

a herald of Christ's presence

THE DAWN

"IN THY SEED SHALL
ALL THE NATIONS
OF THE EARTH
BE BLESSED."

--Gen. 22:18

February 1964

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Contemplating the Religious World

AS WE look out upon the religious world today we find it to be one in which the number of professed Christians is constantly becoming smaller in proportion to the total population. Anglican bishop, the Rt. Rev. John W. Sadiq, of Nagpur, India, who was an observer at the Vatican Council, later visited the United States and while here said that "about thirty per cent of the world population is now Christian. Unless the trend changes, by the end of the century only about sixteen to twenty per cent will be Christian."—**Kansas City Times**

No matter what the reasons for this situation might be, the denominational churches, both Catholic and Protestant, are placed on the defensive, causing them to seek better understanding and a larger measure of unity among themselves in order to put up a more united front against increasing ungodliness and the encroachments of other religious faiths. The Ecumenical Council, another session of which closed in December, has as its long-range objective the fostering of a better understanding with the Protestant world, and perhaps even union with some of its branches.

According to Bishop Sadiq, the situation brought about in India by a divided church is particularly bad. He said that the whole country was opened to the Gospel in 1950 and that six different denominations immediately began to compete for the souls of men. He said that the missionaries were accused of causing disorder; that they seemed to stand for competition rather than peace and love. Thus they made nonsense of the Gospel of reconciliation.

The bishop asserted, in his sermon in Kansas City, that unity of the church, especially in India, has become a matter of life and death. The church must realize that it is in a terrible situation, the bishop continued. These sentiments seem to represent the feelings of many high dignitaries in the various denominations today, and for this reason they are pressing hard for unity, a unity which they hope will save them from foundering altogether in this rapidly changing world.

Change and Compromise

Both the Catholic and Protestant churches realize that they must make some changes in order to bring about unity. They speak of change, but seldom do we hear the word compromise used, although, judging from what they considered fundamental at one time, and which they are willing to give up, or relegate to the background now, compromise is a better word than change. The need for change has been particularly stressed in Catholic circles, this need being highlighted by the Ecumenical Council.

The Catholic Church, and in fact, all the churches, are desirous of getting as much publicity as possible through modern means of communication. So they like to present their views on television, over the radio, and in the public press, in as favorable light as possible. On television particularly, the general public can look within the Catholic Church, see and hear its services, note its pomp and ceremony, and determine whether or not they like what they see and hear. For this reason the church is anxious to present as favorable an image of itself as possible. This, of course, is also true of the other denominations.

At the Vatican Council, this has already brought about a drastic change, in that now priests are permitted to recite the mass in the language of the local community so that it can be understood. The ritual of the mass has no scriptural foundation. There is nothing in the Bible to indicate that gatherings of believers in the days of the Early Church adhered to rituals of any kind. The only exception to this was the annual commemoration of the death of Jesus by partaking of bread and wine. But this was a simple service, containing none of the ritualistic aspects of what is now called the mass.

While the use of an understandable language in the mass will

help to take away some of its mystery, it would be still better if the church would give up the dogma that at the mass the bread and wine used is turned into the actual body and blood of Christ. The Bible view is that these elements represent the broken body and shed blood of Christ, and that the partaking of them is in commemoration of the Redeemer's death. It is not a re-sacrificing of Jesus.

Tolerance

Another point discussed at length by the thousand bishops who attended the Vatican Council concerned the attitude of the Catholic Church toward Protestant denominations. For centuries the position of the Catholic Church has been that she is the one and only true church, and that members of other denominations are not Christians at all. True, in countries where Catholics have been in the minority, this view has been kept considerably in the background. But in countries where Catholics are well in the majority, it has been different.

In this day of growing tolerance among all professed Christian groups, this restricted viewpoint of the Catholic Church has been growing more and more unpopular. But what to do about it is the problem confronting the Catholic Church. To change its position on this point would be tantamount to admitting that the Catholic Church is not the one and only true church. If nothing is done about it one of the main roadblocks to co-operation and unity with other groups would still remain.

A similar dilemma is presented by the claimed infallibility of the Pope. If the head of the Roman Catholic Church is infallible in his utterances, then he is in a position to overrule and change any views expressed or advocated by others. None of the Protestant groups will accept a situation of this sort; so again, if there is ever to be co-operation and unity, this will have to be changed; the Catholic Church will have to admit that the Pope does not speak with greater authority than do the servants of other groups. In the last analysis, this would imply the necessity of returning to the Bible as alone the voice of authority among Christians.

God's True Church

The word "church" is a translation of the Greek word *Ekklesia*.

This word was used many times in the Vatican Council. It means "a calling out," or a called-out class. Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) The aim of the Catholic Church, and of Protestant churches as well, has been to convert the whole world, and to bring everybody into the church. This aim overlooks the very meaning of the word church. The Bible does not teach that the whole world was to be brought into the church. In the great plan of God, the church remains a class "called out" from the world, a "little flock" to whom it is the Father's good pleasure to give the rulership of the messianic kingdom.—Luke 12:32

The Head of this true Church is Christ. It has no pope enthroned in glory in Rome, or anywhere else in the world. It has twelve apostles, appointed by the Lord himself, and there are no successors to these. (Rev. 21:14) There are pastors, teachers, evangelists. (Eph. 4:11-15) In this true church of Christ there are no class distinctions such as clergy and laity. All are brethren, and one is their Master, even Christ.—Matt. 23:8,10

This one and only true church cannot be identified by man. Its roll of membership is not kept on earth, but in heaven. (Heb. 12:23) No one on earth has the privilege of examining this list to see whose names appear thereon. Only the Lord knows those who are his. (II Tim. 2:19) The Lord has revealed the qualifications for membership in his true church. These qualifications are belief in Christ as our Savior and Redeemer, a full consecration to do God's will, and a daily, faithful following in the footsteps of the Master. Those who meet these qualifications are members of the true church, but only the Lord, who reads the hearts, can determine who these are.

To be Completed

The building or development of the church is not to go on forever. One day, and in the Lord's due time, it will be completed, and when it is, all its members will have been exalted to heavenly glory to be with Christ, and to reign with him. (Rev. 20:6) Then there will be no church on earth at all; none, that is, which is recognized by the Lord. When completed and glorified, the true church, in association with Jesus, will be the channel through which God's promised blessings of peace, health, and life will flow out to all the people of the earth.

Jesus said to Peter, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) The "rock" referred to by Jesus, upon which he said he would build his church, was the great fact of his messiahship, to which Peter had just confessed. (vs. 16) In Ephesians 2:20 the Apostle Paul refers to Jesus as being "the chief corner stone" into which his church is built, and of which the apostle also says he is the foundation. (I Cor.3: 11; Phil. 3:20, R.S.V.) In I Peter 2:6 we read concerning Jesus, that he, as the chief corner stone, was laid in Zion. This is a quotation from Isaiah 28:16. Jesus is identified thus as the corner stone in God's building, the church, because he is the Messiah of promise, the One whom the Heavenly Father sent into the world to fulfil his promises of blessing.

In a promise to Abraham, the Messiah is referred to as a "Seed"—the "Seed" of Abraham. (Gen 12:3; 22:18; Gal, 3:16) The promise is that through this "Seed" all the families of the earth would be blessed. These promised blessings cannot reach the world until the church is completed. The reason for this is that the church is considered by God to be a part of the promised Seed. Paul points this out in Galatians 3:27-29, where we read that "as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"If ye be Christ's, then are ye Abraham's seed," Paul wrote. It is not a matter of being a Catholic or a Protestant; a Baptist or a Methodist; a Lutheran or a Bible student. The qualification is to be "in Christ Jesus." The only ones who are "in Christ Jesus" are those who have completely surrendered themselves to the doing of God's will as they find it expressed in the Word of God. In the symbology of the Bible this is likened to the burial of our wills, a "baptism" into the body of Christ, which is the church. It is thus that each member of the church is added.—Eph. 1:22,23

Being a member of a religious group does not assure membership in the true Church of Christ. Oftentimes dedication to a creed, or to the rules and regulations of a church group, is

mistaken for consecration to the Lord. Faithfulness to such a dedication might well stand in the way of knowing and doing the Lord's will as it is set forth in his Word. The true church, being built upon Christ, is shaped in keeping with the great messianic purpose of God. It is the will of God that its members shall participate in that messianic purpose, and his will for them now is to be prepared for this great future work of blessing mankind with health and life.

Nothing Can Hinder

Jesus said that "the gates of hell shall not prevail against" his church. This is often taken to mean that nothing can harm God's church, as though the "gates" of hell were reaching out to engulf and imprison her. But the correct thought is that the gates of hell will not be able to stand in the way, or in any way hinder, the great work of God which he has planned for Christ and his church.

The hell of the Bible is the death condition. Those who are in the death condition, or hell, are likened to prisoners. The Bible assures us that these prisoners are **all to be released**. (Isa. 61:1; Ezek. 37:12-14; Hosea 13:14) This means that the gates of hell are to be opened. In Revelation 1:18 the resurrected Jesus informs us that he has the "keys" of hell, meaning that he has the authority, and the power, to unlock this great prison of death, and set its captives free.

Let us recall the promise God made to Abraham that through his Seed all the families of the earth would be blessed. Where are all these people of earth? Where are those who lived in Abraham's day, when God made that wonderful promise to him? They are dead. All who lived prior to that time are also dead. Those who have lived since are dead. The present generation is dying at the rate of one hundred thousand every twenty-four hours.

Those who are dead, in the Bible hell, are unconscious, and incapable of receiving blessings. (Eccles. 9:5,10) However, the promise is that the "Seed," the great Messiah, is to bless all these people. In view of the circumstances, how can this be done? Only by releasing them from the prison of death. And Jesus has the keys to open the gates of hell. He purchased those keys by his own death as man's Redeemer. He took the

sinner's place in hell, was restored to life by the power of his Heavenly Father, and now, having the authority and the power, will, in due time, restore all mankind from the sleep of death.

And the church will participate with Jesus in this great future work of blessing all mankind. The fact that the vast majority of those to be blessed are now dead will not interfere with the church's future work. First, the members of the true church are themselves restored to life by divine power. The gates of hell are opened for their release. Then they are exalted to heavenly glory with Jesus, to be associated with him in the release of the remainder of mankind from death. No wonder Jesus said that the gates of hell will not prevail against his true church!

God's promises to the dedicated followers of the Master assure them of a heavenly reward. They are called to a "heavenly calling." (Heb. 3:1; II Pet. 1:4) Through a misunderstanding, these "exceeding great and precious promises" have been understood as expressing God's provision for all who receive life through Christ. Many also suppose that God wants to get as many of the world into his church as possible, so the erroneous view is also held that all the saved must go to heaven.

Jesus promised his disciples that he would prepare a place for them, but he did not promise that he would prepare a special place for the whole world of mankind. (John 14:2,3) God's provision for mankind in general was stated to Adam when God commanded him to multiply and to fill the earth. (Gen. 1:28) The earth was created to be man's home. (Isa. 45:18) Jesus did not need to go away to prepare a place for mankind. It was already prepared. God gave man dominion over the earth. The earth was his domain. He forfeited this kingdom by his sin, but it was redeemed by Christ; and all the families of the earth who, when the time comes, qualify for eternal life, will hear those wonderful words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

As the Sun

Jesus' Parable of the Wheat and the Tares is a prophecy showing the development of the true church and its part in

the plan of God. (Matt. 13:24-30, 36-43) In this parable the faithful members of the true church are depicted as "wheat," and the merely nominal members as "tares." Jesus interprets the wheat to be "the children of the kingdom," and the tares, "the children of the wicked one." The original wheat in this parable was sown by Jesus, and the original tares by an "enemy," "the Devil," which crept into the field after the apostles fell asleep in death.

The title given by Jesus to the wheat class is significant—"the children of the kingdom." These are enthused and begotten by the Holy Spirit to proclaim the Gospel of the kingdom. They have laid hold upon the promises of God which assure them that if they suffer and die with Jesus they will live and reign with him in his kingdom. (II Tim. 2:11,12) They are assured by Jesus' promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:23) These lay down their lives bearing witness to the Gospel of the kingdom, even as Jesus did.

When, at the end of the age, the wheat class have all been developed, they are "harvested" into the "barn." In his explanation of this point in the parable, Jesus said, "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) In a prophecy of the kingdom, Malachi wrote, "But unto you that fear [reverence] my name shall the Sun of Righteousness arise with healing in his wings." (Mal. 4:2) This is a reference to the Messiah in his kingdom glory, shining forth for the foretold blessing of all the families of the earth. And we have Jesus' assurance that "the children of the kingdom" in the parable will shine forth with the Messiah, as a part of that "Sun of Righteousness."

