

The DAWN



He is not here:
for He is risen,
as He said ...

MATTHEW 28:6

A HERALD OF CHRIST'S PRESENCE
MARCH 1951



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THE DAWN

East Rutherford

NEW JERSEY



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Requests from Rome

Radio Monte Carlo broadcasts the "Frank and Ernest" programs in the Italian language at 9:45 Italian Time every Friday morning. The first program brought requests for literature from many parts of Italy, including Rome. Let us pray that God may continue to bless the message in Italy, to his glory.

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The Memorial Supper Date

The date this year for commemorating our Lord's death is after sundown, April 19, which corresponds with the 14th day of the Jewish month, Nisan. This date is based on Jewish reckoning, as published in the orthodox Jewish calendar.

REMEMBER

The General Convention this year will be held at Bowling Green, Ohio, August 19-25. Begin making your plans to attend.

"This Nation Under God"

WHEN, toward the close of 1950, the National Council of Churches of Christ in the U. S. A. was formed in Cleveland, Ohio, as a backdrop on the great stage of Cleveland's huge civic auditorium where the delegates met there hung a banner, with towering letters large enough to be plainly seen from all points in the auditorium, spelling out the words, "This Nation Under God." Seemingly it was left to the judgment of each delegate as to what meaning should be taken from these words, which originally were used by Lincoln in his Gettysburg Address.

There are a number of meanings which could be taken. The words could have been designed to indicate that this nation came into being and continues to live by the will of God; that is, by his design. They could imply that this nation has grown to great power by the providence of God. Perhaps the words were intended to mean that the United States, conscious of its sins, relies on the patience and mercy of God. The originators of the banner may have been saying that in their opinion this nation looks to God for guidance. Or, and this is most unlikely, the words may have been calculated to convey the thought that this country stands in danger of the judgments of God. The delegates may well have been reminded of this possibility when they were addressed by the Secretary of State, Dean Acheson, who warned them of the grave perils which face the United States, and the world as well.

As an outsider, and thinking objectively of the possible meaning of the expression, "This Nation Under God," it seems clear that they were intended to convey the impression that in one way or another—depending upon the viewpoint of the individual groups participating in the Cleveland conference—the United States is a Christian nation, and that it is a part of the Christian duty of all believers to support what the nation does, and to participate in

HIGHLIGHTS OF DAWN

every way possible in its affairs, particularly in its legislative activities.

True, there was probably not a single delegate at the Cleveland conference who would not gladly give his life in defense of the Constitution's provision for the separation of church and state. The people of this country well know the evils of that form of government, but the unholy spell that was cast over Christian thinking during the long period when Europe was ruled by a combination of church and state, still beclouds the spiritual vision of practically the entire Protestant world. Its leaders are still trying to imagine that in one way or another the kingdom of Christ is functioning through the kingdoms of this world.

This is one of the fundamental errors of the professed Christian world. It crept into the church in the very early centuries of the Christian era. Jesus plainly taught that peace on earth, and the general conversion of the world would come about as a result of his second advent and the establishment of his divine kingdom; and it was for this kingdom he taught his disciples to pray. Nothing that Jesus ever said, and nothing that his inspired apostles taught, gives the slightest authority for supposing that his followers, by reform crusades and legislative lobbying, could win the world for him and cause the will of God to be done on earth as it is now done in heaven.

It was when the church began to lose sight of the glorious hope of Christ's return and the kingdom blessings which then would reach the world, that the idea gradually developed that the setting up of God's kingdom in the earth was the responsibility of man. Throughout the age this basic error of viewpoint has found expression in many spurious attempts to force false versions of Christianity upon the world; but all have failed, and today the civilization which was falsely styled Christian is crumbling under the weight of its own sin.

Many injustices and cruelties have been perpetrated in the name of Christ by those who have deceived themselves into believing that their positions of authority had come to them from heaven, that their government was in reality Christ's kingdom. In this day of greater enlightenment, and when there is such a clamor for freedom, the authority of the world's God-men cannot make itself felt in such a realistic manner; although the disposition to do so still exists. The Roman and Greek Catholic hierarchies are the two

most powerful remaining examples of the intolerance which results when puny human minds become imbued with the delusion that they are the vicegerents of Christ on earth.

The era of liberalism among Protestants has served to eliminate much of the religious intolerance which is even yet manifested in the "mother" systems, but still they cling to the old error that Christ's kingdom must be established by the efforts of his professed followers here on earth. Today this must be a very discouraging viewpoint, for everything on earth which supposedly has been Christian is threatened with destruction. God's kingdom plan is not failing, however, and those whose spiritual vision is not befogged by the errors of the Dark Ages are now rejoicing in the many evidences that the answer to their prayers for Christ's kingdom is so near.

It requires a great deal more than the words, "This Nation Under God," to make a nation truly Christian. On the other hand, the Scriptures indicate that at various times nations have risen to power, or fallen into decay by God's design. But this is true only when such circumstances are related to the outworking of God's own plan of human redemption and salvation. The Early Church, for example, was instructed to pray for the rulers of that time, not with the idea that God would pour out special blessings upon those pagan rulers, but in order that conditions under their jurisdiction might be favorable for the spiritual development of the newly established church.

God's hand in the affairs of men might well have had something to do with the discovery of America toward the close of this age, in order that it might serve as an asylum for the oppressed, and in order that there might be a favorable place for the birth and growth of freedom. This does not mean that God has been guiding and blessing all the affairs of the nation, but merely that he has overruled in certain circumstances, that his own designs might be carried out.

Certainly this nation, and all nations, are debtors to the grace and mercy of God. From this standpoint the expression, "This Nation Under God," is very meaningful. There is no individual or nation that does not exist by the grace of God, for all have sinned and come short of his glory. None has a just right to live.

On the other hand, if we think of this or any other nation under the judgments of God, we are made to realize very definitely what

ultimately must befall them all. And it is just this that the whole world is facing today; that is, the judgments, the wrath of God. The prophecies describe the times in which we are living as the "day of God's wrath," a time when his indignation is upon all the nations, and his fury upon all their armies. (Zeph. 1:18; Rom. 2:5; Rev. 6:17) Men throughout the earth are feverishly attempting to stave off the inevitable through reformation of governments and of society in general. But their efforts remind us of attempts to put new patches on old garments, which is something Jesus condemned.

Meanwhile the divine program moves forward independent of human efforts, and despite all the hindrances resulting from misguided but well-meaning attempts to create substitutes for Christ's kingdom. If those who are creating these substitutes could realize that their efforts are doomed to failure, and that God has the situation fully in hand, and in his own due time—which is near—will establish a world of righteousness and peace far more glorious than anything men have ever visualized, how much happier they would be!

David wrote, "Blessed is the nation whose God is the Lord." (Ps. 33:12) If this statement were true of the United States, how much better off the nation would be, particularly in its spiritual health and prosperity! When Christ's kingdom becomes fully operative in the earth, all will come under this benediction, for then all nations will say—and say it with sincerity and determination—"Let us go up to the mountain of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3; Micah 4:2

When that divine kingdom is functioning, should there be any people or nation that does not come willingly under its rulership, that nation will be "rebuked" by the Lord, the prophet tells us, which indicates that forcible means will be used to spread the influence and authority of Christ's kingdom. (Isa. 2:4; Micah 4:3) Not that coercion will always be needed, for when the nations learn the advantages of righteousness and love, in contrast to the disadvantages of selfishness and hate, they will gladly bow the knee, and give glory to earth's new King.

Then, in reality, and to the rich blessing of all the peoples of earth, all nations will be under God; that is, they will be under divine guidance and protection, receiving daily the rich bounties of kingdom blessings which then will be flowing to all the families of

the earth. "In this mountain," or kingdom, we are told, the Lord will make "a feast of fat things for all people."—Isa. 25: 6

Not only will the physical needs of the people be provided in abundance, but they will also be privileged to feast on the true knowledge of God and of Christ, and will rejoice in the many evidences of divine love with which they will be surrounded.

Furthermore, man's greatest enemy, death, will be destroyed; for the promise is that the Lord will "swallow up death in victory." (Isa. 25: 8) This means that sickness and pain will also be destroyed throughout all the nations which then will be under God—under his beneficent care and keeping power.

Only by faith can this new world of tomorrow be properly visualized. Only by faith can we have assurance that it will become a reality without, and despite, misguided human efforts. Those who have ears to hear and appreciate the voice of the Lord today, are being invited to have a share in the kingdom of Christ, not by attempting to reform the old order, but by being faithful ambassadors of Christ now, thus proving worthy to participate in the "first resurrection" to live and reign with him in his new world kingdom.—Rev. 20: 6

While the Christian knows that he is not commissioned to reform the world now, he also realizes that there is much he is called upon to do in God's service. He is to work out his own salvation by faithfulness in doing God's will. He is to lay down his life in the service of the truth and his brethren. He is to be a faithful steward of the mysteries of the kingdom of God—faithful in obeying the precepts of the Gospel in his own life, and faithful in letting his light shine for the encouragement and blessing of others.

Christians are not to be idle just because they know that the establishment of the kingdom does not depend upon their frail efforts. Like their Master, they are to work while it is called day, knowing that the night cometh wherein no man can work. The darkness is already settling down upon a distressed world, and as the shades of night deepen, it is our privilege to announce to the fear-filled and distressed who will listen, that a morning of joy is near; that the real kingdom of Christ is about to be manifested in blessings of peace, security, health, and everlasting life for all; that then, reflected from the radiant faces of all mankind will, as it were, be seen the words, "This World Under God."

This Un-Christian Century

THE world is now well entered into the second half of the twentieth century, and how different it has turned out to be from what was confidently expected by the vast majority of people fifty years ago, when the new century was just beginning. This fact is highlighted by information published recently in the independent Protestant weekly, *The Christian Century*. It seems that prior to 1901 this magazine was called *The Christian Oracle*, but the name was changed to *The Christian Century* beginning with the first issue of 1901 as an expression of the editor's conviction that the next hundred years would witness the virtual conquering of the world for Christianity, and he wanted his paper to be among the first to recognize and herald this great accomplishment in the progress of the human race. Commenting on the reason for this change, a recent issue of the paper said:

"The files [of *The Christian Century*] offer no evidence that the paper's readers found any element of presumption in the new title. Rather, it was greeted as a reflection of the spirit of optimistic prophecy which everywhere marked the passage into a new cycle of time. The nineteenth century just closing had been a period of unparalleled triumph in man's perennial pursuit of control over the forces of nature. What could be more reasonable than to expect that the twentieth would see these conquests multiplied, and that to the physical there would be added commensurate moral and spiritual triumphs? Why should not the century then dawning come to be known, long before its close, as the Christian century? As we come to the halfway point, the contrast between the mood in which men entered the century and that which now envelops them is so complete, irreconcilable, that it is difficult to convince oneself that the optimistic expectations of 1901 were so widely and deeply held as scarcely to be challenged."

Perhaps the editor who penned this confession of the failure of human wisdom to properly forecast world developments is not aware of the fact that the optimistic view of 1901 was at that time challenged, and that the challenger was held up to ridicule and scorn by professed Christian teachers and leaders throughout the world. That challenger was Pastor C. T. Russell, the author of "Studies in the Scriptures." The first four volumes in this series of books—all published before the turn of the century—repeatedly

called attention to prophecies of the Bible which forecast the collapse of civilization within the twentieth century, and that in the place of this selfish social order, there would be set up in power and great glory the long prayed for kingdom of Christ. Volume four of the series entitled, "The Day of Vengeance," was devoted entirely to this forecast of world developments, pointing out that the year 1914 would mark the turning point in man's boasted progress.

We mention this not to emphasize the prophetic foresight of Pastor Russell, but to call attention to the importance of the prophecies of the Bible; for Pastor Russell in his writings merely set forth what the Bible teaches pertaining to the times in which we are living. Many of the Bible's prophecies foretold these tragic years of the twentieth century, but the meaning of all of them is best summed up by the Prophet Daniel who wrote that there would be a "time of trouble, such as never was since there was a nation." Jesus quoted this prophecy and indicated that its fulfilment would be at the time of his return, when the end of the age would be reached, and the time had come for the establishment of his kingdom. Contrary to the expectations of the optimists at the beginning of the century, we are already in the prophetic "time of trouble." This is apparent, when, for example, we read the statement of the late William Faulkner, a Nobel prize winner. While in New York on his way to Stockholm to receive the prize, he said to reporters:

"Man has only one question in mind: 'When will I be blown up?' The question of honor or no honor, courage or no courage, virtue or no virtue, doesn't exist."

Certainly this a far cry from the expectations of the worldly-wise in 1901. All the elements of the social order, which is now sick unto death, have undergone changes which were wholly unexpected by the majority of people in 1901. Take the political changes, for example. What was thought to be a fairly stable political world by the statesmen of that day has almost entirely vanished. In 1901, at the funeral of Queen Victoria of England, there assembled a most impressive array of reigning monarchs who marched through the streets behind the coffin of Victoria. By contrast, when near the close of 1950, the King of Sweden was buried, the best showing royalty could make was a thin line of three Scandinavian rulers, a royal duke from England who represented the British crown, and an Ethiopian crown prince.

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Not only has royalty disappeared as a controlling factor in the crumbling world of today, but almost no one is advocating a return to the hereditary ruling house form of government. Winston Churchill is about the only conspicuous defender of monarchy as a preferable ruling system of government. Truly, kings have had their day, and with their going has passed one phase in the crumbling of a social order which must completely give place to God's new social order—the kingdom of Christ.

One might suppose that with the passing of monarchy the world would experience a great upsurge in the popularity of the republican form of government; and indeed, the virtues of democracy have been trumpeted far and wide. But as all now know, democracy is very unsafe in the strife-ridden world of today. One of the objectives of the first World War was to make the world safe for democracy. It was thought then that this could be achieved by defeating the monarchists of central Europe. But with their defeat, together with the overthrow of nearly all royalty, including the House of Savoy in Italy, there sprang up the ugly head of dictatorship in the form of fascism, nazism, and communism.

The world was again dragged through the weary and suffering years of another war in order to stamp out fascism and nazism; but, by joining hands with communism in order to attain victory the democracies helped greatly to spread the influence and power of this form of dictatorship. And now the struggle is on again. Ostensibly, the freedom of democracy is the battle cry of the western world; but in order to defeat the dictatorship of communism as the common foe, democracy is now lining up again with dictatorships of one sort or another, seemingly blind to the end result of this unholy alliance.

No matter from what standpoint the world situation of today is viewed, to all sincere and truly peace-loving people the outlook is very disquieting. During the hectic years which have followed the first and second global struggles much attention has been given to setting up some form of world government, some authority that would be able to resolve the differences of the nations and promote the well-being and happiness of all. We know how miserably the League of Nations failed. And as one writer stated it with respect to the United Nations, "The prospects for a true pooling of interests and mutuality of action are very dim. Those who sit in the halls

of the United Nations hear a knell of doom in the echoes of the gunfire crashing among the bleak mountains of Korea."

At the beginning of the century, those who lacked a vital faith in Christianity believed that Science was the god which would bring utopian conditions to the world. That hope has now foundered on the rocks of atomic despair. Science is no longer looked upon as the world's redeemer and savior. Science today is feared by the masses, for while great technological advances have been made which could have meant prosperity and security, the assembly line on the one hand, if uncontrolled, soon results in an overproduction of human needs, thus leading to unemployment and depression; or, on the other hand, is speeded up to produce instruments of destruction by which the human race wantonly annihilates itself. Science as of 1951 has proved to be without responsibility, and totally unable to solve the problems created by its own inventive genius.

The Christian religious world in 1951 is also totally different from what was expected when the century opened. The last fifty years have been years of unparalleled missionary effort. China, one of the great missionary fields for all denominations, has now been lost to the churches; while all the missionary fields of Asia are so preoccupied with political strife and international struggle, that the missionaries are greatly hampered in their efforts to gain respectful attention.

