional stock for which nothing substantial has been given. They claim that charging

high rates for railroad transportation, for instance, is not justified as these rates are based on profits expected in proportion to the fictitious value instead of to the actual value of the stock. On the other hand, they realize that when these public utilities expand because of increased demand for their services, the stock per share should be more valuable because of the good will created in the time previous.

Would it be better for the masses if there were no large corporations? If properly controlled, they can be a great blessing because with mass production, skilled management, and highly specialized research departments, they are able to turn out better products at a lower price than smaller concerns could do in the same line. On the other hand, if unchecked they could take advantage of the workers and could also monopolize trade with the result that the owners would amass great wealth and the workers would be reduced to penury and slavery.

The Golden Rule is, “Do unto others as you would that they should do unto you.” Do some labor leaders think that they are following this rule in their efforts to organize unions and to employ lobbyists to contact the various legislative bodies? Yes, they say, we simply desire to protect our

own rights and those of our children by putting reasonable bounds upon wealth and power so that all the blessings of modern machinery and mass production may be more equally shared by all, and thus the wealthy will get their share of the blessings, but not more than their share.

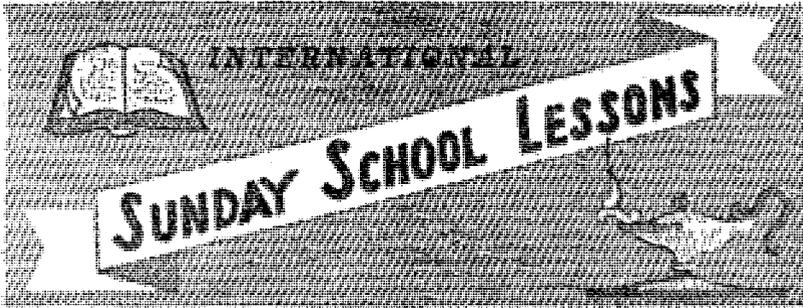
If all men comprising capital and labor should begin now to follow the Golden Rule of love and justice and should set aside all selfishness and greed, would the present set-up be satisfactory? Yes, it would. If the rich would rest with their present acquisitions and co-operate with the masses for the permanent improvement of the condition of all; and if the wage workers would content themselves with reasonable demands, all of these problems would be easily and quickly solved. There are some who would be willing to do this, but the great majority will follow the Golden Rule only if forced so to do, and then in the letter only and not in the spirit. Many of the reforms that the minority would like to see, they cannot put into effect without great difficulty; and ultimate success cannot be assured unless they have the good will and co-operation of the majority.

What is the natural cause of the great trouble of this "Day of Jehovah"? The increase of knowledge, coupled with the selfishness and narrow-mindedness on the part of wage workers and capitalists, is leading to the great catastrophe. The resulting panic will cause law and order to be swept away—the mountains will be swallowed up in

that stormy sea. Then will be fulfilled the words of Jesus in Luke 21:25, 26, "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Will any good come from this time of trouble? Yes, it will prepare the world to realize that with selfishness and ignorance in the saddle, no matter how well they plan, their efforts will prove futile, and that they need just the kind of Kingdom that God is preparing to set up after this time of trouble, with Jesus Christ as the great King, Priest and Judge. In this Kingdom, a strong and righteous government will enforce the principles of justice until gradually the selfishness of men will give way to the spirit of righteousness and love. The chastisements and lessons of the time of trouble of this Day of Jehovah will enable mankind to appreciate such a Kingdom. God will "take the stony heart out of their flesh, and will give them an heart of flesh." (Ezekiel 11:19) After this time of trouble, God will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:9) Then the world will enthusiastically say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—Isaiah 25:9.





PAUL IN THESSALONICA

MAY 14—Acts 17:1-4; 1 Thessalonians 2:1-12

GOLDEN TEXT: "Rejoice evermore. Pray without ceasing. In every thing give thanks."—1 Thessalonians 5:16-18.

PAUL was a zealous missionary and also an ardent, devoted pastor. His zeal for God and for the Gospel of Christ impelled him to spread the message far and wide. He also loved and remembered the brethren who were reached by his efforts, and did all he could to comfort and strengthen them. This comes to light in today's lesson, in which we find the apostle and his companion Silas pioneering the Gospel in Thessalonica, and later, after an ecclesia had been formed there, writing to the brethren to encourage them in the narrow way of sacrifice and suffering.

Some brethren, by natural endowment, may be better qualified to serve in one capacity than in another, but all the consecrated should be interested in every phase of the Christian ministry. We are not to be specialists in the Lord's service in the sense of stressing one feature of the work and dis-

paraging other branches of activity. We should remember that every "joint supplieth" something to the whole. Paul believed in this and by his example showed his interest in both evangelistic and pastoral work.

Being a missionary in Paul's day was not a pleasant task from the human standpoint: for it meant, not only long, tiresome journeys—oftentimes by foot, and, at the best, by primitive methods of transportation—but also bitter opposition and persecution from the majority of those to whom the message was delivered. To Jewish minds the idea of a Messiah was not new, but it was considered quite heretical to believe that the crucified Jesus was that Messiah. After all, Jesus had been killed, and while His followers claimed He was raised from the dead, How could they prove it? It required great faith and the opening of their eyes of

understanding by divine providence to enable them to believe and confess that Jesus was indeed the Christ, the Son of God.