There is surely a glorious hope set before "the children of the kingdom"; that is, those who compose the true church of Christ. But at the end of the age the tares are destroyed, not as individuals, but as tares, or imitation wheat. Throughout the age, and even now, these, as a body, have claimed, and are still claiming that they have reigned and are now reigning with Christ. Through church-state systems they have attempted to set up Christ's government ahead of time. But their efforts are all doomed to failure. And as the increasing light from

the Sun of Righteousness dispels more and more of the darkness that enshrouds the minds of men, these great systems of religion will be seen in their true light as, at the best, just worldly institutions which must give place to the authority and power of the true kingdom of Christ.

And grand will be the blessings of that kingdom! Because Jesus has the keys of hell, and will open the gates of hell, we read in Revelation 20:13 that hell will deliver up the dead; that is, they will return to life again. And this will include all the dead: the young, the old, the rich, the poor; the religious and the nonreligious. All will come forth to be enlightened by God's truth, and to be given the opportunity to respond to that truth in obedience, and to live forever. As we see nominal Christianity fighting for its life in a losing battle, let us rejoice in the sure victory of God's true messianic purpose.

ENCOURAGING LETTERS

Comforted

"Dear Friends: When my husband passed away I received a book from you called, 'Hope.' I surely miss my husband, but when I get lonesome or depressed I read this book over and over, and it surely gives me much comfort. I would now like to have the book you offer called, 'God and Reason.' Thanks so much for your help."—Florida

Truly Pleased

"Dear Sirs: The receiving of literature from you from time to time is just about the most wonderful thing that has ever happened to me. It makes the Bible so real. Your Bible Answers television programs, and 'Frank and Ernest' broadcasts are also most helpful. I only wish you had more time on the air, especially on television."—California

Listens and Reads

"Dear 'Frank and Ernest': Thank you for your nice letter and the literature, which arrived safely. You will never fully understand how very much it all means to me. I continue to listen to you on the Lourenco Marques Radio. This also is a channel of rich blessing to me. May God continually bless you richly."—South Africa

From 'Down Under'

"Dear Brethren: The main Methodist Church in Toowoomba used the film, 'The Unknown God,' last Sunday night. It was in place of the usual sermon. There were eighty present at the meeting, and the minister thanked me much for the use of the film. I have another booking later at the Central Baptist Church."—Australia

(Continued on page 64)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Selma WSLA-TV
Sundays, (Time and channel to be
announced.)

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, (Time to be announced.)

INDIANA

Fort Wayne WANE-TV Channel 15
Sundays, 11:30 a. m.

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.

Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

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

KENTUCKY:

Lexington WKYT-TV Channel 27
Sundays, (Time to be announced.)

LOUISIANA

Monroe KLSE-TV
Sundays, (Time to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sunday, 8:30 a. m.

MICHIGAN

Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

Laurel WDAM-TV
Sundays, 10:00 a.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.

NEW YORK

Buffalo WKBW-TV Channel 7
Sundays, 9:00 a.m.

Rochester WROC-TV Channel 8
Sundays, 9:00 a.m.

NORTH CAROLINA

New Bern WNBE-TV
Sundays, (Time and channel to be
announced.)

NORTH DAKOTA

Fargo WDAY-TV Channel 6
Sundays, 12 noon

OHIO

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

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

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

OKLAHOMA

Elk City KSWB-TV
Sundays, (Time and channel to be
announced.)

TV BROADCAST

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

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Philadelphia WHYY-TV Channel 35
(Time and day to be announced.)
Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

SOUTH CAROLINA

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

TEXAS

Big Spring KWAB-TV
Sundays, (Time and channel to be announced.)
El Paso KTSM-TV Channel 9
Sundays, (Time to be announced.)

Fort Worth KTVT-TV Channel 11
Sundays, 10:30 a.m.

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

Wichita Falls KAUZ-TV
Sundays, (Time and channel to be announced.)

UTAH

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

VIRGINIA

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

WEST VIRGINIA

Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 7:30 a. m.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

PARAGUAY

Asuncion
Z. P. 9 Comuneros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays, 4:30 p.m.

CALIFORNIA

Los Angeles KWKW 1300 8:15 a.m.
San Diego XERB 1090 9:00 p.m.

TEXAS

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

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KGLM 740 10:00 a.m.
Los Angeles KBIG(fm) 104.3 9:00 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Denver KIMN 950 9:30 a.m.
Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 7:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:15 a.m.

BROADCAST SCHEDULE

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPND 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 noon

Logan KLGK 9:05 a.m.

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

VERMONT

Brattleboro WTSA 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Oshawa CKLB 1350 9:45 a.m.

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

Vancouver, B. C. CJOR 600 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

RADIO TOPICS FOR FEBRUARY

2—"Blessings of Christ's Coming Kingdom"

9—"When God Answers Prayer"

16—"Joys of the Judgment Day"

23—"Rehabilitating Death's Prisoners"

LESSON FOR FEBRUARY 2

The Woman of Samaria

GOLDEN TEXT: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."— John 4:14

JOHN 4:7-14, 28,29,39-42

JESUS explained to his disciples that he was not sent except to the lost sheep of the house of Israel. (Matt. 15:24) When sending his disciples into the ministry he commanded them not to go to the Gentiles, nor to enter into any city of the Samaritans. (Matt. 10:5) It is not out of keeping with these instructions that we find Jesus witnessing to a Samaritan woman. Verses 3 and 4 explain that when Jesus left Judaea en route to Galilee, "he must needs go through Samaria." He did not go to Samaria by design, or as a part of his planned campaign: but being there by necessity he did not withhold the Gospel from any who might be seeking to know the way of the Lord more perfectly.

Centuries before, an Assyrian king had dispatched a large number of non-Israelites into this part of Palestine. However, in the centuries which followed many Israelites had settled there also, and some had doubtless intermar-

ried with the Samaritans. The Samaritans had been partially taught the Jewish religion, as is evidenced by the Samaritan woman's enthusiasm over the fact that she had found the Messiah of promise. But Jesus was not one to withhold a message of comfort and enlightenment from the Samaritan woman, nor later from her friends in the city, merely because they were not pure blooded Israelites. God's plan for giving life through him was eventually to be made known to all mankind, and while he did not go out of his way to work among the Samaritan people, knowing that their opportunity would come later, none-the-less he was quite willing to witness to them when by necessity he was passing through their country. Acts 1:8

Much of Jesus' teaching was done by parables, and he was very adept in the use of illustrations. In witnessing to the Samaritan woman at the well he used the circumstances at hand to bring

to her attention the life-giving power of the Gospel, likening it to water. The Samaritan woman could give him literal water from Jacob's well, but he could give her "water" which, if she "drank" of it, would be in her as a well of water springing up into everlasting life.

And how beautifully water does illustrate the refreshing and life-giving properties of the truth of God's Word, the Gospel of salvation from death through Jesus, the Redeemer! But we need to "drink" this "water"; that is, accept it, and appropriate its benefits to ourselves through obedience to its terms, in order to receive the blessings which it is designed to provide.

Jesus explained that the water which he gave, when properly assimilated, would be in the believer as a well of water, springing up into everlasting life. Properly appreciated and assimilated, it will be in us as a fountain gushing forth the message of the Gospel for the refreshment of others. Isaiah speaks of those who draw water from the "wells of salvation."—Isaiah 12:3

Each dedicated follower of the Master, even in the present life, should be as a well of salvation, in the sense of being a proclaimer of the Gospel of Christ. In the kingdom, when exalted to reign with Christ, they will be wells of salvation in a more complete sense in that, as associates with Jesus, they will extend blessings

of health and everlasting life to all who will accept them upon the basis of faith and obedience.—John 14:12; Gal. 3:8,16,27-29

Being convinced that Jesus was the promised Messiah, the Samaritan woman returned to her friends in the city and announced the good news to them. They believed her testimony, and wanted to learn more about Jesus, so they persuaded him to remain with them, which he did for two days. Here again we see Jesus yielding to the needs of those who were evidently not satisfied in their hearts with what they knew about God and their relationship to him.

Jesus testified to these during the two days, and they were glad to acknowledge that while they believed what the woman who met the Master at the well had told them, "many more" believed the message as they heard it directly from his own lips. (vs. 41) Not always do those to whom we witness so readily accept the message as did these people of Samaria, nor was this always the experience of Jesus.

QUESTIONS

Who were the Samaritans, and what was so unusual about Jesus' ministry to the Samaritan woman and her friends?

What effective method did Jesus use in presenting his message? Of what is water a symbol? In what sense do believers have wells of water within them?

Was Jesus' service in Samaria confined to the one woman whom he met at Jacob's well?

Peter, James, and John

GOLDEN TEXT: "For we cannot but speak the things which we have seen and heard."—Acts 4:20

MATTHEW 4:18-22

THE names of the three apostles, Peter, James, and John, are frequently linked together in the Scriptures. James and John were brothers. Peter's brother Andrew was also called to be an apostle, but his name is seldom associated with Peter's. Andrew was doubtless faithful to his calling, but in the Lord's providence Peter, James, and John seemed to have served together more often, and to be closer to their Master than the other apostles.

Peter and Andrew specifically were called by Jesus to be "fishers of men." The other apostles were expected to serve in the same capacity. This appellation was given to the two because they were fishermen when called. All consecrated followers of the Master are likewise called to be fishers of men; that is, their commission is to interest others in the Gospel of the kingdom, that they might be drawn to the Lord, and to a full dedication of themselves to his service.

MATTHEW 17:1-13

IN THE last verse of Matthew, chapter 16, Jesus is quoted as saying, "There be some standing

here, which shall not taste of death, till they see the Son of Man coming in his kingdom." The chapter division, which is not inspired, tends to hide the meaning of Jesus, statement, for the opening verses of the next chapter tell us of the transfiguration vision, which was a vision of the kingdom. It was Peter, James, and John who went up with him into the mount of Transfiguration, and in vision saw Jesus transfigured before them and, in vision also, saw Moses and Elijah appear.

Writing about this later, Peter said, "We have not followed cunningly devised fables, when we made known unto you the power and coming [presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—II Pet. 1:16-18

The power and glory of our Lord Jesus Christ at the time of his coming, or presence, is the power and glory of his kingdom.

Thus Peter, James, and John, who witnessed this display of kingdom power and glory, had fulfilled to them the Master's words that they would not "taste of death" until they saw him coming in his kingdom. The appearance of Moses and Elijah was also a part of the vision. Moses and Elijah were not actually there, for they were asleep in death. These two Old Testament prophets illustrated different aspects of the kingdom as it will rule for the blessing of the people.

MARK 14:32,33,37,38

ON THE night before Jesus was crucified we find the names Peter, James, and John again linked together. Jesus, with his apostles, had left the Upper Room, and had gone to the Garden of Gethsemane. Leaving the others behind, Jesus took Peter, James, and John with him into the garden, and asked them to remain there while he prayed. They had been up all night, and while Jesus, who went a little deeper into the garden, was praying, they fell asleep. Returning and finding these beloved apostles asleep, he said, "Simon, sleepest thou? couldst not thou watch one hour?" But, cognizant of their weakness, he said, sympathetically, "The spirit is truly ready, but the flesh is weak." Jesus admonished them to watch and pray lest they enter into temptation. The fact that he wanted these three apostles with him in his hour of sore trial reveals how much they

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meant to him, and his great love for them.

ACTS 12:1-3

THIS portion of the lesson post-dates Jesus' personal presence with these three. King Herod had set about to put James and Peter to death. He actually did kill James, but Peter was miraculously delivered from the prison in which he was incarcerated, and thus escaped Herod's plan to destroy him.

Our Golden Text pertains to Peter and John. These two zealous apostles were working together shortly after Pentecost. They had healed a man who had been lame from his birth, (Acts 3:2) giving the credit to Jesus for this miracle. Because of the interest they were arousing the religious rulers put them in prison, overnight. In the morning, by popular demand, they were released. Upon their release they were warned not to continue preaching Christ. But they refused to heed this warning and in the beautiful language of our Golden Text, Peter, James, and John were faithful.

QUESTIONS

What does it mean to be "fishers of men"?

How did Peter, James, and John see Jesus "coming in his kingdom"?

Relate the circumstances in which these three were with Jesus in the Garden of Gethsemane.

What gave rise to the statement in our Golden Text?