Meanwhile, half of Europe, or more, has come under the atheistic rule of a godless dictatorship, which gradually is "liquidating" all religion. Even in the democratically free countries of the world genuine devotion to Christianity and its principles is at a very low ebb. In this country alone there are nearly seventy million who belong to no church and who make no profession of belief in God, while only about one out of fifteen attend church with any degree of regularity. True, there is seemingly a disposition to turn to God on the part of many, but to a large extent this merely reflects the attitude of a man who thinks he is about to drown and is willing to ask God to help him until he can get his feet on the ground. There has perhaps never been such a demand for religious literature; and, paradoxically enough, the churches on the whole have never been so nearly empty. If this indicates anything, it is that the people have lost faith in the churches, but are willing to try God.

Certainly, thus far the twentieth century has not turned out to

HIGHLIGHTS OF DAWN

be the "Christian century." And yet, may it not be that ere the next fifty years shall have passed, the world will see Jesus Christ enthroned as its Ruler, and under his just and beneficent rulership, enjoying peace and happiness! This, indeed, is what the prophecies of the Bible clearly indicate—the prophecies which gave the true forecast of the first half of the century, although scorned by the wisdom of this world. But in calling attention to this bright outlook, let no one suppose that the statesmen, or militarists, or religious leaders of the world, will at last find a formula for peace, and that Christ's kingdom will merely be a product of human wisdom which well-meaning men may presumptuously label the kingdom of the Lord.

No, Christ's kingdom will be established by Christ, not by the diplomacy of man. Human efforts have failed! This great lesson the world will gradually learn as one after another of their plans for world peace and security end in failure. Few indeed have as yet learned this lesson. Even those who speak of God and seem willing to include him in their plans, still imagine that the welfare of the world rests upon their shoulders, and that God's part is to approve and bless what they plan and do. This is emphasized by many speeches these days by important personages, in which their plans for world peace are elaborately and dogmatically set forth, and when in the last sentence they say, "And may God bless us."

Well, God will bless them, as individuals, for he has promised to bless all the families of the earth. But God has his own plans for extending his blessings to the people. These we might call the kingdom plans. He has selected and prepared his own personnel for that kingdom. Jesus will be the Ruler supreme, although invisible to the people. Associated with him will be his church, that class of faithful disciples who will be raised from the dead in what the Scriptures describe as the "first resurrection." (Rev. 20:6) These will reign with Christ in the spiritual phase of his kingdom.

But these spiritual rulers will have human representatives, who also have been selected and trained in advance. They are the ancient worthies of Old Testament times, beginning with Abel and ending with John the Baptist. These will be brought forth in a "better resurrection," and will be made "princes in all the earth." (Heb. 11:35; Ps. 45:16) What a wonderful government that will be! And there is every reason to believe that it will be ruling the earth before another fifty years have passed.

The Son of Man--a Ransom

MARCH 4

Mark 10:35-45

THE important practical truth contained in this lesson is set forth in verse 43, where Jesus is quoted as saying that "whosoever will be great among you, shall be your minister [servant]." Jesus, the greatest of all in the church, and its glorious Head, was, and continues to be, the servant of all. He came to be a servant, and to such a full extent that he gave himself "a ransom for many." We cannot give ourselves to ransom the world, but it is our privilege to follow Jesus' example of serving. Indeed, like the Master, we are to lay down our lives in service.

The two sons of Zebedee, James and John, ranked high in the affections of Jesus. Together with Peter they were given the privilege of being with their Lord on a number of special occasions. This may have helped to give them courage to approach him and ask the special favor of sitting one on his right hand and the other on his left hand in the kingdom, or, as they expressed it, in his glory.

While this was in a measure a

selfish request, and in a sense taking advantage of their special friendship with the Master, he did not rebuke them directly for it. They were very close to him throughout his earthly ministry, and it was but natural that they would wish to continue this intimate association with him in glory. Jesus did not indicate that this would not be possible, but merely explained that the attaining of such a high position with him in the kingdom involved a great deal more on their part than merely making a request for it.

"Ye know not what ye ask," Jesus said. They had some idea, of course, of the high position which they had requested, but they did not know what would be involved in order to qualify for it, and the question they had to determine was whether or not they were willing to pay the price of such a height of glory. "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Jesus asked.

First they had to be willing to drink of his cup and to be baptized with his baptism; and their will-

BIBLE STUDY

ingness implied confidence that they would be able. Here we have, to some extent at least, the thought of counting the cost of discipleship. James and John would certainly have observed the trials and difficulties which daily confronted their Master. They could observe the self-surrender and self-sacrifice which were involved in the Heavenly Father's will for Jesus. They had not yet seen the full result of this; however, would know that to drink his cup would not be an easy task. But they were willing.

Upon the confession of their willingness to comply with these terms of discipleship, Jesus assured them that they would be given the opportunity to drink his cup and be baptized with his baptism. Here we have an important principle of divine righteousness brought to our attention; namely, that when the Lord permits the privilege of sacrifice to be brought to one's attention and there is a manifest desire to accept that privilege, the opportunity is actually granted. Let us not, then, attempt to dissuade others from entering the narrow way of sacrifice, and thus from running for the prize of the high calling, if in the Lord's providence this opportunity has been set before them and they manifest a desire to accept it.

"Are ye able?" is the question each prospective disciple of Christ must answer in his own heart. If that answer is, "I can," or "I am able," then our only reply should be, "Ye shall, indeed!" for these terms of discipleship were not intended for James and John alone.

The same condition applies to all who walk in the narrow way and who, through patient continuance in well-doing, "seek for glory and honor and immortality."—Rom. 2:7

However, Jesus did not give James and John any assurance that their special request would be granted. If they were to be with him in his kingdom at all they would need to drink his cup and be baptized with his baptism; and this is true of the entire church class. There is no other way of ultimately reigning with Christ except that first of all we suffer with him. There will, of course, be differences of position in the kingdom, even as "star differeth from star in glory," but Jesus explained that the allocation of these positions would be done by his Heavenly Father.—I Cor. 15:41, 42

Jesus' "cup" as well as his "baptism" were not momentary experiences in his life. When in the Garden of Gethsemane he prayed, "If it be possible, let this cup pass from me," the particular reference was to the immediate suffering with which he was faced. (Matt. 26:39) In one sense it was the bitter dregs of the "cup" he had been drinking during the entire course of his ministry. It was the cup which the Father had poured for him—the divine will for the Redeemer and Savior of the world.

Nor was the Master's "baptism" his immersion by John the Baptist in the river Jordan. It was the complete and continuous burial of his will in the will of his Heavenly Father. Since it was the Father's will that Jesus suffer and die, his

baptism was a baptism into death. That baptism began at Jordan, and was completed on the cross. During this entire time his will was buried in the will of God, and this meant that all this time he was laying down his life.

Thus it is that our drinking of his cup, and being baptized into his baptism, implies a lifetime of surrender to the divine will, and of dying with Christ, being "crucified with him." (Rom. 6:6) Paul explains, indeed, that as many as are baptized into Christ are baptized into his death. Thus we are buried with him. (Rom. 6:3, 4) And to whomsoever this is true there are the reassuring promises that they shall live and reign with Christ.—Rev. 20:4, 6

When the other ten apostles learned that James and John had made a request for special honor in the kingdom, and that Jesus had discussed the matter with them, they were displeased with these two. However, in so far as Jesus was concerned they had no need to suppose that any special arrangement of favor had been made. What the Master had said to James and John applied equally to the other ten, and to the entire church.

However, Jesus took the occasion to impress an important lesson upon the minds and hearts of the Twelve. He probably realized that all of them were thinking entirely too much of what they would gain in the way of honor and power by being his disciples, rather than how much they could be like him in laying down their lives in service.

But it is not this way in the di-

vine arrangements, Jesus explained, for here the "chiefest shall be servant of all." Greatness in service! To the world and the worldly-minded this seems like a paradox, but it is the divine viewpoint, expressive of the divine arrangements for all intelligent creatures who will enjoy the blessings of eternal life.

"For even the Son of Man came not to be ministered unto, but to minister." No other creature in the whole universe was held in higher esteem than the Logos, the beloved Son of God. A close associate and partner with Jehovah in the creative work, he had continued to serve in the highest capacities. But even this great One did not come to earth to be looked up to and served. Instead, he came to serve, to be the greatest of all servants!

Jesus' service results in the redemption and deliverance of the human race from death. If we are faithful in following in his footsteps of service, we will have the privilege of sharing with him in the rewards of service, and primarily that reward will be the privilege of further service—that glorious kingdom service which will be showering the blessings of life upon all the families of the earth.

QUESTIONS:

What is the important practical truth contained in this lesson?

What may have given James and John the courage to approach Jesus with a special request?

What does it mean to drink Jesus' "cup" and be baptized with his "baptism"?

What illustration did Jesus use to teach the importance of service?

Jesus Asserts His Authority

MARCH 11

Mark 11:11, 15-19

THE incidents in today's lesson occurred subsequent to the Master's triumphal entry into Jerusalem, when he was acclaimed King by his enthusiastic followers. That same evening Jesus and the Twelve went out of Jerusalem and spent the night in Bethany, possibly at the home of Jesus' friends, Mary, Martha, and Lazarus. It was while on his way back to the city the next morning that Jesus pronounced a curse upon the barren fig tree.

To many this has seemed like a strange act, one which almost appears to be an exhibition of childish temper. But we do not think that this is the proper viewpoint. Very shortly after this the disciples questioned Jesus concerning the signs of his second presence and the end of the age. One of the signs was to be the fig tree sending forth its buds. We believe there is a relationship between the cursing of the fig tree by the Master and his prophecy that at the time of his second presence the fig tree would again begin to bud.

It is generally recognized by students of prophecy that the fig tree symbolizes the nation of Israel. It was about the same time—probably the same day—when Jesus cursed the fig tree that he also said

to Israel, "Your house is left unto you desolate." (Matt. 23:38; Luke 13:35) This was the time when national favor was withdrawn from the natural house of Israel, resulting in their complete desolation some 37-40 years later, in A. D. 70-73. It was fitting, we think, that the fig tree, symbolizing the nation, should be cursed in illustration of what was about to take place with respect to the nation itself.

We are thankful, however, that we can now see so many evidences that this curse is being removed from Israel, that the "fig tree" is showing signs of life. This means that God's favor is returning, and that soon Israel and all nations will be blessed under the administration of the messianic kingdom, in which Jesus will be the King of kings.

After exercising his authority in cursing the fig tree, Jesus went with his disciples directly to the temple. Here again he displayed his authority, taking advantage, perhaps, of the fact that the day before such a representative number of the people had acclaimed him to be their King.

The act of driving out the moneychangers from the temple serves well to remind us how prone mankind has been to commercialize religion. The desire to worship a Supreme Being is very

pronounced in the minds of most people, but it is a desire which has been very easy to exploit, with the result that millions of the unsuspecting have been taken advantage of by those unprincipled enough to make merchandise out of human devotion to God.

In driving out the money-changers from the temple, Jesus remarked that the building originally intended to be a house of prayer had been turned into a den of thieves. But this type of thief has continued to frequent the house of God in many and varied ways ever since. The important lesson in this for us is that we should in no way make use of our Christian professions, or those of others, as a means of enriching ourselves along material lines. To do this would be a flagrant misuse of spiritual blessings, and if continued would most certainly lead to spiritual disaster.

Mark 12:28-31

JESUS' authority as a teacher stemmed largely from his masterful use of the Scriptures. Having driven the moneychangers out of the temple, he remained there for a while and taught the people, among whom was a scribe who was apparently sincere in his desire to learn from the lips of the Master. His question was, "Which is the first commandment of all?"

In answer to this question, Jesus quoted from Deuteronomy 6:4, 5. Here Moses sums up the meaning of the entire Law as it bears upon our relationship to God. Jesus cites this as the "first" commandment, although it was not one of the Ten Commandments at all.

The thought is that it is first in importance because it comprehends the intent of them all. It reads, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." One who thus loves the Lord would of necessity be living very close to him.

Jesus explained that the "second" commandment was like the first, declaring that we should love our neighbor as ourselves. This is cited from Leviticus 19:18. Again Jesus' reference is not to one of the Ten Commandments, but rather to Moses' interpretation of them. This "second" commandment is like unto the "first" in the sense that it comprehends the meaning of all God's requirements as they relate to our fellow men, whereas the "first" is a summary of God's requirements pertaining to our relationship to him. If we love our neighbors as ourselves we will not injure them in any way.

The scribe who asked the Master this question was very favorably impressed with the answer. He recognized the soundness of Jesus' logic, expressing the opinion that to love the Lord with all our heart and our neighbors as ourselves would certainly be much more pleasing to the Lord than merely to bring burnt offerings to him.

Jesus took note of this reply by the scribe and recognized his sincerity, saying to him that he was not far from the kingdom of God. The scribes and Pharisees as a class shut up the kingdom of God

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for others—or tried to—nor would they themselves enter into the kingdom, which Jesus was proclaiming, the real kingdom of promise. It was their attitude of arrogance and pride that barred them from the kingdom.

But in the case of the individual scribe who questioned Jesus in the temple, it was different. He was not too proud to recognize the truth when he heard it. This meant that he was in the right attitude of heart to be of the "little flock" to whom it is the Father's

good pleasure to give the kingdom. If he continued to maintain this attitude, it is quite likely that later he became a disciple.

QUESTIONS:

What is the chronological setting of this study?

What lesson is implied in Jesus' cursing of the fig tree?

What practical lesson may we derive from Jesus' driving the moneychangers from the temple?

What did Jesus mean by saying to the scribe who questioned him in the temple that he was not far from the kingdom of God?

Jesus Faces Death

MARCH 18

Mark 14:22-26, 32-36

THE greatest outward victory in Jesus' life; that is, his triumphal entry into Jerusalem and being acclaimed King of the Jews, was soon followed by Gethsemane and the cross. This bitter cup of suffering and death did not come as a surprise to him, for his knowledge of the prophecies had prepared him for it. He knew that his hour had come, and he willingly yielded himself to the sequence of circumstances which culminated on the cross.

It was because Jesus knew what to expect, and that he would be eating the passover supper with his disciples for the last time, that

in the upper room where he observed this Jewish rite with them he instituted a new observance for his disciples; namely, the "Memorial Supper." This was not a new form of the passover supper, but a memorial of that of which the slaying of the passover lamb was a type, that is, the death of Jesus as the "Lamb of God, which taketh away the sin of the world."
—John 1:29

Paul later wrote, "Christ our passover is sacrificed for us: therefore let us keep the feast." This was not the feast of the passover, but the supper which Jesus instituted on the night before his arrest and crucifixion when he invited his disciples to eat the bread and

drink the wine which he said represented his body and blood. (I Cor. 5:7, 8) When he gave the bread and wine to them, he said this IS my body and this IS my blood. However, what he evidently meant was that the bread and wine represented his body and blood.

Jesus' invitation to the disciples to eat and drink that which represented his broken body and shed blood presents us with a double symbolism. First, it indicates that his followers by appropriating to themselves the merit of his sacrifice, receive life—in this case, everlasting life; and second, it reminds us that we have the privilege of being co-sacrificers with the Master, being crucified together with him, figuratively speaking.—Rom. 6:6; Gal. 2:20; 6:14

Under the Jewish Law, drinking blood was forbidden under penalty of death. Therefore, when Jesus invited his disciples to drink that which represented his blood, it was the equivalent of an invitation to die. Later, the Apostle Paul enlarged on this thought. Writing to the church at Corinth, he explained that the bread which we break at the Memorial Supper symbolizes our "communion," or common participation in the body of Christ; and that the cup which we drink represents our common participation in the blood of Christ. The original Greek text makes the matter even clearer, for a word is used which means partnership; that is, we have a partnership in the broken body and shed blood of Christ—the privilege of being

planted together in the likeness of his death.—I Cor. 10:16, 17; Rom. 6:5

Jesus further explained that his blood, of which he invited his disciples to partake, was the blood of the "New Testament," or New Covenant. This is the covenant promised by God in Jeremiah 31:31-34. In this promise, the Lord says that he will take away the sins of the people. In order for this to be done there must be the shedding of blood, for without the shedding of blood there can be no remission of sins. (Heb. 9:22) The blood of the New Covenant, therefore, is the blood which makes possible the forgiveness of sins according to the promise.

