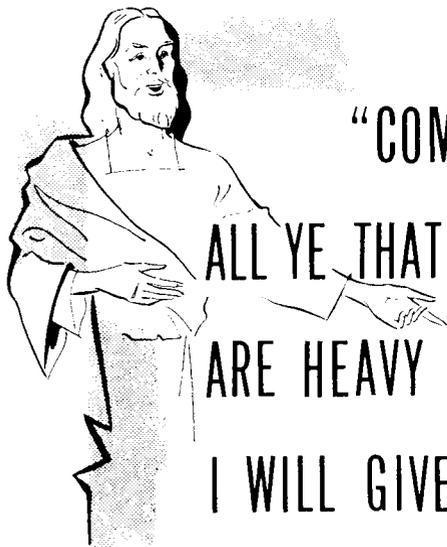


The DAWN



“COME UNTO ME,
ALL YE THAT LABOR AND
ARE HEAVY LADEN, AND
I WILL GIVE YOU REST.”

MATTHEW 11:28

A HERALD OF CHRIST'S PRESENCE

June 1952

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



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"Talking Things Over" this month presents a number of items which we believe will be of special interest—matters in which we can all rejoice as we fellowship and serve together. Here they are:

"The Light Shines in Italy": The brethren in Italy are seeking our co-operation in their ministry of the truth. This short article tells about it.—Page 42

"The Bowling Green General Convention"—A brief statement of some of the blessings to which the brethren can look forward. Read this article and make your plans to attend.—Page 45

"Los Angeles and Detroit Conventions": These are two outstanding conventions. This year, as usual, they will be rich in blessings for all who attend.—Page 48

"A Letter from Israel": Our friend in Israel continues to urge co-operation in the witness work there. You will enjoy his letter.—Page 49

Do not count when day is o'er,
Daily loss from life's rich store;
But the gains however small,
Count them daily, one and all.

EVERY sweet and gracious word,
Every pleasant truth you've heard;
Every tender glance and tone,
Every kindly deed you've known.

THE BOWLING GREEN, OHIO, GENERAL CONVENTION, August 9-16: This week of spiritual feasting and fellowship will be at the Bowling Green State University. The total cost for seven nights' lodging and twenty-one meals will be only \$21.00—\$3.00 a day if you cannot stay for the entire week. Requests for reservations may now be sent to the secretary, Mr. R. J. Krupa, 37 Wilson Avenue, Rutherford, New Jersey.

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Religion in the News

LATE last year President Truman announced the appointment of General Mark Clark as ambassador to the Holy See. The recent action of Congress to withhold an appropriation for the cost of such an ambassador until approved by the Senate has helped to keep alive the controversy touched off by that appointment. There was rejoicing and chagrin over this appointment. The Catholics on the whole were happy about it; but the Protestant churches of America rose up in unison to block the appointment, which seemingly they have succeeded in doing, at least temporarily.

The reason Baptist Truman gave for making this appointment was that in the fight against communism the United States needed the inside information which the Vatican could supply through an ambassador. Protestants were quick to point out that if the Catholic Church were sincere in its desire to work with America in fighting communism she would make this information available anyway.

Besides, if the Vatican possesses information concerning developments behind the Iron Curtain which cannot be acquired through regular diplomatic channels, it means that her clergy are acting as spies, therefore communist governments are justified in arresting and imprisoning them. The great emphasis placed upon the information possessed by the Vatican did not lessen the tension of the Catholic position behind the Iron Curtain.

Spokesmen for the Protestant churches point out that probably the Catholic Church would not be so valuable an ally in fighting communism as some might think. They remind us that communism has made its greatest gains in countries which were almost wholly Catholic. Even in Italy the communists are surprisingly strong. "A grim fight is shaping up in Italy," one reporter writes, "with Rome as the major prize." This fight is in connection with the municipal elections held this spring. Fear has been expressed that the communists may poll a majority of the votes right in the "Eternal City" itself.

There are a number of reasons why communism is more widely

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accepted in Catholic countries than where Protestantism prevails. In most Catholic countries the church owns and controls much of the land, and the peasants who work these lands for the church get little out of their labor for themselves—just a mere existence, and a very low standard of existence at that. To people thus downtrodden the communist appeal is very strong. The gold, silver, precious stones, and other fabulous wealth held at the Vatican, and possessed in varying lesser degrees by the clergy in general, is in sharp contrast to the poverty of the masses. This also produces fertile ground in which the communists can plant their seeds of revolution.

It would seem, then, that the Protestants have a good point when they emphasize that Catholicism hasn't done so well fighting communism in its own backyard. Just how much weight will be given to these arguments, if and when the Vatican ambassador issue is brought onto the Senate floor to be decided, is difficult to say. There is a desire on the part of all anti-communist forces to work together and thus present a solid front against what they all consider to be so sinister. But will the lawmakers in Washington risk such a bold move as this merely to secure some doubtful help in fighting the common enemy? It remains to be seen.

Basically this issue is one of church-state union, to which the government of the United States is allegedly opposed. To send an ambassador to the Vatican might well be a step in the direction of breaking down this principle of American government—at least, so the Protestants fear. The evils of church-state government by which Europe was ruled for centuries are too well known by the liberty loving Protestants of this country to let pass unchallenged any proposal which might even indirectly help this ungodly creature to rear its ugly head in America. For this we cannot blame them.

The Bible also condemns church-state governments, because they are usually corrupt and oppressive, and particularly because they are a counterfeit of the kingdom of Christ. The Scriptures represent the true church of Christ as being made up of those who are called out from the world to follow in the footsteps of Jesus. They are promised that if faithful to their calling—faithful even unto death—they will be rewarded with the honor of reigning with Christ in his thousand-year kingdom.

For the church to unite with the state, and thus attempt to reign

now, is described in the Bible as harlotry—spiritual harlotry. The church which does this is therefore designated as unchaste, unholy, and an abomination to the Lord. “Babylon” is one of the names given to this counterfeit kingdom arrangement, and the Lord’s true people are invited to come out of Babylon, and thus escape the plagues which are now coming upon her, and which will ultimately destroy her. See Revelation, chapter 18.

From Catholic Spain

GOOD feeling between Catholics and Protestants the world over was somewhat strained by a statement made by Cardinal Segura, Archbishop of Seville. It was considered especially uncalled for just at a time when the Spanish government is expecting so much help from America. The Cardinal said:

“Ever since 1945, when the Spanish government authorized the opening of certain Protestant churches in this country, Protestant propaganda has considerably increased, and it has been tolerated to a far greater extent than is permissible in keeping with the . . . spirit of the charter of the Spanish people.”

The Cardinal also explained that a spirit of “benevolence” had arisen in Spain toward Protestants as a result of the great sympathy that was aroused toward England by the death of King George. He expressed fear that under the pretext of politics “concessions gravely prejudicial to religion may be made.” Statements of this sort by a Spanish Cardinal, following closely the reports of some who had visited Spain to find out, if they could, how the Protestants really fare there, has stirred up a lot of animosity.