The Gadarene Demoniac

GOLDEN TEXT: "And Jesus answering unto them, They that are whole need not a physician; but they that are sick. I come not to call the righteous, but sinners to repentance."—Luke 5:31,32

LUKE 8:26-39

THE Pharisees condemned Jesus for eating with publicans and sinners, and in our Golden Text he explains that he had not come to call the righteous, but sinners to repentance. The Pharisees claimed to be righteous, but actually they also were sinners. In repentance there is a recognition of sin. All must acknowledge their sins and seek forgiveness in order to receive the Lord's blessing.

The modern trend in the denominational churches is toward discounting the reality of the miracles performed by Jesus. Many claim that those possessed by demons, as mentioned in the Bible, were merely emotionally disturbed. Perhaps some were alcoholics, it is suggested. This may be why the lesson committee designates this lesson as being in the interest of temperance. But such an interpretation is unwarranted.

One of the groups of religious leaders in Israel in Jesus' day did not believe in the resurrection, nor in angels, good or bad. These were the Sadducees. It would seem that more and more "Sadducees" are appearing in

nominal church circles today. These unbelievers attempt to explain away all the miracles of Jesus, some of them going so far as to deny that he was raised from the dead. Yet these parade as Christian teachers before their fellows.

The Bible clearly reveals that there are orders of creation higher than the human. David wrote that man was created "a little lower than the angels." (Ps. 8:4-8) There are many references to these angels in both the Old and New Testaments. Daniel was delivered from the lions by an angel. (Dan. 6:16,20-22) Peter was delivered from prison by an angel. (Acts 12:4-11) These angelic beings are invisible to man except as they miraculously appear in visible bodies. They are used by the Lord in his dealings with his people. Psalm 34:7 reads, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

In Matthew 25:41 "the Devil and his angels" are referred to. This implies the existence of unholy angels. In I Peter 3:19,20 these are referred to as "spirits"

who disobeyed God at the time of the Flood. Jude 6 mentions them as "angels which kept not their first estate." Jude explains that they are since restrained in chains of darkness—hampered, that is, from the full activity which they enjoyed before they fell from divine grace as a result of their disobedience.

It is these unholy angels, we believe, who are referred to in the Gospels, as possessing various ones in Jesus' day, and over whom he had the necessary power to expel from those whose minds they controlled. And it is through the minds of humans that these conduct much of their evil work. At times their presence manifests itself in violent form. In most instances probably their presence is undetected, yet they deceive the minds of millions, turning them away from God and away from the truths of his Word.

Another way in which they deceive many is by impersonating the dead. The Bible clearly teaches that the wages of sin is death. (Rom. 6:23) Death is the absence of life. (Eccles. 9:5) The Creator warned Adam that his disobedience would result in death. (Gen. 2:17) But, speaking through the serpent, Satan said, "Ye shall not surely die." (Gen. 3:1-5) Ever since, his great desire in this connection has been to prove that "there is no death."

One of the methods employed by the Devil is to use the fallen

angels, which are now "his angels," to impersonate the dead. These are often able to make the relatives of those who have died believe that they are in contact with them, and that therefore they cannot be dead.

One instance of this recorded in the Scriptures is the case of King Saul, when he appealed to the Witch of Endor to contact the dead Samuel to find out how he would fare in his battle with the Philistines. In this instance the witch described to Saul a person whom he supposed to be Samuel. But Samuel had been forbidden to give any information to the wicked king, and even if he could have been recalled by the witch he would have adhered to the Lord's instructions. The point is that Samuel was dead, and the witch deceived Saul into supposing he had received a message from him. (I Sam. 28:5-25) Modern spiritism is made possible today by the same deceptive influences. Christians should adhere to the plain teachings of the Bible, and not be deceived by these specious methods of Satan and his angels.

QUESTIONS

What is the only possible way in which this lesson could be in the nature of an admonition to temperance?

Who were the demons who possessed many unfortunate persons in Jesus' day?

What is another manifestation of the work of the fallen angels?

Simon and the Repentant Woman

GOLDEN TEXT: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence."—Ephesians 1:7,8

LUKE 7:36-50

THE Simon of this lesson was a Pharisee, and not many of the Pharisees were favorably inclined toward Jesus. However, Simon did invite Jesus to his home for a meal. His prejudice did not overcome his desire to become better acquainted with Jesus; whether out of curiosity or not, the record does not reveal.

In the divine providence a situation developed which gave Simon a wonderful opportunity to see the real difference between the Master's attitude toward the weaknesses and imperfections of the human race, and the attitude taken by most of the Pharisees. A woman of the city entered Simon's house, fell at the feet of Jesus, washed his feet with her tears, and wiped them with her hair. Then she anointed his feet with a precious ointment which she had brought for the purpose.

According to the customs of our day it would be considered a rude intrusion upon privacy for a woman to enter another's home while a meal was being served and shower so much attention upon a

guest. But seemingly this aspect of the event was not in itself an annoyance to Simon, nor to the Master. Simon's objection was that this woman was a sinner, and he concluded that if Jesus had known this he would not have permitted her to show her love as she did. He decided that, after all, Jesus could not be a prophet, else he would have known. It could well be that Simon was seeking the answer to this very question, and now thought he had found it.

Simon did not express this thought audibly, but Jesus, knowing his thoughts, gave the Pharisee an illustration in which two debtors, one owing a much larger sum than the other, were forgiven. Then Jesus asked the Pharisee which one of the two debtors would love the creditor the more. There was only one correct answer to this question, which Simon gave. He readily agreed that the one who was forgiven "most" would love "most."

Jesus then applied the illustration. He reminded Simon, his host, that he had failed to show any special concern for him when

he entered into his house; that he had given him no water for his feet, which was a common courtesy at that time, neither had he anointed his head to refresh him. A kiss is a common form of greeting in the East, but Simon had not kissed Jesus when he entered his house.

By comparison, this woman, whom the Pharisee knew as a sinner, had kissed Jesus' feet many times, and had washed and anointed them. Because of this display of love and appreciation, Jesus forgave the woman her sins, even though they had been many. He did not explain his illustration further, allowing Simon, if he wished, to put himself in the position of the one who loved little.

The record does not reveal the nature of this woman's sins. All we know is that she repented, and the spirit of repentance is very important to the Lord. In the Parable of the Lost Sheep, we are informed that there is great joy in heaven over one sinner that repenteth. (Luke 15:7) A special celebration was planned by the father of the prodigal son because he had repented and returned to his father's house willing to be a servant for the remainder of his life. (Luke 15:17-24) While these parables have specific applications, the importance of repentance is a principle which can be applied in every situation of life.

True repentance implies more than merely feeling sorry for

one's wrong conduct. It includes a change of course in one's life, based upon a determination to continue in the right course. Such genuine repentance is the first step a sinner must take in his approach to God. It is a step which is greatly appreciated by the Lord. The woman who anointed Jesus' feet in Simon's house demonstrated the genuineness of her repentance by appropriate good works, and the Master told her that her sins were forgiven.

The narrow way of sacrifice for the followers of the Master actually was not opened until Pentecost. (Heb. 10:20; II Tim. 1:10) Since then, those who are drawn to the Lord by the Gospel, who genuinely repent and, upon the basis of faith in Christ, dedicate themselves to the Lord, are completely forgiven. See Golden Text. The robe of Christ's righteousness covers their imperfections.—Isa. 61:10

QUESTIONS

Can we suppose that Simon, the Pharisee, had a genuine interest in the teachings of Jesus?

Why did Simon object to the service rendered to Jesus by the woman?

Outline the illustration Jesus used to show the basis of the forgiveness of sins.

Give illustrations of the importance of repentance. What must follow repentance in order to receive full forgiveness of sins and the application of Christ's atoning merit?

"If Children, Then Heirs"

"The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:16, 17

THE expression, "children of God," conveys the thought of being begotten of God, belonging to him. The word "heir" carries the thought of being one in the divine family, brought together for a future inheritance. In the 8th chapter of Romans the apostle gives expression to several thoughts that have to do with the sons of God, some of which refer to child life and others to family life.

Before considering some of these thoughts let us see how the Apostle Paul leads up to the point of "children, then heirs," which is really the center or pivot of his argument. There are three words which indicate the condition of all of us before becoming children of God. This condition the Apostle Paul refers to in the preceding chapters. Those three words are condemned, dead, and enslaved.

We were condemned by the Law, not only of Sinai, but also of conscience. We were dead in trespasses and sins. We were enslaved, or sold as slaves under sin. If, then, we were to be children of God, manifestly we had to escape from this three-fold state.

The apostle begins the precious 8th chapter of Romans by telling us, in verses 1 and 2, that a child of God is no longer condemned, is no longer dead, is no longer enslaved. He says, "There is therefore now no condemnation to them which are in Christ Jesus." In verse 2 he speaks of the spirit of life. Also in verse 2 he says that the spirit of life "hath made me

free"; that is, no longer enslaved. Thus we are no longer condemned, no longer dead, no longer enslaved.

We open this chapter, then, by seeing that some who were once in the threefold state of being condemned, dead, and enslaved are now justified, are now alive unto God, are now free in Christ Jesus. That is the starting point—justified, alive, free. If that is the starting point, what must the goal be?

Life Begins

As we have mentioned, some thoughts to which the Apostle Paul gives expression have to do with the child as an individual. The first of these is the spiritual life. This is referred to by Paul as "the law of the spirit of life." The newborn babe first inhales the breath of life. How beautifully we are taught here that the first sign that we are the children of God is that we have spiritual life.

The evidence of life is activity. Workmen tell us that unused tools become rusty, and inactive Christians become rusty also. Jesus said at an early age, "Wist ye not that I must be about my Father's business?" (Luke 2:49) Let us see to it that we are not slothful concerning our Father's business. Let us be "fervent in spirit, serving the Lord." (Rom. 12:11) There is plenty of activity suggested in those words of Paul in Philippians 2:13-16.

In Romans 8:9 we read, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." How do we understand this? We call the air the element of the bird, and so it is, because the bird lives in the air. So the Holy Spirit is the element of the child of God because, as Paul says, he is in the Spirit. But this is true only if the Holy Spirit is also in us. We are seated with Christ in the heavenlies. That is our sphere, that is where we live—in the Spirit. The apostle says in I Corinthians 3:16, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?"

The next thought about the child is the spiritual mind. Says Paul (8:5-9), reading from the **Diaglott**, "For those who live according to the flesh are minding the things of the flesh; but those who live according to the Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace. Because the mind of the flesh is enmity to God; for to the law of God it is not subject; nor, indeed, can it

be. Those, then, who are in a sensual state, are unable to please God. But you are not sensual, but spiritual, because the Spirit of God dwells in you."

If, then, we have the Spirit of God dwelling in us, it means that we are spiritually minded. It means that we have the mind of the Spirit, and to have the mind of the Spirit is life and peace. As children of God we should exercise and develop the mind of the Spirit.

To be fleshly minded is to mind earthly things. To be spiritually minded is to be interested in the things of the spirit. To be fleshly minded is to set our affections on things below. To be spiritually minded is to set our affections on things above. To be spiritually minded means that we "touch lightly the things of the earth, esteeming them only of trifling worth," or of no worth at all. To be spiritually minded is to turn our eyes away from the earth, and endeavor to be filled with a desire to please our Heavenly Father in all that we think, and say, and do.

Walking

The next thing about the child of God is his spiritual walk. The apostle refers (verse 4) to the children of God as those "who walk not after the flesh, but after the Spirit." A little child born into the family, not only breathes, not only gives evidence of having a mind, but begins to walk under the leadership of those who are older. The parent takes hold of both hands of the child at first, helping it to stand and to take a step. Then the parent leads it by one hand. Later on, just by the tips of the fingers so that the child thinks he has a support, but really he has learned to balance. So eventually the child learns to walk alone.

In the 8th chapter of Romans we are taught that the Spirit of God takes the child of God and leads him along, so that he learns to walk in the Spirit. To walk, of course, means to make progress. Unlike the illustration just used, there never is a time when we can dispense with the Holy Spirit. The Holy Spirit is ever present with us as a guide, a comforter, and a revealer of things to come.

Stand, Walk, Sit

Three of the words used in the New Testament to describe

Christian experience are stand, walk, and sit. In Romans 5:1, 2 we have those well-known words, "Being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into the grace wherein we stand." This word "stand" would represent the position we acquire when we take the step of consecration. We take our stand for truth and for righteousness.

But progress has to be made. Something more is necessary than just coming to the light. We must **walk in the light**. As John says, "If we walk in the light, as he is in the light, we have fellowship one with another." (I John 1:7) "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. 5:16

And what is it to sit? It is to get beyond both standing and walking. It means to take one's place with Christ Jesus in his throne. Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Thus will glory end that which grace began in our hearts.