In the case of the Greeks and other non-Jews the situation was somewhat different. They needed first of all to be enlightened with respect to the Messianic hope, then assured that Jesus was truly the Messiah of promise, and in addition be convinced that their gods were false. With them it meant a transfer of allegiance from false gods to the true God; whereas with the Jews it was merely a case of convincing them that the Messianic promises made to their fathers by the God of Israel were being fulfilled in Jesus of Nazareth.

In Thessalonica Paul preached both to Jews and Greeks. As was his custom he visited the Jewish synagogue where he knew he would find a goodly number of his people to whom he would have an opportunity of witnessing. In this instance he went to the synagogue three sabbaths in succession and there reasoned with the Jews, "alleging," as the lesson shows, "that Christ must needs have suffered, and risen again from the dead."

This, apparently, was the main point at issue, and now we can see why. The necessity of Christ's death and resurrection is the very center of the Christian hope, the foundation upon which the whole plan of God securely rests. At the same time it must have been a difficult task to convince Jews that the Messiah of their hopes was crucified and later raised from the dead. The apostle's further expla-

nation that the resurrected Christ had returned to heaven, could easily have been misinterpreted as a clever way of explaining why no one could now see Jesus.

But Paul had the Scriptures on his side. God had foretold, through the prophets, that the Messiah would suffer and die and be raised from the dead. The devout Jews who were humble-minded and sincere could not help but realize that Jesus fitted into this prophetic picture, hence we read that "some of them believed, and consorted with Paul and Silas." We do not know how many may be implied by the expression "some of them," but if it were only two or three it would represent very encouraging results for the efforts put forth on the three sabbaths.

But more than this was accomplished on that visit to Thessalonica. "Of the devout Greeks," we read, "a great multitude" believed, "and of the chief women not a few." What rejoicing there must have been on the part of Paul and Silas, as well as with the newly converted believers! But the unconverted Jews didn't rejoice, they were "moved with envy," the account tells us, and through the aid of "lewd fellows of the baser sort," set the city in an uproar against these humble followers of the Master.

QUESTIONS:

Should Christians try to minimize any helpful activity in the ministry of the truth and the brethren?

Explain the difference between the religious viewpoint of the Jews and the Greeks in Paul's day.

PAUL IN CORINTH

MAY 21—Acts 18:1-4; 1 Corinthians 13

GOLDEN TEXT: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Corinthians 13:13.

PAUL came to Corinth from Athens, after delivering his famous discourse on Mars' Hill in which he pointed out the hope of a coming day of righteous judgment which had been guaranteed by the death and resurrection of Jesus. (Acts 17:30, 31) In Corinth he made his home with Aquila and his wife, Priscilla. They followed the trade of tentmaking, and as Paul was a tentmaker, they had this in common and worked together to provide temporal necessities.

Aquila and Priscilla had previously lived in Rome but had been driven from there by a decree of Claudius. As is always true with the Lord's people, under divine supervision their severe trial resulted in rich blessings. Driven from their home in Rome, Aquila and Priscilla were placed in a position to co-operate with the Apostle Paul in the work of the ministry. It is a privilege to fellowship and work with any of the Lord's people, and what a great honor it was to be associated with one of the chiefest apostles!

In Corinth Paul worked among both Jews and Greeks. His chief contact with the Jews seemed to be in the synagogue, and there he reasoned with his kinsmen according to the flesh sabbath after sabbath until persecution arose and he was obliged to change his field of activity. Meanwhile some of the

Jews believed, and there were also Greek converts.

While Paul no longer witnessed in the synagogue, but devoted his time particularly to the Greeks, he didn't forsake the interest that had been created but kept in close touch with it. The account says that he "entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue." (Acts 18:7) He knew he was no longer welcome in the synagogue, but he knew also that certain individuals who attended there had become interested in the message and he took this opportunity of being where he could contact them as they came and left the services. Paul believed, as Jesus taught, that workers in the Lord's field should be wise as serpents and harmless as doves.

Crispus, the chief ruler of the synagogue, believed. Doubtless Paul, while still working in the synagogue, noted the interest manifested by Crispus, but it was not until persecution made it wise for the apostle to work on the outside, that his interest crystallized into Christian belief. The family of Crispus also believed, and when the news spread "many of the Corinthians, hearing, believed, and were baptized."—Verse 8.

It would seem that at this juncture Paul may have concluded that

PAUL IN CORINTH

for the present his work in Corinth was finished, but the Lord directed otherwise. In a vision, the apostle heard the Lord speaking to him with words of comfort, assuring him of divine protection and explaining that He had "much people" in Corinth yet to be reached. Paul was not one to disobey instructions, so he remained for "a year and six months, teaching the word of God among them."

But the "much people" who were reached by Paul's ministry were not to be spared trials. A short time after he left Corinth, an eloquent Jew of Alexandria named Apollos, went there (Acts 19:1), and worked among the brethren. Being an eloquent speaker no doubt many others there became interested. Through the ministry of the various brethren, including Apollos—all of whom were probably somewhat immature in Christian growth—the church became divided in different groups, each faction following the lead of one or another of these leaders.

This tendency to follow a certain leadership in which confidence is invested is a trait of humanity in general and it has been no less apparent among the people of God. But this tendency of the fleshly mind was antagonistic to the truth as taught by the apostle and divided those brought together by his preaching. One group in the church, perhaps in an effort to get away from human leadership altogether, proclaimed themselves followers of Christ. That is the proper position for every Chris-

tian, but in this case it must have been adopted from a wrong motive, so that those in Corinth who said "I am of Christ," were just as sectarian as those who said, "I am of Apollos," "I am of Paul," "I am of Cephas."—1 Cor. 1:12, 19.