This particular covenant is called "new" in contrast to the old Law Covenant, "which my covenant they brake," the Lord declared. (Jer. 31:32) There was shedding of blood under the arrangements of the Old Covenant—the blood of bulls and goats. But this blood could not take away sin except in a typical, or illustrative sense. Since no member of the fallen human race, Jew or Gentile, can live without sin, and since the wages of sin is death, it follows that the only means whereby they can have life is through the merit of the shed blood of Christ. And it is his blood which will make possible this great boon to humanity under the terms of the New Covenant.

Actually the New Covenant has not yet been inaugurated, nor does the church receive life under the terms of this covenant. However, the preparation of the covenant began at the first advent of Christ.

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Christ, through his faithfulness in laying down his life and thus providing the blood which will seal that covenant, qualified to be its chief Mediator. Members of the true church are described by Paul as being "able ministers" of that covenant. Together with Jesus, they will serve as ministers of reconciliation during the thousand years when that covenant is being made with the people.—II Cor. 3:6; 5:18

But the church must first be trained for that high position of joint-heirship with Jesus. Being members of the fallen race, they need the covering of the blood in order that God can deal with them during their training period. Although the church is not developed under the terms of the New Covenant, since its members are in training now to be its future ministers, the blood which justifies and sanctifies them is quite properly described as the blood of the New Covenant. First, it is used to make possible the training of those who will serve the covenant, and then, the same blood will seal that covenant and thus assure the blessing of all the families of the earth as they are brought into that covenant and become reconciled to God under its terms.

It is not too clear just what Jesus meant by drinking the "fruit of the vine" anew in the kingdom with his disciples. It should have been plain to those in the upper room with him, however, that this was the last time they could expect Jesus to be with them at the pass-over supper. It is also clear that while circumstances would be

vastly different, they could look forward to being with their Lord at a future time, when joy instead of apprehension and sorrow would prevail in their midst.

Revelation 19:9 mentions the "marriage supper of the Lamb," and speaks of the great blessedness of those who would be privileged to be with him at that supper. As this is something to be enjoyed by those exalted to spirit nature, we cannot know just what it will be like. However, it will be an occasion of great joy, for then the sacrifice and suffering of the Gospel age will be over, the church will have received its reward of glory, honor, and immortality, and the blessing of the world of mankind with restitution will be due to begin. Obviously the joy of those who will be in a position to know these things will be unbounded.

After Jesus had instituted the Memorial Supper, he sang a hymn together with his disciples and then went out from that upper room, and out of the city also, to the Mount of Olives. We do not know what hymn this was, but it was probably one of the Psalms of David, possibly one which spoke prophetically of the Master's death. Many earnest students of the Bible even now observe this custom of closing their Memorial Supper simply by the singing of a hymn, omitting the customary benediction.

Probably the severest trial in the entire ministry of Jesus was the one through which he passed that night in the Garden of Gethsemane. Jesus knew that he had come into

the world to die as man's Redeemer; but when the time of his arrest and crucifixion was upon him, his flesh shrank from it. He was still determined to carry out the Heavenly Father's plan for him, but would have been pleased if a way could be found which would impose less suffering and ignominy.

Perhaps the Master prior to this had not fully realized all that would be involved in these closing hours of his earthly life, or at least may not have seriously considered the matter. But now he was face to face with the reality. He knew that Judas, one of his own disciples, had turned traitor and would hypocritically betray him with a kiss. He knew that although he was both the Son of God and the future King of the world, he would be crucified as a blasphemer on the one count, and as a traitor to Caesar on the other. He knew that his enemies would jeer at and malign him, and that his own best friends, his disciples, would temporarily become confused and to a large extent forsake him. It was when these and many other similarly disturbing thoughts flooded his mind that night in Gethsemane that the Master prayed, "If it be possible, let this cup pass from me."—Matt. 26:39

But even so, Jesus had no intention of not being faithful to his covenant of sacrifice with the Heavenly Father, that covenant in which he had agreed to do all that had been written of him in the "volume of the Book." (Heb. 10:7) He knew the Book said he must

die, that he would be led as a lamb to the slaughter; so he quickly reaffirmed his willingness to carry through to the end, to be faithful even unto death. What an example this is for us!

We do not know from day to day what experiences we may be called upon to bear; but, like Jesus, we have entered into a covenant with the Lord by sacrifice, and even as it was with him, we know that we will not have proved wholly faithful to that covenant until we have finished our course in death. So, may we accept the "cup" the Lord may pour for us, knowing that even as it was in the case of Jesus, we will be given strength for every time of need.

QUESTIONS:

Was the Memorial Supper instituted by Jesus the night before he was crucified a new form of the passover supper?

What did Jesus mean by the statement that the bread was his body and the wine his blood?

What is represented by our eating the "bread" and drinking the "wine"?

Why did Jesus speak of his blood as being the blood of the "New Testament"?

When will the New Covenant be inaugurated, and who will be its servants?

How do members of the true church now participate in the blood of the New Covenant?

What did Jesus mean when, in the Garden of Gethsemane, he asked that if it were possible the "cup" be permitted to pass from him?

Since we are following in the footsteps of the Master, should we be surprised when God permits severe trials to come upon us?

Through Death to Life

MARCH 25

Mark 15:33-37

IN THIS lesson we find Jesus hanging on the cross and dying, the just for the unjust, that he might bring us to God. He became the propitiation for our sins, and not for ours only but also for the sins of the whole world—a wonderful Savior! (I John 2:2) And then we find him raised from the dead in order that he might become our Advocate and the world's Mediator and King. Thus in the Master's experience is demonstrated the truthfulness of his statement to Peter and the disciples that he who loses his life in sacrifice shall save it.—Matt. 16:24, 25

Paul speaks of the great "contradiction of sinners" which was heaped upon Jesus, and how clearly this contradiction was evident at the time of his crucifixion. (Heb. 12:3) He was called upon to come down from the cross and thus to prove his claim of being the Son of God. "He saved others," some shouted, "himself he cannot save." (Matt. 27:42) How little did they realize that by his refusal to save himself he was providing salvation for them and for all mankind!

Jesus' outcry, "My God, my God, why hast thou forsaken me?" might seem to indicate that for the mo-

ment his faith in the Heavenly Father's care faltered; but not so. Inasmuch as he was taking the sinner's place in death, it was necessary for the Father to hide his face from him for a moment. Jesus recognized what had taken place and in the experience identified the fulfilment of a prophecy. This prophecy was in the nature of a prayer, and Jesus quoted from it in the expression, "My God, my God, why hast thou forsaken me?"—Psalm 22:1

This entire Psalm is in reality a prayer, and in it mention is made of the piercing of Jesus' hands and feet, casting lots for his garment, and the derision of the people who watched him die. We think it not unreasonable to suppose that Jesus may well have given expression, at least in his heart, to this entire prayer while he hung on the cross. The fact that he could see the fulfilment of many of its details taking place before him would certainly strengthen his faith in the victorious outcome of his distressing experience.

Some who stood by the cross when Jesus raised his voice in this prophetic prayer, announced that he had called for Elias. This seems to be a case of falsification, a further heaping of ridicule upon the Master, for if he called Elias and Elias did not come to his aid it would help to prove the case they

had trumped up against him; namely, that he was an impostor.

Just why the name Elias was introduced in this connection is not clear. Perhaps it was based upon a superstition which may have been held by some of Jesus' enemies. Certainly the Master had never called upon anyone for help except his Heavenly Father. Besides, he knew that Elias was dead and could not help him in any case.

Jesus "gave up the ghost," Mark tells us. Luke's account informs us that the Master said to his Father, "Into thy hands I commend my spirit." (Luke 23:46) This does not mean that he relinquished his hold upon an immortal soul which flew away to God when his body died. The words "ghost" and "spirit" are both translations of a Greek word which means air or breath, the breath of life. It is often translated life, so Jesus' expression simply means that he gave up his life, that he died, and that in death he depended upon his Heavenly Father to restore his life. He had offered his human life to God in sacrifice, and now that the sacrifice was about completed he was leaving himself entirely in the hands of his God as to what the future might bring.

Mark 16:1-7

THE story of Jesus' resurrection, and of the women who went to the tomb early in the morning of that memorable "first day" of the week is as precious to us as it is familiar. Like many another story of the Bible we never tire of reading it, and this is especially true of the resurrection story be-

cause it is so vitally associated with our hope of salvation.

But one of the essential parts of this wonderful story is often overlooked; namely, the instruction of the angel to the women that they should go and "tell his disciples and Peter." In our ecstasy over the glorious fact of the resurrection, and our joy in what it means to us, we may not realize as fully as we should that we too are commissioned to go and tell this wonderful story to others. Today we may feel that everybody knows the story of Jesus' resurrection, and that there is no point now in reporting it. This is quite true so far as the simple story is concerned, but the world now is almost as unacquainted with the real significance of Jesus' resurrection as were the public of that day; so there is still a message to be told—the message of salvation through the death and resurrection of Jesus, and in keeping with the plan of God of which he is the center.

It is interesting to note that in commissioning the women to report the resurrection of Jesus to his disciples, the angel mentions Peter especially—"and Peter." We think there was a special purpose in this, that it was a part of his training for his future service as an apostle, when he would be used to "strengthen the brethren" in connection with their experiences of suffering as they walked in the footsteps of the Master.—Luke 22: 32

Peter, it will be recalled, opposed the idea of Jesus going to Jerusalem where his enemies were

plotting his death. "Be it far from thee," he advised Jesus. (Matt. 17: 22) It was in reply to this that Jesus had said to Peter, "Get thee behind me, Satan: . . . thou savorest not the things that be of God." (Matt. 17:23) It was in this connection that Jesus had outlined the philosophy of sacrifice, explaining that one who loses his life voluntarily in doing God's will shall save it.

It is doubtful if Peter understood this very well at the time, so he continued to oppose the course the Master was taking. It was in the Garden of Gethsemane that Peter drew his sword in an attempt to prevent the Master's arrest, and thus to save him from death. (Matt. 26:51) He was instructed to put up his sword, and Jesus healed the wound he had inflicted on the servant of the high priest.

But now there was a good opportunity to help him see that his viewpoint was wrong. "Tell Peter," that is, tell him that Jesus, although he yielded up his life in sacrifice, has saved his life, that he is now alive, having been raised from the dead. We cannot but think that when Peter heard the news of the resurrection he must have pondered over the things which were said both by himself and by the Master during those last trying days before the crucifixion.

We know, of course, that none of the apostles fully understood the significance of what was taking place until Pentecost, when the enlightening influence of the Holy Spirit came upon them. But they were being trained for service, and

all their experiences helped to enrich their understanding and appreciation of the way of truth.

And Peter, more than any of the others, seems to have grasped clearly the doctrine of Christian suffering. Much of his first epistle is devoted to this subject. He explains that it had been foretold by the prophets, and that just as Jesus suffered and died the just for the unjust, it is our privilege to follow his example. Peter could not understand why Jesus, who had done no wrong, violated no laws, and had spent his entire time doing good, should be arrested and put to death, hence his remonstrance, "Be it far from thee, Lord."

But now he understood. "It is better," he wrote, "if the will of God be so, that ye suffer for well-doing, than for evil-doing." (I Pet. 3:17) How his viewpoint had changed! And may we not reasonably suppose that the message of the resurrection, conveyed especially to him, helped considerably in preparing him for a full understanding of this better way, the way of love represented in sacrifice on behalf of others.

QUESTIONS:

Did Jesus lose faith in his Heavenly Father while he was dying on the cross?

Why did some say that Jesus called for Elias?

What is meant by Jesus giving up the "ghost"?

What important item in the story of Jesus' resurrection is often overlooked?

What may have been one reason the women who went to the tomb were commissioned especially to tell Peter that Jesus had been raised from the dead?

“Who Shall Separate Us?”

“Who shall separate us from the love of Christ?”

—ROMANS 8:35

THE love of Christ by which every true Christian is encircled is described by Paul as being “the love of God, which is in Christ Jesus our Lord.” (Rom. 8:39) Failing to realize this, many have erroneously supposed that Christ is more loving than God, that God is austere and unloving, ready to visit wrath upon his creatures at the slightest provocation. But this is not the correct view, for the Scriptures reveal that it was God’s love which provided the way of salvation through Christ, and that all Christ has done and will continue to do for us and for the human race as a whole is by the Heavenly Father’s design, therefore an expression of his love.—John 3:16

This does not mean that Jesus is not also loving, nor that he does not personally have our interests at heart. Jesus said, “He that hath seen me hath seen the Father.” (John 14:9) All the glorious characteristics of the Creator are revealed through Christ, including his love, so we find in our study of the Word that divine love is referred to interchangeably as being the love of God and the love of Christ. Or, for example, when the writers desire to be more specific they define it as the love of God “which is in Christ Jesus our Lord.”—I Tim. 1:14

It would not be proper to raise the question of being separated from the love of Christ unless we had first been brought within the circle of that love. Thus we are confronted with the necessity of determining whether or not we have actually been enfolded by his love. True, both God and Christ love all mankind. God loved us while we were yet sinners, the Scriptures declare. (Rom. 5:8) But when Paul raises the question, “Who shall separate us from the

love of Christ?" he implies that divine love has brought us into a close relationship with God, as children in his family, and that this love will serve as a powerful tie to hold us in this position of special favor—so powerful that nothing shall be able to separate us if we but continue to trust and obey.

Have we, then, come into this position of special favor with the Lord in which he claims us for his own and will protect us from all the forces of evil which may strive to sever our relationship with him? This question gives rise to many anxious thoughts on the part of those who do not clearly understand the steps of progress by which one is begotten into the divine family. In a matter of this kind, it is quite unsatisfactory to depend upon feelings, for at the beginning of a supposed Christian experience one might feel very happy and very close to the Lord because of this happiness, but later, when trials come and the winds of opposition blow, wonder what has happened, and inquire, "Where is the blessedness I knew when first I found the Lord?" On the other hand, to be properly informed on this question gives one a firm foundation of faith, and a conviction which remains unshaken regardless of how high may be the waves of opposition which surge boisterously around him.

Constrained by Love

As already noted, divine love was manifested toward us while we were yet sinners, but not until we learned about it and began to respond to it were we in any sense brought especially within the circle of that love. Paul wrote: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." (II Cor. 5:14) The love of Christ could not constrain us until we learned about that love, and in order to receive this knowledge it was necessary that a messenger be sent to tell us about it. "How shall they hear without a preacher? And how shall they preach, except they be sent?"—Rom. 10:14, 15

The "witnesses of Jesus" were sent into all the world to proclaim the Gospel of divine love as manifested through the redemptive work of Christ, and all his faithful disciples have been willing to sacrifice everything, even life itself, in obedience to this commission. (Acts 1:8) Thus the Gospel has been carried from one country to another, by word of mouth, by the printed page, and in these closing years of the age, by radio.

But this does not mean that there has been anything haphazard

as to who have been reached and quickened by the power of the Gospel. God's providences have overshadowed this work of proclaiming the Gospel in so far as the individual responses to the message are concerned, and very definitely so. Jesus said, "No man can come to me, except the Father which sent me draw him." (John 6:44) What this means is that if we have heard the Gospel of divine love, and by it have been drawn to Christ, it has been by divine appointment. This is not the work of man.

Paul writes that we "judge," that is we reason, that if one died for all, then were all dead. If all were dead, this means that we too were "dead," that is, under condemnation to death because of sin. If we are actually being drawn to God by the power of the Gospel of Christ, this is one of the first important facts we will realize. This is a touchstone, as it were, by which we can determine definitely whether or not we have been led of the Lord, or whether our desire to serve him results merely from feelings of emotion. Has the Lord, through the truth of the Gospel, revealed to us our true status as sinners, members of a condemned and dying race?

In the recognition of our undone condition and that Christ died in order that we might be reconciled to God, there results a further constraining power of divine love, and the result of this is our recognition that we do not belong to ourselves, but to him who loved us and died for us. Divine love has thus constrained us to give our all to the Lord, persuading us that we should devote ourselves wholly to him and to his service; and this, we now realize, includes even life itself.