Before one can take this position of being seated with Christ in his throne, the child of God must learn to walk, earnestly endeavoring day by day to walk after the Spirit; to make some progress in the way of sanctification. Our walk is to be a consistent habit, day by day walking in the steps of Jesus—walking as he walked. He left us an example, that we should follow in his steps.—I Pet. 2:2

Talking

The next thing about the child of God is spiritual talk. We expect a child not only to walk, but also to talk. In the 8th chapter of Romans, verse 15, we read, "For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." We have received the Spirit of sonship which teaches us to look to God, and say, "Our Father which art in Heaven, **Hallowed be thy name.**" (Matt. 6:10) It is because the child of God can walk and talk that he can approach unto the Father, through our Lord Jesus.

As children of God, we talk often one with another. A heart-searching statement is made in Malachi 3:16: "Then they that

feared the Lord spake often one to another: and the Lord hearkened, and heard." Our talk should be such that we should not feel embarrassed if our experience be similar to that of the two on the way to Emmaus. (Luke 24:17) Jesus said to them, "What manner of communications are these that ye have one to another, as ye walk?"

In the 8th chapter of Romans we are told that the Spirit which leads us and teaches us to say, "Abba, Father," also teaches us to pray. Verse 26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession." An earthly father goes away to business in the morning. During the day his little child has something to ask him. Mother says, "Now, when Father comes home you shall ask him yourself." But the child is a little timid about it. He does not know how to put it. When Father comes home the mother holds the child by the hand and takes him to his father. If the child is a little timid she says, "Now, don't be afraid; he is your father; ask him what you want." If he tries to ask, and does not make it clear, the mother says, "Father, this is what he wants to say to you," and then puts it in her own language.

Brethren, the precious 8th chapter of Romans gives us some such picture as that. The Spirit of God takes the child of God, leads him to his Heavenly Father, witnessing with our spirit that we are his children, and teaching us to say, Abba Father. As we try to make our requests known unto him, the Holy Spirit assists us in our weakness. No wonder John says, "What manner of love the Father hath bestowed upon us."—I John 3:1

Growth

"Our next consideration is that of spiritual growth. The Scriptures say (Eph. 4:15) that we are to grow up into him in all things. Now, growth is a twofold process. There is a giving out; there is a taking in. There is throwing off; there is an adding to. It is so with the child of God. There is a putting off and a putting on; a throwing off and an adding to. As the apostle tells us in Ephesians 4:22-24: "Put off . . . the old man, . . . and be renewed in the spirit of your mind." "Put on the new man which after God is created in righteousness and true holiness." We can-

not retain the deeds of the old man while putting on the new man.

Says the apostle in the 8th chapter of Romans, verse 13, "If ye through the Spirit do mortify the deeds of the body, ye shall live." What is it to mortify the deeds of the body? It is the deadening or subjugation of the passions. On the other hand, we are taught that we must be led and instructed by the Spirit, and so grow more godlike, becoming more and more a copy of God's dear Son, and, like him, be humble and obedient to the will of God, whatever that might be.

Mortification on the one hand, sanctification on the other. Throwing off what is old and dead on the one hand, putting on what is new and living on the other; casting out the waste and refuse of evil, taking in spiritual food and **being built up by it**. Jesus said (Matt. 4:4): "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Deut. 8:3

So the child of God grows—grows by the daily mortification of the deeds of the flesh; by the daily quickening of the Spirit; by the daily putting off of the old man's ways; by the daily putting on of "the new man." This new man is created in righteousness and true holiness, and is dedicated to God, to his truth, to his service.

Surely our relationship to God as his children demands that not a day should pass without some evidence of growth; not as old creatures in Adam, but as new creatures in Christ. Not a day should pass without some mortification of the old deeds of the flesh. Not a day should pass without some putting on of Christ Jesus by the sanctification of the Spirit. **The final result**, or issue, of every experience, whether pleasing or painful, must be more love for God, for Christ, for the brethren, for the truth, and for its service.

Begetting

Now we come to our last thought respecting the child as an individual. It is what is called in the Common Version, "adoption." But this is a poor translation as we understand the word adoption today. The Scriptures clearly teach us that God **begets** his children by the Holy Spirit through his Word of truth: so he does not need to adopt them. Adoption means taking into

the family a child that is not born into the family, but is a child of another family. The thought Paul expresses in this 8th chapter of Romans is sonship. Through begetting we become true sons of God.

Heirs

Let us now consider the word "heirs." This word expresses the idea of being one in the divine family, brought together for a future inheritance; all having the same Heavenly Father, all having the same elder brother. All in this family must be conformed to the one likeness. In human families that which we call heredity sometimes produces unusual results. Here and there is a child which does not resemble either its father or its mother. While this may be true in a human family, it is not so in God's family. Every child of God receives the one likeness common to all, yet withal has a personality all its own.

The Apostle Paul tells us that we must be "conformed." (Rom. 8:29) We are told that God predestinated, or, as the Diaglott states it, God "predetermined" that every member of the divine family must be conformed to the image of his dear Son. He is the firstborn among many brethren, all having a likeness to him.

We would remind you of the two phases of our Lord's ministry while here on earth. As the Good Shepherd and as the Elder Brother, he ministered unto his brethren. As the true and faithful Witness, he bore testimony to the truth. Both these phases of his ministry continued right to the end of his earthly course. As with the Head, so with the church which is his body. Let us do what we can to promote the work of building one another up in our "most holy faith." (Jude 20) And even in this an essential part is that of bearing witness to the truth, spreading the good tidings of great joy, speaking of the time of rest that nears.

"We know," says the beloved apostle, "that all things work together." (Rom. 8:28) Not only do they all work, but they work together for good. What a blessed thing this is! Sometimes, as with Joseph, we may think of those unfriendly to us, "Ye thought evil against me, but God meant it for good."

Living as we are in the midst of the restless masses of humanity, referred to by Jesus as the sea and the waves roaring, it

is not surprising that we get "splashed" a little. Some seem to experience more of this than others, but, brethren, the promise is sure to all those who are in God's favor. Psalm 91:10: "There shall no evil befall thee." Nothing, nor can anybody, harm us if we are members of his spiritual family.

In a well-regulated family not one member is forgotten. There may be one who has been a lifelong cripple, but he is always remembered, morning, noon, and night. Brethren, God never forgets one of his children! He remembers all of them. You may be ever so obscure in the eyes of others, but God never forgets.

Security

Children of a human family are not always secure under their father's roof. Disease, famine, death—all kinds of calamities enter therein. But there is no such insecurity in our Heavenly Father's family. As members of his family, we are dwelling in the secret place of the most High. (Ps. 91:1) The Scriptures say: "Underneath are the everlasting arms." (Deut. 33:27) The Scriptures also say: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."—Ps. 125:2

This thought of security is emphasized in the 3rd chapter of Daniel. There we read of the three Hebrews who were bound and cast into a furnace heated seven times more than usual. So intense was the heat that it slew those who put the three Hebrews into the furnace. Later, when Nebuchadnezzar called the three Hebrews out of the fiery furnace, it was found that not a hair of their head was singed. Perhaps this was the experience Jesus had in mind when he said, "The very hairs of your head are all numbered." (Matt. 10:30)

As already stated, this precious 8th chapter of Romans opens with "no condemnation." It closes with no separation. The first verse reads, "There is therefore now no condemnation to them which are in Christ Jesus." The last verse reads, "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." So, as new creatures in Christ Jesus, we are absolutely secure.

Discipline

We see very clearly from the 12th chapter of Hebrews that discipline includes two things—education and correction. It was

when our consecration to the will of God was made, and accepted, and we were begotten by the Holy Spirit, that we entered into God's family. The carrying out of our consecration certainly means discipline, education, and correction.

No child of God is exempt from this family discipline. Concerning the trials of our faith, the Apostle Peter, in his First Epistle, chapter 1:7, not only says it is more precious than of gold that perishes, but that the object of such trial is that it "might be found unto praise and honor and glory." Our Heavenly Father takes his children, puts them in his crucible, refines away their dross, and stamps them with his approval.

As the writer to the Hebrews says, "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Or, as the apostle says (Rom. 8: 18), "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Let us, then, submit ourselves faithfully to endure the discipline of God's family. Surely there can only be a few more trials, there can only be a few more tears ere we enter into the inheritance that awaits the faithful! Then let us hold fast and press on. The trials of the road will seem nothing, when we get to the end of the way.

Liberty

Another feature of our family life is liberty. It is based upon the acknowledgment of law, and obedience to that law. James (1:25) speaks of "the perfect law of liberty." The divine arrangement is one of order as well as one of liberty. Rightly understood, liberty can best be conserved by order, and order best be maintained through a recognition of personal liberty.

The mistake so frequently made in the world and in the church is along the lines of extremes. Some misunderstand liberty to mean license to engage in disorder, lawlessness, unruliness. Others are disposed to carry obedience to rules and regulations to such an extent as to dwarf and smother individual rights, privileges, liberties. We, as children of God in the divine family, must not have such false ideas of liberty as would ignore or override law and order.

The apostle tells us that the world of mankind eventually will enter into the glorious liberty of the children of God. (Rom. 8:21) They can only enter into that liberty by a recognition of and obedience to the divine law. We, too, can only have true liberty now by a recognition of and obedience to the divine law. That law permits only that which is good. It prohibits that which is evil.

To the extent that we as individuals, or as an ecclesia, ignore or abandon the divine order and arrangement, to that extent we lay up for ourselves trouble of some sort. Let us rejoice in the liberty which belongs to the divine family. "Where the Spirit of the Lord is, there is liberty"—a liberty to do good, a liberty to be a blessing, a liberty to be a help to our brothers and sisters in the divine family. (II Cor. 3:17) It is not a license to do that which agitates and irritates the Lord's little ones, leading them away from the truth and its blessings. We realize that much grace, as well as much courage, is needed in these matters.

The last thought about family life is our inheritance. Paul said in I Corinthians 3:21, 22, "All things are yours." The verses read: "Let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." All things are ours, not because we are better than others, but because we are Christ's.

According to human law, one enters upon the inheritance of another only after the person is dead. The Scriptures say God is from everlasting to everlasting. How then, can God make us his heirs? God himself doesn't need to die to make us his heirs, for he is infinite. It is only finite and earthly beings who die, hence what they leave behind is the inheritance. It is the rich reward which God bestows upon us after we have been faithful unto death that constitutes our inheritance.

Just to think of being heirs of God and joint-heirs with Jesus Christ is beyond our mortal conception. Speaking of our inheritance, the Apostle says that it is incorruptible, undefiled, unfading, reserved in heaven for us. (I Pet. 1:14, margin) No wonder the Apostle Paul prayed, "The eyes of your heart having been enlightened: that ye may know what is the hope of his invitation,

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NEW JERSEY

(Continued from page 31)

what the glorious wealth of his inheritance among the saints. (Eph. 1:18, Diaglott) Again, Colossians 1:12, Diaglott: "Giving thanks at the same time to that Father who called and qualified us for the portion of the saints' inheritance in the light." May God, by his grace, enable us to fully appreciate the sublimity of that inheritance, and to so run as to obtain it!—Contributed

The Memorial Supper

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 26:26-28

IT WAS more than nineteen centuries ago that the disciples were together with Jesus, their Master, in the "upper room" the night before he was crucified. It was a tense hour for the Master and for the disciples. The Master knew that the time had come for his sacrifice for the sins of the world to be consummated, and this knowledge had a direct bearing on everything he said and did that night. The disciples sensed from Jesus' words and attitude that some startling event that they could not clearly discern at the time was about to happen. It was during that evening that Judas left the company hurriedly, for what purpose the other apostles were unaware. What did it all mean? All they could sense was that the One whom they had accepted and followed as the foretold Messiah was now in great trouble, and there seemed nothing that they could do about it.

They were in the upper room that night to partake of the passover supper, a ceremony which Israel had observed from the time of the exodus from Egypt under the leadership of Moses. This annual commemoration served to remind the people

of Israel of the wonderful manner in which God had delivered them from slavery in Egypt, and eventually led them to the Promised Land. At that time also Israel's firstborn were in danger of death, and were saved from it under the protection of the blood of the passover lamb. The passover lamb, therefore, symbolized to them a provision of life, although they saw no significance to this in connection with the Messiah of promise. When John the Baptist introduced Jesus to his disciples, he said, "Behold the Lamb of God, which taketh away the sin of the world," but it is doubtful if even John realized the full meaning of these words given to him by the Holy Spirit. John1:29

Our Passover

LATER, the Apostle Paul, writing under the inspiration of the Holy Spirit, pointed out the true symbolic meaning of Israel's passover lamb. He wrote, "Christ our passover is sacrificed for us: therefore let us keep the feast." (I Cor. 5:7) In the upper room that night before the crucifixion Jesus knew he was the antitypical passover lamb, and that the next day he would be slain, that his "blood" might be used to save his disciples and all mankind from death.

