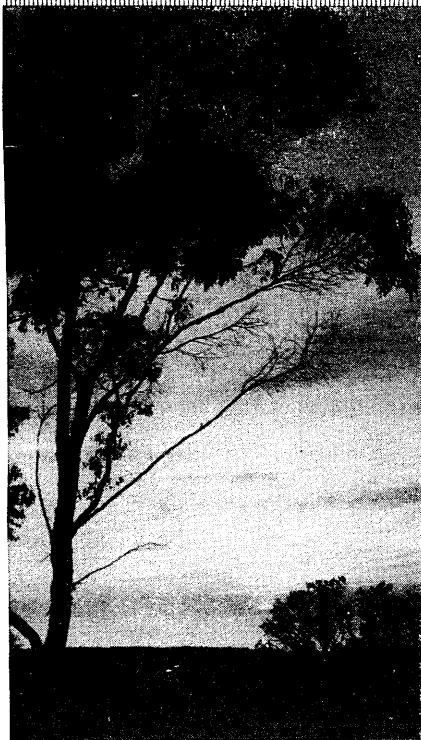


THE DAWN



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MAY

1948

A HERALD OF CHRIST'S PRESENCE

THE DAWN

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OF CHRIST'S PRESENCE

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THE exceeding great and precious promises of the Lord's Word—such, for instance, as those which assure us that “all things work together for good to them that love God”—will apply only to those who have been favored of God and led to the low gate of self-sacrifice, and have gladly entered it, for only such love God in the supreme degree—more than self. “All things are theirs, for they are Christ's and Christ is God's. They have entered the school of Christ, and all of the instructions and encouragements and disciplines of life with them shall be overruled accordingly, for their ultimate preparation for the kingdom. . . . We may be sure that he who changes not still loves us, is still for us, and will use his power to cause all things to operate for our highest spiritual welfare and for our ultimate attainment of a place in the new creation if we abide in him in faith, in love, and in heart-obedience—however weak and imperfect may be our best efforts at controlling the flesh. Let us be assured that in giving us his Son and in thus opening the way for us to attain to his call to the new creation, the Lord has made provision in Christ for every necessity of ours which could possibly arise. In him he has freely given us all things.—C. T. R.

One Government

THE setting up of one world-wide government to control all nations is, it is said, the only means by which the human race can be saved from destruction. "From every part of the world, outside the Russian orbit" says *The Christian Century*, "come declarations that only a positive lead from America can save mankind from the horror which overshadows tomorrow." "Either this nation," continues *The Christian Century*, "points the way and heads the advance toward peace, or no lasting peace will be achieved. The decisions which must be made in this country now will fix the fate of all humanity for generations—perhaps forever."

These are indeed sobering words, and if true they would mean that the lasting fate of the human race itself is in the hands of government officials at Washington. However, those who have a genuine faith in God's promises to establish a government on this planet that will not only save the human race from complete destruction, but also restore to life those who have died, will not agree with *The Christian Century*. They will not agree that the objective of Christianity as outlined in the Bible has so signally failed that now the last hope of its success depends upon American statesmen who are hopelessly divided in their opinions of what should or can be done to save the race from the much-dreaded destruction by atomic bombs toward which so many seem sure that the nations are heading.

After stating that the only hope of the world is the possibility that the United States will energetically sponsor the idea of establishing a world government, *The Christian Century* mentions

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some of the reasons this country is not likely to do so. First on the list is, "The belief of government leaders and influential individuals of noble intent—such as Mrs. Roosevelt, John Foster Dulles, and Reinhold Niebuhr—that the cause is hopeless."

Other reasons the United States will probably never sponsor the idea of a world government are given by *The Christian Century* as follows, "The determination to preserve unimpaired the unlimited sovereignty of the U. S. A., and our continuing reliance on force." Commenting on the viewpoint of many that the only power which will save the world is force, and referring to the expressed opinions of others that we must be ready to resist the Caesars who recurrently arise and attempt to set up their rulership over the world, *The Christian Century* states, "This makes us close our eyes and minds to the possibility of world government because we want to be sure that, when Caesar comes, there will be an American eagle atop his helmet."

Well-known and honored college professors are also fearful, and are doing the best they can to arouse the world to the dangers which lie ahead. Among these is Dr. Robert M. Hutchins, Chancellor of the University of Chicago, who is the head of an eleven man committee which for more than two years has been drafting a constitution for a Federated World Republic. The preliminary draft of the Constitution recently has been made public, and has been presented to the world for discussion and consideration.

The committee describes its product as "a tentative blueprint for world government—the basic and ultimate problem of the atomic age, intended to show what a Federal Republic of the World might look like." In presenting the plan Dr. Hutchins said, "Most of those who are opposed to world government and most of those who support it have no clear idea of what they are opposing or supporting. The committee hopes to be of service in clarifying the issues."

It is said that the preliminary draft of this proposed Constitution for a Federated World Republic is largely a proclamation of principles, predicated on the assumption that "war must, and can, be outlawed and peace can, and must, be universally enacted and enforced; world government is the only alternative to world destruction; world government is necessary, therefore it is possible, and the price of world government and peace is justice."

The proposed Constitution pledges universal justice based on the rights of man. Throughout the Constitution the principles of peace and justice are stressed. The preamble reads, "Peace and justice stand or fall together; the age of nations must end, and the era of humanity begin."

The bill of economic rights outlined in the proposed Constitution for World Government designates the four essential elements of life as earth, water, air, and energy, and insists that in order for the world to have peace these must become the common property of the human race; and that agencies should be established for the development of global natural resources, and also for the advancement of physical and intellectual standards.

It is a bold plan these educators have made public and recommended; but they insist that it is either this or world destruction. That a Federated World Republic should be considered the only alternative to world destruction highlights a statement made by Jesus concerning this very time. He forecast our day saying that there would be upon the earth distress of nations with perplexity, and that men's hearts would be failing them for fear as they looked forward to the things coming upon the earth. Jesus added that unless these days be shortened no flesh should be saved. But we can take comfort in his assurance that these days of trouble will be brought to an end before all flesh is destroyed. The trouble will be shortened, not by a Federated World Republic, but by divine intervention through the establishment of the kingdom of Christ.

It was not left to college professors of the twentieth century to be the first to outline the arrangements for a world government, for it has been the divine plan from the very beginning of human life on this earth. So far as some of the principles involved are concerned, that one government in which Christ will be the King will be similar to the one outlined by Dr. Hutchins of Chicago University. In that constitution, for example, the idea is stressed that the principles of justice and peace are inseparable, and concerning that one government over which Jesus will preside we read:

"Give the King thy judgments, O God, and thy righteousness unto the King's son. He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his days shall the righteous flour-

ish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. . . . All kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. . . . His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."—Psalm 72:1-17

This prophecy applies to Jesus following his return to earth, and when he will be reigning during his thousand-year kingdom. It makes clear that justice will be the very foundation of his government, and that peace will be assured to all nations as a result. Yes, it is true that the age of selfishly inspired nationalism must shortly end; but the new age in which all nations will be merged in a common interest for peace and everlasting happiness will not be brought in by human efforts, but by the kingdom of Christ. That is why we can be confident about the future. The prophet declares that all nations shall call the new King blessed. They will then perceive that only through the recognition of his universal sovereignty can their desires for peace and security be realized. Another wonderful prophecy concerning the new world Ruler, and the one government which he will set up reads:

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. . . . They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:2-9

Here we have described some of the essential qualifications of a Ruler capable of taking over the responsibility of a world government and causing it to function for the common good of all the honest and sincere of the earth. "He shall not judge after the

sight of his eyes, neither reprove after the hearing of his ears." How different from our rulers and statesmen of today, who must base their judgments and decisions so largely on what they see and hear.

But the new King of earth will not be handicapped in this way. This great King, who in the days of his flesh, was able to read the hearts of the wicked religious rulers of his day; who could read the mind of Judas and know that he was plotting to betray him; who could say of Nathaniel upon the basis of having looked into the deepest recesses of his heart, "Behold an Israelite indeed, in whom is no guile!"—this One, even Jesus, the King of kings and Lord of lords, will be a Ruler fully capable of establishing a lasting and just peace.

No Christian Civilization

DURING the election campaign in Italy, Jesuit Father Lombardi lectured up and down the country under a banner styled "Front of Love Crusade." It is not news that a Catholic priest should apparently be campaigning against Communism, but there is one aspect of Father Lombardi's crusade that was out of the ordinary. When the Grand Master of the Knights of Malta learned of the little Jesuit's effectiveness against the Communists, he offered to finance his tours. Father Lombardi who it seems travels without special financial backing turned down the offer, replying to the Grand Master, as reported in *Time*.

"Do not think that priests will ever again die as they did in the French Revolution, merely in defense of the rich man's privilege. I shall untiringly preach the limitation of your wealth, both as a man and as an order. The wealthy, I am sorry, will have much to suffer. It's hard to part with one's goods. But if the wealthy overcome the temptation of their wealth, they will find a bright fire leaping up in their breasts and they shall know happiness. . . . There is much good in Communism which must be embraced voluntarily."

Apparently Father Lombardi feels that the martyrdom of priests, particularly in the French Revolution, was not so much on behalf of Christianity as it was to uphold a system which favored the rich. This is an interesting and enlightening admission to come

from a Jesuit priest. Perhaps this accounts for a statement made recently by Jules Cardinal Saliege, of Toulouse, France. In the opening paragraphs of a Lenten letter to his flock, he wrote, "You have often heard it said, or have read, that Christian civilization must be saved. I say it cannot be saved, for it does not exist. We must create a Christian civilization."

This prince of the Catholic Church in France has apparently reached the same conclusions as Father Lombardi of Italy. He must feel that the civilization built up in Europe by the crusades of the church was un-Christian, that Christendom is not Christian—though its name implies that it is. It is well, we think, that high ones in the church are beginning to realize this, for if the civilization that has been crumbling ever since the outbreak of the first World War was Christian, then we would have to conclude that Christianity has failed.

The French Cardinal asserts that a Christian civilization still remains to be created, and that we must do it. However, if that task is left to the imperfect judgments and efforts of fallen men, we still will not have a Christian civilization. After nearly two thousand years of failure, it is best first of all to examine the Word of God and learn what the divine will is concerning the creating of a Christian civilization. When we do this we find that the task is not to be left to man at all.

There will be no true Christian civilization on this earth until God answers our prayer, "Thy kingdom come, thy will be done, in earth as it is in heaven." One of the beautiful symbols of Christ's kingdom which the Bible uses is that of a "new heavens" and a "new earth." Concerning this God makes the promise, "Behold, I create new heavens and a new earth." (Isa. 65:17; Rev. 21:1-4) Describing conditions in that new and truly Christian order, the prophet writes,

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and

the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."

On World Conversion

RECENTLY there was held in Rochester, New York, a convention of the New York State Christian Youth Council. Addressing that convention, the Rev. Lewis Johnson said:

"Nazi youth faced the world with Hitler and a determination to dominate it.

"Russian youth face the world with Marx and a determination to revolutionize it.

"Some of our Southern youths last week faced the world with hood and torch, and a determination to terrorize it.

"Our task is to face the world with Christ and a determination to redeem it."

These are catchy sentences, and sincerely calculated to inspire young Christians to more concerted and determined efforts to win the world for Jesus. But there are very good reasons why the plan suggested is sure to fail, chief of which is that this is not the due time in God's plan for the world to be saved. The first general council of Christians ever held was at Jerusalem about A. D. 50. The Apostle James addressed that council, and explained to the delegates that God's purpose in sending missionaries into the world was to take out from the Gentiles a people for his name, and that it would not be until after the second coming of Christ that the world as a whole would receive the blessings which had been provided for them through Christ.

According to this, it has not been God's plan for the church to convert the world during the present age; and that, of course, is the real reason it has not been converted. This is why a youth movement starting nineteen centuries after that first Christian convention will also fail to win the world for Jesus. This is not said to discourage evangelism, but in order that we may have a better understanding of the real purpose of evangelism.

At that same convention in Rochester the Rev. Roland Fredericks told the delegates, "The only way to get the world on its feet is to get ourselves on our knees." Well said, but when we

get on our knees, let's be sure that we pray as the Lord instructed us to pray, that is, not for the success of our own plans and efforts, but for the coming of the kingdom of God—"Thy kingdom come, thy will be done, in earth as it is in heaven." Here is a prayer that is bound to be answered, and when it is, all the problems of the world will surely be solved.

As an Angel of Light

THE devil went underground," we are told in a recent issue of *Life Magazine*, written by Whittaker Chambers. This happened, the article states, when the age of reason began, his strategy being to make men think that he doesn't even exist. "Although theologians are now discovering him anew, he never had it so good," the article states.

Much in Mr. Chambers' article is quite in harmony with what the Scriptures say about the devil, but there is much that has been taught about the devil that is not true, and undoubtedly the devil has been largely responsible for this. Being a Christian calls for belief in a personal devil, for Jesus himself believed in his existence.

Jesus tells us that the devil was a liar from the beginning, and is the father of lies; that is, the devil introduced the first lie into the world. That was in the Garden of Eden. God had told our first parents that they would die if they disobeyed his law. The devil said, "Ye shall not surely die." Our first parents believed that lie, and practically the entire human race since has believed it. It is the origin of the erroneous belief that "there is no death."

When, despite what the devil said, men and women began to die, he induced the people to believe that this was merely the death of the body, a sort of outward shell for the real person. He palmed off the idea that man possesses an immortal soul which cannot die. The devil knew that human intelligence would insist that there would have to be a different place for wicked souls than for righteous souls, so he succeeded in foisting all sorts of ideas upon the minds of the people about the condition of the dead, which he claimed were not dead. All the heathen religions have their various conceptions, and with the coming of the Dark Ages, the devil's

(Please turn to page 13)

Your Questions—Scripturally Answered

A DIRECT CREATION

In order to refute statements made to me regarding the evolution theory, please tell me what qualities, if any, man possesses that do not exist in some lower animals?

THE creation of Adam is more clearly understood if we take particular notice of the way in which his creation is stated in the Bible. The contrast in the statements made concerning the creation of the lower animals and the creation of man is very marked. The creation of man is presented as a direct creation, not claimed for the lower animals, as the following texts show. Genesis 1:11, 20, 24, in stating the biblical account of creation as it pertains to plant, fish, and animal life declares, "And God said, Let the waters bring forth"; "And God said, Let the earth bring forth." But a completely different expression is used in describing the creation of Adam. Genesis 1:26 reads, "And God said, Let us make man in our image, after our likeness."

If one wishes to attribute to the lower forms of life a limited evolutionary process from the expressions, Let the water and the earth "bring forth," well and good; but he cannot apply any such thought to the statements of the Bible concerning the creation of man. Genesis 1:27 reads, "So God created man in his own image, in the image of God created he him; male

and female created he them," and Genesis 2:7 states, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." These statements are quite clear, and positively teach the truth that man is the direct creation of God.

Man's superiority over the brute creation is seen in many ways. His dominion over the animals; his power of speech and expression; his ability to reason rather than to be guided by simple instinct; his possession of a conscience to guide him in his decisions between right and wrong; his ability to create and appreciate music, are all qualities that are peculiarly his own. Only man has the power to improve his environment through self-control. And in addition to all this, he has the faculty of worship, a natural desire to worship and reverence God. This quality alone reflects the fact that he was originally created in the image of God, and thus separated from the brute creation.

Had the human race been endowed with its native intelligence, and yet utterly devoid of the godlike qualities of justice and moral responsibility, ruled only by the law of the jungle, one could hardly conceive the chaos and suffering that would result. It is true that man is fallen from perfection. Much that he does today is not godlike. But Christ's kingdom is for the purpose of restoring mankind perfectly to reflect the quali-

ties and powers given to him originally when created in the "image of God."

ONLY ONE CREATION

A friend of mine claims that the Bible in the Book of Genesis presents an account of two creations. In chapter I, the creation of the spiritual man; in chapter II, the creation of the fleshly or carnal man. Will you please repeat your helpful explanation as I have heard you present it over the radio?

THE idea which your friend holds is not new, but we believe it to be unscriptural. The tendency among some is to dethrone God and enthrone man. That is, they reduce God to a mere principle, without personality, claiming that anything good is God; thus they dethrone in their hearts and minds an appreciation of the Heavenly Father as the One who has created all the laws and principles that control our universe. Having thus dethroned God, their next step is to deify man, that is, to claim he has all power within himself, and does not sin and cannot die, and that he still is in the image of God even as when first created, and as the "reflection of God," is consequently eternal.

Of course such enthronement of man is a perversion of the entire scriptural teaching regarding the creation and fall of man. It is also denied by the facts of life around us as we behold the sin and sickness and selfishness and suffering of poor fallen humanity. In order to justify somewhat these realities

some have tried to make the Bible teach two creations, one the spiritual man enthroned upon his own throne of self-righteousness, and the other a creation of carnal, sinful Adam. This in our opinion is an erroneous, unscriptural theory.