Thus we have the steps by which we enter into the circle of special divine love. First we recognize ourselves as sinners needing divine mercy through Christ; we repent of our sins, and then, in the name of Christ, we present ourselves in full devotion to God, to do and be whatever he indicates as his will for us. In Romans 12:1 Paul describes this as presenting our bodies a "living sacrifice," and he assures us that in so doing our offering will be "holy, acceptable" to God. Paul declares also that such a dedication of ourselves is but our "reasonable service."

This is indeed the only reasonable thing one can do when he comes to an appreciation of the manner in which divine love has been manifested toward him. Paul expresses this thought by the words, "because we thus judge," that is, our reasoned conclusion

is that in view of the circumstances we owe our all to the Lord, so we consecrate ourselves to do his will. To make this full consecration, and then faithfully devote our lives to him day by day until our sacrifice is wholly consumed and we have been faithful even unto death, is our part of a wonderful arrangement whereby we become sons of God to live and reign with Christ a thousand years.

New Creatures

As we have seen, Paul assures us that if we present ourselves a living sacrifice our offering will be acceptable to God. Such a consecration implies the surrender of our wills and the acceptance of the will of God as it is expressed through Christ. Paul uses the human body to illustrate this point, likening Jesus to the head and his consecrated people to the other members of the body. Figuratively speaking, then, the surrender of our wills means that Christ becomes our Head, and we become members of his body. Thus it is that we are inducted into the body of Christ—or “baptized” into his body, as Paul explains it.—Rom. 6: 3; I Cor. 12: 13

“Therefore, if any man be in Christ,” the apostle explains, “he is a new creature: old things are passed away; behold, all things are become new.” (II Cor. 5:17) We become new creatures through the begetting of the Holy Spirit, and for those who receive this begetting “all things” become new. They have new hopes, new aims, new ambitions. They have a new vocation in life which is to serve the Lord rather than self. They set their affections on things above rather than on the things of the earth; and they run diligently for the prize of the high calling of God in Christ Jesus, rather than for worldly honor, glory, and riches.

But how may we be sure that, having made a full consecration to the Lord, he has accepted us and has begotten us by his Spirit, and we have thus become his children? Our assurance of this must depend upon our confidence in the promises of God. There are doubtless many who think themselves to be true Christians who are not thus recognized by God. But if we have taken the necessary steps of obedience to the divine will as outlined in the Scriptures, we may know with certainty that God has accepted us.

Have we repented of our sins, and is our hope of life based upon the redemptive work of Christ? Have we made a full consecration to the Lord, and are we diligently seeking to carry it out day by day? Have we turned our backs upon the world, and have we set our faces heavenward, and are our greatest joys those which per-

tain to the things of the Spirit? If our hearts respond affirmatively to these questions and we are looking to the Lord for his continued guidance and help as we walk in the narrow way of sacrifice, then we need have no doubts about our standing among the sons of God, and we can have the assurance that nothing can separate us from the love of Christ—nothing, that is, except unfaithfulness to the terms of our consecration.

Is It Too Late?

The prophecies of the Bible reveal that we have reached the closing years of the Gospel age, that period of time in the divine plan during which the body members of Christ would be selected. This is the age of the "heavenly calling," when those constrained by the love of Christ to make a consecration to the Lord are given the hope of joint-heirship with Christ, to live and reign with him in his kingdom. When this age shall have fully ended there will be no further opportunity to run for such a prize. With the opening of the new age now so near—the millennial age—perfect human life on the earth will be offered to those who obey the righteous laws of Christ's kingdom.

In view of the shortness of the time now remaining in the Gospel age—although we do not know exactly how long—some inquire as to whether or not the opportunity to run for the prize of the high calling to joint-heirship with Christ is still open. Can we be sure, some ask, that although we have consecrated ourselves to God and have a desire for heavenly things, that our consecration has been accepted and that we have been inducted into the body of Christ?

We believe so! We have already called attention to Jesus' words that no one can come to him unless drawn by his Heavenly Father. (John 6:44) Jesus also explained that those who come to the Father by, or through him, he "will in no wise cast out." (John 6:37) The Scriptures reveal clearly that there is only one purpose for which the Father draws people to Christ during this age, and that is that they may have an opportunity to walk in the Master's footsteps of sacrifice, and if faithful, live and reign with him in his kingdom. Remember, then, that you could not have come to Christ in the way you did, unless you had been drawn by God; and remember, also, the promise that having thus come to God through Christ, you will not be cast out, or refused. Those

who can exercise full faith in these two statements by the Master; need have no misgivings about their hope of the high calling.

We have another assurance along this same line, given to us by the Apostle Paul in his letter to the Corinthians. He explains that while some plant, and others water the seeds of truth, it is God that giveth the increase. One or more of the Lord's people may have been instrumental in "planting," but if the truth has influenced us to devote our lives to him, and enlightened us with the prospect of the heavenly calling and given us the desire to run for such a prize, then it is of the Lord—he, not man, has given this increase. This being true, it means that there is a place for us in the heavenly phase of the kingdom if we but prove faithful unto death, joyfully sacrificing our all in divine service.

A God of Order

At the beginning of the Gospel age, no one could enter the race for the heavenly prize until it was God's due time. Jesus spoke of John the Baptist as being as great as anyone ever born, but he was not granted the privilege of the high calling. "The least in the kingdom of heaven is greater than he," Jesus said. (Matt. 11:11) No one could be begotten by the Holy Spirit until it was given at Pentecost. Cornelius, the first Gentile convert, could not enter into the Gospel privileges of this age until God's due time, and when that time came, Peter was miraculously directed to go to his home to present the Gospel to him. Even then it was necessary for God to give the increase, else Cornelius would not have been brought into the church.

God's dealings with his people are just as definite at this end of the age. We are not to suppose that he has relinquished his control over the influence of his promises in the hearts of those who come in contact with them through the proclamation of the truth by his faithful people. It is still true that he alone giveth the increase. We may witness the truth to millions of people, but only in the hearts of those whom God, by his providences, has specially prepared, and whom he wishes to draw to Christ, will there be a turning to him in full consecration to do his will.

The promises of the Bible are God's promises, and he is too just and too loving to permit a single individual to be led into a belief of his promises unless he could, by the provision of Christ's merit and his own faithfulness, realize their fulfilment. God is still directing his work, and is allowing his people to promulgate

the Gospel and thereby engendering hopes in the hearts of those who are led to consecration only because he is prepared to make good those hopes. Otherwise there would be no "increase," no one would be "drawn."

The Spirit's Witness

Paul wrote that the Spirit of God bears "witness with our spirit, that we are the children of God." (Rom. 8:16) Do we have this witness of the Spirit? Again, we cannot depend upon our feelings, but must be guided by the testimony of God's Word; for it is through the Word that the Spirit testifies to us. The Apostle John, for example, informs us that those who are begotten of God do not sin. (I John 5:18, *Diaglott*) This does not mean that they are able to control their flesh perfectly, but rather that they hate sin, and are striving against it. Do we find ourselves in this position? Is every inclination which is contrary to the principles of divine righteousness displeasing to us? If so, we have this evidence that we have been begotten by the Spirit.

Jesus said, "If ye were of the world, the world would love his own: . . . but I have chosen you out of the world, therefore the world hateth you." (John 15:19) Has the Spirit of God, operating through the truth, made such a change in our outlook and habits of life that the world holds no allurements for us? Does the world recognize our aloofness from its selfish aims, ambitions, and pleasures? If so, then we have a further witness of the Spirit that we have been accepted into the divine family.

Paul wrote that we should set our affections on things above, not on things of the earth. (Col. 3:1-4) Have the heavenly promises of the Word taken such a hold upon our hearts and minds that the things of the earth have lost their attraction? Does the hope of being with Jesus in the "place" which he promised to prepare mean more to us than the comforts of an earthly home, and would we be ready, should the Lord indicate it to be his will, to break every tender earthly tie and give up all earthly comforts in order to win the prize of the high calling of God in Christ Jesus? If so, then we have a further witness of the Spirit, assuring us of our heavenly calling, and an additional incentive to strain every nerve in our efforts to make our "calling and election sure" by faithfulness to its terms.—II Pet. 1:10

Paul wrote that the Spirit witnesses to us of our acceptance into the divine family "if so be that we suffer" with Christ. (Rom.

THE FALLACY OF FEAR

Do you fear death? The hereafter? Atomic bombs?
A third global war? The end of the world?

Hear "Frank and Ernest" discuss the plan of God, and from his Word show why there is no need to fear. These revealing discussions are heard nation-wide on the Mutual Network, and in Canada, Australia, and Asia, as follows (Sundays unless otherwise indicated):

ALABAMA

Anniston WSPC 1390 12:15 p.m.
Birmingham WTNB 1490 11:45 a.m.
Brewton WEBJ 1240 12:15 p.m.
Decatur WMSL 1400 12:15 p.m.
Eufaula WULA 1240 11:45 a.m.
Fort Payne WFPA 1400 12:15 p.m.
Gadsden WJBY 1240 12:15 p.m.
Huntsville WBHP 1230 11:45 a.m.
Montgomery WJJJ 1170 12:15 p.m.
Selma WHBB 1490 12:15 p.m.
Sylacauga WFEB 1340 11:45 a.m.
Talladega WHTB 1230 12:15 p.m.
Troy WTBF 1490 12:15 p.m.

ARIZONA

Bisbee KSUN 1230 9:30 a.m.
Phoenix KOY 550 8:30 a.m.
Tucson KTUC 1400 10:30 a.m.
Yuma KYMA 1400 8:30 a.m.

ARKANSAS

Arkadelphia KVRC 1240 11:45 a.m.
Camden KAMD 1450 12:15 p.m.
Fort Smith KFPW 1400 12:15 p.m.
Hope KXAR 1490 11:45 a.m.
Hot Springs KWFC 1340 12:15 p.m.
Jonesboro KBTM 1230 1:00 p.m.
Little Rock KXLR 1450 12:00 noon
Pine Bluff KOTN 1490 1:00 p.m.
Stuttgart KWAK 1240 11:45 a.m.

CALIFORNIA

Bakersfield KAFY 1490 11:00 a.m.
Blythe KYOR 1440 10:15 a.m.
Brawley KROP 1300 9:00 a.m.
Calxico KICO 1490 7:00 a.m.
Chico KHSL 1290 11:00 a.m.
Fresno KYNO 1300 5:30 p.m.
Indio KREO 1400 9:00 a.m.
Los Angeles KHJ 930 11:00 a.m.
Marysville KMYC 1450 11:00 a.m.
Merced KYOS 1480 11:00 a.m.
Palm Springs KREO 1400 9:00 a.m.
Paso Robles KPRL 1230 12:30 p.m.
Redding KVCV 600 11:00 a.m.
Riverside KPRO 1440 9:00 a.m.

Sacramento KXOA 1470 6:00 p.m.
Salinas-Monterey KSBW 1380 11:00 a.m.
San Diego KGB 1360 11:00 a.m.
San Francisco KFRC 610 12:15 p.m.
San Luis Obispo KVEC 920 12:30 p.m.
Santa Barbara KDB 1490 5:00 p.m.
Stockton KXOB 1280 11:00 a.m.
Tulare-Visalia KCOK 1270 12:00 noon

COLORADO

Denver KFEL 950 11:15 a.m.
Grand Junction KFXJ 920 10:45 a.m.
Pueblo KCSJ 590 10:45 a.m.

CONNECTICUT

Bridgeport WICC 600 12:45 p.m.
Hartford WONS 1410 12:45 p.m.
Waterbury WWCO 1240 12:45 p.m.

DELAWARE

Wilmington WAMS 1380 12:45 p.m.

DISTRICT OF COLUMBIA

Washington WEAM 1390 12:45 p.m.

FLORIDA

Daytona Beach WROD 1340 12:45 p.m.
Fort Pierce WIRA 1400 12:45 p.m.
Gainesville WRUF 850 12:45 p.m.
Jacksonville WJHP 1320 12:45 p.m.
Key West WKWF 1600 12:45 p.m.
Lakeland WONN 1230 12:45 p.m.
Miami WKAT 1360 12:45 p.m.
Ocala WTMC 1290 12:45 p.m.
Orlando WLOF 950 9:30 a.m.
Pensacola WBSR 1450 11:45 a.m.
St. Petersburg WTSP 1380 12:45 p.m.
West Palm Beach WIRK 1290 12:45 p.m.
Winter Haven WSIR 1490 2:15 p.m.

GEORGIA

Atlanta WGST 920 12:45 p.m.
Augusta WBBQ 1340 1:45 p.m.
Brunswick WMOG 1490 12:45 p.m.
Cartersville WBHF 1450 12:45 p.m.
Dublin WMLT 1340 12:45 p.m.
Elberton WSGC 1400 12:45 p.m.
Fitzgerald WBHB 1240 12:45 p.m.
Gainesville WGGA 1240 1:15 p.m.

Macon	WNEX	1400	10:15	p.m.	MARYLAND		
Milledgeville	WMVG	1450	12:45	p.m.	Baltimore	WCBM	680 12:45 p.m.
Rome	WRGA	1470	12:45	p.m.	Cambridge	WCEM	1240 12:45 p.m.
Savannah	WCCP	1450	12:45	p.m.	Hagerstown	WJEJ	1240 12:45 p.m.
Statesboro	WWNS	1490	12:45	p.m.	Salisbury	WBOC	960 12:45 p.m.
Tifton	WWGS	1340	7:00	p.m.	MASSACHUSETTS		
Waycross	WAYX	1230	12:45	p.m.	Boston	WNAC	1260 12:45 p.m.
IDAHO					Fall River	WALE	1400 12:45 p.m.
Boise	KFXD	580	10:45	a.m.	Fitchburg	WEIM	1340 12:45 p.m.
Coeur D'Alene	KVNI	1240	11:00	a.m.	Greenfield	WHAI	1240 12:45 p.m.
Idaho Falls	KID	1350	10:45	a.m.	Lowell-Lawrence	WLLH	1400 12:45 p.m.
Lewiston	KRLC	1350	11:00	a.m.	New Bedford	WNBH	1340 2:15 p.m.
Pocatello	KEYY	1240	10:45	a.m.	W. Yarmouth	WOCB	1240 2:15 p.m.
Twin Falls	KVMV	1450	10:45	a.m.	Worcester	WAAB	1440 2:15 p.m.
Wallace	KWAL	620	11:00	a.m.	MICHIGAN		
ILLINOIS					Alpena	WATZ	1450 12:45 p.m.
Carlo	WKRO	1490	11:45	a.m.	Battle Creek	WBCK	930 12:45 p.m.
Chicago	WGN	720	12:15	p.m.	Cadillac	WATT	1240 12:45 p.m.
Herrin	WJPF	1340	11:45	a.m.	Detroit	CKLW	800 9:30 a.m.
INDIANA					Flint	WBBC	1330 12:45 p.m.
Bedford	WBIW	1340	11:45	a.m.	Iron River	WIKB	1230 11:45 a.m.
Fort Wayne	WKJG	1380	10:30	a.m.	Ironwood	WJMS	630 11:45 a.m.
Indianapolis	WIBC	1070	11:30	a.m.	Marquette	WDMJ	1340 12:45 p.m.
Vincennes	WAOV	1450	11:45	a.m.	Muskegon	WKNK	1600 12:45 p.m.
IOWA					Petoskey	WMBN	1340 12:45 p.m.
Clinton	KROS	1340	8:30	p.m.	Port Huron	WHLS	1450 12:45 p.m.
Des Moines	KIOA	940	1:00	p.m.	Saginaw	WSGW	790 12:45 p.m.
Dubuque	KDTH	1370	11:45	a.m.	Traverse City	WTCM	1400 12:45 p.m.
Fort Dodge	KVFD	1400	12:45	p.m.	MINNESOTA		
Marshalltown	KFJB	1230	11:45	a.m.	Austin	KAUS	1480 11:45 a.m.
Mason City	KRIB	1490	11:45	a.m.	Bemidji	KBUN	1450 12:45 p.m.
Ottumwa	KBIZ	1240	12:15	p.m.	Brainerd	KLIZ	1400 11:45 a.m.
Shenandoah	KBNF	920	11:45	a.m.	Duluth	WREX	1080 11:45 a.m.
Sioux City	KTRI	1470	11:45	a.m.	Fergus Falls	KGDE	1230 12:15 p.m.
KANSAS					Minneapolis-St. Paul	WDGY	1130 1:15 p.m.
Great Bend	KVGB	1590	12:00	noon	Wadena	KWAD	920 11:45 a.m.
Topeka	KTOP	1490	12:15	p.m.	MISSISSIPPI		
Wichita	KAKE	1240	11:45	a.m.	Grenada	WNAG	1400 12:30 p.m.
KENTUCKY					Jackson	WRBC	620 12:15 p.m.
Hazard	WKIC	1340	12:15	p.m.	Laurel	WLAU	1490 10:15 a.m.
Henderson	WSON	860	12:00	noon	Tupelo	WELO	1490 12:15 p.m.
Lexington-Versailles	WVLK	590	12:15	p.m.	Vicksburg	WQBC	1420 12:15 p.m.
Louisville	WGRC	790	12:15	p.m.	MISSOURI		
Maysville	WFTM	1240	12:45	p.m.	Jefferson City	KWOS	1240 11:45 a.m.
Pikeville	WPKE	1240	12:45	p.m.	Kansas City	KCMO	810 6:15 p.m.
Somerset	WSFC	1240	2:45	p.m.	St. Joseph	KFEQ	680 12:15 p.m.
LOUISIANA					St. Louis	WIL	1430 9:45 a.m.
Alexandria	KVOB	970	12:15	p.m.	Sedalia	KDRO	1490 11:45 a.m.
Baton Rouge	WAFB	1460	12:15	p.m.	Springfield	KICK	1340 11:45 a.m.
New Orleans	WNOE	1450	8:15	a.m.	MONTANA		
Shreveport	KENT	1550	12:15	p.m.	Butte	KOPR	550 11:15 a.m.
MAINE					Great Falls	KNON	560 11:00 a.m.
Augusta	WFAU	1340	12:45	p.m.	Havre	KAVR	1240 10:45 a.m.
Biddeford	WIDE	1400	12:45	p.m.	Helena	KFDW	1340 10:45 a.m.
Portland	WMTW	1490	12:45	p.m.	Miles City	KRJF	1340 10:45 a.m.