But when Jesus took the bread and the wine which were being used in connection with the passover supper and gave them to his disciples, asking them to partake, he was not instituting a new memorial of the death of the typical passover lamb. He was inaugurating a ceremony which would remind his disciples of his own death as the antitypical Passover Lamb. This was the only ceremony Jesus enjoined upon his followers, and was designed to keep them ever reminded of the basic importance of his sacrificial death as the divine arrangement for providing an opportunity of life for the people.

The Bread

IT WAS evidently at the conclusion of the passover supper that Jesus took some of the bread that remained, gave it to his disciples, and after giving thanks, and breaking it, said, "Take eat; this is my body." Since Jesus was still alive at the time, and was bodily present with his disciples, it is obvious that what he meant was that the bread represented his body.

Previous to this, when speaking of the failure of the manna to give everlasting life to the Israelites, Jesus had said, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." And again, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:32-35, 51

The Cup

JESUS also took the "cup," gave thanks, passed it to his disciples, and said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Later the Apostle Paul wrote that without the shedding of blood there is no remission of sins. (Heb. 9:22) Throughout the centuries God had been teaching this lesson to his people. In addition to the lesson of the passover lamb, blood was freely used in connection with nearly all the services of the typical tabernacle in the wilderness. The Law Covenant into which God entered with Israel was sealed by blood. But Israel failed under that covenant, so God promised to make a New Covenant with them. (Jer. 31:31-34) And Jesus explained to his disciples that his blood, symbolized by the "cup" of which he invited them to partake, was the blood that would seal this promised New Testament, or Covenant.

Israel, and God's dealings with that nation, were to a large extent typical of what he intends to accomplish on behalf of all the world who, through faith and obedience, qualify to inherit eternal life. Thus the provisions of the New Covenant, under which God promises to write his law in the hearts of the people of Israel, will be extended, in God's due time, to all mankind. Not only are the sins of Israel to be remitted through the blood of the New Covenant, but through Christ and his shed blood, God will reconcile the whole world to himself.—II Cor. 5:19

Thus today, even as was true of the disciples that night in the upper room, when we partake of the "bread" and the "cup," we are doing so in recognition of the fact that through the sac-

rificed life of Jesus both the church and the world receive the remission of sin, and, because of this, also receive life. True, it is essential for us to accept these bountiful provisions. They are not forced upon us. The followers of Jesus during the Gospel Age accept this provision upon the basis of a faith that is demonstrated by full dedication to do the Father's will. In the next age, acceptance of God's gift of life, and obedience to the laws of the kingdom, will be essential for all who are blessed under the terms of the New Covenant.

A Further Meaning

FOR us there is a further meaning to the Memorial Supper. The Apostle Paul wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16) The Greek word here translated "communion" means partnership. Thus Paul is explaining that we have a partnership in that which is represented by the bread and the cup, a common participation. This brings to mind and clarifies the many statements of the Scriptures to the effect that we have the privilege of suffering and of dying with Jesus. Again Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11,12

Jesus, as the Lamb of God, was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Thus his sacrifice for sin was acceptable to the Heavenly Father. But we are imperfect, and under condemnation to death through the transgression of Adam. Nevertheless, the blood of Christ cleanseth us from all sin, which makes our offering acceptable. (I John 1:7) This is why Paul could write, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

In the plan of God a special provision is made for the faithful believers of the present age. They are invited to what the Scriptures describe as a "heavenly calling." (Heb. 3:1) Involved in this heavenly calling is the hope, not only of eternal life, but also of glory and honor and immortality. (Rom. 2:7) Peter speaks of the promises of God pertaining to "the divine nature."

(II Pet. 1:4) This is the nature of God, which is indestructible. The invitation to this high position in the universe is described by Paul as "the high calling of God in Christ Jesus," and he asserts that he was willing to give up all his earthly hopes, aims, and ambition in order to attain such a glorious position in the divine plan.—Phil. 3:8-14

Partnership in the Ministry

WHEN Paul wrote that God was in Christ, reconciling the world unto himself, he also said that the Lord had given unto us the "word of reconciliation." (II Cor. 5:18-20) This, Paul explained, makes us the ambassadors of Christ. We represent Christ in the world even now, and through us the word of reconciliation reaches those who have a hearing ear. But the god of this world has blinded the minds of nearly all mankind, so that not many hear and appreciate the word of reconciliation. Indeed, Christ's ambassadors are often repudiated and persecuted. This leads to our suffering with Christ, thereby giving us the opportunity of proving our worthiness to live and reign with him.—II Cor. 4:4

In II Corinthians 3:3-6 we are informed that God has made us "able ministers" of the New Testament, or Covenant. This does not mean that the New Covenant is now operative for the blessing of the world of mankind, but it does indicate that those who will administer its laws are now being prepared for that high office. Jesus is the principal minister of that covenant, the "Mediator between God and men." But as "ministers of reconciliation" we will serve with him as co-mediators. Actually, there are two aspects of our administering the New Covenant with Jesus. One is the sacrificial phase in which we suffer and die with the Master; and the other is the glory phase, in which, if we prove worthy to obtain it, will be the privilege of living and reigning with him.

Thus we can see why Jesus referred to his shed blood as the "blood of the New Covenant." It was to make possible the preparation, the training, of its ministers, its mediators. And this work has progressed throughout the age, and will continue to do so until the complete foreordained number have been called out from the world, and have made their calling and election sure to

an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:3-11

So it is that when we partake of the Memorial emblems we are in effect expressing our willingness to suffer and to die with the Master; and reminding ourselves of the glorious hope we have of one day sharing his heavenly home and glory. That glory will be the glory of the divine nature, and it will be the glory of that high office of mediator under Christ—ministers of reconciliation.

Once Each Year

VARIOUS groups of professed Christians partake of the "Communion Supper," as it is often called, at different times, and with varying frequency. Some partake each week, others once a month, and some quarterly. We believe, however, it is in keeping with the spirit of the occasion that the Memorial Supper should be partaken of but once a year, and as nearly as possible on the anniversary of that night in the upper room when Jesus first introduced it to his disciples, and said, "This do in remembrance of me."—Luke 22:19; I Cor. 11:24,25

The Israelites reckoned their time from the moon, and still do. This year, according to Jewish reckoning the Memorial Supper date will be Thursday evening, March 26. That evening, essentially the world over, little groups of the Lord's consecrated people, as well as ones and twos, will partake of the emblems which represent the Lord's broken body and his shed blood. They will do this in full faith that through our Lord Jesus the Heavenly Father has expressed his love for them, and for the whole world of mankind. They will partake with the thought also in mind of the high privilege which is theirs of sharing in the sacrificial work of Jesus, and thus proving worthy of partaking of his glory and of reigning with him a thousand years.

In the Upper Room

IT IS appropriate, we think, in refreshing our minds as to the significance of the Memorial Supper, to recall some of the closing experiences of the Master's earthly life, particularly in the upper room that night before he was crucified. Jesus loved his disciples—all of them—and it must have pained him to realize that there was one of them ready and willing to betray him

into the hands of his enemies. Jesus knew that he was to die as the world's Redeemer, but this would not take away the disappointment he must have felt over the fact that one who had walked and talked and labored with him was to serve as his betrayer.

However, we have, in the manner in which Jesus handled this situation, a lesson of vital importance to us. He did not attack Judas with bitterness. He took a course which served to conceal from the other disciples just what Judas was about to do. (Matt. 26:17-30; John 13:18-30) Indeed, while knowing what he did about Judas and the despicable act which he was about to perform, at the time of his arrest he still referred to him as "friend." —Matt. 26:50

One of the great tests upon all the Lord's people is brotherly love. We are all imperfect according to the flesh. The Lord must be very patient with each one of us because of our queer ways and habits. When we may feel that we simply cannot tolerate a certain brother or sister any longer, let us remember how the Lord continues to love us in spite of our imperfections, and thus safeguard our hearts from bitterness, and our tongues from faultfinding. If Jesus could refer to Judas as friend, can we not look upon all our brethren with Christian charity, seek to hide their imperfections from others rather than expose them, overlook their faults which irk us so much, and pray that they may be given strength to cover our faults with a mantle of charity. (I Cor. 13:7, **Diaglott**) May this memorial season be one in which we all learn to appreciate and love each other more than has ever been true in the past.

Also in the upper room that night we find Jesus giving his disciples a lesson in humility by washing their feet. Thus he demonstrated that he was their servant as well as their Lord. Previously the disciples had been overly concerned as to which one among them would be greatest in the kingdom. But it was important that they should realize that they could not be with Jesus in the kingdom at all unless they imbibed his spirit of humility, and were willing to serve one another in the humblest of ways.

This also is a good lesson for us. Where groups of brethren meet and work together there are things to be done, services

to be rendered. Are we willing to render any service that is offered to us, or are we striving merely for the more honorable opportunities? Do we realize as fully as we should that we are all brethren, and that one is our Master, even Christ? The memorial season is a good time to examine ourselves along this line, and if, in so doing, we find even the smallest seeds of ambition, endeavor to root them out so that the monster of pride may not gain the ascendancy over us.

Leaving the upper room, Jesus and his disciples went out into the mount of Olives. There, Jesus said to them, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." (Matt. 26:30,31) Peter answered the Master, saying, "Though all men shall be offended because of thee, yet will I never be offended." "Let him that thinketh he standeth take heed lest he fall," the Scriptures warn. (I Cor. 10:12) Peter was sincere in his feeling that he would not be offended because of Jesus, and when the Master prophesied that he would deny him, Peter replied, "Though I should die with thee, yet will I not deny thee. Likewise said also all the disciples."—Matt. 26:33-35

In Luke's account of this conversation we learn that Jesus spoke to the disciples about having swords, and they replied that they already had two swords, which the Master said would suffice. (Luke 22:36-38) Evidently Jesus, in his foreknowledge of events, knew that the disciples, particularly Peter, would endeavor to defend him, and thus show their willingness to die for him, even as they professed. He, on the other hand, desired to demonstrate to them that he did not need the protection of swords, that he was voluntarily giving himself up to die as the Redeemer of the world.

It will be remembered that as Jesus emerged from the Garden of Gethsemane and met the mob which had come out from Jerusalem to arrest him, Peter drew his sword and started to fight for his Master in an effort to prevent his arrest. Jesus told Peter to put up his sword, that if he wished, he could ask the Father and his Father would send him twelve legions of angels for his protection. Here we have a wonderful lesson which can be applied in various situations.

First there is the fact that Jesus voluntarily surrendered to his enemies, for he knew that the time had come for him to die as the Lamb of God which taketh away the sin of the world. But beyond this, should he have needed protection, he did not wish it in the form of any worldly methods which his disciples might use. This is an important lesson for us. We may think, at times, that the outworking of the divine plan rests on our shoulders, and be tempted to resort to methods not approved by the Lord in order to protect the interests of his cause and work in the earth, or in our own ecclesia. Let us be on guard against temptations of this sort. Let us remember that the Lord is abundantly able to care for his own, and the work they are doing for him. In any case, if we feel impelled to protect his interests, let us never depart from his ways and methods of love.

Sorrow and Joy

THE Memorial Supper is an occasion for both godly sorrow and joy. Jesus said to his apostles in the upper room, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:21,22

The sorrow of the disciples that night was the greater because of their lack of understanding of that which was about to happen to their Lord and Master. Later that sorrow was deepened by his arrest and crucifixion. While this ended their uncertainty concerning the tragic event which was shortly to occur, their sorrow continued because they did not understand the purpose of Jesus' death. They did not know that he had died as the "Lamb of God" to take away the sin of the world.

Shortly thereafter, however, and as Jesus had foretold, their sorrow was turned into joy, when they became convinced that Jesus had been raised from the dead. And their joy increased as later the Holy Spirit revealed to them the real meaning of Jesus' death and resurrection, showing that these were necessary in the plan of God, and had been foretold by the Old Testament prophets.

Our attitude today is also one of sorrow and of joy. The joy is mixed with the sorrow because, as we partake of the memorial emblems, we know their significance, and are assured of the continued successful outworking of the divine plan for the salvation of the world. As we think of the suffering through which Jesus passed on our behalf, it should have a sobering effect on our hearts, especially since it is now our privilege to suffer and to die with him.