It was to be expected that Protestant leaders in America would speak out against the sentiments expressed by Segura, but the criticism didn’t end there. Many American Catholics were also incensed. One of these was the editor of the *Indiana Catholic and Record*. He wrote:

“If the surprising remarks of the Spanish Cardinal Segura have been reported accurately, they are sure to strain the charitable efforts of Americans—Catholic as well as Protestant—to understand the Spanish mentality. . . . It seems to us that Cardinal Segura, Dictator Franco, and others in Spain should take a look at their history books. Not only could they discover that the Protestant revolt actually did happen and had rather considerable repercussions all over the world, but they might also notice that any persecution—short of extermination—has invariably strengthened the

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persecuted religion in the long run. Catholics should be the last to forget.

"Protestantism is the wrong dragon today. Any lances that can be spared from the anti-communist battle had better be tossed at other targets than Protestantism. A second lesson from current history might be derived from a comparison of the vitality and vigor of American Catholicism flourishing in a Protestant stronghold with the protected and over-advertised brand of Catholicism in Spain.

"To some these remarks may smack of religious jingoism, but we feel it is past time for American Catholics to be relieved from the oppressive burden of our Spanish brethren. We have spent weary hours cleaning up the blood the Spaniards overzealously spilt in the Inquisition. If they wish to call the cops on the Protestants four centuries late, they can take the blame themselves."

Time magazine states "that Cardinal Segura speaks for the oldest tradition of the Spanish church—one that has come down the years with stubborn strength since the power of the Moors was broken in the thirteenth century." It is rather convenient to speak of the "Spanish" church and its age-old tradition. Actually, however, this church received its "tradition" from Rome, a tradition which is little or no different today than in the days of the "Holy Inquisition."

Even the editor of the *Indiana Catholic and Record* is careful not to condemn this tradition. All he condemns is the untimely application of its principles by the Spanish Cardinal. "Protestantism is the wrong dragon today," he says, implying that it was the right one in the past, and may again be in the future. It is only because the Catholic Church in America would like to have Protestants believe that she is ever, always, and in all places tolerant of other faiths, that the pronouncement of the Spanish Cardinal made so many Catholic faces red in this country. If they are aggressive enough in their denouncement of Segura, they may make some believe that the policy of the Catholic Church is one of tolerance and liberality, and that the outburst of intolerance on the part of Segura, while unfortunate, was merely his own personal idea, and did not reflect the view of the church in general toward other faiths.

To those who know the plan of God, however, it makes little difference how much the various factions of Christendom condemn one another. We know that the Lord is permitting this conflict of interest in the great counterfeit systems of the earth in order to

reveal the need for his rule of justice and righteousness. And we know that his kingdom is near, and that with its full establishment there will be turned to the people a "pure language" or message, enabling them to understand the Lord and to serve him in freedom and in love. It is for this kingdom that we continue to pray.

Clergy Shortage in England

THE Church of England reports a serious shortage of clergymen, and that many of its churches are without ministers. Bishop Bell of Chichester recently revealed that the church "requires at least two hundred more men than it has been getting in every year." He added that "unless the number of them that offer themselves for ordination is immensely and immediately increased, thousands of our parishes as they at present exist will before long have neither bishop, vicar, nor curate."

The statistics relating to Church of England ministers are very interesting. In 1914 there were twenty thousand clergymen to staff the church's twelve thousand parishes; last year there were only fifteen thousand. Anglican bishops ordained 610 deacons in 1914, only 411 in 1951. In Manchester, the type of big industrial center where the Church of England is ordinarily the weakest, the number of curates dropped from 161 in 1938, to 45 four years ago.

As to why a ministerial career in the Anglican church is so unattractive today, Bishop Bell thinks one reason is the unstable and secular times in which we are living. He says, "It would be difficult to overemphasize the effect of two world wars on young men's minds, or the sense of disillusionment about the future generally." We think that this is in keeping with Jesus' words, when he posed the question, "When the Son of Man cometh, shall he find faith on the earth?"—Luke 18:8

We are living in a time of paradoxes. In this country particularly, there has probably never been so much apparent interest in religion generally. Controversial items between Catholics and Protestants are given wide publicity in the press and over the radio. High powered evangelists are barnstorming the country, going from one city to another where, through the co-operation of the local churches, sensational campaigns are staged. One would think that the nation was turning sincerely to God en masse.

But is this so? The evangelists visit a city, hold their meetings, reiterate their threats of doom for the unconverted, and then leave,

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but the city remains as before. A recent survey revealed that in only a surprisingly few instances did co-operating churches in these "drives" report any worthwhile increase in church attendance as a result.

The Catholic Church also is more than ever active endeavoring to "sell" its views and practices to the public. Long and tedious masses are televised. The doctrines of the church are explained through the public press, over the radio and television. But it is a serious question as to how much this really helps the church. Public opinion, enlightened by the prophetic "increase of knowledge," is not seriously impressed by musty dogmas brought down from the Dark Ages.

True, the dangers of the atomic age which now threaten the world cause many to seek security in religion. And there is a desire on the part of millions to find out more about God. Because of this, it is a most opportune time to bear witness to the truth, to proclaim the Gospel of the kingdom far and wide. Surely the Lord's people should be as wise in this respect as the "children of this world."

However, despite the unprecedented efforts of all churches to bring about a religious revival, there is less genuine faith in God and in the Bible—even in America—than ever before. To those who suppose that the Lord is looking to them to convert the world this must be very discouraging, but not to those who know the plan of God. These know that the time for the world's conversion is during the incoming age of Christ's kingdom. They expect to see the "present evil world" pass away in unbelief. They know that their proclamation of the Gospel of the kingdom, while serving as a "witness" to many, will find a genuine response in the hearts of only one here and another there.

So we are not surprised to learn that the Church of England is running short of clergymen. We are not surprised to know that there are thousands of empty pulpits in this country. We are not surprised that crime, corruption in government, and ungodliness generally are on the increase. The Bible foretold that these were the things to look for at the end of the age, and we accept them as "signs" of Christ's presence and of the fact that his kingdom will soon be manifested for the enlightenment and blessing of all the families of the earth.

The Economic Struggle in Palestine

THOSE who have faith in the prophecies of the Bible know that God's hand is in the affairs of the Jewish people in their returning to Palestine and the rebuilding of that ancient Land of Promise. However, this is being accomplished under conditions of extreme difficulty and hardship. The devaluation of Israel's pound has greatly increased the difficulties of living, for it has resulted in all prices, except for a small number of essential and rationed foodstuffs, to be greatly increased. *Hadassah Newsletter* reports:

"Workers are now able to buy only essential goods. They have to use so much of their income for food, transport, and clothes that little is left for 'luxuries.' In other words, the first result of the new economic policy has been a lowering of the standard of living. . . . The plan will achieve its aim of 'working off inflation' only if the government is able to resist the demands of the workers for higher wages and of the industrialists for increased profits."

This sounds very much like the problem facing America, and in fact, practically the whole world. In Israel, however, they hope to solve it by the exploitation of the land and the development of industry. Israel's Minister of Labor, Golda Myerson, presents a hopeful report based on the discovery of raw materials, and the development of industries which this makes possible. She gives the Bible credit for helping them find iron and copper. We quote:

"We have now found that references in the Bible to the existence of iron ore and copper in the land of Israel are examples of practical reporting. After thousands of years we have been able to substantiate the accuracy of these references because both these metals have been discovered in the Negev. We still do not know the full extent of the iron and copper deposits, but they clearly are to be found in sufficient quantities to meet Israel's own needs. According to experts there are oil deposits in many parts of Israel, including the Negev. I hope they are right, but up to now we have not yet explored for oil."