A careful study of the first chapter of Genesis (verse 29) tells us, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Food such as this is for natural man, not for a spiritual man. On the other hand, Adam of the second chapter of Genesis does not mean "error," so why define him thus? He was not wicked or sinful by nature. The mere fact that he was given God's law and endowed with ability to keep it shows that he was the same being as described in chapter I. The New Testament writers never refer to two creations.

We believe the explanation of these two accounts of Adam's creation is simple. Chapter I is a brief outline of six creative epochs or days during which the earth was prepared for human habitation. Detail was not its objective, whether describing the happenings of one day or another. At the close of the chapter, man's creation was also briefly described. The second chapter supplies the details of man's creation which were omitted in chapter I.

The reverence of God, not as a mere principle, but as a loving and wise Creator, is the beginning of wisdom. A study of the first two chapters of Genesis shows how his

mighty works proclaim his glory and his majesty. And an appreciation of the infinite power of the Creator should emphasize our own littleness and make us humble and teachable. The meek are guided in judgment and taught the ways of God. Thus they learn their need of a Redeemer, a Savior, and not merely a way-shower. Redemption through the blood of Christ is perverted by the erroneous theories of men.

WHY CHRISTIANS SUFFER

It is my understanding that the Apostle Paul wrote his letters not to sinners but to Christian churches and individuals, but in II Corinthians 4:12 he writes, "So then death worketh in us, but life in you." Am I to understand from this that some Christians must suffer, while others find suffering unnecessary?

THE Apostle and his companions suffered much. Their tribulations were many as they journeyed about in the interest of the truth. These men of God rejoiced in the knowledge that the persecutions and trials that came to them by the way were assurances that God was dealing with them, and accepting their sacrifices. In another place he said "I die daily." (I Cor. 15:31) The apostle was willing to lay down his life for others; his joy was to bring spiritual blessings to the churches he served. His service was not halfhearted or careless. It was intense and complete! All who are loyal members of the royal priesthood are willing to lay down their lives in the serv-

ice of the Lord, the truth, and the brethren. Like the apostle, their consecration is complete. As children of God they rejoice in the privilege of sacrifice. The apostle's words find a response in their hearts when he declares (Rom. 8: 17, 18, "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. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.")

Not all who claim to be Christians appreciate this full devotion as the mark of discipleship, and some who do see it are unwilling to pay the price. This is true to-day, even as it was in the church at Corinth. In I Corinthians 4:8, the apostle describes those who were living for themselves, grasping honor and power in the church, filled with pride and avoiding the spirit of sacrifice, when he said, "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." It is to this same class that he speaks in the text you quote in your question. The Weymouth translation renders the text as follows, "Thus we are constantly dying, while you are in full enjoyment of life." In this chapter the apostle presents the true values of Christian faith—in the 18th verse he summarizes by saying (II Cor. 4:18), "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are

not seen are eternal." Knowing how fleeting is time it behooves us all, as consecrated Christians, to evaluate our lives properly. We know that even this body will soon lie down in death, but if we have suffered with him we shall reign with him, if we have died with him, death working in us daily in sacrifice and service, we shall live with him, eternal in the heavens. Your text is an exhortation properly to appraise the use of your time and your talents.

THE WICKED DESTROYED

Is it your opinion that none living on the earth after the final testing at the end of the millennial age will ever die? If this is so, is it proper to say that humanity will then have immortality?

WE REALLY have two questions here, and we shall endeavor to answer them in the order they have been asked. The questioner undoubtedly had Revelation 20:7-9 in mind in referring to the final test after the thousand years of Christ's reign are expired. It appears that this final test will remove from the earth all who are out of harmony with God. We learn in Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Thus we know that Satan is to be destroyed.

This knowledge helps us to understand the pictorial language of Revelation, where we are told that

Satan, the devil, is cast into the "lake of fire and brimstone." Fire and brimstone" is here used in pictorial language to illustrate the destruction of the devil. It is a picture of the "second death," as explained in Revelation 20:14 and 21:8. The first death is the adamic death, from which man is redeemed by our Savior, Jesus Christ. The "second death" is reserved for the wilfully wicked—it is everlasting death, a destruction from which none will be resurrected. Any of the human race choosing to break God's law under full light and knowledge will share with Satan the eternal destruction of the "second death." They shall die, not because of Adam's transgression, from which they have been redeemed, but these wilful sinners shall die for their own iniquity.—Jer. 31:29, 30; Ezek. 18:4, 20

However, after the human race has been tested and brought into full fellowship with God, having proved their loyalty and obedience to his law, no one will ever die. The tests will have eliminated all the unworthy. The tests are from God and his Son; they are perfect, and the results also will be perfect, as shown in the words of Revelation 21:4: "And there shall be no more death." All will then rejoice in obeying God's law.. For then Christ's reign will be complete, having accomplished the assurance of I Corinthians 15:25, 26: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Even though resurrected humanity will enter into that perfection of being, and full obedience to

God's law that no more will "the wages of sin" mar his happiness, he will not be immortal. Immortality is the quality of having undying, imperishable life, as described in the Bible (John 5:26), life within one's self, dependent upon no outside source for its eternal continuation. Such immortal life belongs to God, to his Son Jesus Christ, and to those accounted worthy to reign with him. Upon this point the Scriptures are

very clear. Those blessed with perfect life upon the earth will not die. While having everlasting life, they will still be human; needing to eat food, breathe air, and drink water in order to sustain themselves. They will have everlasting life, dependent upon the provisions that God has made for them. But the crowning reward of immortality, life inherent, is given only to Christ and his church, according to the Scriptures.

AS AN ANGEL OF LIGHT *(Continued from page 9)*

deceptions crept into the Christian church. And here they took the most grotesque forms.

Eternal torture in a hell of fire was invented by the devil, and in this deception he induced the people to believe that he was the supervisor of hell, the one who kept the fires burning, as it were; so we see him pictured with an asbestos suit, a spiked tail, and cloven hoofs—a very repelling figure indeed. This was the devil which "went underground" when the age of reason began, for then people could no longer accept the theories of the Dark Ages. He was too wise to deny openly that all these theories of the Dark Ages were wrong, but just kept quiet about them.

Meanwhile the devil has been busier than ever, deceiving mankind along other lines. His one great aim is to keep the people from knowing the truth concerning God and his love. That is why he invented the eternal torture theory. He knows that if the people study the Bible and have faith in it they will discover his lies; so his modern deceptions have been along the line of discounting the inspiration of the Bible. And, as Mr. Chambers' article indicates, he is making out very well indeed, for today seventy-five per cent of professed Christians consider the Bible as just a good book, but not a book which speaks with divine authority. No, the devil has not *really* gone underground. He has merely changed his guise, and is now appearing as an angel of light. He has been very much above ground all the time, and will continue so until he is bound by divine power and his deceptions removed from the minds of the people.

*How a Christian may be sure
of his standing with the Lord*

The Witness of the Spirit

*"The Spirit itself beareth witness with our spirit, that
we are the children of God; . . . if so be that
we suffer with him."—ROMANS 8:16, 17*

THE Spirit of God is his power, or influence. The Hebrew word in the Old Testament translated "Spirit" is *ruwach*, and in the New Testament the Greek word *pneuma* is the one rendered Spirit in our English Bibles. The original meaning of both of these words was wind, but through usage their meaning gradually broadened to include almost any kind of invisible power or influence. As the power or influence of God is invisible, it came to be used by the ancients to describe that power. God's power is always holy, never unholy, so it is properly said to be his Holy Spirit.

There are at least two ways in which God's power operates. One of these we might speak of as mechanical and arbitrary. It was this operation of his power which brought into existence all his wonderful works of creation. All the inanimate things of his creation are arbitrarily controlled by his power. Thus the universe is held together and caused to function. But there is another manner in which God's power operates, which is by appealing to the hearts and minds of those created in his image by a revelation of his will and inviting their obedience to that will. We might speak of this as the power or influence of God's mind over ours. When we are thus endeavoring to be guided by his revealed will, we are being led by his Spirit.

God reveals his will through his written Word. In the Bible his mind is mirrored to us. Jesus spoke of the Holy Spirit as the "Spirit of truth," meaning that the influence of God's mind over

ours is through our knowledge of the truth and our surrender to it. (John 14:16, 17, 26) Practically every function of the truth pertaining to our lives as Christians is through the Word of truth. A moment's reflection will remind us how literally this is true, for we but have to remember that the entire Word of God is a product of the Holy Spirit.

The apostle explains that "holy men of God spake as they were moved by the Holy Spirit." (II Peter 1:21) The teachings of Jesus and the apostles were inspired by the Holy Spirit. The one perfect example we have of the will of God for the followers of the Master is in the life of the Master, and his was a Spirit-filled life. Whenever, therefore, we open the pages of the Bible to seek instruction for our guidance in doing the will of God, it means that we are putting ourselves in contact with, or under the guidance of, the Holy Spirit.

Through the Word of truth, God not only directs his consecrated people in the doing of his will, but he encourages them with the assurance that he has accepted them into his family and will give them strength to follow in the Master's footsteps. It is these assurances that Paul speaks of in our text as the "witness" of the Spirit. The witness of the Spirit is in reality God's testimony to us of his love, that wondrous love which he has bestowed upon us in making us his sons. (I John 3:1-3) It is only by being assured of this blessed sonship that we can have full confidence that his love is overshadowing us and we can look up to him and cry, "Abba, Father."—Rom. 8:15

The Witness in Us

Through his Word, hence by his Holy Spirit, God has assured us in many ways of our standing with him, although only twice is the English term "witness" used in these assurances. One of these is that of I John 5:9, 10—"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

The expression, "He that believeth on the Son of God hath the witness in himself," is a very important one. The Apostle John,

who wrote these words, quotes Jesus as saying, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) This, then, is apparently the "witness" that every sincere believer has in himself, namely, that the Father has drawn him to Christ, that his knowing of Christ and believing on him is of God, not of men. This is a most important witness of our relationship with God, and it is a witness of the Spirit because it was the Holy Spirit which inspired John to furnish this information.

The devil is ever active, trying to discourage all who have consecrated themselves to do God's will. He tries to make them believe that they have not been accepted by God. One of his misleading sophistries in this connection is the erroneous theory that the door to the high calling is closed, hence that God does not now accept any newcomers. There are absolutely no Scriptures to substantiate this discouraging theory, but we should not be surprised at this, for after all we should not expect to find scriptures to support error. The devil, of course, quotes scriptures. He did this when trying to turn Jesus aside from the course of sacrifice, but they were misapplied. We should always be on the alert to distinguish between clear, unequivocal scriptural teachings and the speculations of men which are based upon imaginary types and misapplied scriptures or illustrations.

Have you through the truth been drawn to the Lord? Has the truth revealed to you the Son of God and his part in the divine plan? Do you recognize that through him, and through the merit of his blood is the only way you can approach unto God with the assurance of his acceptance? Has the truth revealed to you the invitation of the Scriptures to present yourself in sacrifice, to make a full consecration of your all to do God's will? Have you made such a consecration, and if so, has God since been blessing you with an ever increasing appreciation of his love and a clearer understanding of his promises, particularly those exceeding "great and precious promises" whereby we "might be partakers of the divine nature"?—II Pet. 1:4

If so, you have the witness of the Spirit through Jesus that the providences of God have been overshadowing you, drawing you, enlightening you, and begetting you by his Spirit to be of his spiritual sons—a member of the house of sons over which Jesus is the Head. (Heb. 3:6) The testimony of some men may be that

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God cannot thus accept those who come to him for the purpose of making them joint-heirs with Christ, but the testimony of Christ is to the contrary. No man can come to him, Jesus said, unless the Father draws him. There is only one calling during this present age. True, we are very near to the end of the age, but there isn't a single text of Scripture to prove that a calling to restitution will be opened while members of the church are still this side of the veil.

So the very fact that we have been drawn to Christ, and through Christ to God and have been inspired by the truth to make a consecration and to run for the prize of the high calling, witnesses that God himself is dealing with us, for no one can come to Christ otherwise. How it would belittle God to suppose that he has no more control over the influence of his Holy Spirit as exercised through his Word, than to allow hundreds, or perhaps thousands, to come in contact with it, to be influenced by it, believe it, and upon the basis of this belief lay down their lives in sacrifice, only to discover that it is all contrary to his will! No, no, brethren! Just as the work of the Holy Spirit in connection with the call and development of the church could not begin until God's due time, which was at Pentecost, so it cannot continue beyond God's fixed time; and as long as it does continue, and we can see unmistakable evidences of it, we may be certain that God's due time for the end of all opportunity to run for the prize of the high calling has not yet come.

If We Suffer with Him

The other use of the term "witness" as descriptive of God's acceptance of our consecration, and of us as probationary members of the body of Christ, is in the text at the head of this article. In this passage the apostle explains that the Spirit of God testifies that we are the children of God and joint-heirs with Christ, "if" we suffer with him. The scriptural background of this thought is very clear and definite. From I Peter 1:11 we learn that the "Spirit" of God caused the Old Testament prophets to testify concerning the "sufferings of Christ, and the glory that should follow."

In this epistle Peter emphasizes the very important truth of the Gospel that the consecrated followers of Jesus share in his sufferings

which the prophets foretold. So the meaning of Paul's words is clear. If we have been drawn to the Lord, consecrated ourselves to do his will, and are having the privilege of suffering with Christ, then the Holy Spirit, through the prophets, is testifying, or witnessing, to us that we are having a share in the divine arrangements which his Spirit caused his prophets to record.

Some may feel that they are doing very little suffering with Christ, hence wonder if this witness really belongs to them. But we should not think of suffering as necessarily meaning bitter and painful persecution, beginning as we enter the narrow way, and continuing to its close. Even Jesus did not suffer in this way. Jesus was never popular with the religious rulers of his day, but the common people loved him and gladly accepted his services. He was self-sacrificing in his service to others, but much of the time he moved within a circle of trusted and beloved friends, engaging occasionally merely in word battles with the scribes and Pharisees.

Not until near the close of his ministry did the prince of darkness marshal his hosts against the Master with such fury as to bring about his arrest and death. It was then that he had his real Gethsemane. The main thing was that he was ready for the severe suffering when it came. And this is the important consideration for us.

Meanwhile, are we keeping separate from the world and discovering more and more each day how little interest we really have in its selfish ways? In holding aloof from the world because our interests are on higher things, do we sense that its "cold shoulder" is turned toward us? Are we letting our light shine so that our friends and neighbors know that we do not share their views on politics and religion, and because of this do we sense their lack of interest in us? In other words, has our acceptance of the truth and of Jesus, and our consecration to follow in his steps, caused us to realize more and more vividly each day that while we are in the world, we are not of the world? If so, the Spirit of God is bearing witness with our spirits that we are the children of God!

Meanwhile, let us zealously use the present favorable period of comparative calm in our Christian experience to fortify ourselves in preparation for the more severe trials which may come later. Let us not be overly concerned about a possible great and

final test of our loyalty to the Lord while perhaps neglecting the little opportunities that come our way almost every day of letting our light shine, of standing up for him, and of enduring hardness as good soldiers of Jesus Christ. It is only those who, by leaning on God's grace, are faithful in small ways who will grow strong in the Lord and thus be prepared for the more difficult trials which may come later.

Closely allied with the "witness of the Spirit" concerning our privilege of suffering with Christ are the words of the Master, "Whosoever therefore shall be ashamed of me and of my words, . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father." (Mark 8:38) How do we stand with respect to this matter? Do we have a longing desire to honor God and Jesus on every suitable occasion by bearing witness to the truth concerning them and concerning the divine plan in which their love for the church and the world is revealed? If so, then we have this witness that the Master will be glad to own us "when he cometh in the glory of his Father." And this agrees with Paul's assurance that if we suffer with him, we shall be also glorified together.

Overcoming the World

John wrote, "Whosoever is born [begotten] of God overcometh the world." (I John 5:4) The begetting is accomplished by the Holy Spirit—through the Word of truth. If we have been begotten of God it means that we have his Holy Spirit in our minds and hearts, that his will, his disposition, and his love are the dominant factors of our lives. God's Spirit is the Spirit of love, and it is in direct contrast with the spirit of selfishness which rules the world. Do we have this Spirit, and is it indeed causing us to live, not for ourselves as does the world, but for the Lord, for the truth, for the brethren, and for all men as we have opportunity? If so, then we have another witness that we are the children of God.

We are not to overcome the world by flattery, nor by joining with it. The victory which overcometh the world, the apostle says, is our faith—faith in God's plans for the blessing of the people, and faith in his will for us. A victorious faith will enable us to turn aside from the popularity which the world offers, from its pleasures, and from its selfish aims and ambitions; and that same

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victorious faith will enable us to look at the things which are not seen by the natural eye—the spiritual and heavenly things which the Heavenly Father has so reassuringly promised, so that these become our inspiration to lay down our lives in sacrifice, following in the footsteps of Jesus.

Do Not Willingly Sin

Again the Apostle John writes, "Whosoever is born [begotten] of God, sinneth not." (I John 5:18) This is just another way of saying that the new mind of the Christian does not practice sin. The new mind may be temporarily overpowered by his fallen flesh, and thus overtaken in a fault he may err in judgment or in word, but he will never willingly transgress the divine will. This means that if in our hearts we find no opposition to the divine will, but rather delight in it regardless of what it may mean to us according to the flesh, then we have another witness of our relationship to God; for it is only those who are begotten by his Spirit who thus delight to do his will.