We should also feel a sympathetic sorrow for the world of mankind, the groaning creation which is waiting for the manifestation of the sons of God. Jesus did! Jesus wept beside the tomb of Lazarus. Because of the sufferings of others, Jesus was a "man of sorrows, and acquainted with grief." (Isa. 53:3) One of the great objectives of our lives is to be like Jesus, to have fellowship in his sufferings and in his sorrows. Do we feel for the suffering world of mankind as Jesus did? The memorial season is a good time to ask ourselves this question.

Unlike the disciples at that first Memorial Supper in the upper room, we know, even while we partake, the manner in which this ceremony is related to the divine plan, and we know that the outcome of the plan is to be glorious. The joy which the disciples experienced when Jesus was raised from the dead, and when they were enlightened by the Holy Spirit, is now ours to strengthen us in our every time of need. So the memorial season should be one of special joy and thanksgiving.

Jesus said to his disciples that their sorrow would be turned into joy. As we have seen, to us the sorrow and the joy are mingled. We are still in the narrow way of suffering with Christ, but the promises of God set before us a joy which even now more than offsets the trials which all must experience who have accepted the call to leave the world and to follow in the footsteps of Jesus. As with Jesus, so with us, this joy enables us to endure the cross, and to despise the shame which an indifferent and unbelieving world may heap upon us.

In the upper room Jesus also said to his disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) Jesus' perfect peace of mind and heart was based upon his complete assurance of the Heavenly

Father's love and care. He knew that it was the Father's will for him to suffer, and to die. And he also knew that divine wisdom had made this arrangement whereby the Father's love for humanity, and his own love as well, might be exemplified. So he accepted the Father's will, and rested in his care.

Thus it should be with us. We know that we have been called to suffer with Jesus, and that this also is in keeping with divine wisdom. We know that if we are faithful to the terms of our calling our Heavenly Father will likewise strengthen us. Thus we can have peace of mind and heart regardless of how disturbing the circumstances of our consecrated life maybe. Let us remember this as we partake of the memorial emblems this year, and, remembering it rejoice in the Father's love that has been so abundantly bestowed upon us.

We do not know how much longer we will have the opportunity of partaking of the Memorial Supper. Certainly the time is short. Soon, the last member of the body of Christ shall have passed beyond the veil. But regardless of how soon that will be, let us resolve anew that we will continue faithful to the terms of our partnership with the Father and with his Son, and with one another, in the outworking of this wonderful feature of the divine plan.

BRITISH SPEAKERS' APPOINTMENTS

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

W. MERCER		E. T. NADAL	
Liverpool	Feb. 16	Liverpool	Mar. 22
J. H. MURRAY		CEDRIC SMITH	
Letchford	Mar. 8	Dewsbury	Mar. 15

DAWN RECORDED LECTURE SERVICE—Tapes on loan. Address your request to 15 Southwood Gardens, Gants Hill, Ilford, Essex.

God's Eternal Purpose

THERE are a few verses in the fifth chapter of the Book of Revelation which picture for us the wonderful sweep of the divine plan from its early beginning to its glorious consummation, with no obstacles frustrating its onward march. And this picture we recognize to be a true one when we consider that the all-powerful Creator of the boundless universe is also the Author of the plan of salvation relating to mankind and the one little corner of the divine creation, the planet Earth. In harmony with this, Isaiah was moved by the Holy Spirit to write "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—Isa. 55:11; II Pet. 1:21

While the picture given by the Revelator in this chapter brings to our attention something of the depth of God's wisdom and love, it also reveals something of his great power. From one standpoint the outworking of the di-

vine plan has encountered obstacles of all kinds, raised up by Satan, the god of this world, and those he has succeeded in using; so that it has appeared to some at times that the plan of salvation was failing.

But the picture of this chapter, taking into consideration God's all-power, and the all-power of our Master, shows the great plan of God progressing, despite opposition, to a successful completion, helping us to have that full assurance of faith in all the Lord's gracious purposes, and to add a heart-felt amen to the Lord's words through the prophet, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isa. 14:24

The Sealed Book

THIS 5th chapter of Revelation first shows in symbol God's plan of salvation for the human family, whom he foresaw would fall into sin and death; a plan for a long time known only to himself, and pictured by a "book" sealed with seven seals, beautifully emphasizing the thought that for a long time God's eternal purpose was known to none but the Father. The time came, however, when something concerning the One who would be counted worthy to carry out

God's wonderful arrangement was due to be revealed, and it was to Abraham and his descendants, the nation of Israel, that this knowledge was communicated.

They only understood, however, that the One whom God would appoint to carry out this work of blessing and delivering mankind out of its fallen state would come of the line of Abraham; that is, of Abraham's seed. Also that he would be a great King whom God would anoint, and who would additionally come of the line of David. Hence Israel called this coming deliverer the Anointed, the Messiah. But after Jesus had come into the world, the astounding truth began to be revealed that this long-promised Messiah and Saviour was none other than God's only begotten Son whose life had been transferred to the human plane, and that through his mother Mary, had been born of the seed of Abraham and of the line of David.

It was further revealed that this One who was to be man's blessing and deliverer would need to be a sacrifice for sin, satisfying divine justice, ere the curse of sin and death could be lifted. (Rev. 5:6) So we hear Jesus saying to the two disciples on the road to Emmaus, "Ought not Christ to have suffered these things and to enter into his glory?"—Luke 24:26

It was at this stage—after his

anointing with the Holy Spirit, and in an even fuller sense, after he had faithfully carried out his work of sacrifice—we may say that Jesus "took the book," which symbolized the eternal purpose of God, hitherto sealed with seven seals, and began to reveal some of its priceless contents; in other words, some of God's gracious purposes toward mankind.—Rev. 5:7

In doing this Jesus made the writings of the "elders"—those used to write the record of the divine plan (the divine throne, government or purpose) relating to mankind during the first four thousand years of human history—sing "a new song"; that is, the writings of the Law and the prophets were shown to bear an interpretation the like of which had never before been dreamed.—Rev. 5:8,9

Further Revelation

AS MORE of the divine purposes began to be unfolded after the coming of the Holy Spirit at Pentecost, the apostles and others were used to make written records of these things; and thus, in a short period of time, through the living message of the New Testament, together with that of the Law and the prophets, the divine plan was seen in an altogether new light; or, in the words of the Revelator, the elders and living ones sang "a new song."

Those ready to be blessed with

the good news began to realise that the One who had been born a babe in Bethlehem was none other than God's only begotten Son whom God in this way had sent into the world, and that the Lord Jesus, the only begotten of the Father, had successfully provided the great antitypical sin-offering. It could now be seen that he had, as a perfect man, given himself "a ransom for all, to be testified in due time," and had now been highly exalted and given all power in heaven and in earth. (Matt. 28:18) Jesus now was ready to carry out all the various features of the divine plan for human salvation, being clothed with wisdom and power to do so.—Rev. 5:6

This message coming from the Word of God after the Lamb takes the book, we are told, contains golden vials full of the prayers of the saints. (Rev. 5:8) This seems to say that the message of the Word of God, and especially that part relating to the kingdom, when all will know the Lord, and with few exceptions will be fully turned to righteousness, is the essence of "the prayers of the saints." They are the very things God's holy ones of both Old and New Testament times have prayed and longed for, and now it was seen that the time for these prayers to be answered was nearing: for God would never tell his people to offer a prayer he never intended to answer.

The New Song

THE first item in the new song, or the **first feature** of the divine plan subsequent to the Lamb of God proving his worthiness to be the Redeemer and Deliverer, indicated by his taking the book to carry out God's gracious purposes, is that relating to the work of the Gospel Age. This was the gathering out of a class, through the preaching of the Gospel in all the world for a witness, to constitute the Christian church. The Revelator, telling of this first item of the New Song as it relates to mankind, says, "Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation. And madest them to be unto our God a kingdom and priests; and they reign upon the earth."—Rev. 5:9, 10, R. V.

The reign on the earth does not come during the Gospel Age as many, deceived as to the divine purposes, have taught and endeavoured to bring about, but is at a future time, as the apostle says, "If we suffer with him, we shall also reign with him." The faithful called ones of the Gospel Age so appreciate what has been done for them, realising they are not their own but have been bought with a price; that they are willing to take up their cross and follow the Master, and suffer the same things he suffered. And we here see that such faithful ones are to be privileged to

reign with him upon the earth.

Although glorious beings of the divine nature, the authority these will exercise will be "upon the earth," among men. As the Father said to his well-beloved Son, "Ask of me, and I will give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8) The Master is to share this kingdom with his faithful followers, as he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

In Revelation 5th chapter, verse 11, the Apostle John sees and describes a very much larger company who, as God's angels or messengers, have also had the privilege of carrying the message of salvation to others during the Gospel Age: a company much larger than the little flock of joint-heirs with Christ: a class who, although servants of God, do not manifest the same degree of faithfulness as the "little flock;" and who are referred to in one of the later visions of the Revelator as "a great multitude which no man could number."—Rev. 7:9

These come up out of [are developed by means of] "the great distress." (Rev. 7:14, **Weymouth**) This is a reference to the reign of evil, the reign of sin and death, in the midst of which this great multitude have lived and have been developed during the

Gospel Age. They are shown here as being given a lesser position of honour in the kingdom, indicated by the expression, "before the throne," instead of "in the throne," the position given to the "more than conquerors." (Rev. 3:21) These also sing of the worthiness of the Lamb of God to receive "the power, and riches, and wisdom, and might, and honour, and glory, and blessing."—Rev. 5:12, R. V.

Some of these wonderful favours Jesus received in the resurrection when he ascended to the right hand of God. But we may also think of the Revelator's words as including the great honour, worship, praise, gratitude, etc., he will increasingly receive from others, especially from those "in the throne," and those "before the throne." They will surely appreciate more and more, as time advances, their great Redeemer and all he has done for them.

The Grand Consummation

BUT the Revelator's vision of the plan of salvation shows the continuation of its onward sweep, in spite of any apparent hindrance to the accomplishment of all the Lord's gracious purposes. And we are shown how, under the administration of the kingdom, the words of Revelation 5: 13, R. V., will have a full and complete fulfilment: "Every created thing which is in heaven, and on the earth; and on the sea, and all things that are in

them, heard I saying, Unto him that sitteth on the throne and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, forever and ever.

This is the glimpse given to the apostle of the results of the work of the kingdom after the gathering out of the two spiritual companies of the Gospel Age; the time when the Gospel in the very fullest sense of the word will be good tidings of great joy unto all people.

The work of the Messianic kingdom, therefore, in the hands of those privileged to be kings and priests in that day, will not only see the earth inhabited by the redeemed and restored race of Adam, but what is specially brought to the attention of the Apostle John, is that all mankind will be filled with praise, thankfulness, gratitude, and appreciation of all the grand and wonderful blessings appertaining to a perfect life in a restored paradise. This is to be the portion enjoyed by all the willing and obedient of mankind.

Further, we are very beautifully shown how the blessings of restitution will in no sense be self-centered, nor will there be anything approaching selfish enjoyment, but human hearts will be overflowing with love and appreciation for all the good things the kingdom will have brought to them—eternal bounties, in-

cluding perfect life everlasting, secured for mankind by the Redeemer at great cost—the sacrifice of his perfect human life.

The praise is also directed to the one “on the throne” of the universe, the Heavenly Father (Rev. 5:1), who so loved the world as to devise such a wonderful plan of salvation, manifesting to such an immeasurable degree the exceeding riches of his grace. And the Revelator adds “forever and ever” as the extent to which this bond of unity and love between God and his creatures will continue.—Rev. 5:13

“And the four living creatures said, Amen. And the elders fell down and worshiped.”—Rev. 5:14, R. V.

After disclosing the foregoing picture of God’s wonderful wisdom and love, the four living ones sound forth a deeply felt “Amen,” “so be it.” Occasionally such an expression has been used by God’s saintly people during the Gospel Age when something has been said in connection with the exposition of the Word of God—something deeply appreciated by one or more of the hearers. So the writings of both the Old and New Testaments with their meaning indelibly engraved on all hearts, will keep alive the true spirit of worship throughout all ages. For the Father seeketh such to worship him, as worship him “in spirit and in truth.”—John 4:23, 24

REPORT FROM BRITAIN

"HOW are our brethren in the British Isles?" This is a question which is frequently asked by the Lord's people in the United States and in other countries. This sympathetic interest seems to call for some assurance that we here in Britain are still contending earnestly for the faith once delivered to the saints. (Jude 3) Our heart sentiments are well described in the Manna comment for the opening day of the year:

"Thanks be to God that his grace has preserved us, 'kept us from falling,' through another year; that so many of us are still of one heart and of one mind in respect to his Word and its service! When we remember that the Adversary is to be permitted to bring 'strong delusions' upon the Lord's people for the very purpose of sifting out all not truly his (II Thess. 2:10-12), it should surely call forth our thanks to God that the opening of another year finds us still standing fast—appreciating the truth, and in full accord with all the divine appointments by which he has kept us from falling."