It is now the hope of the Israeli Government that the new nation will become self-sufficient in six or seven years. This may well be true. Ezekiel's prophecy pictures these returned exiles as dwelling safely in their land, and with sufficient stability economically to become a prey worthwhile for the aggressive forces of Gog and Magog. (Ezek. 38: 14-23) In any case, we know that all the prophecies pertaining to this ancient people of God will be fulfilled in "due time." One of those prophecies is that in a time of dire need the

Lord will fight for them, and as a result of this their eyes will be opened to recognize their Messiah.

It will be then—and in co-operation with the resurrected ancient worthies—that the returned Israelites will have their greatest and lasting prosperity. And the richest of all treasures which will then be their valued possession will be their knowledge of Jehovah, and their recognition of his beloved Son as their Messiah and King.

“Say to the Prisoners, Go Forth”

—ISAIAH 49:9

AMONG the items considered in the Panmunjom truce negotiations none has had such an emotional impact upon our nation as the exchange of prisoner lists. Washington promptly urged all to treat the names with reservation because it would take time and much investigation to determine definitely the accuracy of the lists. They realized the possibility that some whose names appeared as prisoners could be dead. To illustrate another type of possible error, some men listed as captives had returned from Korea, and months before were released to civilian life.

However, in spite of official warning for caution, families and friends received the news with unbounded joy and emotion. And the nation joined with them. How tender, yet strong, are the ties of love which bind families and friends! Is it any wonder that death has been considered such a cruel enemy, and war, which deals in death by the wholesale, a gross evil?

It would be difficult for one not directly concerned to appreciate the full emotional reaction of the families who received the hopeful news. Thousands upon thousands were gathered around radios and television sets awaiting that special name which touched their heartstrings. The vigil sometimes lasted hours, but those interested could not be turned away. One news dispatch told of a family gathered around their television watching name after name being shown upon the screen. Months before, their hearts had been saddened and left heavy by a Pentagon telegram informing them that

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their son and brother was missing in action. Suddenly, this night, his name was flashed upon the screen and all screamed at once. Then the family all gave way to tears.

Another instance was of a father and mother silently sitting and praying before their radio, afraid to speak lest their son's name would be announced and they would fail to hear it. Then came the name of their boy. They instinctively grabbed each other and wept long and hard. Still another story concerned an Italian couple in the eastern United States whose son's name was flashed on the screen at midnight. Minutes later, neighbors, who also had seen the name, began coming into their apartment and an impromptu celebration followed.

In our mind's eye we can see and in measure enter into the joy experienced by the families of the men reported as alive and prisoners of war. No doubt, people not accustomed to prayer attempted in some way to render thanks to God; others talked far into the night, with reminiscence of the missing member and perhaps formulating plans for the big homecoming.

Our hearts go out in sympathy to those who waited in vain for "his" name to be announced. Hopefully, perhaps joyfully, they began their wait; but as time wore on, their hearts became weighted with apprehension which turned to sorrow. That night when names were released more tears of sorrow than of joy were shed—tears for the name that did not appear. Those who received hopeful tidings knew nothing of the condition of their loved ones—just the possibility that he was alive. He may have been maimed or mentally scarred, but the important thing was that the name of one whom they thought might be dead was on a list of those alleged to be alive.

The joy these people experienced gives a hint, the meagerest kind of hint, of the joy to be expected in the resurrection. When death is stopped and the resurrection work commences, what a glowing happy morn will dawn for man! Then there will be no doubt about the authenticity of the list. Then, too, there will not be a wait in vain for a loved one to return because "all that are in the graves shall hear His voice, and shall come forth."—John 5:28, 29

It also is interesting to note that the Bible pictures the dead of earth as being asleep in a great prison-house of death. We read in Job 3:11, 17, 18: "Why died I not from the womb? . . . There the wicked cease from troubling; and there the weary be at rest. There

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the prisoners rest together; they hear not the voice of the oppressor." Thus the return of the dead will also be the release of prisoners.

Because of Adam's wilful disobedience, the whole world of mankind was condemned to death in death's prison-house. When Adam disobeyed, and the sentence was passed, the process of death began which demanded its full toll of him 930 years later. God stated to him, "Dying thou shalt die." In this dying condition our first parents were forced from the ideal conditions of the Garden of Eden. And in that condemned, dying condition they began to bring forth their offspring. All their progeny have experienced the suffering and sorrow that come as a result of the sentence, and we all have realized the inevitableness of our end—the great prison-house of death. The Apostle Paul states it so simply and clearly, "For as in Adam all die."—I Cor. 15: 22

Before Adam, or we who were in him when sentence was passed, could be released from this place of bondage, it was required that another take his place. None of Adam's children could suffice as a substitute because they too were under the same condemnation. Thus it was that Jesus, the great Logos, previously used by God in creating all things (Col. 1: 16, 17), had his life transferred to earth and became a man. As such, he could become the ransom, the corresponding price for Adam. Through his willing and substitutional death the way was opened for the eventual release of the prisoners. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15: 21, 22

Notice how dramatically the Bible follows through with the "prison-house" illustration. In Revelation 1: 18, we read of Jesus, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen! and have the keys of hell and of death." Of course we know the reference is not to literal keys. Rather, this forceful illustration declares that the death and resurrection of Jesus have provided the means for opening the prison-house of death and calling forth the prisoners. A similar thought is found in Ephesians 4: 8: "When he ascended up on high, he led captivity captive, and gave gifts unto men."

In this instance the grave is pictured as holding captive all its dead, but Jesus has captured even this stronghold, and freedom will result. It is much like that which occurred in the last great war

when invading allied armies captured concentration camps filled with the oppressed. They had captured that which had held prisoners captive, and then could begin their release. From these dank and foul places the prisoners were called forth; so, too, will be the work of the kingdom.

Isaiah, 42nd chapter, is prophetic of Jesus. It describes facts about his earthly pilgrimage and also tells of his triumphant establishment of the kingdom of righteousness. In verses 6 and 7, the Father says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

The opening of "the blind eyes" and bringing out "the prisoners from the prison-house" suggest a rehabilitation program. It means a period of enlightenment so that the darkness of superstition, fear, hatred, and evil will be dispelled by the light of the "Sun of Righteousness." Bringing out "the prisoners" reminds us of the work done in releasing prisoners from the infamous Buchenwald concentration camp. The prisoners of that bestial place were so emaciated and mentally deficient that much tender care was found necessary. Top medical skill was needed to coax into flame the feeble spark of life in some. Much sympathy and reassurance were needed to erase the fears which had been seared into their tormented minds by inhuman treatment. The same evil mind which prompted the tormentors of those concentration camps has been behind all the evils which has plagued mankind.