Seeing Afar Off

In II Peter 1:5-11 we are presented with a most revealing outline of conditions upon which we may base our faith in the fact that God's exceeding great and precious promises belong to us because we have been accepted into his church. We are to add to our faith fortitude, knowledge, self-control, patience, piety, brotherly kindness, and love. Only by the power of the Holy Spirit are we able to develop these qualities of Christian character. If we find that we are making progress along these lines, that in itself is convincing testimony that the Holy Spirit of God as reflected in the "exceeding great and precious promises" of his Word, has entered into our hearts and is molding our lives.

In addition to this, the apostle adds, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Pet. 1:8, 9) Here fruitfulness in the knowledge of Christ is associated with spiritual vision; and lack of spiritual vision—blindness—is associated with carelessness in respect to the old life of sin. Jesus

expressed a kindred thought when he said, "Blessed are the pure in heart: for they shall see God."—Matt. 5:8

One may have a "head" knowledge of the truth, and profess to believe it, but one of the tests of the genuineness of this claim will be the evidence of growth in grace, and an ever brightening vision of those things which are "afar off." Mere nominal believers may make outward professions of righteousness, but they are not pure in heart, hence do not "see" God, nor the future glorious phases of God's plan as it relates to them and to the whole world.

So the question arises, Are we able to "see afar off"? Do we by faith now "see" God in the beauty of his holiness? Do we see and know his love, his power, his wisdom, his justice? And are we yielding ourselves to the influence of his Holy Spirit in order that we may daily become more like our God? In the apostle's day much of the work of the Gospel age was "afar off." Particularly was this true with respect to the second presence of Christ and the establishment of his kingdom. Today it is given unto the faithful to witness the fulfilment of many of the prophecies which, in Peter's day, was remote; but it requires spiritual vision to discern the meaning of events with which we are surrounded. Do we have that vision?

Concerning this point the apostle wrote, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5:4) "Ye brethren"—surely the Lord's brethren have been accepted into the divine family. This means, then, that a clear vision of what the Lord is doing in the earth today constitutes reassuring evidence of our standing before the Lord. Yes, the ability to "see" things which are "afar off," that is, beyond the range of mere human understanding, is indeed a convincing testimony of the Spirit that God has accepted us and is continuing us in his favor.

We have come in contact with the "exceeding great and precious promises" of God. This was by his providence. We have been inspired by them to surrender ourselves to do his will. His Spirit has continued to work in us, blessing us with a vision of the glorious character of God and an understanding of his wonderful plan of salvation. In this day of the second presence of Christ, we have heard his knock and we have opened the door of our hearts and he has come in and supped with us, and daily we are enjoying

that feast with the Master. How blessed indeed is our portion!

The apostle adds, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:10, 11) "These things" being in us and abounding, means that we are living up to our privileges, and that the Lord is smiling upon us with his favor. The expression, "If ye do these things," may well include the thought, "If you *continue* to do them," for certainly the Scriptures do not warrant the thought of "once in grace, always in grace."

But "if" we do these things, we shall "never fall," says Peter. This does not mean that we will never make a mistake, never stumble. It does mean that we shall never lose God's favor, never be permitted to fall by the wayside completely. Instead, we shall have an "abundant entrance" into the kingdom—that kingdom which those with spiritual vision in Peter's day could see "afar off," but which today is near, even at the door.

"If ye do these things, ye shall never fall." Peter wrote this great truth under the inspiration of the Holy Spirit, and it therefore is a witness, or testimony of the Spirit to our hearts, assuring us of final victory and a place in the kingdom with Jesus "if" we do the things referred to. We may be told by others that there is no room in the body of Christ for us. Satan may try to discourage us with the thought that our weaknesses are too great a handicap, that we will never be able to qualify for the kingdom. The world may scoff at us and say that we are wasting our time in devoting ourselves entirely to religion. But what matter all these discouraging "witnesses," so long as the Spirit witnesses that an abundant entrance into the kingdom shall be ministered unto us "if" we do "these things"!

From Death unto Life

Under the inspiration of the Holy Spirit John wrote, "We know that we have passed from death unto life, because we love the brethren." (I John 3:14) Does this witness of the Spirit apply to us? Do we love the brethren—all of them—or merely our favorites among the brethren? Do we truly love those whose imperfections are a great trial to us; that is, do we love them sufficiently not to speak evil about them, or make them the subjects of gossip when we

are fellowshipping with those whose personalities are more congenial to us?

Do we love those of our brethren who are going through severe trials and need our help? Do we love those who are being blown about by every wind of doctrine—love them sufficiently to do all in our power to reclaim them by helping them to set their feet on the sure foundation of truth? Do we love our brethren who may not yet have learned about the truth—love them so ardently that we are willing to lay down our lives bearing witness to the truth in order that they may hear and be sanctified by it?

If, upon examining ourselves, we find that we have this all-pervading, all-comprehensive love for all the brethren—a love that will cause us to lay down our lives for them—then we have this additional witness of the Spirit, this further assurance of divine favor, this encouraging testimony that as sons of God we have passed from death unto life. And this is another witness that human philosophy cannot overthrow, nor Satan's wiles destroy. Let us endeavor to qualify under its conditions, and by the courage which it gives, continue to press on in the narrow way.

Proclaiming Glad Tidings

Isaiah 61:1-3 tells of the anointing of the Holy Spirit, that those who receive it are "anointed to preach glad tidings." The prophecy describes various classes to whom the message is to be proclaimed, and the different purposes thus to be accomplished. But the main point to notice at the moment is that those who receive the Holy Spirit are thereby anointed to proclaim the glad tidings. From God's standpoint, it is his authorization for us to be co-workers with him, but to us it is the inspiration thus to serve, the impelling urge which causes us to let our light shine before men.

Has the Holy Spirit created within us this urgency to bear witness to the truth? Or having received the truth, are we satisfied merely to enjoy it for ourselves, happy in the thought that others will learn about it in the next age? Here is a test of the extent to which we have been filled with the Spirit. The influence of the Holy Spirit is always in the direction of activity in the service of the truth, not to a self-satisfied attitude which is so pleasing to the flesh.

This witness of the Spirit is not based on the amount of success we have in making new converts to the truth, nor even on the extent of our efforts. It is based, rather, on our zeal for showing forth the praises of our God by making known the glad tidings of the kingdom. If we have received the Holy Spirit we will have that zeal, and we will be making use of every possible opportunity to sacrifice time and strength and means to "proclaim glad tidings," and thus will the Spirit witness to us of its presence in our hearts. The results of our efforts are in the Lord's hands, for it is he who "giveth the increase."—I Cor. 3:7

Faithfulness in bearing witness to the truth will result eventually in that witness of the Spirit first mentioned, the one referred to by Paul as that of suffering with Christ. It was Christ's faithfulness in fulfilling the commission for which he was anointed that led to his suffering and death. We will probably not die as dramatically as Jesus did, but it is our privilege to lay down our lives in the service of the truth. And if we are faithful in this we will discover that, even as in Jesus' day, the darkness hateth the light, and that those who sit in darkness will find a way of opposing the light-bearers. But the Lord will give us grace to help; so let us press on faithfully to the end, even unto death.—Rev. 2:10

WEEKLY PRAYER MEETING TEXTS

MAY 6—"As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14 (Z. '03-173. Hymn 91)

MAY 13—"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel 15:22 (Z. '03-218, 219. Hymn, Appendix O)

MAY 20—"A peculiar people, zealous of good works."—Titus 2:14 (Z. '97-95. Hymn 261)

MAY 27—"In lowliness of mind let each esteem other better than themselves."—Philippians 2:3 (Z. '97-296. Hymn 143)

PATIENT endurance is the final test of character. It is necessary that the fruit may be developed and thoroughly ripened, and ready for the garner. But the endurance must be cheerful, not performed in an impatient or dissatisfied or unhappy frame of mind. Development of this quality of character is one of the conditions which God has attached to the call of joint-heirship with our Lord. The final test of patient endurance must be passed before we can be accepted as of the very elect.—C. T. R.

"Songs in the Night"

MAY 1

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psalm 27:14

THE spirit of courage needs special cultivation by the Lord's people. And this cultivation means growth in all the graces. For instance, if calamity befall us or threaten us we should immediately think of the fact that our Lord assures us that an insignificant sparrow cannot fall to the ground without the Father's notice and that we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, quickens the pulse of endeavor, provided we can realize that God is for us, that no earth-born cloud intervenes between our souls and the love for us which he has declared.—Z '09-4379 (Hymn 313)

MAY 2

Blessed be the Lord, who daily loadeth us with benefits.—Psalm 68:19

-HOW loving and tender is our God, and how wise and strong! His promises have never failed those who have put their trust in him. We may feel that our efforts to be good and do good are very unproductive, that the opposition from without and within is very strong. But it is when we are weak, when we realize our own helplessness and incompetency, that we may be strong in the Lord and in the power of his might. It is then that we may realize that his strength is made perfect in our weakness. The fact that we are weak and lame does not separate us from the love and power of our God, while we are striving to do his will; for "he knoweth our frame, he remembereth that we are dust."—Z '15-5803 (Hymn 185)

MAY 3

The Lord your God proveth you.—Deuteronomy 13:3

IN PROPORTION as we are able to take our Lord's viewpoint in our experiences in life, we may be calm. If the Father permits trying experiences for our testing, or for the testing or proving of others, in ways we may not understand, it is for us to rejoice to have his will done. If we faithfully endure to the end, the reward will be ours. If we prove our loyalty and keep our faith that God is supervising our affairs, and that no good things will be withheld from those who are walking uprightly, we shall some day hear his "Well done, good and faithful servant."—Z '11-4802 (Hymn 235)

MAY 4

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; . . . bringing into captivity every thought to the obedience of Christ.—II Corinthians 10:4, 5

LET us strain every energy toward this final and grand development. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time after time, if we are rightly exercised in the matter we shall be stronger as the result of each failure; for each failure will show us, more clearly than we previously discerned, the weak point of our characters naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future, we shall come, by and by, by the grace of God and under the direction of our great Teacher, by his Word and example and providential leadings, to that subdued condition, that

harmonized condition, which will fully accord with the will of God.—Z '11-4790 (Hymn 13)

MAY 5

They that were ready went in with him to the marriage: and the door was shut.—Matthew 25:10

TO OUR understanding the wise virgins have been entering in to the marriage since the autumn of 1878 A. D., and are still entering in—passing beyond the veil, changed in a moment, “in the twinkling of an eye.” (I Corinthians 15:52) Soon the entire first resurrection will be complete, the last members being changed. Then and there the door will be shut and no more will be permitted to enter. . . . It signifies the completion of the kingdom class, the bride class, the close of the narrow way to glory, honor, immortality, and joint-heirship with Christ.—Z '06-3868-3869 (Hymn 230)

MAY 6

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John 1:9

IF IN the daily scrutiny of our ways, which is the duty of every Christian, we discover that our words have in any way been dishonoring to the Lord, we should remember that “if any man sin, we have an Advocate with the Father, Jesus Christ the righteous” (I John 2:1); and in the name of our Advocate we may approach the throne of grace. There we may explain to our Heavenly Father our realization of our error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge.—Z '11-4805 (Hymn 251)

MAY 7

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.—Psalm 116:7

IN ORDER to enjoy this perfect peace we must have unswerving trust in our

Father's love and abiding faithfulness. As we look out into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this; we might receive gifts from him, but without knowledge of his abiding faithfulness we would not know whether these might be only traps for our injury from the Adversary. But if we have this proper foundation for faith, if we learn to know our Father through his Word (the only way we can know him), we come to have confidence in him.—Z '14-5432 (Hymn 107)

MAY 8

We will obey the voice of the Lord.—Jeremiah 42:6

WHOEVER has the true spirit of obedience will not only obey the expressed commands of the Lord, given in his Word, but will seek to know the divine will in everything. He will seek to note the providences of his life, that he may be guided in the way the Lord would have him go. It is such faithful obedient children of God who exclaim in the language of the prophet: “Thy words were found, and I did eat them, and thy Word was unto me the joy and rejoicing of my heart!” (Jeremiah 15:16) These can say with our dear Master: “Lo I come! I delight to do thy will, O my God!”—Z '14-5431 (Hymn 113)

MAY 9

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.—Jeremiah 6:16

AS THE mariner guides the course of his ship by certain charts which show hidden rocks and shoals, and by the stars in their courses, so the Christian is furnished with a chart which shows him the course which he should pursue, and the things which would be displeasing to God and injurious to himself. The chart is the Bible, and whoever would be in harmony with God

must not only hearken for his message but keep track also of the hidden dangers which beset his course.—Z '08-4206-4207 (Hymn 83)

MAY 10

Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5:14, 16

EVERYONE who possesses these glorious (heavenly) hopes should be a preacher of them; should let the light so shine as to glorify our Father in heaven. Some can labor in a special manner but one hour a day, some more. . . . Who is on the Lord's side? Let him make it manifest. It is the weak and small side in the world now, but shall not be so long. Now is the grand opportunity to champion truth. Therefore, gird up the loins of your mind and fight a good fight, and soon palms and crowns of glory we shall wear.—Z '85-758 (Hymn 217)

MAY 11

We have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him in the holy mount.—I Peter 1:16, 18

CHRISTIAN experience today runs along the same lines. The more earnest and zealous of the Lord's followers are invited to go up with him into the mount of Transfiguration. Our eyes of understanding are opened. We see wonderful things—old things in a new light and new things as they become due to us in our day. Surely the advanced Christian sees his Master resplendent with a new brightness as he comes to closer fellowship with him and with the Father in the holy mount! May this be our blessed experience! Seated with Christ in the heavenlies, may we appreciate more and more the things of the kingdom, in contrast with earthly things.—Z '11-4890 (Hymn 201)

MAY 12

For we must all appear before the judgment seat of Christ.—II Corinthians 5:10

IN VIEW of the fact that we now stand before the bar of judgment, which, if we are truly the Lord's people, we will endeavor more and more fully to realize, "What manner of persons ought we to be in all holy conversation and godliness?" (II Peter 3:11) Godliness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words not repented of, and consequently, unforgiven, stands against us. "Let your conversation be as it becometh the Gospel of Christ."—Z '11-4805 (Hymn 259)

MAY 13

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.—Psalm 34:18

THERE is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. . . . If such as be of contrite heart will be submissive to the Lord, he will save them from their difficulties and bring them into "a large place," as the Prophet David states.—Z '13-5217 (Hymn 38)

MAY 14

The end of the commandment is love out of a pure heart.—I Timothy 1:5

A PURE heart is one which has no selfishness in its motives; it has a desire to do good to all, to do evil to none, to see others blessed as well as itself; to love and serve God perfectly, with all its powers. Our Lord commended this condition of heart, saying, "Blessed are the pure in heart; for they shall see God." It is very evident, then, that such a pure-hearted

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person is not merely one who starts out in the Christian life with a good intention. All who start in the Christian life do so with a good intention; but they must be instructed and educated. They must develop to perfection this purity of heart. Hence the experiences of the Christian are for the very purpose of bringing his heart into this condition of pure, unselfish love.—Z '15-5756 (Hymn 198)

MAY 15

Before they call, I will answer; and while they are yet speaking, I will hear.—Isaiah 65:24

WATCHING and praying will cultivate confidence and faith in God, and preserve us from the trepidation and fear and stumbling which will surely upset many others; because from this standpoint of faith we shall know how to apply in our own time and under our own circumstances our Lord's words to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." God is still at the helm, and is still working all things according to the counsel of his own will. It is for us to come close to the Lord and to wait for the development of his plan with absolute confidence and fearlessness—except in the sense that we should fear to leave undone anything directed in his Word.—Z '09-4488 (Hymn 318)

MAY 16

Create in me a clean heart, O God; and renew a right spirit within me.—Psalm 51:10

HOW carefully we need to guard our hearts against the slightest rising of pride and worldly ambition, and against every root of bitterness which, springing up, might trouble us. There are thousands of occurrences and circumstances in life which are calculated to bring us into bondage to the spirit of the world, and only those who keep a vigilant watch and an ever prayerful attitude can hope to be kept in this evil day. Temptations and trials seldom give us warning of their approach,

and therefore our armor of righteousness must ever be adjusted and securely buckled on.—Z '92-1448 (Hymn 275)

MAY 17

He maketh me to lie down in green pastures.—Psalm 23:2

TO LIE down is to be at rest, to be happy. This is the privilege of all the Lord's true sheep. Outwardly they may be distressed and "on the run," assailed by the world, the flesh, and the Adversary, but as "new creatures" they may be at rest, at peace, because of their nearness to the Lord, the Shepherd, and because of their faith in his overruling providence, which is able to make "all things work together for good." "Great peace have they that love thy law, and nothing shall offend [stumble] them." These let the "peace of God" rule in their hearts . . . and are thankful. It is to these that our Lord's words apply, "My peace I give unto you . . . Let not your hearts be troubled, neither let them be afraid."—Z '08-4279 (Hymn 286)