To be free in Christ is the ideal condition for all of His followers, but at times those who loudly proclaim their liberty do so because they have made liberty their creed, and are so firmly bound by their liberty creed that they are sectarian and very intolerant toward those who do not subscribe to their creed. Something like this occurred in Corinth, else the Apostle would not have condemned those who said "I am of Christ."

Nor are we to conclude that loyalty to truth and practice as taught us by those whom the Lord raises up for the purpose, is sectarianism. Paul wrote, "I beseech you, be ye followers of me." (1 Cor. 4:16) He had given the Corinthian brethren, the truth. His example of righteousness and zeal was a true example. To continue in this way meant that they would be true followers of the Lord, and this is what he wanted them to be. It is this true Christian way of love and devotion that Paul outlines in 1 Corinthians 13. His reference in this chapter to speaking with the "tongues of men and of angels" may have been an allusion to the oratory of Apollos, and that it was more important to watch for the evidence of love in a brother, than to be overly impressed with the eloquence of his speech.

PAUL ENCOURAGES THE CORINTHIANS

MAY 28—2 Corinthians 4:5, 16-18; 5:1, 5-8, 14-19

GOLDEN TEXT: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—2 Corinthians 8:9.

PAUL'S second epistle to the Corinthians was written a few months subsequent to the first, probably in the same year—about A. D. 57, according to historians. Information had reached the apostle showing that his first epistle to the church at Corinth had had a wholesome effect, having done much in the way of overcoming a factional spirit. Apparently most of the congregation had acknowledged the spiritual leadership of Paul, although some seemed still to question his apostleship.

On the whole his second letter is one of instruction and encouragement, rather than of condemnation and reproof. It reflects the satisfaction of the writer in feeling that his first letter had prevented the ecclesia from suffering a real tragedy, and that now, in following up the effort, his desire was to help in the healing of any wounds that might have been left, that full peace and harmony might rule on the occasion of his next visit.

Although in 1 Corinthians 4:16 Paul admonished the Corinthians to be followers of Him, he wanted them to know that this was because he preached, not himself, but Christ. The thought is that he wanted them to follow his example, and to the extent that they did this, they would be true followers of the Lord Jesus. Paul's

position in the church was merely that of a servant. But he was an inspired servant, and he knew, as all true Christians have known since, that disloyalty to the truth as he taught it was disloyalty to the Lord.

Paul never refrained from reminding the church that the Christian way is one of suffering and self-denial even unto death. This was one of his methods of encouraging the brethren. Even in the natural realm, one can endure suffering a great deal better if he knows that there is a good reason for it, and that something worth while is to be accomplished by it. Paul understood clearly the philosophy of Christian suffering: that thereby we fill up that which is behind of the afflictions of Christ. Out of the suffering and death of Jesus come the blessings of lasting life for both the church and the world, and those who die with Him and suffer with Him are, in the divine arrangement, contributing to the lasting welfare of others—to the church now as we lay down our lives for the brethren, and to the world by and by, because we are being baptized for the dead.

It is true of every faithful Christian that his outward man perishes. His covenant of sacrifice calls for the complete sacrifice of his humanity in the service of the Lord.

Meanwhile, the inward man is renewed; that is, as new creatures we are developing toward a maturity that will be reached when we are born of the Spirit in the resurrection. This mortal will then have put on immortality. The glory of the new nature will far excel the glory of the old human nature, so the apostle reasons that any suffering or affliction incidental to such an outstanding exaltation is well worth while, even apart from other considerations. He says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17.

To take this Christian view of matters, however, means that we must look at the things that are unseen by the natural eye. If we center our attention upon the things that are seen we are sure to be discouraged as we see them slipping away from us. But if we gaze steadfastly upon heavenly things we will "take joyfully" the spoiling of our earthly goods, of whatever sort they may be, and regardless of how valuable they have once seemed to us.

Verses five to nine of the fifth chapter, which speak of being absent from the body and present with the Lord, are among the most misunderstood texts of the Bible. Verse nine furnishes a key to their real meaning. It reads, "Wherefore we labor, that, whether present or absent, we may be accepted of Him." This shows clearly that being present with the Lord and absent from Him are both condi-

tions which are possible while the Christian is still in the flesh. This means that the apostle is not contrasting this life with the life beyond the grave, but illustrating the difference between living close to the Lord in our hearts at all times, even though, through force of circumstances, our minds may of necessity be preoccupied with temporal matters.

In the closing portion of our lesson the apostle urges full consecration to the Lord as the only proper attitude of those who recognize that they have been bought with the precious blood of Christ. "The love of Christ constraineth us," he says, "because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

God has a definite place in His plan for those who live "unto Him." They become Spirit-begotten new creatures to whom is given the ministry of reconciliation. The shed blood of Christ is the basis of reconciliation, and it is our privilege to point men to this only way of life. This is to be the great work of the future when Christ's Kingdom is in full operation, and when the saints are reigning with Him; but we are to do what we can now. Our sacrificial efforts now are training us for the larger opportunities later. Our worthiness of sharing in the great work of tomorrow is dependent upon our loving interest in our fellowmen today.

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Hebrew prophet was cast into a den of lions and came out unhurt? Why had he been cast to the lions?

2—It is recorded that a city was besieged in the following manner: The army of Israel marched around the city once a day for six days, and seven times on the seventh day, then seven priests blew their trumpets. The people shouted, the walls of the city fell flat and the city was taken. (a) What was the name of the city? (b) Who was the leader of Israel at the time this occurred?

3—Where is the Garden of Gethsemane, and what great event in the Master's life took place there?