NEBRASKA

Fremont KFGT 1340 11:45 a.m.
 Kearney KGFV 1340 11:45 a.m.
 Lincoln KOLN 1400 11:45 a.m.
 McCook KBRL 1450 11:45 a.m.
 Omaha KBON 1490 11:45 a.m.

NEVADA

Las Vegas KRAM 920 9:45 a.m.
 Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Laconia WLNH 1340 12:45 p.m.

NEW JERSEY

Atlantic City WMID 1340 12:45 p.m.

NEW MEXICO

Albuquerque KVER 1340 10:45 a.m.
 Clovis KICA 1240 10:45 a.m.
 Las Vegas KFVN 1230 10:45 a.m.
 Raton KRTN 1490 10:45 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:45 p.m.
 Auburn WMBO 1340 12:45 p.m.
 Buffalo WBNY 1400 8:45 a.m.
 Kingston WKNY 1490 12:45 p.m.
 New York WJZ 770 11:15 a.m.
 Oneonta WDOS 1400 12:45 p.m.
 Plattsburg WIRY 1340 12:45 p.m.
 Rochester WVET 1280 12:45 p.m.
 Syracuse WNDR 1260 1:00 p.m.
 Utica WKAL 1450 12:45 p.m.

NORTH CAROLINA

Burlington WBBB 920 12:45 p.m.
 Charlotte WAYS 610 10:45 a.m.
 Durham WSSB 1490 12:45 p.m.
 Fayetteville WFNC 1450 12:45 p.m.
 Greensboro WGBG 980 12:45 p.m.
 Hendersonville WHKP 1450 1:30 p.m.
 Kinston WELS 1010 12:45 p.m.
 New Bern WHIT 1450 12:45 p.m.
 Newton WNNC 1230 12:45 p.m.
 Raleigh WRAL 1240 12:45 p.m.
 Salisbury WSTP 1490 12:45 p.m.
 Wilson WVOT 1420 12:45 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 11:45 a.m.
 Fargo-Moorhead KVOX 1340 1:00 p.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPM 1390 12:15 p.m.
 Valley City KOVC 1490 12:15 p.m.

OHIO

Cincinnati WCPO 1230 12:45 p.m.
 Cleveland WHK 1420 10:45 a.m.
 Columbus WHKC 610 12:45 p.m.
 Dayton WONE 980 12:45 p.m.
 Hamilton WMOH 1450 12:45 p.m.

Marietta WMOA 1490 1:15 p.m.
 Sandusky WLEC 1450 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 12:45 p.m.
 Elk City KASA 1240 1:00 p.m.
 Enid KGWA 960 11:45 a.m.
 Muskogee KMUS 1380 12:15 p.m.
 Oklahoma City KOCY 1340 11:45 a.m.
 Okmulgee KHBG 1240 12:15 p.m.
 Ponca City WBBZ 1280 11:45 a.m.
 Tulsa KOMA 1340 12:15 p.m.
 Woodward KSIW 1450 11:45 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
 Coos Bay KOOS 1280 11:00 a.m.
 Eugene KORE 1450 11:00 a.m.
 Klamath Falls KFJI 1240 11:00 a.m.
 Portland KPOG 1330 11:00 a.m.
 Salem KSLM 1390 11:00 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WJSW 1290 12:45 p.m.
 Bradford WESB 1490 12:45 p.m.
 Easton WEST 1400 12:45 p.m.
 Hanover WHVR 1280 12:45 p.m.
 Harrisburg WKBO 1230 12:45 p.m.
 Huntington WHUN 1400 12:45 p.m.
 Lancaster WGAL 1490 12:45 p.m.
 New Castle WKST 1280 12:45 p.m.
 Philadelphia WFIL 560 12:15 p.m.
 Pittsburgh KQV 1410 1:30 p.m.
 Pittsburgh WPIT 730 9:30 a.m.
 Pottsville WPAM 1450 12:45 p.m.
 Reading WRAW 1340 12:45 p.m.
 Shamokin WISL 1480 2:45 p.m.
 Washington WJPA 1450 12:45 p.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
 Woonsocket WWON 1240 12:45 p.m.

SOUTH CAROLINA

Charleston WUSN 1450 12:45 p.m.
 Columbia WNOK 1230 12:45 p.m.
 Dillon WDSC 800 12:45 p.m.
 Georgetown WGTN 1400 12:45 p.m.
 Greenville WAKE 1490 12:45 p.m.
 Newberry WKDK 1240 12:45 p.m.
 Orangeburg WRNO 1450 12:45 p.m.
 Walterboro WALD 1490 12:45 p.m.

SOUTH DAKOTA

Aberdeen KSDN 930 1:45 p.m.
 Sioux Falls KIHO 1270 11:45 a.m.

TENNESSEE

Chattanooga WAGC 1450 12:45 p.m.
 Columbia WKRM 1340 12:15 p.m.
 Johnson City WBEJ 1240 12:45 p.m.

Greeneville	WGRV	1340	12:45	p.m.	Walla Walla	KUJ	1420	11:00	a.m.
Knoxville	WKGN	1340	12:45	p.m.	Wenatchee	KVNW	1340	12:00	noon
Memphis	WHBQ	560	12:15	p.m.	Yakima	KYAK	1400	12:45	p.m.
Nashville	WMAK	1300	11:45	a.m.	WEST VIRGINIA				
Oak Ridge	WATO	1490	12:45	p.m.	Bluefield	WKOY	1240	12:45	p.m.
Union City	WENK	1240	12:45	p.m.	Clarksburg	WHAR	1340	12:45	p.m.
Winchester	WCDD	1340	11:45	a.m.	Montgomery	WMON	1340	12:45	p.m.
TEXAS					Welch	WBRW	1340	12:45	p.m.
Alice	KBKI	1070	12:15	p.m.	Wheeling	WTRF	1290	12:45	p.m.
Amarillo	KAMQ	1010	12:30	p.m.	Williamson	WBTH	1400	12:45	p.m.
Bay City	KIOX	1270	11:45	a.m.	WISCONSIN				
Borger	KHUZ	1490	11:45	a.m.	Appleton	WHBY	1230	11:45	a.m.
Brownwood	KBWD	1380	12:15	p.m.	Ashland	WATW	1400	12:00	noon
Corpus Christi	KUNO	1400	12:01	p.m.	Beloit	WGEZ	1490	11:45	a.m.
Dallas	WRR	1310	1:00	p.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
El Paso	KSET	1340	10:45	a.m.	Janesville	WCLO	1230	11:45	a.m.
Galveston	KLUF	1400	12:45	p.m.	La Crosse	WLCX	1490	11:45	a.m.
Houston	KTHT	790	12:15	p.m.	Manitowoc	WOMT	1240	11:45	a.m.
Huntsville	KSAM	1490	12:15	p.m.	Medford (Wed.)	WIGM	1490	9:30	a.m.
Lubbock	KCBD	1590	12:15	p.m.	Rhineland	WOBT	1240	11:45	a.m.
Lufkin	KTRE	1420	12:15	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
Pampa	KPDN	1340	12:15	p.m.	WYOMING				
Pecos	KIUN	1400	1:15	p.m.	Casper	KSPR	1470	10:45	a.m.
Perryton	KEYE	1400	11:45	a.m.	Lander	KOVE	1230	10:45	a.m.
Port Arthur	KPAC	1250	12:15	p.m.	Powell	KPOW	1260	10:45	a.m.
San Angelo	KTXL	1340	7:00	p.m.	Rock Springs	KVRS	1360	10:45	a.m.
San Antonio	KMAC	630	12:15	p.m.	CANADA				
Stamford	KDWT	1400	11:45	a.m.	Brockville	CFJM	1450	10:30	a.m.
Tyler	KGKB	1490	11:45	a.m.	Calgary	CKXL	1140	10:05	a.m.
Vernon	KVWC	1490	12:00	noon	Halifax	CJCH	920	10:00	a.m.
Waco	KWTX	1230	10:00	a.m.	Kentville, N. S.	CKEN	1490	2:15	p.m.
UTAH					Niagara Falls	CHVC	1600	10:30	a.m.
Logan	KVNU	610	10:45	a.m.	Peterborough	CHEX	1430	10:30	a.m.
Ogden	KLO	1430	10:45	a.m.	Prince Albert	CKBI	900	10:30	a.m.
Price	KOAL	1230	10:45	a.m.	St. John's	VOCM	590	9:00	p.m.
Provo	KOVO	960	10:45	a.m.	Toronto	CKFH	1400	9:45	a.m.
Salt Lake City	KALL	960	10:45	a.m.	Vancouver	CJOR	600	10:45	a.m.
VERMONT					Windsor, N. S.	CFAB	1450	2:15	p.m.
Rutland	WSYB	1380	12:45	p.m.	Winnipeg	CKY	580	12:45	p.m.
Waterbury	WDEV	550	12:45	p.m.	Woodstock	CKOK	1340	10:30	a.m.
VIRGINIA					Yorkton	CJGX	940	10:15	a.m.
Front Royal	WFTR	1450	12:45	p.m.	EUROPE				
Galax	WBOB	1400	12:45	p.m.	"RADIO LUXEMBOURG"		11:15	p.m.	(Monday) British Time
Lynchburg	WWOD	1390	12:45	p.m.	RADIO MONTE CARLO		8:45	a.m.	(Italian language)
Norfolk	WSAP	1490	12:45	p.m.	ASIA				
Orange	WJMA	1340	12:45	p.m.	Formosa	BED33,	630	kc.,	BED22, 750
Richmond	WLEE	1450	10:45	a.m.		BED7,	6095	kc.	10:00
Roanoke	WROV	1240	12:45	p.m.	AUSTRALIA				
Waynesboro	WAYB	1490	12:45	p.m.	Geelong	3GL	222	metres	10:00
WASHINGTON					Perth	6KY	227	metres	4:45
Bellingham	KPUG	1170	11:15	a.m.	Sydney	2KY	294	metres	8:15
Centralia	KELA	1470	11:00	a.m.					
Everett	KRKO	1400	12:45	p.m.					
Olympia	KGY	1240	11:00	a.m.					
Seattle	KVI	570	11:00	a.m.					
Spokane	KNEW	790	5:15	p.m.					

there is not enough time left in which to make our calling and election sure. In this also our confidence must rest in the Lord. It was God who drew us to Christ, and through his promises begat within us the heavenly hope by which we are now inspired. Certainly in doing this, he knew better than do our discouraging "comforters" whether or not there would be time to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love, and by doing this become assured of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (II Pet. 1:4-11) We have been brought into the inner circle of his love, and if we but do our part, nothing will be able to separate us from that love.

No, nothing at all can separate us from the love of Christ, for greater is he who is for us than all who are against us. The world, the flesh, and the devil will do all they can to discourage us and thus cause us to give up the fight; but in every time of attack let us claim the promises of God and thus renew our strength to continue on in the narrow way, knowing that those whom the Lord has honored with his truth and drawn to Christ in the spirit of full consecration to do his will, are precious to him and that he will hold them in his own right hand, secure against all the assaults of the Adversary. Knowing this, we can say with the apostle:

"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."—Rom. 8:38, 39

WEEKLY PRAYER MEETING TEXTS

MARCH 1—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:7 (Z. '03-8. Hymn App. L)

MARCH 8—"God hath set the members every one of them in the body, as it hath pleased him."—I Corinthians 12:18 (Z. '03-59. Hymn 225)

MARCH 15—"The just shall live by faith."—Hebrews 10:38 (Z. '95-92, 93. Hymn 197)

MARCH 22—"If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Corinthians 11:31, 32 (Z. '03-3, 4. Hymn 135)

MARCH 29—"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians 2:8 (Z. '03-90. Hymn 68)

The Heavenly Calling

HEBREWS—CHAPTER III

VERSE 1—“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” In the preceding chapter Paul emphasizes that the true disciples of Jesus are also his “brethren,” and that the Master is not ashamed to consider them such. In this chapter he reveals that these brethren are “holy” in the Lord’s sight, and that they are partakers of “the heavenly calling.” There is a wonderful breadth of Christian love and understanding manifested in this statement, for it will be remembered that it was to these same Hebrew brethren that the apostle, in chapter 5, verse 12, writes, “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.” These Hebrew Christians were far from being in a spiritually healthy condition; but nevertheless, Paul still looked upon them as being “holy brethren, partakers of the heavenly calling.”

The reference to Jesus as the “Apostle,” reminds us that he was the One whom the Heavenly Father sent into the world to be the Redeemer and Savior—the word means one who is sent. Jesus chose twelve apostles—Paul later taking the place of Judas—and these were the ones whom he specially sent to be his inspired representatives—the “twelve apostles of the Lamb.” Others are referred to in the New Testament as “apostles” because they were sent to preach the Gospel, but these should not be confused with the inspired Twelve, the ones who are symbolically referred to in Revelation as the twelve foundation stones of the New Jerusalem.—Rev. 21: 14

We are to “consider” Jesus, that is, to ponder over his glorious qualities, for he was the One specially set apart and “sent” by Jehovah to be the “Messenger of the Covenant,” the One who was to reveal the love and saving power of God both to the church and to the world. (Mal. 3:1) To the Hebrew brethren, and to the whole church, he is the “High Priest of our profession.” This is an important thought to keep in mind in order properly to understand

the Book of Hebrews—the church, the “brethren” of Christ, are members of a priestly order, not merely those who receive blessings through a priesthood.

The word “profession” in this text is from a Greek word meaning common speech, or profession. As under-priests we have a common share with Jesus in the work of the priesthood, being ministers of reconciliation with him, through the use of the “Word of reconciliation.” As his ambassadors we speak only the things which he gives us to say.—II Cor. 5:19

Verse 2—“*Who was faithful to him that appointed him, as also Moses was faithful in all his house.*” Faithfulness is one of the very important qualifications of a messenger, or representative, for otherwise he could not be trusted. The Heavenly Father could rely upon Jesus to be faithful to the trust committed to him. The expression, “appointed him,” should read, “made him.” This could refer to his being made the High Priest, or possibly it refers to his original creation. In either case, Jehovah knew that he could trust his beloved Son.