In the kingdom none will come from the "prison-house" as physical wrecks, but much assistance will be needed to restore them to mental and moral health. There will be no change in the grave. The character possessed at point of death will be the disposition upon awakening, and to erase the evil from men's minds will call for skilled help.

- When Europe's frightful concentration camps were first encountered it was immediately realized that an abundance of expert medical skill would be needed to assist these people who had been so abused. Similarly the world, who are to be released from the great "prison-house" of death, will require healing and restoring palliatives. God has been preparing a "corps" to work with the "Great Physician" to skilfully effect their rehabilitation. It has

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been the preparation of these "assistants" which has required the interval between the time Jesus laid down the ransom price, and the time for the release or resurrection to begin.

That there would be this intervening age is suggested in I Timothy 2: 5, 6: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom [corresponding price] to be testified in due time." The phrase, "to be testified in due time" indicates, first of all, that a period of time would elapse before the fact would be testified or generally known or appreciated. Secondly, the expression "due time" suggests that the interim would be according to a previous plan, and precise in its duration.

This period is the Gospel age, which is, generally speaking, the period of time between the death of our Lord and the beginning of the "release" of the "prisoners" in the resurrection. This portion of God's plan was set apart for the call, preparation, and selection of the "little flock," or group of "assistants" that will be with the Lord in the "liberation" work. This Gospel age work of God has not been generally known, and is spoken of by the Apostle Paul as "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."—Col. 1:26

The recognition of this truth makes the Bible harmonious. Some have erroneously concluded that God is now frantically attempting to save as many as possible, because all who are not of this number will be eternally doomed. The proponents of this error strenuously resent the truth that an opportunity of life will be given to the world in the next age. A prominent text in their argument is, "Behold, now is the day of salvation." (II Cor. 6:2) If this is the day of salvation, how then, they ask, can we say any can have life held out to them in the next age? The consideration of their question and the text involved points up in the true scriptural teaching that the church of this age will share with Jesus in the millennial age work of "liberating" the prisoners and assisting them back to perfect life.

The full citation reads: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." At first glance it does seem to confine all opportunity of life to this age. However, when we see the text in its original setting all becomes clear. In this instance Paul is urging the called out class of this

age to appreciate the grandeur of their invitation. He is attempting to impress the thought that such an opportunity of living and reigning with Christ is unique in eternity. Only during this Gospel age will such an offer be made; therefore he urges that we "receive not the grace of God in vain."

That such is Paul's intended meaning is made manifest when we read the statement as originally written in Isaiah 49:8. Paul's quotation is only in part, and the complete thought in Isaiah illuminates not only the call of the Gospel age, but also the sublime work to be accomplished by the selected group. It reads, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."

That the entire text applies to the saints of this age we are positively assured on the authority of the Apostle Paul. "*In an acceptable time have I heard thee, and in a day of salvation have I helped thee.*" This language does not preclude an offer of salvation in a later age. It merely shows that the time mentioned is the only acceptable period in which to receive God's special or great salvation.

"*And I will preserve thee.*" This is peculiarly applicable to the faith class of this age. Only this group are promised immortality—"To them who by patient continuance in well-doing seek for glory and honor and immortality."—Rom. 2:7

"*And give thee for a covenant of the people.*" It is through the sacrifice and death of Jesus and the church that they are prepared to become mediators of the New Covenant, and it is the mediation of this covenant which shall rehabilitate the willing and obedient of the world during the millennial reign of Christ. "For this is the covenant I shall make. . . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. 8:10

"*To establish the earth, to cause to inherit the desolate heritages.*" United with their Lord, the church will establish the kingdom called in Bible picture language, the "new earth." Peter in speaking of the end of this evil order by a time of trouble, said hopefully: "Nevertheless we, according to his promise, look for new heavens [the spiritual phase of Christ's kingdom, consisting of Christ and his church] and a new earth [the perfect society among

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men inaugurated by The Christ], wherein dwelleth righteousness.”
—II Pet. 3: 13

“That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” This work of liberation from the prison-house of death, and the rehabilitation of the prisoners, will touch every family that has ever lived. When Jesus and his church engage in that grand work it will not be just a few families hearing the good tidings. No, the communist dead, the U. N. dead, yea all in their graves shall come forth.

And to what a world will they return!

“In this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things. . . . And he will destroy in this mountain the face of the covering cast over all people. . . . 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. And it shall be said in that day, Lo, this is our God; we have waited for him.”—Isa. 25: 6-9



Some Might Reply This Way

The Rural Church Department of Drew Theological Seminary (Methodist) has made public the manner in which they believe many ministers of the Gospel today would reply to a call to preach, such as was received by the Apostle Paul—“Come over to Macedonia and help us.” Here it is:

“First of all I should like to know whether Macedonia is a circuit or a station. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot accept the call.

“No mention is made of the salary. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry.

“I recently had a fine offer to return to Damascus at an increase in salary, and I am told that I made a very favorable impression on the church at Jerusalem. I will say that I am a first-class mixer and especially good on argumentative preaching.

“If I accept the call, I must stipulate the privilege of a two months’ vacation with pay and the making of an occasional lecture tour.”

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Christ's Standard of Moral Purity

JUNE 1, 1952

GOLDEN TEXT: "Thou shalt not commit adultery."—Exodus 20:14

THE Seventh Commandment of the Decalogue helps to emphasize that the Mosaic Law was not given especially for the guidance of the footstep followers of Jesus, however much its moral principles are binding upon them. Those who have entered into a covenant with the Lord by sacrifice; who walk not after the flesh but after the Spirit; who are setting their affections on things above and not on the things of the earth, and who are endeavoring to be holy as God is holy, would hardly need to be given a direct command of this sort.

There is a spiritual adultery, however, which on account of its subtle nature needs to be guarded against by all earnest Christians. When we accept Christ, and covenant to do his will, he becomes our prospective Bridegroom. Paul wrote, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Cor. 11:2) If we love him supremely—more than family or friends, or even our own lives—we will be loyal to him. Loyalty to our consecration vows will prevent us from dividing our affections be-

tween the Lord and the world. To him, therefore, let us be true!

MATTHEW 5:27-32

IT IS said of Jesus that instead of destroying the Law he would "magnify" it. (Isa. 42:21) His lesson on adultery is a good illustration of this, and elevates the Seventh Commandment to a much higher level of application. The use of the "eye" illustration seems closely associated with this higher interpretation of the Law, although we are not to suppose that Jesus meant a literal plucking out of offending eyes, for actually the guilt would lie in the heart, or mind, rather than the eye.

Students of oriental customs tell us that the "eye" is often used as a symbol of envy and lust, and to "cut off the hand" means to discontinue a bad habit. This entire lesson, therefore, is one designed to encourage purity of thought and action along all lines.

The word "hell" in this passage is a translation of **Gehenna**, which was the valley of Hinnom just outside the city of Jerusalem, where the refuse of the city was burned. Jesus used it as a symbol of destruction, thus emphasizing that

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"the wages of sin is death." (Rom. 6:23) Jesus did not mean, however, that a single "offense" by the "eye," or "hand," or "foot" would result in eternal destruction, although the lesson is clear that if sin is allowed to develop and take possession of the life, the ultimate end will be death.