4—Complete this text: "One generation passeth away, and another generation cometh,"—

5—How did God stop the building of the Tower of Babel?

6—What is the Apocalypse?

7—Is it possible for the soul to die?

8—Which is correct (a) The devil will always be alive to pun-

ish the wicked and tempt the faithful, or (b) The devil is to be destroyed?

9—The Bible speaks of three different ways, (1) The narrow way (Matthew 7:14), (2) The broad way (Matthew 7:13), and (3) The highway. (Isa. 35:8-10) Distinguish between these three ways. Where does each one lead? Who walks on each?

10—How long was it from the time Noah entered the Ark until the Ark came to rest? Where did the Ark land when the waters receded?

11—Pharaoh, the King of Egypt, dreamed of seven lean cattle devouring seven fat cattle, and of seven thin and withered ears of corn devouring seven fat ears of corn. Who interpreted this dream for the King, and what was the explanation?

12—What book of the Bible records the following prophecy? "And God shall wipe away all tears from their eyes; and there shall be no more death, . . . for the former things are passed away."

(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



COUNTED AS SHEEP

"Yea, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter."—PSALM 44:22.

IN PAUL'S letter to the Romans these words of the Psalmist are applied to the consecrated followers of the Master. Paul raises the question, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" He then quotes from the Psalm to show that these experiences of trial were foreknown and foretold by the Lord as those which would come to all who have been called of God according to His purpose. Because such experiences are permitted by divine wisdom, and destined to play an important part in our preparation for glory, Paul affirms his determination, and the determination of all the faithful, to be victorious in the face of whatever opposition may be encountered. He says, "In all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8: 35-39.

Jesus explained to His disciples that they should expect to have tribulation, but comforted them also by saying that they should be of good cheer because He had overcome the world. (John 16: 33) A servant cannot expect to be above his master, or to have conditions more favorable under which to serve. Jesus, in whose steps we follow, was, as the prophet foretold, "brought as a lamb

to the slaughter." (Isa. 53:7) It should not surprise us, then, to find the prophet describing the experiences of Christ's followers in similar language. What a privilege is ours if, because of faithfulness, the words of our text are applicable to us, that we, like Jesus, are killed all the day long, and counted as sheep for the slaughter.

TESTED THROUGH TRIAL THE FORETOLD sufferings of the Christ bear a doctrinal relationship to the divine plan in that they are associated with the "better sacrifices" of this present Gospel age. At the same time, in the divine economy, they serve to test the loyalty of the saints—their loyalty to God, to His truth, and to the brethren. In a letter received recently from one of our brethren, this matter was clearly stated as follows: "The Lord is now applying three tests to His people: (1) Loyalty to Him at all costs; (2) cheerful endurance under the most trying circumstances; and (3) our depth of love for the Father, Christ, the brethren, and compassion for all mankind. All this is necessary to make us compassionate members of the great High Priest."

"Loyalty to Him at all costs"—how this test strikes at the very roots of our consecration to do God's will! However we may analyze and explain it, loyalty to God is measured by our faithfulness in keeping our wills in subjection to His will. If the doing of God's will involved only the pleasantries of life, no hardship would be attached to accepting and doing His will instead of our own. But when God's will runs counter to the will of the flesh, and leads us in paths contrary to the world, and in opposition to its selfishness, then it is that carrying out the terms of our consecration really costs something. Because it costs something, it becomes a test, measuring the sincerity of our covenant with God when we said to Him, as Jesus said, "Not My will, but Thine be done."

In the Old Testament we have many examples of faithfulness on the part of those whose fidelity to God was tested by the things which they suffered. Outstanding among these is the Prophet Job. His integrity was so deep-rooted that he was able to say of God, "Though He slay me, yet will I trust Him." (Job 13:15) Job's courage to bear up under suffering, in the sense of not permitting it to turn him against his God, was due to his understanding of the purpose to be accomplished. His knowledge, while it did not include an understanding of all the details involved, nevertheless encompassed two important points. He was confident that God

knew how much he suffered, and he was assured that his trial was accomplishing some great good for him. On these two fundamental points of knowledge, Job said, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold."—Job 23:10.

CHEERFUL ENDURANCE "CHEERFUL endurance under the most trying circumstances"—not to endure merely slight unpleasantness. It is one thing to endure, but quite another thing to endure cheerfully. One might not be guilty of accusing God of being unjust, yet not accept his trials cheerfully and thankfully because of appreciation for that which was being accomplished by them. To endure trials cheerfully, however, does not imply insensibility to pain. Trials do hurt, and at times we may even cry out to the Lord to deliver us from them, but so long as there is no suspicion of rebellion against divine providence, and a trusting in divine grace to help in every time of need, and a looking forward to the glory that will be reached at the end of the way, we are cheerfully enduring, no matter how hard the circumstances may be.

"Our depth of love for the Father, Christ, the brethren, and compassion for all mankind." It is for the development and testing of this love and compassion that Christian suffering is designed. The divine arrangement is such that the manifesting of love for God and His people, and true compassion for the world, leads to suffering. Thus the test comes as to whether we love ease and the plaudits of our friends more than we love the Lord. Let us not be mistaken in supposing that love for God and His people, and compassion for the world, is merely a warm feeling in our hearts. Love that is worthy of the name leads to favorable action toward that which is loved. If we truly love God we will not be satisfied short of laying down our lives in demonstration of that love.