Moses was a type of Christ, and Moses was faithful over his house. In telling us of Moses’ faithfulness Paul quotes from Numbers 12:7 where the Lord says of his ancient servant, “Who is faithful in all mine house.” This was high commendation. There could be no higher.

Verses 3, 4—“*For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God.*” “Of whom [God] are all things, . . . and one Lord Jesus Christ, by whom are all things,” writes the apostle. (I Cor. 8:6) This principle has operated ever since the Logos was created. Thus, while Jehovah spoke of the house over which Moses was the chief servant as “mine,” we may reasonably conclude that the Logos had much to do in organizing the natural descendants of Abraham into that house of servants.

The same is true of the house of sons which has been “made” during the Gospel age. Jesus is the Head over this house, but he is more than that; for, under the direction of his Heavenly Father, he has been supervising its building. Thus it is very true that Jesus has been more highly honored in the divine plan than Moses. The “glory” associated with Moses’ ministry was reflected in his countenance when he came down from Sinai bearing the Ten Com-

mandments, and this was typical of the still greater glory of the antitypical Moses when as a result of the inauguration of the New Covenant the glory of God will be caused to fill the whole earth as the waters cover the sea.

Verse 5—*“Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after.”* The Greek word here translated “servant” does not denote a slave, but merely one who is subservient to another in the sense of having a lower office. Moses was a highly honored servant, and was faithful in all his house “for a testimony of those things which were to be spoken after.” The thought clearly is that the house of servants under Moses, and all which pertained to it, was designed by God to be a testimony, or a setting forth by types, of things which would take place later on a higher and grander scale—“shadows of good things to come.” (Heb. 10:1) This includes the tabernacle and its services, which the apostle explains later in the Book of Hebrews, and accounts for the exactness with which Moses was required to carry out the details of instruction given to him—“See, saith he, that thou make all things according to the pattern showed to thee in the mount.”—Exod. 25:40; Heb. 8:5

Verse 6—*“But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”* Here the more honored position of Jesus as Head over the house of sons is again alluded to, in that the house is said also to belong to him—he is more than its Head—and we are his brethren in this house, or family. True, we are servants, but we serve as sons, and to us as sons many of the secrets of the divine plan are revealed. See John 15:15.

“Whose house are we”—Paul and his Hebrew readers, and eventually the whole church, are included in the pronoun “we.” But we can be a part of the house of sons only on condition that we “hold fast” our confidence “firm unto the end.” Evidently the Hebrew brethren to whom this epistle was written were having difficulties along this line, for the admonition to steadfastness and to holding fast recurs time and again. Letting “these things slip” through lack of confidence and rejoicing might well be the besetting sin mentioned in chapter 12, verse 1. This is a sin which easily besets all of the Lord’s people, and we can well take to heart the warning that only if we actually “hold fast” can we hope to continue as members of the house of sons.

By including the "we" class in the house of sons the apostle brings in the great mystery that the church shares with Jesus in the anointing and in the service assigned to this "house." What an inestimable privilege! It is a fellowship of service, of life, and of training. As this fellowship continues there comes into the heart of each member of the church a deep peace and joy which the world is utterly unable to understand. Satan tries to make us loosen our grip on these things, going about as a roaring lion endeavoring to terrorize the "brethren" who are partakers of the "heavenly calling." But we are not ignorant of his devices, and are confident that he will not be able to pluck us out of our Heavenly Father's care.—John 10: 29

In the Greek text, the thought is that we exult in our hope, almost to the point of boasting about it, and we should confidently confess our faith. We rejoice in our hope; that is, we anticipate its realization with pleasure. Let us not permit this hope to become dim by giving too much attention to the world, or to anything which will alienate our affections from the Lord and from his service. There can be no halfheartedness on the part of those who hope to make their calling and election sure to a place in the glorified house of sons.

Verses 7-9—"*Wherefore, (as the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years.*" "Wherefore"—the opportunity of attaining so high an honor and the danger of losing it, emphasizes the importance of holding fast our exultant confidence and hope. How shall we hold fast? By not permitting our minds to question the goodness and faithfulness of our Heavenly Father, and by keeping close to him in prayer and through the study of his Word. If we allow ourselves to be influenced by the enticements of the world, there will develop a dullness of our spiritual minds with a consequent lack of faith, leading finally to unbelief, an unbelief which will fail to consider properly all the bountiful proofs of God's faithfulness and love.

It is in Psalm 95: 7-11 that the Holy Spirit, through David, testifies concerning the importance of not hardening our hearts as did the Israelites in the wilderness. Thus does our loving Heavenly Father help us to keep our feet in the right path. The expression, "today," is prophetic of the present Gospel age when the privileges

of the "heavenly calling" are open. For each individual there are only a few years of the present life span in which to prove faithful, but this is sufficient if we "give all diligence" to make our "calling and election sure."

Sometime "today" will end, and many will say, "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20) The American Revised Version reads, "O, that ye might this day hearken to his voice." God does not coerce any of us, but do we appreciate the heavenly calling enough to hearken to and obey his voice? If we keep our exultant confidence and hope "firm unto the end" we will delight to walk faithfully in the Lord's way even though now it is the way of sacrifice and death.

How do we harden our hearts? By failure to appreciate God's goodness as manifested in his providential leadings and care, and by resisting his will as revealed to us through his Word. Every making of excuses for our lack of obedience renders our spiritual perceptions more dull, and we become correspondingly less responsive to the leadings of the Holy Spirit. In the case of the Jews, because of their continued hardness of heart, no matter how many times the Lord reprovved them, or how richly he blessed them, by their continued waywardness and disobedience they "provoked" the Lord; so their wilderness experience was to him a day of "provocation."

For the Israelites it was a "day of temptation" or trial. There were ten special trials which the Lord permitted to come upon them. These are referred to in Exodus 5:21; 14:11; 15:24; 16:2; 17:2, 3; 32:1; Numbers 11:1, 4 (twice); 12:1; and 14:2. Each of these circumstances constituted a test of faith for the Israelites, a test in which they failed. But as the Lord on each occasion delivered them from the situation which caused them to complain, they should have learned to put their trust more fully in him, but they did not.

Verses 10, 11—"*Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.*")

The disobedience of the Israelites in the wilderness was of the heart. They could have been excused at first because of their lack of faith, but as time after time the Lord demonstrated his love for them and his power to deliver them, they should have learned to put their trust in him, but they did not, for the reason that they

did not want to—they had the disposition to be rebellious against their God—“They do alway err in their heart.”

Because of this, and not because of inherited weaknesses, the Lord was “grieved,” and in his “wrath” he “sware,” or definitely determined that all the males of the nation who were then of responsible age would not be permitted to enter into the Promised Land, with the exception of Caleb and Joshua. Nor could they enter into God’s rest to enjoy peace of mind and soul, based on full confidence in Jehovah’s care for them.

Verse 12—“*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*” We should examine our own hearts carefully; but it is often difficult to see our own defects, so we need divine help in scrutinizing ourselves. How appropriate is the prayer of the Psalmist: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.”—Psalm 139:23, 24

Those who have unbelieving hearts not only rob themselves of the peace and joy they might otherwise have, but they send out an evil, hurtful influence to those around them. How important, then, that we take heed to our hearts. To do this we will need to give close attention to the instructions of the Lord, and not permit ourselves to be subject to outside influences; nor will we listen to other voices than that of the Lord.

Verse 13—“*But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.*” The Greek word here translated “exhort” is similar to the one which is translated “Comforter” when this name is given to the Holy Spirit. It means to strengthen together, and thus to comfort one another. This is one of the blessed privileges of each member of the new creation, and may we all be faithful in our endeavors to strengthen and encourage our brethren.

We are to continue exhorting the brethren to faithfulness while it is called “today”; that is, throughout the Gospel age, the period in the divine plan when the “heavenly calling” is operative. It is especially urgent that we continue faithfully to exhort one another, for soon the door to the “heavenly calling” will be closed and the Gospel age ended.

There is always a danger that our hearts become hardened by “the deceitfulness of sin.” The ways of error and sin are almost al-

ways made to appear very bright and worthwhile. Thus Satan deceives, or deludes, as many as are not taking heed. Everything which is out of harmony with God and with righteousness is a delusion, and if we permit our hearts to be drawn away by such influences, and hardened toward the Lord and toward his people, we will ultimately experience the loss of everything, including life itself.

Verse 14—*“For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.”* This text clearly disproves the theory of “once in grace always in grace,” for it states definitely that the only ones who actually partake of Christ are those who hold the beginning of their confidence “firm unto the end.” Jesus said, “He that shall endure unto the end, the same shall be saved.” (Matt. 24:13) In Revelation 2:10 we read, “Be thou faithful unto death, and I will give thee a crown of life.” The “beginning” of our confidence is a reference to that fresh vitality, the eager interest, and that all-absorbing determination which was ours when we were first convinced of the truth of the Gospel and of the “heavenly calling,” and decided that we would give our all to the Lord in full consecration to do his will.

Paul seemed apprehensive lest the Hebrew brethren might already have lost a measure of their first-love zeal and confidence, for in chapter 10 he writes to them saying, “Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” (verse 32) In chapter 6, complimenting them on their love and zeal, he added, “We desire that every one of you do show the same diligence to the full assurance of hope unto the end.”—verse 11

Verses 15-19—*“While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all who came out of Egypt by Moses. But with whom was he grieved forty years? was it not them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.”* In these verses the apostle seems to be emphasizing the vital importance of the admonition he has already given not to permit our hearts to become hardened by unbelief, and through unbelief, to cast away our confidence. He stresses this

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point by reminding us that this was the unhappy lot of all who came out of Egypt with Moses.

Verse 16 is treated by most modern scholars as being in question form like verses 17 and 18. See *Diaglott*. As a question the text could read, "Who, when they had heard, provoked? Was it not all who came out of Egypt by Moses?" Caleb and Joshua were the only exceptions among those of responsible age at the time of the Exodus, and these two in six hundred thousand are ignored in this exhortation to watchfulness and faithfulness.

Unbelief is a serious thing in the sight of God, for it places a barrier between him and those upon whom he would graciously bestow his blessings. Abraham became the friend of God upon the basis of his faith, or belief. This thought of friendship in relation to faith helps us to appreciate more fully just why faith is so important to God. Even in our relationships with one another there could be no friendship except upon the basis of faith, or confidence. There can be no friendship among nations except as they have faith or confidence in one another; and so it is in our relationship to God. If we wish to enjoy the blessings which he is so willing to bestow abundantly upon his friends, we must have confidence in him.

The unbelief of the Israelites was their great sin in the day of "provocation"—that is, in that day when they provoked the Lord because they did not have confidence in him, and because of their unbelief, rebelled against his providences. Their sin was the greater because it continued after they had been given many demonstrations of God's good will toward them, and of his ability to care for them, for then it became wilful. They hardened their hearts, with the result that they lost everything so far as God's blessings at that time were concerned—their carcasses fell in the wilderness. They did not enter the Promised Land, and the rest of faith which God had provided. In the next chapter, Paul enlarges upon this theme of the Christian's rest of faith. This will be discussed in the next article of the series.

—CONTRIBUTED



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The Dead to Be Raised

Why do you persist in digging up the dead on your radio programs? Replace religious dogma with the philosophy of Jesus—Christianity—and we will be better able to listen to you.

WE MAKE no apologies for teaching that Christ's death assures the human race of a resurrection from the dead. We deplore the acceptance of Modernism's idea that Christianity is merely a philosophy of moral living. It is true that Jesus taught, in his sermon on the mount and by his own example, the high standards of moral living which every Christian should observe as he seeks to live in accordance with the Golden Rule. But to see no more than that in the teachings of Jesus, or in the effect that his life, death, and resurrection will have upon the race of humanity, is to fall far short in comprehending the joyful message of the Gospel, the good news.

The testimony of the Bible is clear, and upon it we base our hope in the resurrection of the dead. Jesus taught the resurrection, and it would be well for those who think they are followers of Jesus' philosophy to keep this in mind. In speaking to Martha concerning her brother Lazarus, "Jesus saith unto her, Thy brother shall rise again. Martha saith un-

to him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 23-25

The apostles recognized that the doctrine of the resurrection from the dead is a very definite part of Christianity. At Athens, Paul saw that the city was given over to idolatry: "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him . . . because he preached unto them Jesus, and the resurrection." (Acts 17:17, 18) In Acts 4:2 the record is that Peter and the other disciples "preached through Jesus the resurrection from the dead."

We wish, therefore, that those who profess to believe in Christianity would accept it to the full degree in which it is given through the Word of God. Then Jesus will become more than a teacher of human wisdom and moral philosophy, as they see the truth that was understood by those disciples of old, who declared, we "know that this indeed is the Christ, the Savior of the world." (John 4:42) Only as we accept Christ as the Savior of the world are we able to appreciate his teachings and understand the hope for the world as

expressed in his words, "Verily, verily, I say unto you, The hour is coming, . . . when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25

God Knows Our Needs .

My prayers failed to save the life of my infant son, and now I find I am losing faith in God. Please help me to re-establish my faith in God and in the Bible as his Word and to overcome these terrible doubts.

CHRISTIANS are commissioned to extend comfort to those who mourn. It is a blessed privilege to point the attention of those who are in need of solace to the satisfying words of the Apostle Paul as they are recorded in II Corinthians 1:3, 4. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." It is through our understanding of the truth concerning God's plan for blessing humanity that we have received comfort and hope, and it is this "comfort of the Scriptures" (Rom. 15:4) which we joyfully extend to others.

The Master said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) In this text the Master sets two limitations to the promise of answered prayer. The first is that

the one asking must be in Christ, abiding in him, as a true disciple; the second is that our requests must be in harmony with his words, his promises. Every Christian knows that his faith in God will be tested in order to prove whether he loves him more than any earthly treasure. Let us not fail in this test.

It is only through faith that we lay hold upon the many promises of God's Word which assures us that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Sometimes we selfishly pray to the Father, asking him for things of our own preference. But as we grow in grace and in knowledge concerning the will of God we strive to attain the strength, through the Holy Spirit, to seek not our own way, but the will and the way of our Father in heaven. We should do this in the confidence that he knows what is best for us and that he is too wise to err and too loving to permit any experience in the lives of those who are his children that will not work for their ultimate good. It was faith in the providences of God that caused Job to say, when his children were taken in death: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21

The hope of the resurrection from the dead becomes very real when one whom we especially love is taken from us in death. Jesus died as the Savior, and it is written: "For as in Adam all die, even so in Christ shall all be made

alive." (I Cor. 15:22) After this time of trouble in which we are living, at the close of this day of sin and death, the new day of Christ's kingdom will dawn. Then old and young alike will come back from death to rejoice in the good tidings, the great joy, which shall be in the hearts of all the willing and obedient in that kingdom of glory and peace for which we daily pray.

God's infinite love and power is pledged to accomplish this blessing, which will include the loved ones of "all the families of the earth."—Gen. 12:3

Is a Christian Perfect?

What must I do to become a real Christian? I want to live without sinning in word or deed, but I constantly fall short. Does this mean that I am a hypocrite? I am very discouraged. I am 18 years of age.

IN MATTHEW 16:24, 25, we read: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." In these words our Master tells what we must do if we would be a disciple, a real follower of him. We must be willing to deny ourselves, to forego our natural interests and ambitions and devote ourselves to God, accepting his will as our standard of conduct. This should not be done grudgingly from a sense of compulsion, but joyfully, gladly, saying

with the Psalmist: "I delight to do thy will, O my God."—Ps. 40:8

As true Christians, we must also take up our cross and follow him; that is, we must walk in his steps, not after the fleshly desires of our human nature but after the things of God, the spiritual things. (Rom. 8:1) None of us is humanly perfect, while God's standard for us is a perfect one; because of this, we fail to serve him faultlessly, and some become discouraged. Rather, our own shortcomings and mistakes, should teach us to depend not upon self but upon the Lord, and his grace and help in time of need, and in his forgiveness at the throne of heavenly grace.

To fall short of being able to do perfectly is not hypocrisy. A hypocrite is one who is insincere, who pretends to be what he is not; he is one who assumes a false piety and therefore is not a true disciple of Christ. The Apostle Paul was not a hypocrite; but like the rest of us he was imperfect, and therefore unable to serve God perfectly in word and deed. Concerning this matter he said:

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that I do not; but what I hate, that I do. . . . Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would do I do not: but the evil which I would not, that I do.