Day by day throughout each year, as the appropriate Manna text and comment receive prayerful meditation we are richly blessed, and encouraged to continued faithfulness along the pilgrim journey. The aged, the infirm, the isolated, very specially testify that these short readings each morning are as refreshing and stimulating as ever, even after their many years of use. The Man-

na book is in regular demand, and it is a great joy for us to be able to supply it as requested.

Other Publications

We have abundant evidence that the Lord is continuing to bless the various Dawn publications which are being distributed in increasing quantities to large numbers of readers. Whether the requests are for the six volumes of "Studies in the Scriptures," or any other of the many books and booklets, we rejoice in the privilege of filling the orders. The same is true of the various cards and tracts available for free distribution. We rejoice in this very valuable service of proclaiming the Gospel of the kingdom near and far. (Matt. 24:14) The Dawn magazine is also proving to be a rich source of blessing to many here in the British Isles.

We are deeply grateful for the untiring labours of love put forth day by day by our brethren in America which have made these very helpful publications available. All these publications are at our disposal because so many of our dear brethren overseas support and most faithfully serve this work in various ways.

For us it is a very great and happy privilege to co-operate with our zealous brethren across the Atlantic. We, with them, rejoice in the realization that as the truth is distributed in response to eager requests, the divine Word, the "good seed," is being

received into good and honest hearts, and by divine grace will bring forth a rich fruitage in the lives of many dear readers. Many encouraging letters are received. Here are a few brief extracts:

"Thanks for sending me the booklet, 'When a Man Dies.' I have read it, and find that it is in harmony with the teachings of the Bible. For some years I have been a deep student of the Bible, and shall be glad to receive more of your literature. Kindly let me have your volume, 'The Divine Plan of the Ages,' also a copy of The Dawn Magazine."

"I feel that I must write to tell you how much I appreciate The Dawn magazine. All the articles are excellent. I find the magazine a grand inspiration and study. I do so look forward to receiving it each month. Thank you very much for the help and comfort received."

"With much love to you all, please accept my renewal subscription to The Dawn magazine. I am unable now to see and read your lovely helpful magazine, but I can get someone to do this for me. I would like, of course, to read it myself. However, in the circumstances, the reader is blessed, and so am I, the hearer. And, thanking you, we are both very grateful."

Pilgrim Service

As announced in The Dawn from time to time, the pilgrim service is rendered free, upon request. And we are happy to report that the Lord is continuing to guide and richly bless this section of his work in the vineyard.

Class assemblies are being

served, as requested. The isolated are also visited. There are various brethren who, from one cause or another, are confined to their homes. With some, old age has brought to them considerable weariness of the flesh. With others, blindness is the affliction. To have personal fellowship with such in their isolation is a sweet and precious experience. Very rich spiritual blessings result. The wondrous influence of the truth is enabling these dear saints to continue steadfast in the faith. Those who serve them, and those who are served are richly blessed by the Lord. During the year we were greatly blessed by a visit of Brother Bertsche from the United States.

Tape Recordings

It is somewhat general now for classes to have a tape machine available, and to use recordings on loan from The Dawn Recorded Lecture Service. Recordings are also being made good use of by a goodly number of isolated friends.

This service is proving to be very helpful, particularly to those who do not have the opportunity of meeting in class assemblies where speakers are scheduled to deliver discourses. Wherever and whenever the recordings are played, whether few or many are listening, blessings result.

In a future issue we will have a report of announcements in magazines.

Limitations of Liberty in Christ

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—Matthew 11:28-30

TODAY virtually the whole world is crying and striving for liberty. And much progress toward liberty is being made. Small backward nations are emerging from the oppressive authority of their colonial masters. Millions of denominational religionists are seeking to be free from the fettering creeds that have held them in restraint, and are insisting upon mingling with other groups to a larger extent, that they might come to a better understanding of the religious world around them. The cry for more liberty is making itself felt in almost all lines of human endeavor. Even the youth of the world are seeking to be free from what they feel to be undue restraint on the part of their elders.

Actually, of course, there is no such thing as complete liberty. Christians and non-Christians alike are more or less restricted by the circumstances with which they are surrounded. No one can be a law unto himself and disregard the viewpoints and wishes of others unless he desires to be at war with his surroundings. Even in free countries there are restrictive laws and regulations to which all must conform if they expect to live in peace and happiness.

In a free society the restrictions placed upon individual activities are designed for the welfare of all. There are rules governing the operation of cars on a highway. To break those rules might mean the injury, or even the loss of life of others, to say nothing of one's own life. A driver might well have a great urge to speed his car up to a hundred or more miles an

hour, but he does not have the liberty to do this, for the restrictions usually limit him to about sixty miles.

We become accustomed to the many restrictions upon our personal liberties, and they are not burdensome to us. Those who choose to disobey the laws of a free society may do so, but sooner or later these find themselves restricted still further behind prison walls. These exercise their liberty of choice, and the "free and easy" life they choose results in their imprisonment.

Man was created a free moral agent, but this simply implies the freedom of making a choice. Adam was given this freedom. It did not mean that he had the liberty to partake of the forbidden fruit and go unpunished. It only meant that he could choose, without coercion, to eat or not to eat; to obey the law of his Creator, or not to obey it. If he chose to obey, he could continue living and enjoying the blessings of the garden home the Creator provided for him. If he chose not to obey, he would die. He exercised his freedom of choice, and came under the bondage of sin and death.

Adam's progeny have all been born slaves to sin and death. They have not had the liberty to choose whether or not they would live or die. Because of God's love in providing a Redeemer from death, all of Adam's children will yet be given the opportunity of choosing life rather than death. Upon the basis of faith, the called ones of this Gospel Age have had that opportunity, but generally speaking, up to the present time the human race has been in bondage to sin, a bondage which terminates in the sleep of death. Nor do the people have liberty to choose anything different.

When God, through Moses, gave the Israelites his Law, he gave them the choice of life conditional upon their full obedience to that Law. "Choose life, that both thou and thy seed may live," he said. (Deut. 30:19) But the people, in bondage to sin, were unable to rise above the restraining cords which held them. They were not able to keep God's perfect Law, so failed to obtain life. Instead, they found themselves under the additional bondage of the Law. The Law itself was good, but but its high standard of righteousness simply emphasized the imperfections of those who endeavored to keep it.

In Jesus' Day

The Israelites in Jesus' day were under a still greater bondage than that originally imposed by the Law, in that their religious leaders had placed additional burdens upon them through their selfish interpretation of the Law. Jesus said of these, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." (Matt. 23:4) It was among a people oppressed by these burdens, in addition to being in bondage to sin and death, that Jesus conducted his ministry. It was to these that he extended the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

In these wonderful words Jesus is offering a choice between one form of bondage and another. Jesus said of the Pharisees in his day that they sat in Moses' seat, and therefore should be obeyed by the Israelites (to the extent that they were God's spokesmen). (Matt. 23:2,3) But Jesus, who was superseding the Pharisees, offered the people a choice. He told them that if they became his followers, severing their connection with the religious leaders of that time, he would give them the opportunity of bearing his "yoke."

To some of the people of Jesus' day his invitation was appealing. He emphasized that the burden he would give his followers was light. He coupled this information with the fact that he was meek and lowly in heart. This would assure his disciples that Jesus would not be austere, dictatorial, and ruthless in his demands of his followers, as were the Pharisees. But even so, a "yoke" would be involved in accepting his leadership. A yoke is a symbol of servitude, and those in servitude to others are not free to do as they please.

So here again the only exercise of liberty offered to the disciples by Jesus was to make a choice. They were free to choose between the bondage of the Law, with the increased burdens heaped upon them by the Pharisees, and his yoke of servitude. "My yoke is easy," he said, "and my burden is light." But there would be both a yoke and a burden for all those who became his followers. The lightness of this burden is largely in the

fact that the Lord helps those who are bearing it, giving them strength in times of need. This also was to be in contrast with the Israelites' experience under their religious leaders. Of these Jesus said, "They themselves will not move them [the extra burdens] with one of their fingers."—Matt. 23:4

Truth Makes Free

John 8:31,32 reads: "Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Jesus did not mean that his disciples were to be given the liberty to chart their own course in life as "rugged individualists" who would be responsible to no one for their actions. The freedom here referred to is again freedom from the bondage of the Law, and from the burdens heaped upon the people of that day by the scribes and Pharisees. It is also freedom from the universal bondage of sin and death which holds the whole world of mankind in slavery.

But Jesus did not offer his disciples freedom in the sense of throwing off all personal responsibilities and restraints. Notice what he said: "If ye continue in my word, then shall ye be my disciples indeed." What are some of the "words" of Jesus to those who would be his disciples? Here is an example: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:26,27

We know, of course, that Jesus did not mean that his disciples should actually hate their own people. The thought here is, rather to love less. In other words, to be a disciple of Christ we must give him the supreme position in our affections and lives. The will of the Lord must come before any desires we may have with respect to our families. This is restrictive. And besides, we are to take up our cross and follow Jesus into death, suffering and dying with him. The flesh would not ordinarily choose a course of this kind.

Jesus also said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt.

16:24) To deny oneself is certainly quite in contrast to indulging oneself in a false liberty of action which is not sanctioned by the Bible. When we deny ourselves, we acknowledge that we have no liberty but to do the will of the Lord, and his will is that we lay down our lives in his service, enduring all the weariness and persecution which such a course might and does often entail.

Liberty to Choose

As we have seen, all that Jesus offered the disciples so far as actual liberty was concerned was the liberty to choose his leadership, and the "yoke" which it entailed, or to continue their servitude under the scribes and Pharisees. Those who are now drawn to the Lord by the truth have this liberty. They may accept or not accept the invitation to become bond-slaves of Jesus Christ.

And, after all, this is just about the extent of the liberty that anyone is able to exercise—that is, the liberty of choice. In a free society a person may choose to support one political party or another; or he may choose not to support any. A young man may choose to become a physician, or a lawyer, or an engineer. But having made his choice, he then becomes subject to all the laws and restrictions governing that profession. Unless he accepts the responsibility of abiding by these restrictions, he becomes more or less of a failure in that respect.

And so it is with the Christian. If we have made our choice to be followers of the Master, then we have the responsibility of abiding by all the rules and regulations of discipleship. In effect, they mean that we are not allowed to use either our time, strength, or means as we might think best, but must always endeavor to discern what the Lord's will might be in these matters. We are to lay down our lives, not preserve them. We are to think of the best interests of others rather than our own. Being followers of the Master, we are to endeavor as far as possible to determine what he would have us do in any circumstance, and remember that we have no choice but to do as we believe he would have us to do.

If we have taken Jesus' yoke, it means that all our movements are restricted to the basic principles of his movements.

We can only go where we believe he would go, and serve where and in the way that he would serve. Jesus said to those who became his disciples that they would know the truth, and the truth would make them free—free, that is, to do the will of the Lord, because through the truth they would know the will of the Lord. One does not have the liberty of choosing something of which he has no knowledge. So to be free to do the Lord's will we must know his will, and it is through the truth that this knowledge reaches us. This is one of the ways in which the truth makes us free.

What Is Truth?

Just what is the truth which makes the disciples of Christ free? It is the same truth by which Jesus said we are sanctified, and this, he said, is the Word of God—"Thy Word is truth." (John 17:17) Jesus himself is the central figure in the truth of God's Word. The coming and work of this great Redeemer and Deliverer is the central theme of the entire Bible. And it is Jesus, through his sacrifice on behalf of the people, who eventually will give all mankind the opportunity to be made free from the bondage of sin and death. Paul explained it this way: "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

Clustered around this great fundamental of God's plan of salvation are the various other teachings which reveal the manner in which the benefits of the ransom are made available both for the church of this Gospel Age and the world in general during the Millennial Age. In addition there is the great truth concerning God's purpose in the creation of man, and his fall into sin and death. We need to have a knowledge of man's fall into the bondage of sin and death in order to appreciate God's grace in making provision for release from this bondage. The Law Covenant into which God entered with the Israelites reveals that man could not, by his own righteousness, deliver himself from death.

The teachings of the Word with respect to God's work during the Gospel Age of selecting a people from the world of mankind who are given the opportunity to prove worthy of living and reigning with Christ in his kingdom are very fundamental to our understanding of God's plan as a whole. God's promises to establish a kingdom on the earth, over which the foretold Messiah is the chief Ruler, reveal another basic truth of God's Word. This truth of the kingdom is another feature we need to understand in order to see clearly just what the will of the Lord is for us today.