What can we do to demonstrate our love for God and for His beloved Son? The answer is simple. We need to do only that which He asks us to do. It is thus that we prove our love. But because love is involved, that which He asks us to do is that which we delight to do; that is, to show forth His praises. Even in the natural realm, people are glad to sing the praises of those whom they love. On every suitable occasion they point out the virtues, the accomplishments and the goodness of those upon whom their heart's affections have been set. It will be no less so in our relationship to God.

If we truly love God, our chief delight will be to sound His praises. To praise God properly implies a great deal more than merely to use the word "praise." It is only by making known the praiseworthy things concerning God that we exalt Him in the minds and hearts of others. And there are so many wonderful things to relate concerning our Heavenly Father. His great love for the church and for the world—a love that was manifested in the gift of His beloved Son, is a fact so wonderful that it should be constantly overflowing from our hearts. Every feature of the divine plan whereby the gift of God's love is made available for the blessing of those on behalf of whom it was given, reflects the praiseworthy attributes of His character. If we truly love Him, therefore, we will want to talk about His plan, every part of that plan, and we will insist upon talking about it irrespective of what the cost may be.

DARKNESS HATETH AND it *will* cost us something to praise God
THE LIGHT by telling out the truths of His great plan of
salvation. The darkness hateth the light now,
even as it did when Jesus bore witness to the truth nineteen centuries ago. Had Jesus been content to be simply an admirer of His Father, possessing no burning zeal to tell others of His love and plan, He would not have been opposed by those who sat in darkness. By letting His light shine, the opposition of the world was aroused against Him, and this opposition continued until it resulted in His death, the cruel death of the cross. Thus in this very practical way, His love and devotion to God was tested. Had He loved less, He would have talked less, and saved Himself much persecution and trouble.

But Jesus' love for the Heavenly Father was so all-consuming that it would not permit Him to do other than lay down His life in the service of the one He loved. The cost of the service in bitter persecution was of little consequence to Him in comparison with the privilege He enjoyed of telling others about all the wondrous virtues of His God. It was prophetically spoken of Him that He was consumed by the zeal of God's house. Should we expect that God would arrange a different way for us to demonstrate our love than that which He arranged for His beloved Son, the Captain of our salvation?

Our love for the brethren is manifested as we demonstrate our love for God; and at the same time, our love for God is shown

by the manner in which we love our brethren. We praise God because we love Him. We praise Him by making known the great truths of His plan. The making known of His truth is a service to the brethren, because in so doing we build one another up in the most holy faith. Actually, we do not enrich God by our service, but by His loving grace and infinite wisdom He has arranged that our sounding forth of His praises enriches His people. That is why, as we serve God, we also lay down our lives for the brethren.

COMPASSION AND HOW true it is, as the brother writes, that FOR MANKIND God is also testing our compassion for mankind. In Jesus we have the best example of compassion. He was indeed the compassionate one. Should there be any doubt in our minds as to what it means to have compassion toward mankind, we suggest a careful study of the various passages in the Gospel accounts of Jesus's life in which this word is used. The student will find that Jesus' compassion impelled Him to do things for others.

We note especially the incident related in Mark 6:31-44. This is one of the occasions on which Jesus performed a miracle to feed the multitude. The circumstances leading up to this miracle are most interesting and revealing. Jesus had invited His disciples to come apart with Him and rest awhile. There is no doubt but what they all needed rest. In order to find a secluded spot away from the crowd where they could rest, this weary little company crossed over a lake by boat. But when they reached the opposite shore, they found a multitude of people waiting for them. It was plain that no rest could be obtained here. Did Jesus direct the disciples to row the boat to another landing place in the hope of getting away from the crowd?

No! Jesus had too much compassion for the people to permit His own needs to stand in the way of giving them a blessing. Verse 34 reads: "And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things." There is no escaping the meaning of these words. Jesus was moved with compassion, and because of this, He taught the people. God is testing our compassion for the people in this same way. We may say that we have compassion for mankind, but until that compassion moves us to sacrifice time and strength to do all we can to tell the people of the provisions of God's love, in order

that they thereby may be comforted, we will not have proved the sincerity of our claim.

Let us, beloved, learn to put first things first. What did Jesus lose by giving His strength to teach the multitude under such circumstances? Did He give up an opportunity for spiritual growth? Surely not! He did, however, sacrifice, and willingly so, that which would have been profitable to His flesh; namely, a much-needed rest. He sacrificed His own comforts, His own preferences, yea, even the plan He had made for Himself and His disciples, because He was moved with compassion—and His compassion moved Him to serve.

The account indicates, furthermore, that Jesus did not teach the people in any stinting manner, because, when the lesson was finished it was near the close of the day. Even then His compassion would not let Him dismiss the multitude without rendering them a further service. It was at the close of this memorable day, a day which He had planned for rest—plans which were upset—that Jesus, after spending time and thought and energy to teach this multitude many things concerning His God, continued to serve by the performance of that marvelous miracle of feeding the five thousand.

SERVED WHILE divine power was used to increase miraculously the supply of bread and fish, we are not **THOUGH WEARY** to suppose that the serving of food to such a multitude was without cost of physical strength and vitality to the Master. Verse 41 explains that Jesus personally divided the food among His disciples, who in turn served it to the people. The mere handling of sufficient food to feed five thousand people must have entailed the expenditure of considerable vitality—vitality which apparently was at a low ebb even at the beginning of this day, else Jesus would not have said to His disciples, "Come ye apart with Me and rest awhile."