MAY 18

Let the peace of God rule in your hearts, . . . and be ye thankful.—Colossians 3:15

WE SEE that the peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace—the peace of God—was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. . . . So then, if you lack the strength or the peace promised, the fault is yours, not God's. Either you have not the interests of his service closely enough at heart, or else you do not make use of the strength he provides. "The Lord will give strength unto his people [his trusting, faithful servants, those who are using to his praise the talents consecrated to their Master, however many or few those talents may be]; the Lord will bless

his people with peace."—Z '11-4818 (Hymn) 233)

MAY 19

Study to show thyself approved unto God.—II Timothy 2:15

GOD's approval should be the highest aim of everyone who professes to believe in him as the Creator, and especially of those who accept him as their Father and who claim to hold the precious relationship to him of children. His will should be their highest law, and it should be a part of their daily and hourly pleasure, as it is their privilege, to seek to know his will and to do it. This implies study, consideration—not a mere formality of thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn what is his will.—Z '14-5511 (Hymn 332)

MAY 20

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Ecclesiastes 11:6

THESE brethren for whom we are to lay down our lives are not merely those who are with us in fellowship of spirit in the enjoyment of present truth. Perhaps we may have fewer opportunities for laying down our lives for such than for other brethren. For instance, there are brethren, true believers in the Lord, truly consecrated to him, who are yet in Babylon—in bondage, in darkness. These especially need that we should devote some of our time or influence or means for their aid, for their deliverance.—Z '07-3932-3933 (Hymn 70)

MAY 21

Shall not God avenge his own elect, which cry day and night unto him?—Luke 18:7

VERILY, God shall avenge the cause of his elect, although he has permitted

them to be maligned, slandered, misrepresented, for over eighteen centuries; the time will come when he will give them justice, when he will exalt them; and when those who have wilfully and maliciously injured them shall certainly be punished—in the great time of retribution in which every such evil deed of mankind shall be rendered a recompense, and every good deed receive its reward—in the millennial day.—Z '05-3586 (Hymn 310)

MAY 22

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies, . . . for I acknowledge my transgressions.—Psalm 51:1, 3

IF DAILY we render up our accounts to God and seek his grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God through Christ, having the testimony of his Holy Spirit with our spirits that we are pleasing and acceptable to him. So, dear brethren, let us take heed to our ways, that we sin not with our tongues. (Psa. 39:1) There is nothing that is of so powerful an influence as the tongue. The influence of a good word, a good thought, may become world-wide; an evil thought, an evil word may also extend its influence to the end of the world.—Z '11-4805 (Hymn 218)

MAY 23

Blessed be the Lord, that hath given rest unto his people.—I Kings 8:56

WHILE the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is twofold: (1) They have experienced reconciliation to God. (2) They have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of atonement.

They entered by the "strait gate" and "narrow way" of consecration to God—surrendering their own wills and covenanting to do the divine will to the best of their ability.—Z '11-4892 (Hymn 186)

MAY 24

He maketh the storm a calm.—Psalm 107:29

THERE have been many storms permitted by the Lord to come upon the little company of his followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, "When the storms of life are raging." In his epistles, the apostle intimates that those who do not have storms, trials, and difficulties lack proof that they are God's children; for God would not be dealing with such as his children. (Heb. 12:7, 8) If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Col. 1:12) In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the divine shelter and care. And so a blessing comes out of these storms, either literal or figurative.—Z '13-5239 (Hymn 106)

MAY 25

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23

THE new creature is to be godlike, spiritual—eventually of the spirit nature in glory—perfect. But before it attains that perfection, the heart of the new creature is required to prove its loyalty. Some will be overcomers in a higher sense than others, but none will be overcomers except those who are true, loyal, pure. If, therefore, we have made a consecration to God, it should be our endeavor that our hearts, our desires, our motives, be perfect. The only proper attitude is to confess our imperfections, if we are wrong. God expects us to be loyal at heart. And that loyalty of heart should reach

out and control the whole life.—Z '13-5246 (Hymn 256)

MAY 26

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.—Psalm 91:5, 6

IN THE midst of the "perilous times" of this "evil day," and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love! We call to mind the gracious promises of our Lord.—Z '04-3331 (Hymn 120)

MAY 27

Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matthew 13:43

IT IS a grand thought that the day so long expected is near at hand. Not only natural Israel, but as Paul says: "The whole creation groaneth and travaileth in pain together until now," and "waiteth for the manifestation of the sons of God." (Romans 8:19, 22) All are now passing through a dark night of experience with sin, woe, and death; all creation is sick; they groan in pain, and soon they shall be delivered. Soon the great Physician—the "Elijah"—"The Sun of Righteousness [The Christ, head and body] shall arise with healing in his wings."—Z '80-124 (Hymn 102)

MAY 28

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Corinthians 3:16

THE figure of a temple is variously used in respect to the church. Each Christian is spoken of as being a temple of the Holy Spirit after he receives the

begetting of the Spirit. Each congregation might be considered the temple of God. And the church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great temple of the future, now being chiseled, polished, made ready for his place in the temple above. The thought is that as God in olden times was represented in the Tabernacle by the Shekinah glory of the most holy, and was also represented in the literal temple of Jerusalem, so he is represented now in all those who are begotten of his Holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord's love.—Z '16-5831

MAY 29

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Galatians 6:10

WHENEVER an opportunity for doing good comes to our attention it should not be slighted, but reasonably investigated with the thought that possibly the Lord has brought this matter to our attention as a test of love for him or for the brethren. Indeed it will profit us greatly if we can learn to look at all of life's affairs from this standpoint. If trials and difficulties, joys and pleasures are all scrutinized with the thought of the Lord's oversight and guiding care in respect to our interests and affairs it will greatly increase our faith and our spiritual joy.—Z '09-4358 (Hymn 113)

MAY 30

Make straight paths for your feet, lest that which is lame be turned out of the way.—Hebrews 12:13

WE MAKE the straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. We are to seek to overcome the lameness, and to do so, are not only to pray, "Abandon us not in temptation," but are to seek to avoid the temptation in all ways. How do we do this? We answer, by the exercise of our wills, or determination—by mental resolutions; or, in other words, by making vows or solemn promises to the Lord respecting our determinations to take the proper course.—Z '09-4348 (Hymn 196)

MAY 31

The night cometh, when no man can work.—John 9:4

IN THE little time which remains before the glorification of the remainder of the body—the church—let us endeavor to make our calling and election sure, and thus prove that we have not received the grace of God in vain. If you have made the covenant of sacrifice, even at the eleventh hour, your sacrifice should be on the altar and the fire of zeal under it consuming your time, talents, reputation, and all in the heavenly service. Let it be burning briskly, that the odor of sweet incense may ascend to God, that you may be fully accepted in the Beloved in this acceptable time, and be made partaker of the glory to follow—now at hand.—Z '86-859 (Hymn 309)

*When adverse winds and waves arise,
And in my heart despondence sighs—
When life her throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree,
That "as thy days thy strength shall be."*

NEHEMIAH 4:1-6, 13, 14, 21-23

—It was in the twentieth year of Artaxerxes that Nehemiah, learning that the walls of Jerusalem still remained broken down, appeared before the king and obtained the needed authority to proceed with the gigantic undertaking of rebuilding them. The king had also issued authority for needed timber to be provided from his own forests. Armed with this authority Nehemiah journeyed to Palestine and to Jerusalem.

In presenting his letters of authority to "the governors beyond the river," he encountered the displeasure of two individuals named Sanballat and Tobiah. (Nehemiah 2:9, 10) These were men who apparently had some influence in the territory, and Nehemiah sensed that they were liable to do all they could to hinder the work of rebuilding Jerusalem's walls, and his suspicions later proved to be well grounded.

Although Nehemiah had the necessary authority from the king, and was assured also that the Lord was with him in the undertaking, he took wise precautions in organizing the project in order to avoid unnecessary incidents that might seriously interfere with the progress of the work. The work was efficiently organized, as is indicated in the 3rd chapter of Nehemiah's book.

Guards were provided to give warning of approaching enemies, and many of the builders carried a sword in one hand while they worked with the other. Seemingly, however, there was no actual at-

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NEHEMIAH REBUILDS JERUSALEM

May 2

tempt made to interfere with the work except to discourage the workers and to divert Nehemiah's attention from the task at hand.

The enemies of Israel made light of the quality of the work, saying, "If a fox go up, he shall even break down their stone wall." But under Nehemiah's leadership this and other charges did not discourage the builders. God's blessing was sought in prayer, and they were confident that he was with them. "So built we the wall," Nehemiah reports in our Golden Text, "for the people had a mind to work."

NEHEMIAH 6:15, 16—Through efficiency of organization, zeal for the work, and the blessing of the Lord, the walls of Jerusalem were rebuilt in the remarkably short time of fifty-two days. Israel's enemies "were much cast down in their own eyes" because of the successful conclusion of the undertaking, "for they perceived that this work was wrought of our God," Nehemiah reports. Doubtless they had heard on previous occasions of what the God of Israel could accomplish, and this confirmed their growing fears that it would be useless to try to hin-

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GOLDEN TEXT: "So built we the wall; . . . for the people had a mind to work."—Nehemiah 4:6

der what the Israelites undertook to do in the name of their God.

Through the entire period of the Jewish age there were many occasions when God visibly manifested his favor toward his chosen people, and thereby convinced their enemies that he was a God of power, and the true and living God. Even while they were in captivity in Babylon lessons of this kind were given to their captors; as, for example, in the case of Nebuchadnezzar and Belshazzar. On account of these repeated demonstrations, beginning with their deliverance from Egypt, the Israelites should have had more faith in God, and been more obedient to him.

God's dealings with spiritual Israel during this Gospel age have not been accompanied with such visible and material manifestations of his favor, except for the brief period of the establishment of the church. This has been an age of faith, an age during which only the consecrated followers of the Master have been able to identify and appreciate the wonderful manner in which God has been "for them," has cared for all their needs, and fought their battles in their "good fight of faith."

Our work for the Lord today, as it has been true of the Lord's people throughout the Gospel age, is of a spiritual nature. We are workers together with God in the construction of a spiritual city, even the New Jerusalem, which is being "prepared as a bride adorned for her husband." (Rev. 21:2) We, too, have our enemies. They are the world, the flesh, and the devil. Satan and the world are ever seeking to discourage us and hinder our work by appealing to us through the weaknesses of our fallen flesh. But our answer should be, even as was that of Nehemiah, "I am doing a great work, so that I cannot come down."—Neh. 6:3

God has provided an armor in order that we might be protected while we work. It is the armor of truth—the whole armor of God. (Eph. 6:13) We are to put this on, and keep it on as protection against all "the wiles of the devil." (Eph. 6:11) With this armor for our protection we can continue safely in the work of building, doing with our might what our hands find to do, knowing that God is on our side and that he will help us in time of need.

QUESTIONS:

What two factors gave Nehemiah such great confidence that success would accompany the project of rebuilding the walls of Jerusalem?

What is one of the differences between the manner in which God is dealing with spiritual Israel and his dealings with the natural house of Israel?

Will a time come when God will again demonstrate his power in the deliverance of his ancient people?

EZRA LEADS A RELIGIOUS REVIVAL

May 9

GOLDEN TEXT: "Be ye doers of the Word, and not hearers only."
—James 1:22

ISRAEL'S downfall as a nation, and the failure of the Israelites to continue as the especially elect people of God—the chosen "seed" through which all the families of the earth were to be blessed—is attributable to their lack of faithfulness as "doers of the Word." God gave his Word to them at the hand of Moses. An epitome of that Word is found in the Ten Commandments, and all the ramifications of the Law were comprehended therein and they constituted the basis of the Law Covenant.

When they entered into that covenant with God, with Moses serving as mediator, they said, "All that the Lord hath said will we do." (Exodus 19:8; 24:3, 7) They agreed to be "doers of the Word," and no doubt some did earnestly try; but only during brief intervals did the nation as a whole seem to take the Law of their God seriously. It was because of their failure to be "doers" of God's Word which had been given to them that they were punished by their long exile

in Babylon.

In addition to the exile of the people themselves, their temple had been destroyed, and Jerusalem, with its walls, had been largely demolished. In previous lessons we have noted the overruling providences of God in connection with their return to Judea, and the rebuilding of the temple and the walls of the city; the temple being rebuilt by the authority of a decree issued by King Cyrus, while the walls of the city continued in their broken down condition until eighty-two years later, when King Artaxerxes issued the necessary decree to authorize their rebuilding. It was this decree that is referred to in the prophecy of Daniel 9:25.

Both of these undertakings, important as they were at that time, were nevertheless in the material field. If their temple and city were to remain rebuilt and be used for the glory of God, there was another reconstruction program needed, a restoration of the Israelites themselves to harmony with the Law of their God, and a creating in them of a steadfast desire to remain in harmony therewith. It is with this important undertaking that our present lesson is concerned.

Ezra the scribe was evidently an ardent servant of God. He loved God, and he loved the people of God; and loving them, he wished to see them prosper by enjoying God's blessings. He knew that during their long exile in Babylon they had lost contact with God's Law, that probably the vast majority of those who had been born in exile knew little or nothing of

that Law. It would be useless to expect them to be obedient to a law of which they had little or no knowledge; so, armed with authority from the king—authority which was implemented with a provision for obtaining necessary funds for the undertaking—Ezra journeyed from Babylon to Jerusalem, and upon arrival initiated among the Israelites an educational program designed to acquaint them with God's Law and encourage them to be obedient to it.

NEHEMIAH 8:1-3, 5, 6, 8—On the first day of the seventh month of the year—the seventh year of the reign of King Artaxerxes—which would be about October first, the people all gathered together to hear the Book of the Law read to them. (Ezra 7:7-10; Neh. 7:73) Copies of the Law could not be made available to all so they might read it for themselves; and even if this had been possible, probably very few of the Israelites could read. Under the circumstances, therefore, Ezra chose the quickest, the most efficient means possible, to carry out his educational program.

"So they read in the book in the Law of God distinctly," the account states, "and gave the sense, and caused them to understand the reading." Centuries later when the Ethiopian eunuch was reading from the 53rd chapter of Isaiah, he said that he was unable to understand unless some one should explain it to him. (Acts 8:31) This has been true in every age. God has caused his Word to be recorded by the power of the Holy Spirit,

and in his providence he has arranged that his people can understand it only through the help of one another. Besides, he has provided the necessary servants, or teachers who were especially qualified to teach, to "give the sense" of the Word of God.

NEHEMIAH 10:28-32—Having heard the Law read and made plain to them, the people agreed to obey it. They made a covenant with the Lord based upon what they had just learned. At Mount Sinai the whole nation had entered into a covenant with God based upon the Law, so what occurred in Ezra's time must have been merely a renewal of that covenant.

Apparently one of the most flagrant violations of the Law by the returned exiles was the intermarrying of their daughters with the heathen, and the taking of heathen wives by their sons. The law against this practice was a necessary one in order for the nation to remain a separated people. Perhaps even more important than this was its typical significance. The antitypical, or spiritual Israelites of this age are called to be separate from the world and from worldly institutions. Thus they are to overcome the world.

QUESTIONS:

What was equally, or even more important to the returned exiles than the rebuilding of their temple and city walls?

Is the Word of God all that is needed in order for his people to understand his will?

Why was it important for the Israelites not to intermarry with the heathen?

MALACHI DEMANDS SINCERE RELIGION

May 16

GOLDEN TEXT: "Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46

SINCERITY in our devotion to God is of prime importance, and while mere lip service may deceive others for a time, it does not deceive God, and even our fellowmen will likely detect the sham sooner or later. Out of the abundance of the heart the mouth speaketh, Jesus declared (Luke 6:45), and this is true with respect to the habitual nature of our words, even though for a time it may be possible to hide the real heart condition with speech that is hypocritical.

In our Golden Text, Jesus is accusing some in his day of attempting to conceal their real attitude toward him by words devised to make it appear that they were worshiping him; but he detected the sham which, as he pointed out, was not difficult to do. "Every tree is known by his own fruits," he explained. Some who were saying to him, "Lord, Lord," were not conforming their lives to his teachings. They were not really obeying him as true followers, so he knew that their professions of loyalty were hypocritical. Mere lip service is not a proof that one is truly a doer of the Word and not

a hearer only.—Luke 6:47-49

MALACHI 1:1, 6-9—Malachi was the last of the Old Testament prophets prior to John the Baptist, and the whole tenor of his prophecy denotes that Israel was continuing to be a backsliding nation. The revival of devotion to God and to his Law which had been brought about under the direction of Ezra was evidently only temporary, so when the Lord spoke to the people through Malachi we find the message to be largely one of rebuke and condemnation.

In many instances the Israelites had departed from Jehovah to worship the gods of the heathen, but this apparently was not what had occurred in Malachi's time. In this instance their unfaithfulness was manifested more particularly in the half-hearted, and sometimes hypocritical, manner in which they carried out the terms of their covenant with God. Outwardly, perhaps, they appeared loyal to God, and in response to the prophet's message, inquired, "Wherein have we despised Thy name?" They were rendering lip service, and carrying out the formalities of worship, but their hearts were not with the Lord.