Moses' Law provided for divorce. (Deut. 24:1-4) Jesus "magnified" this arrangement, also, explaining that his followers could not properly divorce their mates except when they were guilty of adultery. His ruling on the matter, however, makes it proper for the innocent party to remarry. This is a just arrangement, for otherwise it would mean that the innocent would have to suffer because of the other's sins. All of God's laws are just and right.

MARK 10:2-9

THE Pharisees sought every opportunity possible to discredit Jesus in the eyes of the people, and they thought they could do this by making it appear that he was disloyal to the Law given to the nation by God at the hands of Moses. They knew that in his Sermon on the Mount he had spoken against the divorcing by his followers of their life partners in marriage. First, they asked him if it was lawful "for a man to put away his wife?" They were no doubt surprised when he turned the question back to them and asked what Moses said on the subject. They answered correctly, saying, "Moses suffered to write a bill of divorcement, and to put her away."

Jesus explained, "For the hard-

ness of your heart he [Moses] wrote you this precept." In other words, this arrangement was not to be accepted as an ideal one. Thus he did not condemn Moses for it, but simply explained why it was advisable, and then added that this was not God's original intention; that, from the creation, God had arranged that man and wife should be "one flesh," and since God had thus joined them together, it was not proper for man arbitrarily to bring about a separation.

One thing which adds to the sanctity of the marriage relationship is the fact that the Lord uses it as an illustration of the oneness of Christ and the church. Paul presents a wonderful lesson along this line, and in conclusion, says, "This is a great mystery: but I speak concerning Christ and the church."—Eph. 5:22-32

In keeping with this illustration, Paul wrote to the Corinthian church, saying, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Cor. 11:2) Actually, while still in the flesh, we are merely "engaged" to Christ. But if we are faithful to him—even unto death—we will be united with him in heavenly glory when the "marriage of the Lamb" takes place.—Rev. 19:7

QUESTIONS:

Explain how Jesus magnified the Seventh Commandment.

What did Jesus mean by plucking out one's eye and cutting off one's hand or foot?

What is the meaning of "hell," as used by Jesus in this lesson?

In what way does the marriage relationship illustrate the oneness of Christ and the church?

Persons and Property

JUNE 8, 1952

GOLDEN TEXT: "Thou shalt not steal."

—Exodus 20:15

ALL the commandments of the Decalogue, with the exception of the fourth and fifth, were negative in character—"Thou shalt not." Thus they were designed to restrain sin more than to promote righteousness. "Wherefore then serveth the Law?" Paul asked, and then answered, "It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) The "promise" Paul speaks of is the one made to Abraham that through his "seed" all the families of the earth should be blessed.

Paul also explains that the Law served as a "schoolmaster to bring us unto Christ," the "Seed" of promise. (Gal. 3:24) It served thus because it demonstrated the inability of fallen humanity to check the downward tendency of sin and to measure up to God's perfect standard of righteousness, hence the need of the redeeming blood of Christ provided by divine love to cleanse from all unrighteousness. God's plan for the recovery of the fallen race from sin and death is embodied in his covenant with Abraham. He knew that neither Israel nor any other people of earth could accomplish this by their own effort, but gave this one nation the opportunity to try.

The commandment, "Thou shalt not steal," is based upon justice. No one has a right to that which belongs to another. The spirit of this commandment, however, strikes deeper into human behavior than the act of burglary or the outright theft of articles or money belonging to another. To acquire that which belongs to others through unjust methods of business, even though practiced within the law, would be considered by God as stealing.

A Christian who is laying down his life for others as Jesus did, would certainly be inconsistent to take advantage of others in any way. Love is the motivating principle of the Christian life, and Paul declares that love "seeketh not her own." (I Cor. 13:5) The thought is that instead of merely refraining from the theft of what belongs to others, a Christian would rather allow himself to be taken advantage of, not expecting that in this "present evil world" he will always obtain that which justly belongs to him. Some translators have rendered this statement, "Love . . . seeks not that which is not her own," but there is no justification in the Greek text for this rendering. Such a translation would take the thought out of the realm of love into the category of justice,

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making it mean little more than the Eighth Commandment, "Thou shalt not steal."

LUKE 16:1-12

PERHAPS the key to a proper understanding of this Parable of the Unjust Steward is in the 8th verse, which reads, "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." The title, "lord," used in this verse, appears also in the 3rd and 5th verses, and apparently applies to the same person; namely, the owner or "lord" of the estate being managed by the unjust steward. It is important to recognize this, as it means that it was not Jesus who commended the unjust steward, but his own lord, or master.

In verse 1 Luke writes, "He [Jesus] said unto his disciples," etc. It is not until the 9th verse that this style changes and Luke quotes the Master directly, "I say unto you," etc. In the 8th verse Luke relates that Jesus said the "lord commended the unjust steward," and added, "the children of this world are in their generation wiser than the children of light." It could well be that the one whom Jesus thus refers to as manifesting wisdom is the "lord" of the steward, who, in recognizing the cleverness of the man, commended him, and possibly decided to continue him in his employ.

The customs governing stewardships in ancient times were unique. A steward had almost unlimited control over his master's house-

hold, business, and finance. They served without financial compensation, and were in many respects like members of the family. Because of their honored position, other servants of the "lord," writers tell us, often became jealous and would endeavor to get the steward removed by reporting untruths to the "lord" concerning him.

This harmonizes with the statement in the parable—"The same [the steward] was accused unto him [the lord] that he had wasted his goods." This could well have been a false accusation, but even so, writers tell us, a "lord" would take action against his steward if the strife among the others became too severe, simply to keep peace in his domain.

Jesus, without sanctioning any injustice which might have been practiced by the "steward" of the parable, urges faithfulness on our part in the use of whatever our Lord may have entrusted to us. He speaks of the "mammon of unrighteousness," which is evidently a reference to the money of this world; but we might well consider it as including everything of an earthly nature which we possess and which could be properly used in the divine service.

As followers of the Master, we are being trained for a heavenly stewardship in the Lord's kingdom. We are promised joint-heirship with him in his thousand-year kingdom which is to rule over and bless the whole world of mankind. So Jesus, applying the lesson of the parable, said, "He that is faithful in that which is least is faithful

also in much." Also, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—that is, the heavenly riches, for by our faithfulness now, we are laying up "treasure in heaven."

While the steward of the parable endeavored to make friends for himself by reducing the amounts owed, this also would make the debtors feel friendly toward the lord whom they owed. This may have been one reason the lord commended his steward. In any case, the steward did not exceed his authority in the matter. So it is with us. We do not have the right

to sacrifice what belongs to others. We can use in divine service only that which properly belongs to us, and upon which others do not have a just claim. By being faithful stewards, we can not only lay up for ourselves treasure in heaven, but also are preparing the way to be received into "everlasting habitations."

QUESTIONS:

Why did God give Israel a Law they could not keep?

Who is the "lord" who commended the unjust steward?

What practical lessons are there for us in the Parable of the Unjust Steward?