Dear brethren, as God tests the depth of our compassion for mankind, are we meeting the test as Jesus did? Are we accepting whatever experiences may come as a result and as a part of our sacrifice, rejoicing to be killed all the day long, and counted as sheep for the slaughter just as was our beloved Master? We have little to offer in sacrifice as compared with Jesus' perfect sacrifice, but we can be faithful in the offering of that little. How meaningful in connection with our text is the "Daily Heavenly Manna"

comment for May eleven! We quote:

“We are to remember that we have each but one sacrifice; that it is to be rendered to the Lord day by day in the improvement of every opportunity as it comes to us, to serve Him and His. We are to remember that while it consists of many little sacrifices, some of them too small to mention or even to consider, nevertheless it will require all of these to complete the one sacrifice which we made at the beginning of our induction into His family. When we gave our wills, we gave our all; and any holding back in any of the little affairs of life—any refusal to sacrifice that which we think would please the Lord—is a keeping back of that much of what we have devoted to Him.”

Convention Season

AS WILL be seen from a glance at page sixty-three, a goodly number of conventions have been arranged for the summer months. Due to wartime restrictions in travel these gatherings will undoubtedly be of a more local character than heretofore, yet it is hoped by the various ecclesias arranging conventions that friends from greater distances will find it possible to attend. As you look over the list you will doubtless find that there is one or more of these gatherings within reach of you, and blessings will be yours if you can attend.

Gatherings heretofore of a more general nature from the standpoint of attendance, are those at Los Angeles, Calif., Detroit, Mich., and Chautauqua, Ohio; besides the ones held during the Labor Day period. If travel handicaps hinder you from attending conventions, you still may enjoy a share in the blessings. Ask God to bless those who can attend and your own heart also will be blessed.

Opportunities

FROM time to time there are opportunities for service at The Dawn, hence we shall be glad to hear from unencumbered friends—brothers or sisters—who would like to volunteer their time for this purpose. Full consecration to the Lord, and good health, are essential qualifications. At present we have openings for service in the printing plant and in the home.

It is not necessary to be an experienced printer in order to file an application for service in the printing plant, as there is much to be done that does not require long training. If you are acquainted with any branch of the printing trade, all the better. If you are interested, send for a questionnaire. Address, The Dawn Publishers, East Rutherford, N. J.

Arrangements can be made for a limited number of friends who would like to work at The Dawn during school vacation. You may find this a worthwhile way of spending a vacation, and it will help in the work we all love.



FROM ENGLAND

"Dear Brethren: We enjoy very much indeed each issue of The Dawn, and wish its courageous spirit could be imbibed in this country by offering for sale to the public the set of volumes and particularly 'The Divine Plan of the Ages.' We wish also that the 'Frank and Ernest' series could be broadcast here as with you and Australia. Maybe in the Lord's own time we shall succeed. We appreciate the articles generally and look forward to their coming with joy and anticipation of spiritual fellowship as we read the pages and pass them on. The Lord bless you and your work for Him and His people. Yours sincerely in Christ Jesus. G. A. F., England."

GROUP WANTS HELP

"Dear Frank and Ernest: I am interested in your program and would like very much to receive the literature you have to offer, even if there is a charge, as long as it isn't expensive. A group of us are getting together this Sunday for our first meeting to discuss Christianity in our lives and how we can live as consistent Christians. We would be thankful for what help you can offer. Some of the group aren't even Christians but would like to become Christians. Thank you. Sincerely, S. D. H., Ohio."

LIKES BIBLE MADE PLAIN

"Dear Frank and Ernest: My husband and I follow your broadcasts. It is wonderful to hear someone explain the Bible with such fervor and without a lot of hula-baloo. So often politics enter and opinions of the individual, and soon the speaker is away from the Scriptures. Please continue. I would like to have your booklets. Is there any charge and should I order one at a time or could it be done periodically so that one mailing procedure would cover four or more Sundays? I have six girls rooming with me who are working on defense projects, and also two fine boys, and you see your

books will help those who could not listen at that time or who missed a broadcast. Yours sincerely, J. S., Ohio."

HAS BEEN STANDING ALONE

"Dear Brethren of The Dawn: This is to say to you that I am now reading The Dawn with much delight. I just wonder why I did not hear of you before now, as I have been standing alone in this community for a long time because I could not accept many views being presented. I am so glad to find some of the brethren holding to the truth as brought to us by Pastor Russell. I pray the Lord's blessing upon you. You shall have my hearty cooperation in the work. Believe me to be, your brother, J. H. B., Va."

WANTS TO HELP

"Gentlemen: Would it be possible to obtain a copy of the booklet concerning the return of Christ and the one concerning hell? I often tune into your program while making calls or on my way to my own Bible class. In fact if you could send me a copy of each booklet you put out so the material could be used in my teaching, I would be glad to support your work. Yours truly, H. J. W., Medical Doctor, Ohio."

THANKFUL

"Dear Brethren of The Dawn: Our little class sends you greetings. We all look forward with eagerness to our monthly visit with you through The Dawn. We are thankful to you brethren of The Dawn, for it was through your efforts that we all received the truth. Above all we thank our dear Lord and Master. May the Lord continue His blessing to you in your work. Yours in the Master's service C. C. L., Sec'y., Nev."

A HOPE

"Listening to your discussions I have lost practically all dread of death. You seem to offer a hope for ordinary mortals. So please send me the booklet, 'The Truth About Hell.' W. V. S., Md."

A LOVING GOD

"Dear Frank and Ernest: Please send me your free booklet, 'Hope Beyond the Grave,' and also any other free booklets or pamphlets, as I would like to pass them along for my friends to read. The things you are teaching seem more like what a loving God would plan for His people than is taught in any church I have ever attended; and I have visited many denominations seeking to find one that would satisfy. I have been taking The Dawn for almost a year now and I still look forward to its coming each month. Yours truly, C. M., Mo."