... I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Romans 7:14-25

The Christian's righteousness is not of himself, but of Jesus Christ our Lord. How glad we are that the Lord looks upon our heart's desire to serve him perfectly! May we always heed the admonition, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Another lesson that we should learn from the Lord's mercy to us is that we have the privilege of overlooking the imperfections in the words and deeds of others, leaving the judgment of another's sincerity to the One who can read the heart—our Lord.

"Twice Dead"

In the question department of a recent Dawn you state: "Now is the day of salvation for those called to be members of the true church; the unfaithful will never have another opportunity for life." Have you any authority for so bold a statement?

THE conclusion expressed in the statement you have quoted is based upon Scripture. As authority for it we quote the words found in Hebrews 10:26-29: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of

how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

We also quote Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit and have tasted of the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

A wilful sin is an intelligent persistence in a wrong course, with full understanding that the act is sinful, although possessing the ability to resist doing it. A Christian, having received the benefit of Christ's ransom sacrifice, and having received the Holy Spirit as a member of the true church, is exhorted to be faithful to the confession which he has made.

Christians have received release from adamic death which Christ's ransom provides. If any of these commit the "sin unto death" (I John 5:16), they come again under divine condemnation, not because of Adam's disobedience this time, but because of their own wilful transgression of their covenant. Such a course would prove that they were unworthy of life on any plane of existence and the record is that they will be cut off from life—"twice dead, plucked up by the roots."—Jude 11-13

"He Is Not Here"

"He is not here: for He is risen, as He said, Come, see the place here the Lord lay."—MATTHEW 28:6

THE holy angels of heaven have been used extensively by the Heavenly Father to convey instructions to his people here on earth, and to minister in other ways in connection with the out-working of the divine plan for human salvation. Angels heralded the birth of Jesus to the humble shepherds on the Judean hills. Angels ministered to Jesus during those trying hours he spent in Gethsemane on the eve of his crucifixion. Now that Jesus had been raised from the dead, an angel was the first to announce it, and he gave instructions to the women who came to the tomb early in the morning of that memorable "first day" that they should go quickly and tell his disciples, and explain to them that Jesus would go before them into Galilee. Obediently they departed in haste to bear these glad tidings, being filled with "fear and great joy."—verse 8

We can imagine somewhat the "great joy" of these highly honored women when we take into consideration the circumstances which led up to the happy surprise which awaited them at Jesus' tomb when the angel met them and announced that their Lord was no longer dead. For a time it seemed incredible, although the angel reminded them that it was just what Jesus had foretold, and doubtless, when they took time to ponder over it, this helped to reassure them, for they had learned to have great confidence in everything their Master said.

Jesus' association with his followers had not been a long one, his entire ministry in the flesh having lasted only three and one-half years. But every day had been an impressive one. While comparatively few actually became his disciples, many thousands had learned to know him favorably, for he went about doing good,

showing no partiality as to who should be the recipients of his blessings.

To those who believed on him, he was truly the Messiah of promise. They were convinced of this for many reasons. They had witnessed the miracles he performed. They had on many occasions listened enraptured, to the gracious words with which he set forth the vital truths pertaining to the kingdom of God. He presented the message in a kindly, understanding manner, but nevertheless was firm, and spoke with authority. The scribes and Pharisees, long considered to be the intelligentsia of the Jewish religious world of that time, were no match for the Master, and time and again were left speechless when they tried with their catch questions to embarrass him before his disciples or before the public.

Every moment Jesus' followers were with him were blessed and sacred. Knowing that he was the foretold Messiah they expected that soon he would commence to exercise his kingly authority, and they believed that in some prominent way they would be associated with him in his kingdom. Little did they realize that their Lord would be with them for so short a time. They knew that he had enemies, but they did not realize that he would voluntarily surrender to them and make no attempt at his trial to refute the charges which they hurled against him.

Many of the things which Jesus said and did during the last few days before the crucifixion were difficult for his friends to understand in view of their messianic hopes concerning him. Some seemed to get the thought, at least vaguely, that he would be taken away from them in death, but none was really prepared for what actually happened. So all were stunned, and apparently not even one of his disciples for the time being remembered the several statements he had made which indicated that he expected to be raised from the dead. Even the women who went to the tomb early on that "first day" did not do so in order to see if he had been raised to life, but to take further care of his body.

The two disciples whom the resurrected Jesus met on the way to Emmaus seemed to have pondered somewhat the possibility that Jesus might be resurrected; for when they related the cause of their sadness to the "stranger" who joined them as they journeyed—that the One whom they verily had believed to be the Messiah had been cruelly put to death on the cross by his enemies—they added that it was then the third day since this occurred. (Luke

24:21) The manner in which this statement is made suggests the possibility that they had not forgotten the Master's promise concerning the raising up of the temple of his body in three days. (John 2:19-21) But, not knowing that he was already alive, even this hope had now perished.

To Jesus' followers his death meant more than the sudden loss of a dear friend, One whom they had learned to love, and who unquestionably loved them. With his death died also their hopes of the near establishment of the messianic kingdom. His apostles had given up their all to follow him, and now there was no one to follow. The tender affection of the women who went early to the tomb to care for their Master's body was not so easily erased. Their love lingered, but their friend, their teacher, their Master, was dead.

Can we not imagine, then, the "great joy" which must have stirred the very souls of these women when they heard the angel's announcement that their Master was no longer dead, that he was alive again, that he would go before them into Galilee, and that there they would see him! Probably they would have liked to tarry there at the tomb with the angel and from him obtain more detailed information concerning what had taken place, for seemingly they were not at first wholly convinced. The angel did not permit them to do this, but instructed them to "go quickly, and tell his disciples."

There are times when the Lord's people receive vital information regarding the divine plan when it might be proper to tarry and ponder over its meaning, and to make sure that every detail is properly understood; but there are other times when they are called upon to "go quickly" and carry the good news to others. It was this high honor of being ambassadors for the Lord that was entrusted to the women who went early to the tomb that "first day" morning. Later they could take time to ponder over and discuss the meaning of the astounding news which they had just heard from the lips of the angel who greeted them at the Master's tomb, but the important thing at the moment was to "go quickly, and tell his disciples."

In the outworking of the divine plan for human redemption and recovery from sin and death, the resurrection of Jesus was the most outstanding thing which had thus far occurred. There had been many miracles previous to this time—crossing the Red Sea; the manna in the wilderness; crossing the Jordan; the capture of Jericho; the defeat of Israel's enemies on various occasions; the

awakening of the Shunammite's son by Elisha, and many others. Jesus himself had been instrumental in performing many miracles, even the awakening of some from the sleep of death. But his resurrection surpassed all of these, for not only had the Heavenly Father raised him from the dead, but he had given him the divine nature, high above angels, principalities, and powers, and every name that is named.—Eph. 1:18-22

The Holy Spirit had not yet been given, so neither the women nor any of the other disciples of the Lord were able to comprehend spiritual things. It was enough, at the time, to be assured that their Master was no longer dead. But while the announcement of the angel made a great impression on the women, they were not by this alone fully convinced. Mark's account states that they "fled from the sepulchre," and that "they trembled and were amazed," also that they were "afraid." This account does not contradict Matthew's concerning their "great joy." Mingled with their fear they did experience joy. Besides, they must have been greatly excited, and perhaps for this reason did not present the report very convincingly to the disciples, for they considered what the women told them merely to be "idle tales."—Luke 24:11

The exact sequence of events is not too easily traced from the various accounts of what occurred that "first day." Perhaps Mary Magdalene tarried at the sepulchre for a brief time after the other Mary started on the mission to tell the disciples what had happened; or perhaps she came back a little later. In any event it was to her, and near the tomb, that Jesus first revealed himself. She did not recognize him from his appearance, but when he called her by name in the tone of voice with which she was familiar, she knew it could be none other than her Master.

But how different! "Touch me not," he said to her, explaining that he had not ascended to his Father. He commissioned her to go and tell the disciples that he would ascend to his God and Father, and to their God and Father. (John 20:17) In one of the most intimate and blessed seasons of fellowship Jesus enjoyed with his disciples, he had told them that he would go to his Father and that the Father would send them the Comforter, the Holy Spirit. (John 14:26, 29) No one but Jesus had ever talked to them in this manner before, and they would know therefore that no one but the Master could possibly send them such a message.

TALKING THINGS OVER

Aside from the fact of being convinced that he had been raised from the dead, the outpouring of the Holy Spirit was to be the first major blessing the disciples would receive from their resurrected Lord. But the Holy Spirit could not be sent to them until Jesus ascended to the Father, and appeared in his presence for them. "I will pray the Father," Jesus had promised them, "and he shall give you another Comforter." (John 14:16) This petition was evidently presented to the Father by Jesus when, entering the antitypical most holy, he presented the merit of his sacrifice on the antitypical mercy seat.

"Touch me not," Jesus said to Mary. The Greek word here translated "touch" was one used in Bible times to denote the making of contact with another in order to receive a blessing. The woman who "touched" the Master's garment, for example, received strength, while Jesus sensed that "virtue" had gone out of him. The blessings the people had been receiving from Jesus were of a natural sort, but now the emphasis was to be on spiritual blessings which would be imparted to the body members of Christ by means of the Holy Spirit. Jesus had been raised from the dead, not to continue his program of physical healing, but to begin the spiritual development of his church.

He was no longer a human being himself, and his blessings were not to be bestowed upon the basis of human relationships. The apostle wrote that while some had known Christ after the flesh, "henceforth know we him [so] no more." (II Cor. 5:16) So it was that Jesus said to Mary, "Touch me not," I am different now, and the blessings which I promised cannot be given until I ascend to my Father, and present to him the merit of my shed blood. Then the Holy Spirit will be given, and those who receive it will enter into the joys of the new age, those spiritual joys which will be the common heritage of all those who love me and keep my commandments.

Jesus appeared on several occasions, and under different circumstances, to his disciples, but he continued to maintain this aloofness that was displayed to Mary. It must have seemed strange to them, but when the Holy Spirit did come and their minds were thereby enlightened, they understood that he who had been put to death in the flesh had been made alive as a glorious divine being, invisible to human eyes. Then there was no longer any uncertainty

in their minds as to their proper relationship with him. "Beloved, now are we the sons of God," wrote John, "and 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."—I John 3: 2

And it is to this highly exalted, divine Christ that we look up today as our Elder Brother, our Advocate, and our Head. We rejoice in the assurance of his second presence, and we are happy that we have heard the commission, "Go and tell." While those who were first at the sepulchre early in the morning of that "first day" more than nineteen centuries ago were highly honored with the privilege of imparting the good news of the resurrection to the disciples, how much more highly we are honored today in being commissioned to tell the whole world the glorious tidings that his kingdom is at the door, and that soon all the families of the earth are to be given an opportunity to receive everlasting life!

Then the message was, "He is risen!" Now we still have the privilege of repeating this glorious fact, and in addition, of announcing to Zion that he has returned; that he is gathering his own unto himself; that he has taken unto himself his great power to reign, and that as a result the nations are being dashed to pieces like a potter's vessel. Besides this, we are authorized by the Holy Spirit to tell all who have a hearing ear that Jesus will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death.—I Cor. 15: 25, 26

When the disciples were first told that Jesus had been raised from the dead, they considered it to be an idle tale. Most people think that about our message today. Later they will know differently, and we will rejoice that it was our privilege to tell them. Unlike the women on that "first day," our joy is not mingled with fear, for we will not "fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. 46:2) The conditions which cause the world to fear simply give us reason to rejoice, because they mean that our deliverance draweth near, when we will see our Lord as he is, and share with him in the glorious work of showering blessings upon all the families of the earth. Surely we have much to "go and tell"!



The Message From Luxembourg

IN THE British Isles there are countless numbers of listeners to the "Frank and Ernest" broadcasts every Monday evening at 11:15, from Radio Luxembourg. Whilst the full extent of the blessings and benefits received from these truth messages cannot possibly be measured here and now, the quantity and quality of appreciative letters received from listeners are very encouraging indeed.

One of the great wonders of these days is surely the radio and there is much joy here in Great Britain and Ireland in the knowledge that the Gospel, the true good news of the kingdom is today being preached by means of the radio, not only from Luxembourg, but also from between three and four hundred other broadcasting stations in various parts of the world, and that by all these means "Frank and Ernest" discuss the prophecies and promises of the Word of God. And these truths concerning the divine plan are going forth every week, throughout the world, for a testimony unto the nations. Only by the Lord's overruling providences and blessing could this be done.

There is a growing appreciation

here that all this work has meant, and is meaning, on the part of dear brethren in America, much faith, love, zeal, and sacrifice. And there is much grateful rejoicing in the Lord because of the loving services rendered by his people across the Atlantic. We are also glad that in harmony with the words of Jesus recorded in Matthew 24:14, the Gospel of the kingdom is being preached in all the world for a testimony, unto all nations.

This verse intimates also that the time will come when the preaching of the true Gospel of the kingdom in all the world, for this particular testimony unto all nations, will be hindered, for it reads, "And then shall the end come." It is true that the Holy Scriptures reveal the Heavenly Father's plan, not any human plan; and if for a wise and loving purpose God has decreed that this testimony shall be made up to a given time, we can be assured that this world-wide testimony of the true Gospel will be made.

God in his infinite wisdom is still graciously, patiently, and lovingly permitting the Gospel, yes the true Gospel, to be proclaimed in all the world as never before, for a testimony—but for how long? The period yet to be allowed may be short. We do not know. What we do know is, that we are still in the world, but not of it. And so

long as we have breath we should remember our Master's words (Matthew 5:14), "Ye are the light of the world."

In harmony also with Philippians 2:14-16, we are to do all things without murmurings and disputings, that we may be blameless, inoffensive and sincere, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom we are to shine as lights in the world, holding forth the Word of Life. These instructions to God's people are beautifully clear: "Shine as lights in the world, holding forth the Word of Life." Ours is a great privilege, and herein lies a responsibility.

As individuals, it is of paramount importance that respecting the high calling of God in Christ Jesus, we give diligence to make our precious heavenly calling and election sure, and assist others to do the same; that we daily study and meditate upon God's holy Word; also develop, and above all, manifest, Christlikeness, and while doing this—in fact by virtue of us doing this—we shall not fail to let our light shine before men, holding forth the Word of Life. The Psalmist's words (Psalm 145:10-12) are very beautiful:

"Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power: to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom."

How glad and grateful we are in the British Isles that the weekly broadcasts from Radio Luxembourg are, for us, and indeed for Europe, a grand reality, and how

we rejoice to be co-operating, even in some small measure, in the work of these broadcasts. Here are some brief extracts from a few of the hundreds of appreciative letters received from listeners:

"Your broadcasts are indeed lights in a dark world."—H. B., Brierly Hill, England.

"I have never had anything so fully and clearly explained. I shall certainly make a point of listening to all of these programmes in future."—G. B., Gillingham, England.

"I tuned on the radio, whilst preparing to retire for the night, and in all my experience I have never listened so eagerly and so attentively. I thanked God from my heart for listening to it, and for the great joy and pleasure of it all. After a very strenuous day's work I was feeling tired—almost too tired to say a prayer, but I very gladly bowed myself and gave thanks."—A. C., Belfast, Ireland.

"I have been greatly helped by your programmes on the wireless, and I pray God that you may be greatly blessed."—R. D., Tyrone, Ireland.

"I try to listen to your broadcasts every Monday and have been deeply moved by same; I am a member of the Christian Endeavour, so you see your broadcasts help me very much, and the simple answers you give to the questions are most helpful and inspiring."—M. R., South Moor, England.

"As I am a regular listener to your radio programmes, and have been blessed immensely by your inspiring uplifting ministry, I wish to express my many, many thanks to you."—W. C., New Cumnock, Scotland.