The Obligation to Be Truthful

JUNE 15, 1952

GOLDEN TEXT: "Thou shalt not bear false witness against thy neighbor."
—Exodus 20:16

THE Ninth Commandment is usually construed to include the telling of lies in any form, and for any purpose; and this wide application is probably well within the meaning intended by the Lord. Specifically, however, its first application is to bearing false witness "against thy neighbor." The Eighth Commandment declares, "Thou shalt not steal," and probably the most treasured possession we could steal from another is his good name, or reputation. This

could easily be done by bearing false witness against him.

In this, also, love goes beyond the requirements of justice, for love "thinketh no evil." (I Cor. 13:5) Instead of bearing false witness against a brother, love would rather decide that no evil exists, even when circumstantial evidence might indicate otherwise. Love will turn the other way rather than to "snoop" upon a brother in order to find something wrong. Love recognizes that at best, man can

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look only upon the outward appearance, and that it is only God who can look upon the heart, so leaves the judgment of another in his hands.

JOHN 18:15-27

IN THIS well-known narrative of Jesus' trial before the high priest, and of Peter's denial, we have an example of two "witnesses." One bore true testimony, the other false; although in Peter's case it could hardly be said that he bore false witness "against" Jesus, for it is unlikely that his denial had anything to do with the result of this "trial."

When Jesus was questioned concerning his belief, he referred the high priest to what he had taught throughout the entire course of his ministry. He said, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." (vs. 20) What a wonderful testimony! Jesus had hid nothing, either in his teaching while with the devout of the nation, or in witnessing to the "great congregation"—the world.—Ps. 40:9, 10

None of Jesus' entire ministry was in secret. Neither his miracles nor his teachings were concealed. He did not keep his light under a "bushel." Nor did he engage in secret political intrigue of any sort, as so many of his professed followers since have done. There is a wonderful example in this for us. A Christian should have nothing to hide, nothing in connection with his belief that needs to be kept secret. He will not preach

one message to the public, and something contrary to his trusted friends. Jesus could tell the high priest nothing more nor different than he had been preaching throughout Israel for more than three years.

Peter's denial of Jesus stands out as probably the most serious mistake of his life. However, Jesus held nothing but sympathy in his heart for Peter, for he took into consideration all the circumstances involved. This is something which we, in our imperfections, find it difficult to do. We are too prone to see the wrong in another without considering the cause. We should condemn the wrong; but often, if we take the trouble to discover its cause, we will be glad to excuse the wrongdoer. This is the course prompted by love.

Jesus' sympathy for Peter is indicated at the time of the resurrection, when the women who were dispatched to bear the glad tidings that the Master was no longer dead were given special instructions to tell Peter. (Mark 16:7) Later, also, when Jesus prepared breakfast for the disciples on the shore of the lake, and conversed with Peter, no mention was made of his denial. Jesus simply sought an affirmation from Peter of his love and loyalty. Obtaining this assurance, he gave the beloved apostle the grand commission, "Feed my sheep."—John 21:16

We, today, will not be placed in the same situation as Peter, yet we do have the opportunity of confessing our acquaintance with the Master and the fact that we are his disciples. We confess him

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by faithfulness in our ambassadorship, proclaiming the truths which he taught. We could deny him by remaining silent concerning his glorious Gospel, either through fear, or for other personal reasons.

In the transgression of any of God's laws of righteousness, it is only the wilful continuance in wrongdoing that ultimately results in the loss of divine favor. To make mistakes through weakness of the flesh is one thing, but to condone sin, and continue in it wilfully is quite another. In the case of the former, we have "an Ad-

vocate with the Father," but with the latter, stripes must be expected, and if these fail, then the full penalty, death.—I John 2:1, 2

QUESTIONS:

What is the more positive application of the commandment, "Thou shalt not bear false witness against thy neighbor"?

What lesson can we take from Jesus' open and faithful ministry of the truth?

Why did Jesus refrain from harshly condemning Peter for denying him?

Under what circumstances does wrongdoing lead to the full penalty for sin, which is death?

The Sin of Greed

JUNE 22, 1952

GOLDEN TEXT: "Thou shalt not covet."

—Exodus 20:17

COVETOUSNESS is one of the sinister elements of selfishness, and is closely related to jealousy. It is one of the forces which is helping to wreck the "present evil world." Individuals and nations today are launching out to seize that which belongs to others. The principle of fair competition in business, both locally and internationally, is given little consideration, and the rising tide of greed sweeps justice and moral ethics aside in a mad rush to attain power and amass wealth.

A Christian should hold himself far aloof from this, and will do so if his heart is filled with, and con-

trolled by, love. Love will prompt one to share with another, and could not, in the very nature of things, be jealous of that which others possess. To be emptied of self and filled with the spirit of love is the best safeguard against the sin of covetousness. "Love worketh no ill to his neighbor."—Rom. 13:10

LUKE 12:13-34

"BEWARE of covetousness"—this was Jesus' advice to the young man who asked the Master to persuade his brother to divide his inheritance with him. Jesus added that a "man's life consisteth not in the abundance of the things which

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he possesseth." This is a difficult lesson for many to learn, even Christians. True happiness cannot be found simply in the possession of "things," no matter how luxurious, or comfortable, or convenient they may be. "Godliness with contentment is great gain," wrote the Apostle Paul, and one whose heart is wholly fixed on the Lord can enjoy the true "riches" of life, whether in the divine providence his lot is to live in a cottage or a palace; and whether materially he is poor or abounding in wealth.—I Tim. 6:6

The parable of the man whose barns became too small to hold the abundance of "things" which his land produced emphasizes the danger of setting one's affections on material things. Since this man was increasing in goods through the fertility of his land, there is no implication that his wealth was ill gotten. His sin was not unjustly taking advantage of others in order to increase his holdings, but in failing to share with others the abundance with which the Lord had blessed him.

Instead of doing this, he decided that he would pull down his barns and build larger ones so he could make himself wholly secure against any possible future needs. Jesus described the man who did this as a "fool," or unwise person; for he had scarcely reached this decision when he died, so his accumulation did him no good. "This night thy soul shall be required of thee," is the way Jesus put it. His "soul" was his life, and his life was snuffed out—his soul died.

"So is he that layeth up treasure

for himself, and is not rich toward God," said Jesus. With this parable as a background, Jesus said to his disciples, "Therefore, . . . take no thought for your life, what ye shall eat; neither for your body, what ye shall put on. The life is more than meat, and the body is more than raiment."—vss. 22, 23

Then follows the Master's reference to God's care of ravens and lilies in order to impress upon the minds of his disciples that they did not need to fear for their future needs, and thus be like the rich man who pulled down his barns and built larger ones in order to be sure that he would not come to want. It is this that he meant when he said, "Take no thought for your life." He did not mean that a Christian should not live an orderly, well planned life. A Christian farmer must sow in the spring if he would reap in the fall. The housewife must plan her meals in advance, and the breadwinner of the family must be conscientious in whatever vocation he has chosen. Paul wrote that those who provide not for their own are worse than unbelievers.—I Tim. 5:8

What Jesus did mean was that as Christians we are not to be greedy, and center our affections on the material needs of life. To do this, would mean that we have "little faith." We are not to be of "doubtful mind" with respect to the Lord's care. While we are to give reasonable thought to the needs of the present life, we are to seek "first" the kingdom of God, "and all these things shall be added unto you."—Matt. 6:33; Luke 12:31

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"Fear not, little flock," Jesus added, "for it is the Father's good pleasure to give you the kingdom." (vs. 32) With confidence based upon God's promises, our outlook on life can be one of sacrifice, rather than concentrating on gaining wealth. Instead of endeavoring to acquire yet more and more, like the man of the parable, we can "sell" and give "alms." Thus doing, we will be laying up "treasure

in the heavens that faileth not." And where our treasure is, there will our heart be also.