DOING WHAT THEY CAN

"Dear Frank and Ernest: I thank you for the booklet you sent me, and I pray that the Lord will continue to bless you in what you are doing. There are many people here who cannot understand when we go to them bearing this Gospel, for many have misunderstood the meaning of the 'end of the world,' that is, the 'end of the age.' I take The Dawn and with its assistance answer the questions. Thank you very much for it. We are doing everything we can down here. F. S., Miss."

FROM AUSTRALIA

"Dear Brethren: For quite a time I have felt I should write you a few lines to express my appreciation of your fine monthly publication, The Dawn. Needless to say, many of the things contained in this monthly are not new to me; nevertheless, occasionally some truth is brought out in a manner that gives me still clearer light. I consider your magazine invaluable as a help to any hungering, thirsting ones in these dark days, and very particularly to those recently introduced to the truth message. I feel also that the change in design was a very wise move and is instrumental in encouraging new readers. The Frank and Ernest talks come over the radio very nicely in our own land now, and it has been my joy to be privileged to have a little part in helping to make the sessions known. In doing what we can we find blessings all along the way and our hearts are made glad in the Lord. Keep up the

good work—the prayers of many brethren ascend on your behalf, as also for others letting the light shine. I do not know what conditions rule, but if it is possible to send an extra copy of The Dawn with mine each month, I could make good use of it. Much Christian love to you all from one pressing on in the hope of our calling. Your brother in Christ by grace, W. A. S., Australia."

A LOCAL CLERGYMAN

"Dear Brothers in Christ: You will find enclosed \$1.00 to help pay postage on your free book as broadcast this morning. I am very much interested in your program. I am a local clergyman, and I love the Word of God as you tell it. C. L. M., Tenn."

MINISTER WELL PLEASED

"To whom it may concern: For some time we have been listening to your broadcasts on the Kingdom of God and in conjunction with the same, I must say we are well pleased and pray that God may bless you in your effort to expose the myths now taught for the Word of God almost everywhere. We would be pleased if you would send us your booklet, 'God and Reason,' as mentioned in today's broadcast. As ever, your brother in the service of the King, even Jesus, Rev. R. A., Oreg."

BELIEVES RESTITUTION NEAR

"Dear Frank and Ernest: I have just heard a part of your Sunday broadcast. I tuned in accidentally (or was it?) Anyway, I recognized in it that for which I have long prayed—the long-promised government of the Lord that is to bring a lasting peace to a war-weary world. I am profoundly interested in the truth. Will you kindly send me some of your literature? I am especially interested in any thing of current interest. I could assist to a limited amount in a financial way. I now realize the importance of getting the whole truth, as I think the time of restitution is very near. Thanking you in advance, I am, very sincerely yours, S. L. K., Calif."





SPEAKERS' APPOINTMENTS



H. E. ANDERSON
 Paterson, N. J. May 21

F. A. BRIGHT
 Albany, N. Y. May 14

S. C. DE GROOT
 Lewistown, Pa. May 5
 Pittsburgh, Pa. 7
 East Liverpool, Ohio 8
 Connellsville, Pa. 9
 Cumberland, Md. 10
 Paterson, N. J. 14
 Groton, Conn. (Morning) 21
 New London, Conn. (Afternoon) ... 21
 Grand Rapids, Mich. 27, 28

A. C. FREY
 Wilmington, Del. May 21
 Paterson, N. J. 28

P. KOLLIMAN
 New Haven, Conn. (Morning) May 14
 Waterbury, Conn. (Afternoon) 14
 Wilmington, Del. 21
 Ithaca, N. Y. 28

R. A. KREBS
 Clinton, Conn. May 2, 3
 New Haven, Conn. 4
 Groton, Conn. 5
 New Bedford, Mass. 7, 8
 Fall River, Mass. 9
 Providence, R. I. 10
 North Brookfield, Mass. 11
 Worcester, Mass. 12
 Boston, Mass. 14, 17
 Lynn, Mass. 15
 Augusta, Me. 19
 Wilton, Me. 21
 Providence, R. I. 24, 28
 Fall River, Mass. 25
 New Bedford, Mass. 26
 New London, Conn. 29
 Clinton, Conn. 30, 31
 New Haven, Conn. June 1
 Waterbury, Conn. 2
 Jersey City, N. J. 4
 Rutherford, N. J. 10, 11

J. Y. MACAULAY
 Duncan, B. C., Can. May 12
 Victoria, B. C., Can. 14, 15
 Vancouver, B. C., Can. 17

Bellingham, Wash. 19
 Seattle, Wash. 21, 22
 Spokane, Wash. 24
 Lewiston, Idaho 26
 Boise, Idaho, 28, 29
 Emmett, Idaho, 30, 31
 Ogden, Utah June 2

W. S. MARSHALL
 Dexter, Me. May 7, 21
 Guilford, Me. 14
 Ellsworth, Me. 28

E. PROCTER
 Dayton, Ohio May 27, 28
 Muncie, Ind. 29
 South Bend, Ind. 30
 Elkhart, Ind. 31
 Detroit, Mich. June 1, 2
 Jackson, Mich. 4

F. W. RICE
 Reading, Pa. May 7
 Philadelphia, Pa. 14
 Wilmington, Del. 21

G. M. WILSON
 Tonawanda, N. Y. May 12
 Toronto, Ont., Can. 13, 14
 Grand Rapids, Mich. 27, 28

W. N. WOODWORTH
 Pittsburgh, Pa., May 7
 Washington, D. C. (Morning) 14
 Baltimore, Md. (Afternoon) 14
 Wilmington, Del (Evening) 14
 Wilmington, Del. 21
 Allentown, Pa. 30
 Jersey City, N. J. June 4

E. G. WYLAM
 Piqua, Ohio May 2
 Cincinnati, Ohio 3-7

H. L. YOUNG
 Wilkes Barre, Pa. 14
 Bloomsburg, Pa. 28

C. W. ZAHNOW
 Portland Oreg. District

Information as to time and place of meetings in the various places served by speakers listed above, will be gladly furnished by the Pilgrim Department of The Dawn, East Rutherford, N. J.