"Thank you for your letter regarding the 'Frank and Ernest' programmes from Luxembourg. My wife and I are interested in the broadcasts, and in the book 'Our Lord's Return,' which I passed on to my parents who are also listening, and will be sending shortly for further publications in which they are interested and which we will be able to see. I think the method of giving biblical interpretations as you are doing in these broadcasts will find

ready listeners among people who are not regular churchgoers, but are keen to understand the Scriptures."—T. B., Cardiff, Wales.

"This is just a few lines to let you know my shipmates and I have listened time and time again to your programmes, which we have thoroughly enjoyed. We only wish we had known about them sooner, but in future we shall always be listening in. Could you send us the 'Plan' book referred to in some of your programmes, and also the book named, 'When a Man Dies,' as they would help us in seeing a lot in your talks. And in future if we need any help or advice in any matters, would it be possible for us to write to you for your advice and guidance?"—Signed by G. B., Chief Steward, and six other members of crew of steamer At Sea.

All these letters also applied for Dawn Publications, which have been duly supplied. In sincerest gratitude to the Heavenly Father, and to all the dear ones serving in various ways in order that these world-wide broadcasts shall be maintained until such time as the great privilege to do so has been definitely withdrawn, we earnestly pray that our Lord will continue to very richly bless all who thus serve and sacrifice, also their every effort in his service, that the Word of the Lord may have free course, and be glorified.

Alone
Yet Not Alone
(John 16:32)

ALTHOUGH we are exhorted by the apostle not to forsake the assembling of ourselves together, and although he tells us that we should exhort one another more and

more as we see the day of Christ drawing on, there are some of the Lord's people so placed that the only opportunity for fellowship with others of like precious faith is through the mails, the printed page, and an occasional convention or "home gathering." This is much lamented by some in this position, and they fear they are missing certain blessings which would be their portion if they were situated differently.

While our present Lord is fully capable of providing each one of his people with all that is needed in order to walk faithfully in the narrow way, wherever situated, it is a comfort to note how in the past some of the most faithful of the Lord's servants were kept for long periods in complete isolation. Paul had many years of privileges meeting with the brethren for mutual encouragement in the way of life, yet for long periods he was in complete isolation behind prison bars. For instance, for at least two years he was a prisoner at Caesarea, with only a very occasional visit probably from any of the people of God.—Acts 24:27

And while Paul's first imprisonment in Rome was almost miraculously overruled so that he might receive "all that came in unto him" (Acts 28:30), at his second imprisonment, evidently, he was much more closely confined; so that we hear the doleful lament of him who more than most craved companionship, and especially spiritual companionship—"Only Luke is with me." (II Tim. 4:11) Again, "At my first answer no man stood with me." (II Tim. 4:16) In

II Timothy 1:15 Paul tells of further and similar experiences which befell him toward the close of his earthly ministry: "All they which are in Asia be turned away from me!"

Thus the servant was not above his Lord, for the Master's own experiences were similar to those of Paul. Near the end of his earthly course Jesus said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."—John 16:32

The Apostle John, on the Isle of Patmos, had similar experiences of isolation from others of like precious faith. He intimates that he was in this condition because of his faithfulness to the Word of God and to the testimony of Jesus. (Rev. 1:9) However, his isolation was more than counterbalanced by the visions and revelations there vouchsafed to him.

Going still further back, we note the experiences of Moses, who for forty years was away from his former environment, learning valuable lessons in enforced isolation in the wilderness of Midian. It has been well said that for forty years he was learning to be something; for forty years he was

learning to be nothing; and then for forty years the Lord showed what he could do with a man who had learned these two great lessons. But one might say, We are not all leading spirits like Paul and Moses. This is indeed true; nevertheless, the Lord gave such faithful characters experiences profitable "for our admonition, upon whom the ends of the ages have come."—I Cor. 10:11, **Diaglott**

Church history furnishes many instances of the Lord's saints kept for long years behind prison bars; kept not only in isolation, but in the midst of appalling conditions. The case of John Bunyan is doubtless familiar to us—twelve years in Bedford Jail (England). But those twelve years produced "The Pilgrim's Progress"—used by the Lord to bring comfort and consolation to many of his people.

So, whatever our physical situation or condition, let us have the assurance that the Lord is able to abound toward us in all wisdom and prudence; to furnish us with all we need, both of a spiritual and temporal kind; and even if denied much fellowship with the children of the light, we can say with the beloved Apostle John, "Truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3



"Jesus, to whom I fly,
Doth all my needs fulfil;
What though created streams are dry,
I have the fountain still."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Portsmouth	March	4	
Oxford	April	8	
J. E. HUMPHREY			
Oxford	March	4	
Luton	April	15	
J. H. MURRAY			
Leigh (Afternoon)	March	11	
Warrington (Evening)		11	
Eastleigh	April	1	
Yeovil		29	
W. E. PAMPLING			
Ipswich	March	18	
Dewsbury	April	1	
Lincoln		15	

C. W. SCHOLEFIELD

Liverpool	April	8
A. SPAIN		
Anerley	March	18
P. WATTS		
Anerley	April	29

"RADIO LUXEMBOURG"

"Frank and Ernest" Broadcasts
 11:15 P. M. Every Monday—1293 Meters
 Long Wave; 49:26 Meters Short Wave.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—COLOSSIANS 3:1-3

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MISCELLANEOUS PUBLICATIONS

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God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—2/6 each

Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Encouraging Letters

"In the Right Direction"

Dear Sirs: Every Sunday morning just before we come on the local radio station with our own service, I listen to your very thought-provoking program. While my mind is chiefly taken up with thoughts of our own broadcast, none the less I cannot help following your interesting discussions. Moreover, I have found them very enlightening. Your presentations have at least sufficed to make folks think, and that is certainly a step in the right direction. I should be happy to have a copy of the book, "God's Plan." I believe it is free, but I will enclose a dollar for mailing. Thanking you very much, I am, Very cordially yours, J. B. H., Mont.

Help for the Teacher

Dear "Frank and Ernest": I listen to your broadcasts whenever I can. They have cleared up many things for me, and along with the Bible I have been able so far to keep my head above water. I am going to college and am taking anthropology. This course, to my way of thinking, has confused me several times. In one of your broadcasts you explained about creation and offered a book on the subject. Would you please send me two copies of this book, as I would like a copy for myself and one that I could give to my teacher. I believe that after he reads it he will be able to clarify state-

ments to other students relative to their conflicts between religion and the "scientific" beginning of man. My sincere good wishes that you may be able to carry on with your good work. Sincerely yours, R. M. C., N. Y.

Wants to Investigate

Dear Friends in Christ: For the past several Sundays I have listened to your broadcast over KSDN. I am interested in the interpretation you have been presenting, and should like to investigate it thoroughly. Although I am enclosing no monetary assistance in this letter for the radio work, I shall do so pending examination of your book "God and Reason," which I shall ask you to send to me. Your yokefellow in Christ, Pastor P. H. S., South Dakota

Searchers After Truth

"Frank and Ernest": Thanks so much for your good talks on Sundays over the Mutual Network. We have for years been diligent searchers for the true prophetic teachings of the Bible, but sorry to say that at times we have been quite confused, as there are so many conflicting viewpoints. However, through the years we have learned to discern the true teachings of the Scriptures, and to weed out what is undesirable. But at times certain questions arise, and it is only recently we have decided

we were on the wrong track, as the churches we were attending were not teaching the Gospel of Jesus Christ. We enjoyed the "Creation" book very much and are happy to subscribe to The Dawn Magazine. How we do need to trim the lamps of our faith these troublous days! Your Christian friends, Mr. and Mrs. R. W., Calif.

Pilgrim Service Appreciated

Dear Brethren: Christian greetings and best wishes! Once again it becomes my duty and privilege to write you on behalf of our ecclesia, to express our appreciation for the services of the brethren whom you sent into our midst in the past. It is our hope that these visits of the brethren may continue during 1951. They have eased the load of the brethren in our class, and the visiting brethren have been an encouragement and blessing to us all. . . . Praying the Lord's blessing upon you all, and upon your work on behalf of the brethren everywhere—and upon the message to the world by means of the radio—I remain Yours in the interest of the kingdom, Secretary, Milwaukee, Wisconsin Ecclesia

Perplexed

Dears Sirs: I have just finished listening to your wonderful radio message. Often I have been confused and perplexed over what seemed like God's absolute refusal to answer prayer. Thanks for your discussion. Please send me a copy of the booklet, "Does God Answer Prayer?" I would like to read it thoughtfully and prayerfully. Thanks so much. Very truly yours, Mrs. M. B. M., Ga.

Wants Fuller Knowledge

Dear Sirs: I am interested in purchasing all the volumes of "Studies in the Scriptures." . . . I am studying with a group of brothers and sisters of like precious faith, and briefly stated I am convinced that there is nothing in the world like it. Hence, I am desirous of a fuller knowledge of the truth so that I may better understand God's plan; and also that I may do his will in a manner pleasing in his sight. Very sincerely, Mr. M. C., N. Y.

Happy to Listen

Gentlemen: On Sundays I am very happy to listen to your Bible discussions, of which I try to absorb all I can. So many times God's Word is taken only for the time being, and not for the future. I will be president of the Women's Guild of our church during 1951, and will be very grateful to you if you will send me your book, "God and Reason." Pray for me. Thanks. Mrs. M. J. K., Ohio

The Book May Help

Dear Sirs: I would appreciate it very much if you could possibly send me fifteen or twenty copies of your book, "Does God Answer Prayer?" I am president of the Youth Fellowship in our church and I think it would be wonderful to give a copy to each member. We have had many discussions based on the topic of prayer and I feel that your book will answer many questions which we were not able to discuss or answer. I will be very grateful to you if you can send them. Very sincerely yours, Miss P. C., Md.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER		THOMAS FAY	
Salem, Ore.	March 18	Riverside, Calif. (Morning) March	18
JULIUS BEDNARZ		Pomona, Calif. (Afternoon)	18
New Brunswick, N. J.	March 4	WILLIAM J. HOLLISTER	
Mahanoy City, Pa.	11	Paterson, N. J.	March 25
FRED A. BRIGHT		JOHN G. HULL	
Albany, N. Y.	March 11	Whittier, Calif.	March 18
JENS COPELAND		PETER KOLLIMAN	
San Fernando, Calif.	March 1	Washington, D. C.	March 18
Santa Ana, Calif.	2	Paterson, N. J.	25
Los Angeles, Calif. (Afternoon) ..	4	ARTHUR H. KRUMPOLT	
Los Angeles, Calif.	4	Wilkes Barre, Pa.	March 18
(Evening, 116th Street)		RAYMOND J. KRUPA	
Bell Gardens, Calif.	5	Binghamton, N. Y.	March 4
Pomona, Calif.	6	Baltimore, Md. (Morning)	11
Riverside, Calif.	7	Wilmington, Del. (Afternoon) ...	11
Los Angeles, Calif. (SW)	8	LUDLOW P. LOOMIS	
Whittier, Calif.	9	Wallingford, Conn.	March 11
Hawthorne, Calif. (Morning)	11	Easton, Pa.	18
Los Angeles, Calif. (Afternoon) ..	11	JOHN Y. MAC AULAY	
Fresno, Calif.	12	New Bedford, Mass.	March 3, 4
Stockton, Calif.	13	Lynn, Mass.	5
Sonoma, Calif.	14	Springfield, Mass.	6
Oakland, Calif.	15	N. Brookfield, Mass.	7, 8
San Francisco, Calif.	16	Boston, Mass.	10, 11
Sacramento, Calif.	17, 18	Lynn, Mass.	12
Klamath Falls, Ore.	19	Worcester, Mass.	13, 14
Salem, Ore.	20	Providence, R. I.	15
Lebanon, Ore.	21	New Bedford, Mass.	16
Portland, Ore.	22-25	New London-Groton, Conn.	17, 18
Tacoma, Wash.	26	New Haven, Conn.	19
Bremerton, Wash.	27, 28	New Brunswick, N. J.	23
Seattle, Wash.	29	Paterson, N. J.	25
Victoria, B. C., Can. Mar. 30-Apr.	1	Newark, N. J.	29
ORLANDO D. DEIFER		BROTHER J. A. MEGGISON	
Paterson, N. J.	March 25	St. Louis, Mo.	March 22
EDWARD E. FAY		Mattoon, Ill.	23
San L. Obispo, Calif. (Sat.) March	17	Chicago, Ill.	24, 25
		Gary, Ind.	26

SPEAKERS' APPOINTMENTS

South Bend, Ind.	27	FELIX S. WASSMANN	
Muncie, Ind.	28	Reading, Pa.	11
Dayton, Ohio	29	CLAUDE R. WEIDA	
Richmond, Ind.	30	Pottstown, Pa.	11
Cincinnati, Ohio ..	1	Lancaster, Pa.	18
EVERETT MURRAY		W. NORMAN WOODWORTH	
Melbourne, Fla.	23	Paterson, N. J.	4
Riverhills, Fla.	24	H. L. YOUNG	
Orlando, Fla.	25	Allentown, Pa.	11
Sarasota, Fla.	26	Lehighton, Pa.	25
Jacksonville, Fla.	27	CHRISTIAN W. ZAHNOW	
Knoxville, Tenn.	29	Little Rock, Ark.	1, 2
LEON H. NORBY		Fayetteville, Ark.	3, 4
New Haven, Conn. (Morn.)	4	Ft. Smith, Ark.	5
Waterbury, Conn. (Afternoon)	4	Muskogee, Okla.	6
Paterson, N. J.	11	Stigler, Okla.	7, 8
HARRY PASSIOS		Tulsa, Okla.	10, 11
Duquesne, Pa.	4	Ada, Okla.	12, 13
Washington, Pa.	18	Oklahoma City, Okla.	14, 15
VICTOR E. SAMUELS		Wichita, Kans.	17-19
Paterson, N. J.	25	Topeka, Kans.	20, 21
WILBUR P. TWELKER		Kansas City, Mo.	22, 23, 27, 28
Santa Ana, Calif.	25	St. Joseph, Mo.	24-26
J. I. VAN HORNE		Ft. Collins, Colo. ..	1
East Liverpool, Ohio	11		

CONVENTIONS

ALBANY, N. Y., March 11—Y. W. C. A.,
5 Lodge Street.

SAGINAW, MICH., March 11—Woman's
Club, 311 N. Jefferson Street.

BOWIE, TEX., March 18—For details
write Mr. J. Frank Whitaker, R. F. D.
1, Sunset, Texas.

CHICAGO, ILL., March 25—910 North
La Salle Street.

DETROIT, MICH., March 25—Macca-
bees Building, Woodward Avenue at
Putnam.

PATERSON, N. J., March 25—
Y. M. C. A., corner Ward and Prince
Streets (two blocks west of Erie Sta-
tion). Starts at 9:30 a. m.

WILMINGTON, DEL., April 14, 15—Pre-
Memorial Convention. All sessions in
the Hotel Dupont, 10th and Market
Streets—Saturday in Georgian Room,
11th floor; Sunday in the Gold Room
Foyer. For reservations write the sec-
retary, Mrs. P. Kolliman, 404 West 31st
Street.

PEORIA, ILL., May 30.



"We Shall Be Like Him"

We shall be like him. O, how rich the promise!
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?

We shall be like him, for we'll have his nature,
He'll lift us up and with his glory bless;
He took our sin, O wondrous condescension!
That he might clothe us in his righteousness.

He bore our sickness, fainted with our weakness,
That he might give us perfect strength and health;
He walked with us in poverty and hunger,
To make us sharers of his boundless wealth.

We shall be like him, raised above all weakness,
Forever past all weariness and pain;
Even death itself shall have no power to touch us,
When like our risen Lord with him we reign.

While now in gracious love he calls us brethren,
And we his spotless robe with gladness wear,
Faith grasps the promise of the glorious future—
"We shall be like him when he shall appear."

O, what has earth our thirsting souls to offer,
Compared with that abundant life to come?
How poor its pleasures and how dim its splendor,
Beside the glory of the promised throne!

Now looking forth beyond time's misty shadows,
With seers of far-off ages we may sing,
"I shall be satisfied when I awaken
With thine own likeness, O my Lord and King!"

So in the hope of bearing his dear image,
Rejoicing in his precious gift of peace,
His love shall keep our hearts in patient waiting,
Till we in righteousness behold his face.

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I 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; I 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.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

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

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