QUESTIONS:

How can we best guard against covetousness?

Why do "things" alone fail to give contentment and joy?

What did Jesus mean when he said, "Take no thought for your life"?

Should Christians make reasonable provisions for the physical needs of life?

Christ's New Commandment

JUNE 29, 1952

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

—John 13:34

MARK 12:28-34

IN JESUS' answer to the scribe's question, "Which is the first commandment of all?" he quoted Moses, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:4, 5) The scribe's question was evidently asked in sincerity. He was not endeavoring to see if Jesus knew the first of the Ten Commandments in the Decalogue, but in his question used the word "first" more from the standpoint of primary, or most important.

Actually this "first" commandment summarizes the intent of all

the commandments in the Decalogue which have to do with our relationship to God, for if we love him supremely all our obligations toward him will be zealously met, and we will rejoice in the privilege of obeying and serving him with our whole heart. If we love God with our "heart," "soul," and "might," we will certainly not take his name in vain, nor in any other way do that which might reflect against his holiness and glory.

In reality, supreme love for God will lead to joyful obedience to all his instructions pertaining to our relationship with others, but Jesus framed this idea in words, and called it the "second" commandment—"Thou shalt love thy neigh-

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bor as thyself." These few words summarize our obligations toward others equally as well as the "first" commandment given by Moses sets forth our duty toward God. In the two, therefore, we have the full intent of the Decalogue clearly and concisely stated.

The scribe was very favorably impressed with the masterful answer Jesus gave to his question, replying, "Well, Master, thou hast said the truth." Jesus perceived the man's humility and sincerity and said to him, "Thou art not far from the kingdom of God." It seems quite possible that this sincere scribe may later have become a disciple of Jesus. In any case, his question resulted in the setting forth of one of the most precious gems of truth to be found in the New Testament.

JOHN 13:34, 35

WHILE the "first" and the "second" commandments Jesus outlined to the inquiring scribe are of fundamental importance, setting forth as they do the basic principles of righteousness, they do not convey the full meaning of true Christian discipleship. So Jesus gave a "new commandment" for the guidance of his followers—"That ye love one another; as I have loved you." Jesus' love for us and for the world led him to sacrifice life itself that we might live, and that the world might later have an opportunity to live. This was a love for his "neighbor" greater than his love for himself.

Throughout the age since Jesus gave this commandment there have been millions who have professed

to be his followers, but only a few have been imbued with and controlled by this love which leads to the sacrifice of self and all its interests simply in order that others might be blessed.

Jesus said that by this shall "all men" know "that ye are my disciples." He didn't mean by this that the whole world would understand and appreciate the significance of his "new commandment" and discern its operation in the lives of his people. The world in Jesus' day did not appreciate the manifestation of love in his life, nor has it done so in the case of his followers since. Evidently what the Master meant was that to those interested in determining who, among the many professed disciples were his true followers, this would be one of the qualifications to look for—Are they self-sacrificing in their love for others, laying down their lives for them as Jesus did?

JOHN 15:10-14

JESUS said that he had kept his Father's commandments, therefore was abiding in his love; that is, God continued to love and favor and bless him. Obedience to his Father's commandments kept him in the path of love, continuing to spend his life for the blessing of others—for all mankind through the complete sacrifice of his life. This is what the Father's love meant to Jesus.

If we keep Jesus' "new commandment" we will abide in his love, he promised; that is, we will continue in the same pathway of love, laying down our lives for

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others, and thus we will continue to enjoy the Father's favor and blessing. Jesus explained that obedience to this commandment would result in his "joy" remaining in us. To the worldly it would seem paradoxical, but the true followers of the Master have learned by experience that there is no greater joy than that which results from self-sacrificing service to others, especially when it is realized that this is the will of God for us.

Jesus suffered at the hands of his enemies, but inwardly he was filled with peace and happiness because he was helping others to rejoice. Besides this, there was a wonderful joy set before him, the kingdom

joy of uplifting and blessing the whole world of mankind during the thousand years of his future reign. These same joys may be ours, and in proportion to our zeal in following in the Master's footsteps.

QUESTIONS:

Explain the manner in which the "first" and "second" commandments expressed by Jesus to the inquiring scribe summarizes all Ten Commandments of the Decalogue.

In what sense did Jesus' "new commandment" differ from the requirement to love our neighbor as ourselves?

How does obedience to Jesus' "new commandment" keep us in his love, and in the Father's love?

What was the basis of Jesus' joy? Can we have the same joy?

Not Peace, but a Sword

IT IS customary to speak of Jesus as "The Prince of Peace," and to think of his teachings as promoting peace and good will. These thoughts are correct. However, Jesus presented another viewpoint which we do well to take into consideration. He said, "Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. 10:34-36

The explanation of this is simply that during the present Gospel age those who espouse the true Gospel of the kingdom and follow faithfully in the Master's footsteps will share the ignominy and suffering which the world heaped upon him. So far as possible Christians are to be peacemakers, but it frequently happens that those who take a stand for the truth find that their closest friends turn against them.

This becomes a severe test of loyalty to those who consecrate themselves to follow the Master, for it means choosing between the truth and earthly friends. Jesus said, "He that loveth father or mother more than me is not worthy of me." (Matt. 10:37) Every true follower of the Master has thus had the privilege of suffering with him.

The Rest of Faith

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

THIS invitation by Jesus, extended to all who are “heavy laden,” was addressed in the first instance to the people of Israel, being the closing remarks of a short sermon in which he exposed the pride and hypocrisy of the religious rulers. He gave a brief explanation of John the Baptist’s ministry, saying that to those who could accept him and his message, he fulfilled the prophecy of Malachi concerning a coming Elijah who would perform a work of reformation in Israel. (vs. 14) But not many were thus affected by John’s ministry, so Israel as a whole, held tight under the rulership of the scribes and Pharisees, remained unconverted.

Jesus likened the Israelites to children sitting in the markets, “calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.” (Matt. 11:16-19) In other words, under the direction of their rulers, the Israelites were not prepared to accept any teachings or leadership which were not in harmony with their humanly conceived traditions. They were prepared to find fault with and reject anything their leaders did not approve.