CONVENTIONS

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

SAGINAW, MICH., May 7—In the Woman's Club, 311 N. Jefferson Street.

PITTSBURGH, PA., May 7—In the O. of I. A. Temple, 610 Arch Street, N. S. There will be a baptism service.

ALBANY, N. Y., May 14—In the Y. W. C. A., 5 Lodge Street.

WILMINGTON, DEL., May 21—In the Jr. O. U. A. M. Hall, 907 Tatnall St.

SHAMOKIN, PA., May 21—In the Red Men's Hall, Market Street.

DAYTON, OHIO, May 27, 28—In the Gold Room, Van Cleve Hotel. For particulars, write to the secretary, Mrs. Alvin Raffel, 126 Allen Street.

GRAND RAPIDS, MICH., May 27, 28—Odd Fellows Hall, 240 N. Division. Sec'y., S. Tudor, 1733 Eastern Ave., N. E.

CHICAGO, ILL., May 28—The Chicago Ecclesia holds local conventions the fourth Sunday of each month in its regular meeting place, Central Masonic Temple, 910 N. La Salle Street.

DETROIT, MICH., May 28—One-day gathering in regular hall, Maccabees Building, Woodward Ave. at Putnam. Opens at 10:00 A. M.

ITHACA, N. Y., May 28—All day gathering at 205 East Falls Street.

ALLENTOWN, PA., May 30—Home of Mr. and Mrs. O. Deifer, R. F. D., No. 60.

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

JERSEY CITY, N. J.,—To be held in the Lawyers Building, Bergen Square.

RUTHERFORD, N. J., June 10, 11—Details in June Dawn, or write the secretary, Miss Elva De Groot, 145 W. Passaic Avenue. In conjunction with

this convention an opportunity will be afforded to visit the new home of The Dawn.

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

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

JULY FOURTH CONVENTIONS

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

DETROIT, MICH., July 2-4—Details later.

MIDWEST GENERAL CONVENTION

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

LABOR DAY CONVENTIONS

SAGINAW, MICH.,—Details later.

SEATTLE, WASH.—Details later.

BROOKLYN ECCLESIA ADDRESS

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

HYMN BOOK UNDER WAY

Work is progressing on the new edition of Hymns of Dawn. We are unable to estimate just when they will be ready, but work on them will go forward as rapidly as wartime conditions will permit. We have appreciated hearing from so many who desire one or more copies when ready.

Answers to Bible Questions

(Questions Appear on Page 52)

1—Daniel. Because he refused to obey a command which forbade him to pray to God. Daniel, chapter 6.

2—(a) Jericho. (b) Joshua. See the Book of Joshua, chapter 6.

3—Gethsemane was outside of Jerusalem, beyond the brook Cedron, or Kidron, near the base of Mount Olivet. Here our Lord agonized in prayer and was given strength for the trials that preceded His crucifixion.—Matt. 26: 36-45; Luke 22:39-46; John 18:1-4.

4—"But the earth abideth forever."—Eccl. 1:4.

5—He brought about a confusion of tongues. The workmen spoke in different languages; they could not communicate with each other; they naturally scattered, which was the divine purpose.—Genesis 11:1-10.

6—The last book of the Bible—Revelation.

7—Yes. "The soul that sinneth, it shall die."—Ezekiel 18:4, 20.

8—(b) is correct—"Forasmuch then as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."—Hebrews 2:14.

9—(1) The narrow way is the way of sacrifice which the little flock take during this age. It is entered through the gate of faith and consecration. It leads to immortality with Christ on His King-

dom throne. (2) The broadway is the easy, worldly way that Adam took through the gate of disobedience to God's commands, and in which all of Adam's posterity have been born. It leads to destruction, to death. (3) The highway is the way the people of earth will take all through the thousand-year reign of Christ, during which He will establish His earthly Kingdom. It is the way of holiness over which the nations will return to God's favor. They will obtain joy and gladness. Sorrow and sighing will give place to happiness and everlasting life.

10—The Ark landed on Mount Ararat five months after the flood began, but Noah remained in it seven months and ten days. Noah was in the Ark in all, one year and seventeen days.—Genesis 7:4, 9-11; 8:4, 14-19.

11—Joseph explained how seven years of good and bountiful harvest would be followed by seven years of famine.—Gen. 41:25-30.

12—(a) Revelation 21:4. Some have thought this prophecy is a picture of heaven, but a closer study reveals that it is a picture of the earthly Kingdom to be established by the New Jerusalem, the "new heavens," the Gospel church reigning with Christ. When the new order is founded, our prayer will be answered and God's will done in earth as in heaven.

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The Judgment Day—Removes gloom

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"To Do the Scriptures Clearly Teach"
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To Us the Scriptures Clearly Teach

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

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

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

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

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

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