"Ye offer polluted bread upon mine altar," was the Lord's message to them. And although they knew they were guilty of this, they pretended to be surprised when the Lord told them and said they had made his table contemptible. Even so, the Lord displayed patience in reasoning with them. He reminded them of what they already knew, namely, that if they attempted to discharge their ob-

ligations to their governor (evidently a reference to their Persian overlords) in much the same manner, they knew he would be displeased. Could they expect, therefore, that their God would accept their mere outward show of worship not giving their hearts wholly to him?

MALACHI 2:13, 14—Here the prophet is explaining why the Lord no longer accepted the offerings of his people even though they covered the altar with their tears. It was because they had been disloyal to their covenant. The nation in its youth had "married," as it were, the Law Covenant. That was at Sinai, when Moses served as mediator. A sacred obligation had been assumed, when, in referring to the law of that covenant, the people had said, "All that the Lord hath said will we do." God promised them wonderful blessings conditional upon their faithfulness to that vow, so how could they expect his blessings when they were unfaithful?

MALACHI 3:7-12—"Return unto me, and I will return unto you," said the Lord to the Israelites through Malachi. But they replied, "Wherein shall we return?" How sincere this inquiry was we may not know. Perhaps they had drifted away so far from the Lord that they were no longer able to judge their own attitude. Evidently they needed to be told what course to take in order to return to fellowship with God.

In the previous chapter the Lord likens their unfaithfulness to their covenant to unfaithfulness in marriage, but in this chapter he tells

them that they had robbed him. In their lethargy it seemed difficult for them to grasp even so obvious a fact as this. Their covenant with God called for the payment of tithes, and for the bringing of other gifts and sacrifices to him, but they had not lived up to these obligations. They had therefore robbed the Lord of those things which, according to the covenant they had made, belonged to him. For this reason they were not receiving his blessings.

"Prove me now herewith, saith the Lord of hosts." How were they to "prove" the Lord? He asks them to bring all their tithes into the storehouse, not to hold anything back which they had covenanted to give. The Lord tells them that if they would do that, he would pour them out such a blessing that they would not have room to receive it. Evidently they were beginning to sense their lack of blessings from the Lord, and were perhaps thinking that God was unfaithful to them, but here was his challenge. If they would do their part they would soon discover that God was ready and anxious to carry out his part of the covenant, that he would bless them in "basket and in store," so abundantly that their capacity for receiving would be overtaxed.

QUESTIONS:

Had the nation of Israel in Malachi's time turned from the true God to idols?

To what does the Lord, in the second chapter of Malachi's prophecy, liken the unfaithfulness of the Israelites?

In the third chapter of the prophecy, what illustration of unfaithfulness does the Lord use?

THE TEMPLE IN THE NATION'S LIFE

May 23

GOLDEN TEXT: "O come, let us worship and bow down: let us kneel before the Lord our Maker."
—Psalm 95:6

BOTH the tabernacle in the wilderness and later the temple were symbols of God's presence in the midst of Israel. In the most holy of both structures the ark of the covenant reposed, and symbolized God's presence in these holy places. To the natural-minded Israelites, who lacked faith in the unseen things of God even at the best of times, these outward symbols of his presence no doubt proved to be a great aid in their worship. But even more important, God designed them to be typical of his spiritual temple made up of Jesus and his church.

David was a man of prayer, one who revered his God, who evidently spent much time in meditating upon the glories of his character. While the words of the Golden Text are an inspired call to the saints of this Gospel age to worship God in prayer, they doubtless also expressed the true sentiments of David's own heart. Prayer is an essential element of the Christian's life, and while no

set rule has been laid down by the Lord as to how we should pray, it seems most fitting that on all appropriate occasions we "bow down," and "kneel before the Lord our Maker."

With typical Israel the temple was considered the proper place of prayer, but Jesus taught that for his followers the attitude of heart and mind was more important than the place, that now God is seeking those who worship him "in spirit and in truth." (John 4:23, 24) To worship God in truth means to worship him understandingly and in keeping with his plans and purposes. And to be acceptable, this must be done sincerely from the heart—"in spirit."

EZRA 3:10-13—There was great rejoicing among the returned exiles, who had been away from Judea and in Babylon for seventy years, when the foundations of the new temple were laid. The feelings of emotion were mixed. The "ancient" men, those who remembered the temple which Solomon had built, which had been destroyed when Jerusalem fell to the Babylonians, wept when they realized that a new temple was to be built. It was a weeping for joy as they contemplated the sins of Israel which had led to the destruction of their temple, and of the mercy of the Lord in restoring them again to their own land and permitting them to build a new temple.

PSALM 84:1, 2—"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." These are beautiful and forceful

expressions from the heart of one who was crying out for the living God. But their sincerity and genuineness are best understood in the light of a simple comparison which David makes later in the Psalm. He writes, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."—Psalm 84:10

The test of our professions of love for the Lord and his cause is the degree of sacrifice we are willing to make; and deeds, not words, are the only real proof of this. We say that we love the Lord, that we want to serve him, and enjoy fellowship with him. But how are we showing that love? Is it merely a love that we are glad to talk about before the brethren, but fail to demonstrate by self-sacrificing devotion in the service of the Lord?

EZEKIEL 11:16—Here the Lord asks the prophet to assure the Israelites that although they would be scattered throughout all nations, to the faithful among them he would be "as a little sanctuary." The typical sanctuary was a symbol of God's presence with Israel, and he wanted them to know that although they would be scattered and their temple destroyed, he would not withdraw his favor from them entirely. And how true this has been! While throughout the dispersion the Israelites suffered as despised and hated people in every nation, they were not entirely cast off from God, for he had promised to remember them and restore them to their own land.

EZEKIEL 37:26-28—This portion of our lesson carries us over into the millennial age, following

the final restoration of Israel to the land which he gave to their fathers. We are told that then God will make a covenant with them. This evidently is a reference to the "new covenant" promised in Jeremiah 31:31-34. Just as there was a tabernacle arrangement associated with the old covenant made at Sinai, so in connection with the new covenant there will also be a sanctuary and a tabernacle.

We are not to suppose, however, that the tabernacle of the next age will be of a material character. No, the meeting place between God and Israel and the entire world of mankind will then be Christ and the church in glory. "The tabernacle of God will be with men," the Revelator tells us, and through this tabernacle God will dwell with the people.—Rev. 21:3

Then "the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezekiel 16:61 indicates that the "heathen" shall be joined with Israel in that new covenant. And when that covenant is fully made all mankind will be worshipers of the true God, not in a sanctuary made with hands, but in spirit and in truth.

QUESTIONS:

What is the preferable manner of prayer, and what does it mean to worship God in spirit and in truth?

What is the only genuine proof of our professions of love for the Lord?

In what sense was God a "little sanctuary" to the Israelites during their dispersion? When will all nations be worshipers of the true God?

DANIEL STANDS BY HIS CONVICTIONS

May 30

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

D**DANIEL 1:8-20**—Today's study (designed as a lesson on the value of temperance) takes us back to an experience of Daniel, a servant of God who was among the Israelites taken captive to Babylon. Daniel, together with his three companions—Hananiah, Mishael, and Azariah—had been chosen from the captives "to stand in the king's palace," evidently as special advisers to the king, as later developments indicate. They were chosen because of special qualifications; that is, they were "children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science."—Dan. 1:4

The term "science" as here used does not carry the same meaning as we attach to the word today. The Hebrew word from which it is translated appears several times in the Old Testament, but only in this instance is it translated science. It is used by Solomon in

his request to the Lord that he be given "knowledge" in order to rule Israel wisely and justly. (II Chron. 1:10, 12) It appears in Daniel 1:17, where we read of all four of these Hebrew captives that God gave them "knowledge." From these uses of the word we get the thought that it is descriptive of a special, God-given vision, or insight, into matters which ordinarily could not be understood.

Nebuchadnezzar depended to considerable extent upon advisers who allegedly were gifted with this sort of knowledge—the magicians, the astrologers, and the sorcerers. Now that he had overthrown the king of Israel and taken his people captive, he was desirous of securing for his own benefit any of the Israelites who might have special talents of wisdom and "knowledge," that is, God-given knowledge.

What Nebuchadnezzar was not aware of was that in Daniel, and the other three Hebrews with him, he was securing the services of men who were indeed guided and blessed by the true God of heaven before whom the wisdom of all the "wise men" of the heathen and heathen gods must inevitably perish. The king found, when the real test came in connection with his dream and its interpretation, that his trusted wise men failed, and that it was young Daniel, endowed with "knowledge" by the God of heaven, who was able to give him the information he so urgently desired.

In having these young Hebrew captives selected and especially trained to "stand before" him, the king arranged that they should be

served the same kind of "meat" and "wine" that he had. This was probably not with the idea of showing them favor, but rather in the belief that by living on the same diet as his own, these young men would be better able to solve his problems for him.

The account tells us that Daniel "purposed in his heart" that he would not eat the king's meat, nor drink his wine. The reason he gave to the "prince of the eunuchs" having charge over his training was that he did not wish to defile himself. According to the Jewish Law, certain kinds of meat were "clean" and other kinds, "unclean." Evidently Daniel concluded that the "king's meat" was of the latter variety and so decided that it would be better not to eat it.

This one passage alone should not be taken as a blanket condemnation of the use of meat as food. Whatever the reason may have been, Daniel's "knowledge" enabled him to realize that the king's diet, including the wine, would not be the healthiest for him under the circumstances, and that it was contrary to God's Law given through Moses at Sinai.

The "prince of the eunuchs" was both skeptical and fearful of the outcome of Daniel's position. He was quite sure that the type of food Daniel was insisting on would cause these young Hebrews to become weaklings in both mind and body; and he knew that in this event he would be blamed by the king and probably lose his head. Daniel did not arbitrarily disregard the eunuch's feelings in the matter. He realized that this servant of the king was merely carrying

out the orders of his master, and he did not wish to get him into trouble.

But Daniel was confident—confident that if he followed the course he believed would be pleasing to the Lord matters would work out satisfactorily to all concerned. So he proposed a ten day trial. He suggested to the "prince of the eunuchs" that he and the other three Hebrews be provided with "pulse" and water for ten days, and that then their condition of health be compared with the health of those who ate the king's meat and drank his wine during the same period of time.

This was a fair proposition, and doubtless was much appreciated by the eunuch in charge. The account tells us that "God had brought Daniel into favor and tender love with the prince of the eunuchs," and this fair test that was suggested by Daniel would be another reason for the eunuch to appreciate the noble qualities of this unusual captive.

Daniel's confidence was justified, for we read that "at the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Moreover, the Lord blessed these Hebrews with knowledge and understanding above their associates.

QUESTIONS:

Why were Daniel and his three associates chosen to "stand before the king"?

Is a Christian defiled by eating meat?

Does faithfulness to the Lord always have its reward?

THE SUN OF RIGHTEOUSNESS

May 2

¶ You know, Ernest, one of God's prophets shows a striking contrast between the suffering world of today and the blessings which will come to the people in God's world of tomorrow. He says, "Weeping may endure for a night, but joy cometh in the morning." That's Psalm 30:5.

¶ That is indeed a very beautiful picture, and a reassuring promise. I notice that the prophet also said that God's anger endures merely for a moment, and that in his favor is life.

¶ A very meaningful statement, Ernest. It was the withdrawal of God's favor that plunged the world into darkness. That occurred in the Garden of Eden because man sinned. And although the dark night of weeping has already been more than six thousand years long, compared with an eternity of joy which will begin with the coming of morning, when God's favor returns to the people, it has been but as a "moment."

¶ And according to the Prophet Malachi that glorious morning will dawn as a result of the rising of the "Sun of Righteousness." (Malachi 4:2) Frank, that book you gave me makes that point very clear. It shows that Jesus, at his second advent, IS the "Sun of Righteousness," and describes the blessings which he will bring to the people. On this point I would like to read a paragraph from the book. It says: "Thus all the various problems of fallen man gradually will be solved, and this as the increasing light of the Master's second presence permeates into one after another of the dark places of the earth. While the first effect of the bright shining of his presence will be to cause confusion and chaos which is even now destroying this present

evil order of things, it will, nevertheless, continue to shine, so that the chaos first produced will be transformed into a wondrous new order in which the healing rays of that Sun of Righteousness will continuously pour into the sin-sick and wounded hearts and lives of all mankind."

¶ Ernest, that certainly is a very true picture of what conditions will be here on the earth when Christ's kingdom is in full control of the affairs of mankind.

¶ You know, Frank, when I think of what the kingdom will mean for mankind, it seems to me that we should all pray more earnestly than ever, "Thy kingdom come, Thy will be done in earth, as it is in heaven." (Matt. 6:10) Don't you think so?

¶ I certainly do, and what's more, I think we should offer that prayer in faith that God will actually answer it. It's the real way to pray for peace. I take it from what you say, Ernest, that the book really has helped you to understand the prophecies relating to Christ's second coming.

¶ Yes, indeed. It explains how Christ can come as a thief in the night, and at the same time come with the sound of a trumpet; also just how every eye is to see Christ in the clouds of heaven. The book makes that point very clear indeed. Really, it is all very wonderful. You know, Frank, I never realized so fully before just what the Bible means when it says that God is love. I tell you though, it takes faith to believe it!

¶ Of course it requires faith! But let us not say that these things are impossible with God. Is it not a fundamental of the Christian religion that God will perform miracles for the blessing of the people—even the miracle of raising the dead to life? Surely if we are looking to the Bible for a

solution of the world's problems, we should be prepared to believe that God is able to do all that he has promised to do.

¶ Yes, I grant you that is true, but are you sure that you have the right conception of Christ's second coming and what it will mean for the world? Has God really promised all the wonderful things of which you speak? How are we to be sure that Christ returns to earth to restore and bless mankind rather than to destroy the earth and the people? It seems to me that anything so important as that should be pretty definitely stated in the Bible. Don't you think so?

¶ Yes, I do. The fact is that there is more said in the Bible about the blessings Christ will shower upon the people at the time of his second advent than about any other single subject.

¶ Can that be possible?

¶ It is not only possible, but actually so. In Acts 3:19-23, the Apostle Peter tells us about the second coming of Christ, and declares that following his return there are to be "times of restitution," or restoration, of all things. Then the apostle adds that this time of restoration has been foretold by the mouth of all God's prophets since the world began. Ernest, just think of a subject so important in God's sight that he caused all his prophets to write about it!

¶ Frank, I can hardly believe that, although I have read the Bible so much I have overlooked that which has been foretold by all of God's prophets! However, it isn't too late to learn. Wouldn't it be a very good idea to look up what some of God's prophets have said on this important subject?

¶ Yes, I think so. One of the first promises of restitution we find in the Bible is the one God made to Abraham, which is recorded in the 12th chapter of the Book of Genesis. God told this faithful patriarch that through his seed he would bless all the families of the earth. The Apostle Peter quotes this prophecy as a sample of the promises of God which are to be fulfilled following the second advent of Jesus.

¶ But Frank, that promise, while it mentions blessings, doesn't say anything about Christ, either about his first or second advents. Let's not jump at conclusions too hastily!

¶ It is the New Testament which applies this promise to Jesus. In Galatians 3:16, the Apostle Paul tells us plainly that when God made this promise to Abraham it was Christ that he had in mind. When we couple this fact with Peter's declaration that it will be fulfilled following the second coming of Christ, then we see in it one of the divine assurances that the people of the earth are indeed to be blessed during the time of Christ's second presence.

¶ But Frank, if Christ is the seed of Abraham through whom all the families of the earth were to be blessed, why is it that this blessing hasn't yet reached the people?

¶ Because the seed of Abraham is not yet completed.

¶ What do you mean by that?

¶ I mean that according to Paul, the seed of Abraham includes both Jesus and his church. Paul explains the matter by likening Jesus to the head of a body which he declares is his church. He explains that all who have been baptized into Christ have become a part of The Christ, and therefore heirs of the promise made to Abraham. This explains the apparent long delay from the first to the second advents of the Master. During all this time the mystical body of Christ has been developed and made ready to rule with Jesus in his thousand-year kingdom. So you see, that promise God made to Abraham contains many blessed implications. It is a promise involving the development of the seed, which is Jesus and his church, and also a promise of the blessing that would come to mankind through that seed after it had been completed.

¶ Well, if it's in the Bible, it must be true. What do some of the other prophets say about the world of tomorrow and the blessings that will come to the people as a result of Christ's second advent?

¶ I believe you would enjoy reading a very interesting promise God gives us through the Prophet Isaiah—Isa. 25:6.

¶ Thanks. It reads, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; . . . for the Lord hath spoken it." What a blessing that will be for the people!

¶ Ernest, you didn't read all the promise!

¶ Very well, the next verse reads, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Frank, what is meant by the statement, "Lo, this is our God; we have waited for him, and he will save us"?