The purpose of all the truths of the Bible is to reveal the will of God for his people. Any theories which we may develop from isolated tests of the Bible which have no bearing on how we are to serve the Lord are, at the best, relatively less important. Spending time in the study and promotion of those theories might well keep us from serving the Lord as faithfully as we otherwise could.

God's covenant with Abraham, his promise of a New Covenant, the purpose of the first advent, and the purpose and fact of Christ's second presence, are all basic because they have a bearing on how we serve the Lord; how his will is expressed through our mortal bodies. The truth concerning Christ's second presence is related to the harvest, which is the end of the age. If we did not know that it was harvest time, it would make a difference as to the message we proclaim as the ambassadors of Christ. To know that Christ is present, and that we are living in a transition period leading into the new age of Christ's kingdom, also helps to govern the message we proclaim.

Knowing these truths gives us an understanding of the meaning of world events, and the manner in which they are fulfilling prophecy. Having this knowledge, we can go to the people with a message of comfort, rather than one which would help to generate a greater fear in their hearts. How wonderful, indeed, is the privilege we now have of comforting those who mourn, by pointing out to them that the blessings of the long-promised kingdom of Christ are near! It is in proclaiming this, and the other great truths of the Bible, that we have the privilege as bondslaves of Jesus Christ, to lay down our lives, following thus in his footsteps.

Serving Together

One of the truths clearly set forth in the Word of God is that he desires his people to work together. Our liberty in Christ does not make us free lances in the service of Christ. Where even two or three are able to meet together for fellowship, the Lord blesses them in this, and in their united effort to carry out the terms of their consecration. And where more than one is involved, it calls for the restraint of each in deference to the best spiritual interests of the others. Peter mentions this. He wrote: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace unto the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:5,6

Here Peter makes it plain that being subject one to another is one of the ways in which we humble ourselves under the mighty hand of God. This language is a far cry from describing the concept of personal liberty which is held by many in the world. Instead, it suggests restraint of our liberties, of making our actions subject to others, that the general good of all might be served.—"All of you be subject one to another," Peter wrote.

The Law of Liberty

The Apostle James wrote: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25) "The New English Bible" translates this, "The perfect law, the law that makes us free." This reminds us of Jesus' promise that those who know and continue in the truth are made free—free, that is from the Law, from condemnation, from adamic death, and from the shackles of human theories and creeds.

Looking into this perfect law that makes free, the law of liberty, is the same as looking into the Word of God. No one need fear looking into the Word of God in order to know the truth, and how to apply it in his life. To look into that Word sincerely, however, will strengthen the cords by which one is bound to Christ as his yokefellow in divine service. Every "thus

saith the Lord" which applies to our relationship with Christ reveals our bondage to him. At the same time we will find that his "yoke is easy, and his burden is light," for the simple reason that divine assistance is given us to wear the yoke with joy, thankful that we have been made free from the law of sin and death, and because of our love for him.

At the beginning of this article we mentioned the great cry for liberty that is abroad in the earth. Much of this clamoring for liberty is proper on the part of the worldly; some of it is not. Our reason for mentioning it is that the followers of the Master find themselves being influenced at times by what is taking place around them in the world. There is a danger that the world's cry for liberty could influence us to demand our supposed rights in the church of Christ. But let us remember that no matter how good or evil the world's viewpoints might be, it is still the world, and we are not to be guided in our viewpoints and actions by what is taking place in the world.

We have been made free in Christ, and this is a freedom concerning which the world knows nothing. It is not a freedom to do as we please, but liberty to do God's will. It is not a freedom to further our own interests, but liberty to lay down our lives following in the footsteps of Jesus. It is not a freedom to do what we can to shine before the brethren, but liberty to be subject one to another, and to humble ourselves under the mighty hand of God that he might exalt us in due time.

Ours is a liberty, not to go our own way and serve the Lord as we might want to serve him. If we think we have special talent, we should wait on the Lord as to its use. We are to be a part of the entire anointed company, and to blend our efforts with those of others, that through co-operation in the ministry, greater good may accrue to all. Let us be so thankful that we have been made free from the law of sin and death that we will gladly accept servitude under Christ and the banner of the Gospel. Having exercised our liberty to choose this better way of life, let us continue in it.

As we have noted, the world in general during the Millennial Age will also be given an opportunity to choose the way of the Lord. He will then turn to the people a pure message

of truth, that they might all call upon him to serve him with one consent. (Zeph. 3:9) But serving the Lord then will not mean doing as they please. There will be restraints on personal liberty, even as now. There will be a law to be obeyed, and those who do not obey that law will be destroyed from among the people.—Acts 3:23

As for ourselves, let us ever remember that our liberty in Christ also means responsibility to one another, to Christ, and to our Heavenly Father. This responsibility is to be discharged in the spirit of love and self-effacement. We are to bear one another's burdens. It is thus that we will fulfil the law of Christ as it applies to us who have taken his yoke upon us.

It is inspiring to think of the glorious hope of living and reigning with Christ, but much is involved in the attaining of such a high position. It is with us as it was with James and John, whose mother asked that one sit on the Master's right hand, and the other on his left hand in the kingdom. Jesus asked if they were able to drink of his cup and to be baptized with his baptism. Through the Word he asks us this same question, and we know that ability to meet these requirements implies sacrifice, the bearing of burdens, sufferings, and trials. To meet these experiences in the strength which the Lord provides is the choice which we are privileged daily to make. Let us determine that in every instance we will exercise our choice in the right manner, choosing always to do the Father's will, even though knowing that it will finally lead to death.

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 6—"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another."—Psalm 75: 6,7 (Z. '95-11 Hymn 87)

FEBRUARY 13—"Love thinketh no evil."—I Corinthians 13:5 (Z. '98-84 Hymn 198)

FEBRUARY 20—"If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain."—James 1:26 (Z. '99-215 Hymn 44)

FEBRUARY 27—"Let your moderation be known unto all men."—Philippians 4:5 (Z. '03-7 Hymn 154)

SPEAKERS' APPOINTMENTS

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

OTIS R. BARRALL		L. P. LOOMIS		Little Rock, Ark. 20,21	
York, Pa.	Feb. 23	Groton, Conn.	Feb. 16	Brinkley, Ark.	22,23
Lancaster, Pa.	23	New London, Conn.	16	Memphis, Tenn.	24
JENS COPELAND		J. Y. MAC AULAY		Birmingham, Ala.	25-27
New Haven, Conn.				Louisville, Texasville, Ala.	
	Feb. 9	Phoenix, Ariz.	Jan. 26		28-Mar. 1
O. D. DEIFER		Lameso, Tex.	28-30	M. C. MITCHELL	
Pottstown, Pa.	Feb. 3	Gustine, Tex.	31-Feb. 2	Sayville, N. Y.	Feb. 2
G. M. JEUCK		San Antonio, Tex.	Feb. 3-5	C. A. SMITH	
Allentown, Pa.	Feb. 23	Houston, Tex.	6,7	Baltimore, Md.	Feb. 16
A. H. KRUMPOLT		Livingston, Tex.	8,9	Philadelphia, Pa.	16
Wallingford, Conn.		Fort Worth, Tex.	10-13	W. N. WOODWORTH	
	Feb. 9	Oklahoma City, Okla.		Paterson, N. J.	Feb. 9
Bridgeport, Conn.	9	Stigler, Okla.	17-19		

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

GEORGE BALKO		DAVID A. BRUCE		G. HOMER HAMLIN	
Connellsville, Pa.	Feb. 9	Fullerton, Calif.	Feb. 23	Stackton, Calif.	Feb. 1
MIKE BALKO		C. M. CHUPA		Sacramento, Calif.	2
Duquesne, Pa.	Feb. 9	London, Ont.	Feb. 9	EDMUND JEZUIT	
JOHN BARACOS		EDWARD E. FAY		LaSalle, Ill.	Feb. 2
East Liverpool, Ohio		Fresno, Calif.	Feb. 9	RUSSELL L. JURD	
	Feb. 9	JOSEPH FENCHAK, JR.		San Francisco, Calif.	
WALTER BLICHARZ		Connellsville, Pa.	Feb. 16		Feb. 2
Chatham, Ont.	Feb. 16	TED HACK		E. F. LANKFORD	
L. P. BORGES		Gary, Ind.	Feb. 16	Chico, Calif.	Feb. 2
Miami, Fla.	Feb. 9				

EDWARD G. LORENZ San Diego, Calif. Feb. 9	LEO POST Minneapolis, Minn. (Fillmore St.) Feb. 2	GEORGE TABAC Milwaukee, Wis. Feb. 9
EVERETT MURRAY Minneapolis, Minn. (Cedar Ave.) Feb. 9	R. A. RAWSON Flint, Mich. Feb. 2	J. I. VAN HORNE Monessen, Pa. Feb. 23
KENNETH M. NAIL San Jose, Calif. Feb. 9	GILBERT L. RICE Riverside, Calif. Feb. 16	IRWIN WYSOCKI Connellsville, Pa. Feb. 2 Pittsburgh, Pa. 16
H. W. OSTRANDER Sonora, Calif. Feb. 23	HOWARD K. YOUNG Duquesne, Pa. Feb. 2 Washington, Pa. 16	

THE MEMORIAL SUPPER IN 1964

The date for the Memorial Supper in 1964 will be after 6:00 P. M., Thursday, March 26.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

—1 Corinthians 10:16

JOYS OF THE JUDGMENT DAY

To be discussed by

"FRANK AND ERNEST"

WJRZ-970 kc.—10:00 A.M.

Sunday, February 16

How is it possible that there will be joy in the judgment day? Hear "Frank and Ernest," and send for a free copy of the 32-page booklet, "The Day of Judgment." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

MARCH TOPIC: On Sunday, March 15, "Frank and Ernest" will discuss the topic, "Evolution Only a Theory." This unusual topic should arouse a great deal of interest, and the brethren will want to advertise it well. Circulars will be available for this purpose, and will be supplied free in any quantity desired. Send for as many as you can use, and place your order as early as possible. Address your request for these special radio circulars to, The Dawn, East Rutherford, New Jersey.

CONVENTIONS

COLUMBUS, OHIO, Feb. 9—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., Feb. 9—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

SACRAMENTO, CALIF., Feb. 15, 16—Odd Fellows Temple, Ninth and "K" Streets. Mrs. E. F. Lankford, 6000 19th Ave.

ST. PETERSBURG, FLA., Feb. 16—Craft Village, 2710 Fourth St. N. Mrs. C. Dodd. 1000 30th Ave. N.

SALEM, ORE., Feb. 16—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton, South.

CHICAGO, ILL., Feb. 23—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 W. Cortez St.

DETROIT, MICH., Feb. 23—McGregor Memorial Building, Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braille.

FORT WORTH, TEX., Mar. 6-8—The Blackstone Hotel, Fifth and Main Street. Mrs. G. B. Wilmatt, 2406 Prairie.

MIAMI, FLA., Mar. 7-9—Simpson Garden Club, 55 S. W. 17th Road. Mr. Don Roark, 6482 S. W. 39th St.

WILMINGTON, DEL., Mar. 14, 15—The New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 W. 31st St.

NEW YORK, N. Y., Mar. 15—YMCA Building, 23 St. and Seventh Ave. Mr. F. S. Wassmann, 453 W. Saddle River Road, Upper Saddle River, N. J.

DETROIT, MICH., March 21, 22

MINNEAPOLIS, MINN., Mar. 28, 29

PATERSON, N. J., April 4, 5

SAN FRANCISCO, CALIF., May 28-31

ENCOURAGING LETTERS (Continued from page 9)

"Dear Friends: By the Lord's overruling, the advertisement which I placed in a magazine here came out today, so I think I will soon be busy filling the requests. You may be interested in the results of my last advertisement I received one request from Liverpool, England; one from Pitcairn Island; a number from New Zealand, some from Tasmania, and some from all the states in Australia. It gives me much encouragement to know that the Word of God is going into all these places, and I trust that it will bring honor

and glory to the name of our Heavenly Father and of our Lord Jesus Christ. There is a good possibility that The Bible Answers films will be used on our local TV station. I had a talk with the manager, and he said that the programs seem to be just what they are looking for to be used on Sunday afternoons. I thank the Lord for the brethren at The Dawn, and their co-operation. I pray that our Heavenly Father will grant you grace, strength, and wisdom to carry out the work he has given you to do."—Australia

**An Excellent Gift
Especially for Children**

GOD'S PROMISES COME TRUE

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

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

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

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

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

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

to us the
SCRIPTURES
clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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