¶ That expression portrays the attitude of the people when the kingdom is established and they recognize that the blessings being showered upon them are from the Lord. Throughout the centuries of the past, and even until now, most of the people of the world have worshiped all kinds of gods, but none of these has ever bestowed any actual blessings upon them. There has been, for example, the money god, the pleasure god, the god of lust, besides all the various heathen gods to which the people have looked in vain for satisfaction. They have been hoping and longing for the very blessings of joy and peace and health and life which the true God, through the kingdom established in the hands of the returned Christ, will bestow upon all mankind. When they receive these blessings they will rejoice in them and give glory to the Creator.

¶ Well, that's truly wonderful! Frank, what are some of the other blessings that are promised for the world of

mankind during the time of Christ's second presence on the earth? Do the Scriptures give us any details as to just how these blessings will affect the lives of the people?

¶ Yes, Ernest, they do. Not all the information is given in one prophecy, but when we get the complete picture of what they portray we find that wonderful changes will be brought about. There will be no more disease and death. There will be no more war. At that time, the people will learn to know and love and to serve the true God faithfully. Love will take the place of selfishness as the motivating principle back of all human activity. And Ernest, just think of the changed viewpoint when people will not need to make provision for death! Then an eternity of joy will stretch out before them instead of a short, hectic existence made up, at best, of only a small portion of happiness.

¶ That sounds almost impossible!

¶ No, Ernest, nothing is impossible with God. It may seem impossible to us, perhaps, because we have never known anything like it before. However, fifty years ago most of us would have been quick to say that the radio was an impossibility; but now we know that it isn't. Life itself is beyond our comprehension. Who is wise enough to explain the philosophy of a heartbeat? Yet God created the heart and the heartbeat, and the same God is abundantly able to restore heartbeats in the twenty billion human breasts that once haltingly pulsed with a measure of life, but finally succumbed to the ravages of death.

¶ Well, Frank, the world is truly waiting for the sunrise, and according to the promises of God, as I see them now, the sun WILL rise, and the people will recognize divine intervention on their behalf. Why, it seems to me that everybody should want to know more about the second coming of Christ, if that's what it means. I know I intend to find out more about it; and I certainly want to thank you for the help that I have received through the book "Christ Has Returned." I just wish that everybody could have a copy!

RUNNING LIKE THE LIGHTNING

May 9

¶ Ernest, do you realize that not until the foretold time of the end was it possible for anyone to travel faster than did Abraham four thousand years ago—unless he had a better donkey?

¶ Perhaps not, Frank, but why do you speak of the time of the end as marking so great a change in methods and speed of travel?

¶ Well, there are wonderful prophecies in the Books of Daniel, Nahum, and Isaiah, in which these outstanding developments are referred to. Daniel foretold that in the "time of the end" many would run to and fro, and that knowledge would be increased.—Dan. 12:4

¶ That certainly does seem to have reference to much and rapid travel.

¶ And not only that, Ernest, but Nahum's prophecy speaks of "chariots" which would have "flaming torches." He says that these would "rage in the streets," and that they would "justle one against another in the broad ways."—Nahum 2:3, 4

¶ And Frank, if I remember correctly, the Prophet Nahum also declares that these chariots would "run like the lightnings."

¶ Yes, and the Prophet Isaiah speaks of these high speed chariots as "swift beasts." (Isa. 66:20) And Ernest, it is very interesting to notice that the prophecies refer to these things as coming in the "time of the end," and in the day of God's "preparation."

¶ What do those expressions mean, Frank? What is the "time of the end"? Does it signify the end of time?

¶ No, Ernest, far from it! The prophetic expression, "time of the end," refers merely to the end of this present evil age, or world. It is a transi-

tion period from an old to a new world; from the chaotic and warlike world of today, to God's peaceful and happy world of tomorrow. Many of the unusual developments of today are in preparation for that new world of tomorrow.

¶ Frank, would you mind enlarging on that thought a little? In just what sense is it proper to speak of the present period in earth's history as the time of God's preparation"? For what is the world being prepared?

¶ Well, briefly stated, the ultimate purpose of God to which all details of preparation are leading is the establishment of the world-wide kingdom of Christ. It will be by means of this coming "world government" that all nations of the earth will be blessed with peace and health and life—everlasting life.

¶ But what do swift means of communication and rapid increase of travel have to do with the future blessing of the world?

¶ Well, Ernest, throughout the ages of the past, God's work in the earth has been limited in scope. He made contact with Abraham, and promised that through his seed all the families of the earth would be blessed; but Abraham and his descendants were about the only ones to whom God extended any measure of favor during the many centuries which intervened from then until the coming of Christ, nineteen centuries ago.

¶ The plan of God took on a wider aspect at that time, though, did it not?

¶ True, but even then God did not begin to deal with the human race as a whole. In the New Testament we learn that the promised "seed" of Abraham through which the world is to be blessed is a faith seed, made up of both Jews and Gentiles who accept Christ as their Redeemer, and who follow in his footsteps of sacrifice even unto death. The preaching of the Gospel throughout the world has been largely for the purpose of reaching those who would be willing to pay the high cost of discipleship, and thus qualify to be a part of the promised

"seed" class through which the blessing of all nations would later come.

¶ Well, at least that explains why the world has not been converted. But the time will come, won't it Frank, when God will begin actually to bless the world?

¶ Certainly, and it is for that time that the world is now being prepared.

¶ Would you say that that time is near?

¶ Yes. The prophecies we are discussing indicate that a change of dispensations is even now in progress. The promised "seed" class is nearly complete, and the long-promised blessing of the people of all nations is about to begin.

¶ That means, then, that there will be a world-wide work of God.

¶ Exactly. It will not be the blessing of one nation, but of all nations; not of one race, but of all races. Such a project calls for global action by a world government. This means that the kingdom of Christ will displace and succeed all other governments of earth, not merely one of those governments. It means that the laws of that new kingdom will be binding upon all people, and in every nook and corner of the earth. Recognizing this, we can begin to see the meaning of God's day of "preparation"—he is preparing all nations for the global action which soon will become manifested by means of Christ's kingdom.

¶ In other words, God is preparing to deal with all nations as though they were one nation, and swift communication and rapid travel are essential to this end. Is that the thought?

¶ Put it that way, if you like. These modern developments are making neighbors of every nation and race on earth.

¶ Communications and travel may have brought the nations together as neighbors, but certainly they are not very neighborly, at least very few of them are. Thus far it almost seems that science and invention have increased man's selfishness.

¶ It would be better to say that man's

selfishness has been implemented by invention; and in reality, Ernest, the gathering of the nations for strife as we now see it occurring is in a very special way a preparation for the peaceful gathering under Christ later.

¶ Do the prophecies indicate global action on the part of the nations prior to the establishment of Christ's kingdom?

¶ Yes. In Zephaniah 3:8 we are told of an assembling of the nations, and of the fact that God's vengeance would be poured out upon them for their destruction. All the earth is involved in the way of God's preparation. Now the selfishness of man leads inevitably, not to national strife alone, but to global strife; and such strife does not weaken merely one nation, but all nations. Along the line of travel, battleships, bombing planes, tanks, and military trains are but examples of the perversion of God-given blessings, making them a dread and a curse to mankind. But the Author of the divine plan knew it would be that way. He knew that it would not be necessary for him to rain down fire from the skies to destroy the nations, as he did on Sodom and Gomorrah. He knew that when, in his own due time, he allowed the human mind to pry into some of the secrets of nature and find mighty sources of power, they would soon be raining fire upon themselves and thus bring about the destruction of their world without his doing much more about it, except to overrule their plottings to prevent one nation or group of nations from gaining too much of an advantage over the others.

¶ But Frank, the wonderful inventions of our day will eventually be used for the blessing of the people, will they not?

¶ Certainly. I was merely calling attention to man's misuse of God-given blessings, and that by their misuse this present evil world is destroyed in preparation for the establishment of God's new world of tomorrow.

¶ And that new world will be under the administration of the kingdom of Christ—is that the thought?

¶ That's right. And then, Ernest, the miraculous means of communication now possible will herald the news of the kingdom from one end of the earth to the other with the speed of light, while the interchange of thoughts and viewpoints possible only through personal contacts will be speeded up by overnight global travel. Thus will the whole world be able quickly to know and appreciate the glory of God, and to rejoice in the blessings of Christ's kingdom.

¶ That's all very wonderful, Frank, but can we be sure that the increase of knowledge and the rapid means of communication and travel we have been discussing are really in fulfillment of prophecy? Haven't these marvelous achievements of our day been of gradual development through all the ages of the past?

¶ No, Ernest, that is not true. As I said in the beginning, up until comparatively recent times men have not been able travel any faster than Abraham did four thousand years ago. For example, the first locomotive was built by George Stephenson of England. It was called "Puffing Billy." That was in the year 1814. "Puffing Billy" didn't work so well, and it was not until 1825 that Stephenson succeeded in perfecting a locomotive that would really travel and haul wagons.

¶ Wasn't it shortly after that that the first railroads began to operate in America?

¶ That's right. In 1827 the State of Massachusetts built a railroad from Boston to Albany. In 1829 the Baltimore and Ohio Railroad was begun. Mr. Charles Carroll, who was the last living signer of the Declaration of Independence, began the work of building the B. & O., and when he drove the first spade into the ground he said, "I consider this among the most important acts of my life."

¶ And I guess he was right! And Frank, just think of the development in railroads in a little over a century! And not only railroads. While today we can travel at a tremendous speed by train, travel on railroads is really

slow compared to the speed with which it is possible to move from one part of the earth to another by airplane.

¶ And don't forget the automobile, Ernest. Think of the comfort and speed with which people can travel in their own cars today. Sir Isaac Newton was a student of prophecy, and in stating his confidence in the prophetic forecast of running to and fro in the time of the end, he said he believed that the time would come when people would travel as fast as fifty miles an hour!

¶ Well, that was certainly a very conservative forecast. On many of our highways of today it could be said that one was almost blocking traffic if he didn't drive his car faster than fifty miles an hour.

¶ And think of the airplanes carrying passengers the world over at three hundred miles an hour. And all of this, Ernest, has come about within the century, and there is no other explanation for it except that it was God's due time to prepare the world for the blessings of Christ's kingdom.

¶ Well, it is very wonderful when you stop to think about it. I guess we are inclined to go on from day to day just taking things for granted, supposing that the advantages we enjoy today have always been enjoyed by the people, but, of course, that is not true. We travel across country in a modern train, equipped with all the comforts of a modern home; or we fly through the air at hundreds of miles an hour, and perhaps do not realize that we are enjoying these benefits because it is given to us to be living in the foretold "time of the end," when the human race is soon to witness the inauguration of the kingdom of Christ.

¶ And Ernest, marvelous progress is still being made along scientific lines. We are now living in the "atomic age," you know. And it is not because the people of our generation are any more brilliant than those of Abraham's day. In fact, most of us today understand little or nothing about the inventions which function so marvelously for us when we push the button. What we

should realize is that this increase of knowledge and invention is due to the fact that God lifted the curtain and permitted man in a limited way to pry into a few of his secrets.

¶ You know, Frank, it is wonderful to think that man has learned how to split an atom and thus to release its pent-up energy, but how many ever stop to think that only God can make an atom.

¶ Yes, and the same God has promised to make a new world, and in that world to give peace and health and life to all.

TALKING WITH THE DEAD

May 16

¶ Frank, do you think it will ever be possible for the living to have real conversations with those who have died, conversations which will be bonafide and in which worthwhile information will be forthcoming?

¶ Yes, I think that such a time as that will come. The Scriptures give us the assurance that those who have died are to be awakened from the sleep of death by the power of the Creator. When that occurs, as it will during the thousand years of Christ's reign, the living will be able to communicate with them freely because they will be alive again, and right back here on the earth as human beings. But Ernest, in your original question you asked if it would ever be possible to obtain "worthwhile information" from the dead. Just what did you have in mind by emphasizing the idea of "worthwhile information"?

¶ I wondered if you would catch that point of my question. Yes, Frank, I had a real purpose in stating the question just that way. Recently a letter has come to my attention in which the

writer, who claims that he has frequent communications with the dead, sort of apologizes for the fact that no great wisdom has ever been displayed in these communications. He writes, and I quote his letter, "It has often been told me in seances, that when we, living in the body, send more intelligent, truthful individuals through the portals of death, our conversations with the dead will be more valuable, more interesting, and more scintillating." I gather from this that no one who has died thus far has been intelligent enough to send back messages of real importance.

¶ That's not speaking in a very complimentary way of all the philosophers who have died throughout the centuries. Even among those who have claimed that they could talk with the dead, there have been some rather brilliant men. Take for instance, Sir Arthur Conan Doyle, of England. He ought to be able to get something more across the line than table tip-pings. Wouldn't you think so?

¶ Rather! It's a strange viewpoint, though. If the great wisdom that is alleged to come from the world of the dead is dependent upon the brilliance of those who die, why isn't it better and safer to get the best of their thoughts before they die? What bonafide and practical information, allegedly, has ever reached the living from the dead, anyway?

¶ None at all, so far as I know! Why, if the theory of talking with the dead is true, a whole array of the world's best statesmen of the past, such as Abraham Lincoln, and George Washington could be questioned concerning the perplexing problems of our times.

¶ Why stop with them? Why not get in touch with Moses, the great statesman and lawgiver of Israel? But this reminds me, Frank, of a quotation I read recently. I have a copy of it here, and perhaps you would enjoy reading it for us.

¶ Just as you say, Ernest. It reads: "They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and

guitars; and what have we to show for it all? They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited, . . . but when we come to real instruction, reliable information, or profitable and valuable knowledge, spirit communication is as barren as Sahara, as empty as a hollow gourd."

¶ Frank, that is about as true a summary concerning the practical value of the theory of talking with the dead as I have ever heard. It reminds me of what the Prophet Isaiah said on the same subject when he described it as just so much peeping and muttering, but all to no purpose.—Isa. 8:19

¶ That's true, Ernest, spirit communication has been going on for thousands of years, but the knowledge of human beings has not been enriched by it.

¶ Frank, did you say that spirit communication has been going on for thousands of years?

¶ Yes. The Bible records one of the early attempts to communicate with the dead. It tells of a visit to the witch of Endor by King Saul of Israel. Saul was hard pressed in battle by the Philistines, and he was concerned to know what the outcome would be. So, while he officially banished all such mediums from the land, as a last resort he appealed to the witch of Endor to see if she could get in touch with the dead prophet Samuel.

¶ Was she successful?

¶ She so reported the matter to King Saul, but he saw nothing. He heard a voice talking to him which he supposed was that of Samuel. Before he died Samuel refused to confer with Saul because the Lord had forbidden him to do so. It is not reasonable to conclude that he would disobey the Lord after he died and grant the king an audience. Besides, what the alleged Samuel told the king was nothing except that which he already knew.

¶ Well, of course, Frank, it is true that according to the Bible "the dead know not anything."—Eccles. 9:5, 10

¶ Yes, the Bible states it just that way, and that applies to the soul as well as to the body, that is, to the entire being, because the Bible also says, "The soul that sinneth it shall die." (Ezek. 18:4, 20) Obviously, if everything about a man dies, and the dead know not anything, as the Scriptures declare, then it is impossible to communicate with the dead.

¶ All of which I'll grant you. I know that's the truth, but none-the-less, Frank, there's one passage in the Bible that doesn't seem to be in harmony with that conclusion. I have reference to the account of the Transfiguration Vision, in which both Moses and Elijah appeared with Jesus, and were seen by Peter, James, and John. Now as you know, Moses and Elijah had both died long centuries before this, yet they appeared in that vision with Jesus. How do you harmonize this with the scriptural teaching that the dead are asleep, or unconscious, until the resurrection?

¶ Why Ernest, you explained the matter yourself when you referred to what occurred as a "vision."

¶ Certainly, it was the Transfiguration Vision, but what does that have to do with it?

¶ It has a great deal to do with it, because a vision is not a reality. It was not necessary for Moses and Elijah to be present with Jesus on that occasion in order for the apostles to see them in vision. The prophets of old saw many things in vision which did not actually and literally exist.

¶ Well, that's certainly a simple explanation, if it's true. But how do we know that it was a vision? I know it is often spoken of in that way, but was it really a vision?

¶ Yes, Ernest, we know that it was a vision because it was so described by Jesus himself. When together with his disciples he came down from the mount of Transfiguration, he said to them "Tell the vision to no man, until the Son of man be risen again from the dead."—Matt. 17:9

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.	Forth Worth, Texas	KWBC 970 2:15
St. John's, N. F. (Thurs.)	VOCM 1006 9:00	Waukesha, Wis.	WAUX 1510 3:15

EASTERN TIME	STA. KC. A.M.	MOUNTAIN TIME	STA. KC. A.M.
Adrian, Mich.	WABJ 1500 10:00	Caldwell, Idaho	KCID 1490 9:30
Akron, Ohio	WADC 1350 9:45	Douglas, Ariz.	WAWT 1450 8:45
Augusta, Ga.	WGAC 580 10:15	Globe, Ariz.	KWJB 1240 10:15
Baltimore, Md.	WFBR 1300 9:15	Phoenix, Ariz.	KPHO 1230 9:45
Bay City, Mich.	WBCM 1440 10:00	Prescott, Ariz. (Sat.)	KYCA 1490 8:45
Binghamton, N. Y.	WNBF 1290 10:00	Safford, Ariz.	KGLU 1450 9:45
Bridgeport, Conn.	WLIZ 1300 8:45	Tucson, Ariz.	KVOA 1290 8:45
Columbus, Ohio	WHKC 610 9:30	Wallace, Idaho	KWAL 1450 10:15
Hamilton, Ont.	CHML 900 9:45	Yuma, Ariz. (Sat.)	KYUM 1240 9:15
Knoxville, Tenn.	WBIR 1240 8:45		
Lawrence, Mass.	WLAW 680 10:15		> > P.M.
Martinsburg, W. Va.	WEPM 1340 10:30	Kalispell, Mont.	KGEZ 1460 4:45
Philadelphia, Pa.	WIP 610 9:30	Prince Albert, Sask.	CKBI 900 12:15
Pittsburgh, Pa.	WWSW 1490 9:30		

	> > P.M.	PACIFIC TIME	STA. KC. A.M.
Dayton, Ohio	WHIO 1290 12:15	Albany, Ore.	KWIL 1240 10:45
Detroit-Windsor (Sat.)	CKLW 800 1:15	Berkeley, Calif.	KRE 1400 9:00
Grand Rapids, (Thurs.)	WLAV 1340 10:00	Blythe, Calif.	KUCB 1400 9:00
Jacksonville, Fla.	WJHP 1320 2:45	Brawley, Calif. (Sat.)	KROP 1300 12:45
New York, N. Y.	WINS 1010 10:15	Brawley, Calif.	KROP 1300 10:15
		Calexico, Calif.	KICO 1490 7:00
CENTRAL TIME	STA. KC. A.M.	Indio, Calif. (Sat.)	KREO 1400 12:45
Anderson, Ind.	WHBU 1240 9:45	Indio, Calif.	KREO 1400 10:15
Clinton, Iowa	KROS 1340 9:45	Long Beach, Calif.	KGER 1390 8:45
Grand Forks, N. D.	KILO 1440 9:15	Moscow, Idaho	KRPL 1400 9:15
Jamestown, N. D.	KSJB 600 10:30	Riverside, Calif. (Sat.)	KPRO 1440 12:45
Louisville, Ky.	WGRC 1370 8:45	Riverside, Calif.	KPRO 1440 10:15
Medford, Wis. (Wed.)	WIGM 1500 9:45	Riverside, Calif.	KPOR FM 10:15
Minneapolis, Minn.	WTCN 1280 9:15	San Diego, Calif.	KFMB 1450 8:45
Muscatine, Iowa	KWPC 860 9:45	Seattle, Wash.	KJR 950 7:45
St. Louis, Mo.	KXOK 630 10:00	Spokane, Wash.	KREM 1340 9:45
San Antonio, Tex.	KISS FM 8:45	Stockton, Calif.	KGDM 1140 9:30
San Antonio, Tex.	KMAC 1240 8:45	The Dalles, Ore.	KODL 1230 9:15
Shenandoah, Iowa	KMA 960 9:15	Vancouver, B. C.	CKMO 1410 10:30
		Vancouver, Wash.	KVAN 910 9:15
	> > P.M.	Victoria, B. C.	CJVI 900 10:00
Chicago, Ill.	WAIT 820 1:30		

¶ There is no better authority than Jesus on any question, so that settles it.

NOT GOOD ENOUGH FOR HEAVEN

May 23

¶ Ernest, has it ever occurred to you that there are millions of noble people in the world—honest and morally upright people—who are not good enough, according to scriptural standards, to go to heaven?

¶ I suppose, Frank, that that is true, but at the same time, they are far too good to suffer an eternity of torture in a hell of fire and brimstone. But what made you think of that?

¶ Why, Ernest, John 5:26-29 suggested it. According to Jesus' own words there are to be two classes in the resurrection—those who have done good and those who have done evil. But mind you, both groups are said to be resurrected, and the resurrection is set forth in the Scriptures as a blessing, so it must be that those who have done evil are in some way to be blessed. Doesn't it seem that way to you?

¶ It would, except for one thing. According to Jesus' own words those who have done evil are to come forth to a resurrection of "damnation"—and Frank,

that's a word which doesn't sound very hopeful.

¶ Well, actually, Ernest, Jesus didn't use the word damnation at all. He used the Greek word "krisis," which in the Revised Version of the Bible is translated "judgment." This makes the text more understandable, for what Jesus actually said was that those who have not done good in this life shall come forth from the sleep of death to a resurrection by "judgment."

¶ What does that mean, Frank?

¶ In Isaiah 26:7-10 we are told that when God's judgments are abroad in the earth, the inhabitants of the world shall learn righteousness.

¶ In other words, those who in this life are not good enough for heaven are to have another chance—is that the thought?

¶ I don't believe I would put it just that way, for it won't be true in every case.

¶ How would you state the matter, then?

¶ Ernest, I think the best thing to do is to find out just what it is that Jesus and the Prophet Isaiah are saying to us. First of all, Jesus tells us that all who are in their graves shall hear his voice and shall come forth—that is, they will all be awakened from the sleep of death.

¶ And Frank, Jesus says that those who have done good shall come forth to a resurrection of life. Are they the ones who are good enough for heaven?

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time	
Geelong	3GL 222 metres 10:00 A. M.
Sydney	2KY 294 metres 8:15 A. M.
Western Australian Time	
Perth	6KY 227 metres 10:15 A. M.

POLISH BROADCASTS

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

¶ Yes, that is correct.

¶ Well, how "good" does one have to be in order to be good enough for heaven?

¶ The standard of righteousness for those who qualify for a heavenly reward is very high. To a rich young nobleman of his day Jesus said that if he would give up all that he had and take up his cross and follow him, he would have treasure in heaven. To follow Jesus means to lay down one's life in doing good, in sacrificing time and talents and strength and means—all that one has, and all that one is—in unselfish devotion to God and his service. Even then, one would not be worthy of heaven except for his belief in the atoning merit of the blood of Christ.

¶ According to that, the number who are good enough for heaven is rather small.

¶ Quite true, Ernest. As a matter of fact, Jesus spoke of them as being a "little flock," saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

¶ Would you say, then, that all those who are not laying down their lives in the service of God are wicked, or evil?

¶ Not in the sense that you have in mind, Ernest. The Scriptures declare that "there is none righteous, no, not one." (Rom. 3:10) From God's standpoint all have sinned, and have come short of his glory. (Rom. 3:23) When Jesus, therefore, refers to those who have done evil, and explains that they shall come forth to a resurrection "of judgment," he is referring to all who have not accepted the call of God to devote their lives unselfishly to his service. Among these are millions of noble people.

¶ But not good enough for heaven—is that it?

¶ Correct, and probably most of them are not even interested in heaven. If they pass the tests of the judgment day, they will receive perfect human life in a world delivered from war and sickness and death.

¶ What do you mean by the statement, "If" they pass the tests of the "judgment day"? Where do you get that thought in the Scriptures?

¶ It's in Jesus' own words, in his statement concerning those who come forth to a resurrection "of judgment." As we found a few moments ago, the Greek word here translated "judgment" is *krisis*. This word has the same meaning as our English word "crisis." The "crisis" of any experience is the testing time, the time when an issue is determined.

¶ What will be the issue to be decided with respect to those who come forth to a "resurrection of judgment"?

¶ It will be the issue of life and death.

¶ Isn't that issue settled for everybody before death?

¶ No, Ernest, it is not. That is one of the fundamental mistakes which has been made in the past; that is, of limiting God's grace and the opportunity of salvation to this life.

¶ Do you mean to say that people will have a chance to repent and turn to God after death?

¶ Ernest, if that is not true, then there would be very few indeed of all the millions of earth who will ever have an opportunity for salvation. Besides, God's plan of salvation through Christ was made for the very purpose of giving people who have died an opportunity to be saved from death. Take Adam, for instance. It was primarily for Adam that Jesus died, yet Adam knew nothing of this provision because he died thousands of years before Jesus died to redeem him. In dying for Adam, Jesus also died for all of his posterity who were dead before Jesus came. If God's grace were not extended to them after death, they would know nothing about it. And there have been millions who have died since Jesus came who have not known anything about him; yet he died to save them. Other millions have heard about Jesus, but have been confused by the conflicting theories of religions associated with his name, and therefore have not believed on him, but Jesus died

for these too. The Apostle Paul says that it is God's will that all shall be saved and come to a knowledge of the truth.—I Tim. 2:4-6

¶ From what are they to be saved, Frank—from hellfire? Are they to be brought back from hell to be saved?

¶ They will be brought back from hell, all right, but not from a place of torment.

¶ Frank, you are getting more vague by the minute.

¶ I wouldn't say that. You see, the hell referred to in the Bible is the condition of death, the tomb. All are to be saved from death; that is, they will be awakened from death by divine power. The dead are unconscious. They see nothing, hear nothing, feel nothing, know nothing. They are to be awakened, or saved from this condition, Paul says, and given a knowledge of the truth; and the great truth which will be made known to them at that time, he explains, is that Jesus gave himself a ransom for them, that he died in order that they might live. This will be the first real opportunity they will have had to turn to God and to live.

¶ Will that be in the judgment day, Frank?

¶ Yes, and those who have done good by following in the footsteps of Jesus in this life will then be co-judges with Jesus, for the apostle says, "Do ye not know that the saints shall judge the world?"—I Cor. 6:2

¶ Do you mean that people will have an opportunity to learn about Christ in the judgment day?

¶ Yes. In Isaiah 26:9 it declares that when the Lord's judgments are abroad in the earth the "inhabitants of the world will learn righteousness." The purpose of their learning righteousness in the judgment day is in order that they may practice righteousness.

¶ Does that mean that everybody will be saved?

¶ It means only that all will have an opportunity to be saved. That is the thought implied by Jesus in his use of

that Greek word *krisis*. It will be a testing time for the people, a turning point, as it were. If, after being fully enlightened, some decide to turn away from God and continue wilfully in the way of unrighteousness, they will not, of course, be saved everlastingly.

¶ What will happen to them?

¶ In Acts 3:23, the Apostle Peter declares that they "shall be destroyed from among the people." In Revelation their punishment is described by the term "second death."—Rev. 2:11; 20:6, 14, 15; 21:8

¶ Frank, is this great opportunity of salvation to come to the people during the Millennium?

¶ Yes. In the prophecy of Isaiah which we have been discussing, it is referred to as the "land of uprightness."

¶ I have noticed that, Frank. It is mentioned in the tenth verse. It says, "Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Doesn't this indicate that if favor is shown to the wicked, it will do them no good?

¶ It bears out what I have said, Ernest, that even in the land of uprightness—that is, in God's new world, when Christ will be both King and Judge, there will be some who will prove themselves to be wilfully wicked. They will not behold the majesty of the Lord, although that will be the time when the "glory of the Lord" shall fill the whole earth "as the waters cover the sea." (Hab. 2:14) But Ernest, notice that it IS to be a time for the showing of favor. It will be the judgment day when all mankind will be enlightened concerning Christ, and concerning the laws of his kingdom; and it will be only those who are wicked at heart, and wilfully so, who will refuse God's grace and die.

LITERATURE OFFER May 2, "Christ Has Returned"; May 9 and 16, Special Dawn No. 4; May 23, Special Dawn No. 1 (See page 65).

The 1948 Convention Season

WITH the coming of May, the season for the larger conventions of the brethren throughout various parts of the country begins. True, there have been many happy gatherings during the winter and spring months, some of which have been of quite a general character. One of these was scheduled for Toronto, Canada, April 24 and 25. These winter and spring conventions have but whetted the spiritual appetites of the brethren for the gatherings which are planned for the summer months.

Aside from the one-day local gatherings, which are always productive of rich blessings, the first on the list are those to be held over the Memorial Day week-end, May 29-31. At the time of going to press we have learned of seven of these—San Antonio, Texas; Topeka, Kansas; Chicago, Illinois; Cincinnati, Ohio; Phoenix, Arizona; Allentown, Pennsylvania, and Vancouver, B. C., Canada. The Dawn has been requested to co-operate in helping to supply speakers for these gatherings, and we are doing the best we can to comply. What a stimulating thought it will be to realize that the Lord's people in so many sections of the country are meeting in convention at the same time!

Then will come the usual conventions over the Fourth of July week-end at Detroit, Michigan and Los Angeles, California; besides others of a more local character. We expect, the Lord willing, that the interest at these gatherings this year will be stimulated somewhat by the presence of our Brother William Pamplung of Great Britain. We hope that he will be in attendance at least one day at both the Detroit and Los Angeles Conventions.

During the first week in August a convention will be held in Chautauqua, Ohio. While this will be the General Convention of the year, the attendance may not be any larger than at some of the other gatherings. But it will be a longer convention, and more speakers will serve. It is also the convention which The Dawn will endeavor to report more fully than the others. The field is

now very large, and so many conventions are being held that we find it impossible to make more than brief mention of the blessings received at only a few of them.

Plans for the General Convention are shaping up well, according to reports. Sleeping quarters will be found for all who can arrange to attend, and it is expected that many hundreds of the brethren will spend a blessed week together at Chautauqua. Plan to be there if you can. Indeed, we urge that all make an effort to attend as many of the conventions this year as possible, for the time is doubtless short in which we will enjoy these blessed privileges.

The Labor Day week-end conventions are being planned as usual. We have already learned of arrangements being made at Seattle, Washington; Brooklyn, New York; Minneapolis, Minnesota; and Saginaw, Michigan. Others will be scheduled later for this period. So it would seem that nearly all of the brethren in America will be able to attend at least one convention during the summer, and many of them more than one. What a privilege! How the "blest tie that binds" our hearts in Christian love should be strengthened by these many opportunities of fellowship and united service! Let us pray earnestly that the dear Lord may bless all the gatherings of his consecrated people—those we have mentioned, as well as the many others which will be held in this country and throughout the world during the coming months. We suggest that you watch the convention announcement page for gatherings convenient for you to attend.

Brother MacAulay Now in Great Britain

PILGRIM Brother J. Y. MacAulay sailed from New York on the *S. S. Washington*, March 17, and he has reported a very interesting voyage across the Atlantic, and a safe arrival in England. He reached there in time to serve at the Warrington Easter Convention. A goodly number of brethren gathered on the dock to bid Brother MacAulay farewell, and to wish him godspeed on his journey. As the great ship moved away from the pier they sang, "God be with You Till We Meet Again," and a number of others, moved by the spirit of the occasion, joined in the singing.

On the ship Brother MacAulay was asked to take charge of the Sunday service. He suggested to the officer who had charge of the

arrangements that he would speak on the subject, "God's Plan for World Peace," so it was thus announced in the ship's paper and on the bulletin board. One hundred and seventy-five of the passengers attended the meeting, and during the remainder of the journey Brother MacAulay had many interesting and encouraging experiences answering questions which were asked by various ones who heard the lecture. We rejoice with him in this opportunity of making known the glad tidings; and let us all pray that the dear Lord will bless his services in the British Isles. Brother MacAulay will return from Great Britain, the Lord willing, in time to be at the General Convention in Chautauqua.

Recordings for Home Use

IN THE JUNE issue will be found an announcement of records suitable for use in the home. For a number of years we have been urged by various brethren—and numerous requests have also been received from interested listeners to the Frank and Ernest radio programs—to record short dialogs and talks that could be used on home phonographs. After prayerful and careful consideration, we have decided to make a start along this line. We expect that different brethren who are well qualified will record series of talks, and we hope also in due time to make available recordings of some of our beautiful hymns, as well as other appropriate sacred music. This will be done by brethren in the truth. When music is used we expect to have it on one side of the record, and a talk or dialog harmonizing with the hymn on the other side.

We are confident that the brethren will find many opportunities for using these recordings in bearing witness to the truth. They are not intended to supplant in any way the use of speakers who can be present in person, but are designed merely for those many occasions when a neighbor or a relative drops in, or can be invited for the evening, and when no speaker would be available. They will also serve as excellent gifts to friends and relatives. It is a new field of service, and as we progress in it doubtless the brethren will think of many ways in which the message in this form can be utilized to the glory of God. To start with, the main thing is that the records are to be available for the brethren to use as they

wish. As in other forms of service, we are simply furnishing the material. How the records are to be utilized must be decided by the brethren. Watch for the announcement next month.

Pilgrim Brother Bridges Goes Home

BROTHER CLARENCE P. BRIDGES, who served as a pilgrim for many years, passed beyond the veil on March 28. He will be remembered by many brethren throughout the United States and Canada. He died at the age of seventy-four, having been ill for several years.

Brother Bridges accepted present truth more than fifty years ago, in Lynn, Massachusetts. He was a zealous laborer in the vineyard, and a staunch defender of the faith once delivered to the saints. We can but rejoice with him that his battles have now been fought and the victory won.

ENCOURAGING LETTERS

Dear Frank and Ernest: I look forward to your fifteen minutes on the air every Sunday. Your talks have shed more light on the Word of our Lord and Savior than any sermon I have ever heard. I was at one time so afraid of death, but your talks have straightened me out a lot on that subject. I am a nurse, and my trials are plenty. Please send me the book, "Hope Beyond the Grave." L. K., Fla.

Dear Brethren: You will be interested to know that we feel quite encouraged over our efforts to establish interest in Louisville. We are continuing our meetings at the Y. M. C. A. in Louisville each Sunday at 3 P. M., and we are announcing same over the radio after our broadcast. We had sixteen out this past Sunday.

Now that the weather is moderating, the friends are able to do some follow-up work and tract distribution. We have a suggestion to make for "follow-up" work which we have found helpful. When we have a follow-up card we don't mention the card that they wrote when the people come to the door, but simply hand them a tract and state that we are inviting people in that neighborhood to listen to the broadcast. They usually reply that they are listening, and that they have received literature. We find this better than a direct approach. Try it. Brother Wilton I. Wells.

Dear Sir: Please send me the booklets, "Hope Beyond the Grave," and "Plan," offered on your truly helpful and inspiring programs. Later on I will subscribe to The Dawn magazine. I have read some already in the public library. They are the best religious magazines I have seen yet. Yours in Christ, K. B., N. Y.

Sons of God

JOHNSON says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) These sons are justified by faith, that is, by virtue of the grace arrangement we have a standing in God's sight which as fallen individuals we could not possess. We, who were not just by nature, are now justified by faith. We are free from the condemnation to death resting upon the adamic race and can present ourselves unto God as living sacrifices. Paul states (Rom. 12:1), "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." The mercies of God are the blessings mentioned above; and in presenting our sacrifices we must keep ourselves, like the "wave offering," constantly before the Lord. The sons of God are associated with Christ, first in suffering, then in glory. If we suffer with him, we shall also reign with him. John in his epistle intimately connects the sons of God with the Father and his Son Jesus Christ. In I John 1:1-3 he states that Jesus as the "Word of life" had been with the Father and was manifested to us, and that we have fellowship with the Father and the Son and with one another. God is light, and in him is no darkness. It is essential that we shall be enlightened regarding the truth, for

we must walk in the light, not in darkness; for only those who walk in the light have fellowship one with another; and if these err, the blood of Jesus cleanses them.

In I John 2:8 the apostle states that because the true light now shineth, we have a new commandment, and that commandment is love. It has been said that love is the greatest thing in the world, the greatest power, the greatest incentive. It was because God so loved the world that he gave his only begotten Son. It was because Jesus loved the world that he laid down his life. In verse 3 John says, "Hereby we do know that we know him, if we keep his commandments [of love]."

Christian knowledge should not only be academic, but practiced. We should by acts show our love, and we will find that love begets love. It was said at one time that you could always identify the truth friends by the truth smile, that happy expression that came from knowing God and from walking in the light. God is love, and the sons of God will walk in love. Love endureth all things, and Paul, who sacrificially as a Son laid down his life, found that no words could adequately describe the blessings that come to those who similarly serve God. He states, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9) And again, he says that the sufferings of the present

work out for us a far more exceeding and eternal weight of glory. (II Cor. 4:17) John says, "We know that, when He shall appear, we shall be like Him; for we shall see him as he is."—I John 3:2

Our Privilege

BISHOP says England is not Christian." This was one of the headlines in the **Romford Recorder** dated 16th January, 1948. An account was published of the visit of the Bishop of Chelmsford to Romford to receive gift boxes for the Post War Needs Fund. Referring to the bishop's address the account stated:

"He said he did not want money for what it would do itself, but because it would help them to do the things they wanted above all to do. The fact was that England was no longer a Christian country and the Church of England was bound by its very nature to do its utmost to rebuild the Christian faith in the land."

We know that nothing the Bishop of Chelmsford or the Church of England can do will check the rapid deterioration of so-called modern civilisation. The Scriptures do not teach that conditions would get better and better, but as stated in II Timothy 3:13, would "wax worse and worse." The elements which make up the present evil order of things are melting with fervent heat in fulfilment of II Peter 3:12.

What a privileged and responsi-

ble position we find ourselves in as those called out of darkness into light, blessed with a knowledge of the truth which not only enables us to explain the present, but to some extent unfold the future!

Let us by word of mouth and the printed page tell out the hope-inspiring message of the incoming kingdom of God's dear Son. Let us tell the people that the Bible does not teach those crude misconceptions of God and his plan which have been handed down from the Dark Ages. Let us tell it out in no uncertain sound that God is love; that he has designed and is carrying out a wonderful and most harmonious plan for the blessing of all the families of earth. Happy Zion, what a favored lot is thine!

Staging a Comeback

THE Catholic Church, which received some setbacks since the first World War, and in the war just terminated, is staging a comeback, but the methods it is using would not commend themselves to those who seek to follow Christ. Politically the Roman Catholic Church is fostering its own parties, called Christian Democrats in Italy, Belgium, and Germany, and M. R. P. in France. These efforts will come to nought, as they have done in Poland and Czecho-Slovakia, where they have helped to provoke revolution.

Another phase of activity is that of the search for miracles, by means of which the credulous are enslaved. In Stockport, England,

it was recently announced that a girl of nine years of age had presented some roses to the statue of the virgin in the local Catholic Church, and these had been placed on the head of the statue and since then the roses had retained their bloom and refused to die. Needless to say, those flowers were placed so as to be covered by subdued lighting, so that they could not clearly be seen, and the shopkeeper who supplied the roses testified that they had been wired to keep them in position. But to the faithful, it was a miracle. In Italy, statues have been seen to be "breathing," and again the common people have been called to witness this as another evidence of divine approval.

From the Daily Mail

THE views expressed in this section in the March issue under the heading "World Outlook As Seen from Britain," are corroborated by the leading article in the Daily Mail of London, dated March

3rd, from which we quote:

"We have passed through another ten days (during the Revolution in Czecho-Slovakia) which shook the world, and some things have been shaken out of place. Britain is still a very powerful country, but she is exhausted by the longest war fought by any of the belligerents, and without assistance from America, we should be a half fed, half workless nation with no reserves. Britain once stood in the same relationship to other countries as America does now, but the contrast was never so marked, because the difference between the wealth of the one and the need of the other was never so extreme. The first World War made the U. S. a great power, the second, the greatest power. Isolationism has been made impossible; space and distance have been eliminated by science, so if she wants to save the world for freedom and democracy she must help reconstruct Europe from the ground upward, or must she—generosity is mingled with self-interest as events in Europe will show."

AMERICAN CONVENTIONS—continued from page 64

BUFFALO, N. Y., English-Italian, May 29-31—Regular hall, 28 Bremen Street. For reservations and details, write the secretary, Mrs. Mary Iannacone, 145 14th Street, Buffalo, N. Y.

JACKSON, MICH., June 13.

LINCOLN UNIVERSITY, PA., June 13.

PIQUA, OHIO, June 19, 20.

FOURTH OF JULY

Detroit, Mich.
Los Angeles Calif.
Westford, Mass.

GENERAL CONVENTION: Chautauqua, Ohio, August 1-8—It is not too early to begin making your plans to attend this convention. Details concerning rooms, meals, etc., will be published later. Meanwhile, all inquiries should be addressed to the convention secretary, Mr. Ernest G. Wylam, 3718 W. Dickens Avenue, Chicago 47, Illinois.

LABOR DAY

Brooklyn, N. Y.; Minneapolis, Minn.; Saginaw, Mich.; Seattle, Wash.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. E. DICKINSON			
Liverpool	June	6	
J. E. HUMPHREY			
Oxford	May	23	
H. R. KIPPS			
Anerley	May	30	
F. LINTER			
Leigh, Lancs. (Afternoon)	May	30	
Warrington (Evening)	May	30	
J. Y. MAC AULAY			
Ipswich	May	1, 2	
Brentwood		3	
Romford (Wykeham Hall)		6	
Putney		7	
Windsor		8	
Ealing		9	
Welling		10	
Anerley		11	
Maidstone		12	
Shortlands		13	
Birmingham Convention		15	

Ilford Labour Hall	16, 17
Luton	18
Kettering	19
Peterborough	20
Belfast	21-25
Accrington	26
Leicester	27
Blaby	28
Birmingham (Monument St.)	29, 30
Rugby	June 1
Nottingham	2
Oxford	3
Swindon	4
Yeovil	5, 7
Eastleigh	9
Portsmouth	10
Guildford	11
Beckenham	12, 13

J. H. MURRAY

Yeovil	May	2
Maidstone		9
Gateshead	June	6

W. E. PAMPLING

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Beckenham		23
Anerley	June	13
Coventry		20

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Speakers' Appointments

W. A. BAKER

St. Louis, Mo.	May	2
Mattoon, Ill.		3
Indianapolis, Ind.		4
Danville, Ill.—Urbana, Ill.		5
Chicago, Ill.		6-9
Milwaukee, Wis.		10
Appleton, Wis.		11
Withee, Wis.		12, 13
Minneapolis, Minn.		14-16
Winnipeg, Man., Can.		18
Saskatoon, Sask., Can.		20
Calgary, Alta., Can.		22, 23
Vancouver, B. C., Can.		25, 29, 30

W. T. BAKER

New Albany, Ind.	May	1, 2
Cincinnati, Ohio		3, 4
Dayton, Ohio		5
Richmond, Ind.		6
Muncie, Ind.		7-9
South Bend, Ind.		10, 11
Gary, Ind.		12, 13
Cicero, Ill.		15, 16
Chicago, Ill.		18, 19, 29-31
Dundee, Ill.		20
Aurora, Ill.		21
Batavia, Ill.		22, 23
LaSalle, Ill.		25
Roseland, Ill.		27

H. K. BLINN

Pittsburgh, Pa.	May	16
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F. A. BRIGHT

Paterson, N. J.	May	2
Wilmington, Del. (Morning)		16
Philadelphia, Pa. (Afternoon)		16

CHARLES CHUPA

Chicago, Ill.	May	29-31
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JENS COPELAND

LaSalle, Ill.	May	2
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O. D. DEIFER

Pottstown, Pa.	May	23
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H. E. DEITRICH

Cincinnati, Ohio	May	30, 31
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DAVID DINWOODIE

Paterson, N. J.	May	16
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EARL FOWLER

Santa Ana, Calif.	May	23
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W. J. HOLLISTER

New Haven, Conn.	May	16
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LEVI JACOBS

Waterbury, Conn.	May	9
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GEORGE O. JEUCK

St. Petersburg, Fla.	May	2
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G. S. KENDALL

Sarasota, Fla.	May	9
Orlando, Fla.		10-12
Mobile, Ala.		14-16
New Orleans, La.		17, 18
Galveston, Tex.		19, 20
Corpus Christi, Tex.		21
Donna, Tex.		22-24
San Antonio, Tex.		26, 29-31
Austin, Tex.		27

P. KOLLIMAN

Buffalo, N. Y.	May	29-31
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R. A. KREBS

Shadyside, Ohio	May	1, 2
East Liverpool, Ohio		3, 4
Pittsburgh, Pa.		5
Connellsville, Pa.		6
Cumberland, Md.		7
Washington, D. C. (Evening)		8
Washington, D. C. (Morning)		9
Baltimore, Md. (Afternoon)		9
Wilmington, Del.		10, 11
Newark, N. J.		13
York, Pa. (Evening)		15
York, Pa. (Morning)		16
Lancaster, Pa. (Afternoon)		16
Rutherford, N. J.		18

SPEAKERS' APPOINTMENTS

New Brunswick, N. J.	21	Allentown, Pa.	29-31
Brooklyn, N. Y.	23		
Allentown, Pa.	29-31		
ARTHUR H. KRUMPOLT		G. R. POLLOCK	
Ithaca, N. Y.	May 30	San Diego, Calif.	May 2
L. P. LOOMIS		S. ROSKIEWICZ	
Albany, N. Y.	May 9	Chicago, Ill.	May 29-31
EDWARD LORENZ		VICTOR E. SAMUELS	
Riverside, Calif. (Morning) May	16	Allentown, Pa.	May 29-31
Pomona, Calif. (Afternoon)	16		
A. A. LUTZ		M. A. STAMULAS	
Easton, Pa.	May 9	Reading, Pa.	May 23
Reading, Pa.	10, 11	Buffalo, N. Y.	29-31
Lehighton, Pa.	12		
Hazleton, Pa.	13, 14	J. I. VAN HORNE	
Wilkes Barre, Pa.	15, 16	Monessen, Pa.	May 23
Brooklyn, N. Y.	23	Connellsville, Pa.	30
Allentown, Pa.	29-31		
W. S. MARSHALL		F. S. WASSMANN	
Orono, Me.	May 2	Paterson, N. J.	May 9
Bangor, Me.	9, 30	New Haven, Conn.	16
Guilford, Me.	12, 19	Allentown, Pa.	May 29-31
Orland, Me.	16		
Morrill-Belfast, Me.	23	C. R. WEIDA	
J. A. MEGGISON		Binghamton, N. Y.	May 16
Topeka, Kans.	May 30, 31		
M. C. MITCHELL		G. M. WILSON	
Wallingford, Conn. (Morning) May	2	Duquesne, Pa.	May 2
Hartford, Conn. (Afternoon)	2	Detroit, Mich.	23
		Ann Arbor, Mich.	24, 25
N. M. MOLENAAR		Jackson, Mich.	26
Oakland, Calif.	May 2	Chicago, Ill.	29-31
Whittier, Calif.	16		
EVERETT MURRAY		W. N. WOODWORTH	
Cincinnati, Ohio	May 30, 31	New Haven, Conn.	May 16
L. H. NORBY		Chicago, Ill.	29
Pittsburgh, Pa.	May 16	Allentown, Pa.	30, 31
		C. W. ZAHNOW	
		Buffalo, N. Y.	May 1, 2
		Saginaw, Mich.	9
		Toledo, Ohio	16

Speakers sponsored by The Dawn are available for service in any part of the country where they may be requested. If you desire the visit of one of these traveling ministers, write to The Dawn, Pilgrim Department, East Rutherford, New Jersey.

CONVENTIONS

BUFFALO, N. Y., (Kenmore) May 2—Odd Fellows Temple, corner of Kenmore and Myron Avenues. (North Buffalo City Line) For details write the secretary, Mrs. Thomas McLerie, 14 Hinman Street.

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

SAGINAW, MICH., May 9—Regular monthly gathering in the Woman's Club, 311 N. Jefferson Street.

CICERO, ILL., May 15, 16—Parkholme Community Bldg., 1820 S. 51st Avenue. For reservations and details, write the secretary, Mr. William Urban, 1823 S. 48th Court, Cicero, Ill.

NEW HAVEN, CONN., May 16—All day gathering in the Y. W. C. A., 48 Howe Street. Opens at ten o'clock.

PITTSBURGH, PA., May 16—Convention opens at 9:30 a. m. in the O. of I. A. Temple, 610 Arch Street, N. S.

TACOMA, WASH., May 16—All day gathering in Normanna Hall, S. 15th and K Streets.

TOLEDO, OHIO, May 16—All day gathering in the Fort Meigs Hotel.

BROOKLYN, N. Y., May 23—The usual fifth Sunday gathering will be held on this date instead of the last Sunday in the month, in the regular meeting place, 104 Clark Street.

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

ALLENTOWN, PA., May 29-31—Three day gathering in Odd Fellows Hall, 118 N. 9th Street. Convention opens at 10:30 a. m., D. S. T., Saturday. Those desiring accommodations, will please write to the secretary, Mrs. Anna B. Moyer, 1917 Greenleaf Street, Allentown, Pa.

CHICAGO, ILL., May 29-31—Annual Convention to be held at 910 N. LaSalle Street. "A program with ample testimony meetings, a public discourse, a vesper service, and more time for fellowship is being arranged. The Ecclesia is also planning to serve one meal each day." For reservations and details, write the secretary, Mr. Theodore Hack, 5619 S. Oakley Ave., Chicago, 36, Ill.

PHOENIX, ARIZ., May 29-31—Three day gathering at 1036 N. 32nd Street. For reservations, write the secretary, Mr. Emile H. Herrscher, 407 Heard Bldg., Phoenix, Ariz.

SAN ANTONIO, TEXAS, May 29-31—"The Ecclesia is planning a three day gathering in the Labor Temple, 126 North Street. For information and reservations, write the secretary, Mrs. Arthur B. Newell, 1107 W. Huisache Avenue, San Antonio 1, Texas."

VANCOUVER, B. C., CAN., May 29-31—"The Convention will be held in the Knights of Pythias Hall, 303 E. 8th Avenue. For reservations and details, write the secretary, Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C."

CINCINNATI, OHIO, May 30, 31—Two day gathering in the Young Women's Christian Association, Room 507, 9th and Walnut Streets. For reservations, write the secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Ky.

ITHACA, N. Y., May 30—All day gathering at 205 E. Falls Street.

TOPEKA, KANS., May 30, 31—Two day gathering to be held in the new Municipal Auditorium. All inquiries should be addressed to the secretary, Mrs. E. H. Randall, 739 Kellam, Topeka, Kans.

WEATHERFORD, TEXAS, May 30—Regular fifth Sunday gathering in Zion Hill Schoolhouse.

(Additional conventions listed on page 60.)

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

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

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

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

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

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