Jesus knew that this was true of the nation as a whole. At the same time, however, he realized that there was a remnant of the people who were sincerely looking for help; a minority who were not satisfied with their rulers, and who were more or less crushed under the burdensome load which had been thrust upon them, a load which Jesus referred to on another occasion and told the

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lawyers they were not willing to touch it even with a finger to make it lighter.—Luke 11:46

The Pharisees manufactured an excuse to prejudice the people against John the Baptist. Simply because he was extremely temperate in his eating, they said he had “a devil.” But when it was observed that Jesus followed the usual eating habits of his time, they said he was “gluttonous, and a winebibber.” This was their worldly-wise and prudent method of preventing the people from giving serious attention to Jesus’ teachings. The Master recognized their sham, and in prayer to his Father said, “I thank thee, . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”—vs. 25

It was to these “babes” that Jesus especially addressed the words of our text—“Come unto me, all ye that labor and are heavy laden.” These “babes,” sincere of heart, longing to be released from the burden of the Law, and the still heavier weight of human traditions as well as the hypocritical rulership of the Pharisees, must have rejoiced when they heard this invitation, although at the time they could but partially comprehend its meaning. Not until the Holy Spirit came at Pentecost did the church begin to understand the full depth of meaning contained in these wonderful words of the Master.

The Burden of Sin

It is only those who “labor and are heavy laden” that are seeking relief from their load. The Law which was given to Israel at the hands of Moses, while a perfect expression of God’s righteous requirements was, nevertheless, burdensome to the Israelites, for it was beyond their ability to keep. Had they been able to keep the Law it would have given them life, but they failed, so were in bondage to it. Besides, the religious rulers of Israel had heaped additional burdens upon the people. And this entire load was the result of sin. They were the servants of sin, and being led into death.

The whole world of mankind is likewise weighted down with sin, although with Gentiles not under the Law this fact is not so keenly emphasized. It is true, nevertheless, that any person who is sincere of heart, and honestly endeavoring to live a righteous life, realizes how imperfection hinders him from attaining the goal which he seeks. He is “heavy laden” and realizes that he cannot be wholly

pleasing to his God while laboring under this load of sin. To these also Jesus says, in that his invitation really only became applicable to Gentiles with and after Cornelius, "Come unto me, . . . and I will give you rest."

A Refreshing Rest

The Greek word translated "rest" in Jesus' promise, "I will give you rest," means, by implication, to refresh; and what a refreshing experience it is for all—whether Jews or Gentiles—who, wearied with their endless yet futile struggle against sin and its degrading influence in their lives, recognize in Jesus the great sin bearer, that there was laid upon him the "iniquity of us all," freeing us from that burden in so far as its legal claims against us are concerned. This does not mean a release from the responsibility of doing the best we can to struggle against the weight of adamic imperfection. The Lord expects us to do this. Our rest of heart and mind is in the assurance that if we do the best we can, our imperfect efforts will be acceptable to our Heavenly Father through the merit of our beloved Redeemer.

In Hebrews 4:10, the Apostle Paul speaks of a "rest" into which we have the privilege of entering, a rest of faith in Christ. He explains that those who enter into this rest cease from their own works, "as God did from his." God ceased from his work pertaining to his human creation in the sense of assigning it to Jesus and having full confidence in the willingness and ability of his Son to accomplish it. We too put our trust in Jesus, knowing that through him every provision has been made whereby we can serve the divine cause acceptably.

In Paul's reference to Christian "rest" he uses a Greek word which conveys the thought of a "resting place," or an "abode" of rest. It suggests the idea of permanency, and not merely a temporary experience of refreshing. We are indeed greatly refreshed by accepting Jesus' invitation, "Come unto me," and then, if by faith we continue to lean upon him and upon the divine promises which are made "yea and amen" through the merit of his shed blood, this first refreshing experience settles down into a continuous life of peace and satisfaction which results from being "at home" with the Lord.

This rest, however, does not mean freedom from trials. Neither does it imply inactivity, nor a ceasing from laboring in the Lord's

vineyard and the experiencing of all the difficulties and hardships associated with these "good works" for which all of God's purified people are zealous. (Titus 2:14) Certainly the Apostle Paul had entered into this rest, but he wrote to the church at Corinth saying, "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears."—II Cor. 7:5

Our "rest," then, does not come from having all trouble and cause for worry removed, but from the assurance that the Lord will be with us and strengthen us in our every time of need. The Lord allowed Paul to be "troubled on every side," but did not leave him comfortless, for in the next verse he writes, "Nevertheless God, that comforteth those that are cast down, comforted me by the coming of Titus."—II Cor. 7:6

The Lord has unlimited ways by which he comforts and strengthens his people in their troubles, and it is important to watch carefully his providences on our behalf and thus be in a position to obtain the greatest possible blessing from them. Paul saw in the coming of Titus a manifestation of God's love and care, and let us be on the alert to recognize the "Titus" he may send to comfort us in our times of need. It may indeed be a brother or sister who, with that good "word in season," helps to lift a burden from our hearts, or to comfort us in a great trial; or, it may be some refreshing and encouraging experience which the Lord permits us to enjoy—some evidence, perhaps, that he is blessing our labors in his vineyard.

His Grace Sufficient

No true child of God ever feels satisfied with what he is able to accomplish in the Lord's service. We are all handicapped by imperfections of one sort or another. Our time and strength are limited, and while we sing, "O for a thousand tongues to sing my great Redeemer's praise," we are painfully conscious of the fact that the one tongue we do have is exceedingly faulty, a lisping, "stammering tongue," which fails to declare the glory of the Lord as we so earnestly long to do.

All the other parts of our fallen human bodies are likewise imperfect. We may sing that we would like to have our "feet swift on errands, Lord, for thee," yet they often stumble. Our hands also fail to respond to the desires of our hearts as we would like, when we endeavor to put them to work for the Lord. But what great rest

of soul there is in the realization that the Lord is looking upon our hearts, and that in his "merciful kindness" he "remembereth that we are dust"; that is, members of the sin-cursed and dying race, so does not expect our bodies to serve him perfectly.

We have, in one of the Apostle Paul's experiences, a good example of the Lord's viewpoint in this respect. At the time of his conversion, he was blinded by the dazzling brightness of that "light from heaven, above the brightness of the sun." (Acts 26:13) And although a few days later when visited by Ananias, Paul received a partial restoration of his sight, apparently he had poor vision for the remainder of his life. Naturally this was a great handicap, especially in his studies and writing. He refers to it as a "thorn in the flesh," and he prayed earnestly to the Lord that it might be removed; for he believed that he could serve the Lord much better if his eyesight were fully restored.—II Cor. 12:7-10

The Lord's answer to Paul's prayer, and the apostle's humble submission to the divine will should be a great encouragement to us. The Lord said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness." (II Cor. 12:9) Paul's reaction to these reassuring words of the Lord should serve to guide and comfort us when we feel the limitations imposed upon us by our imperfections. He wrote, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12:9

His Yoke

The wonderful "rest" in Christ can be understood and appreciated better when considered in association with his invitation to take upon ourselves another "yoke"—"Take my yoke upon you." To be made free from sin and imperfection does not imply a life of idleness. Nor does it mean a carefree, aimless sort of existence. No, we come out from the bondage of sin that we might become servants of righteousness by taking his "yoke" upon us. And it is in this yoke that we find our abiding rest.

It is through Christ's "yoke" that we become united with him. He shares the load—bearing all of it that exceeds our own strength and ability. This is the thought suggested by Paul when he said that because of his infirmities the "power of Christ" would rest upon him. Paul would like to have done more and better work in the

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"Think on These Things"

"He Was The True Light"

"He was the true Light, which lighteth every man that cometh into the world." —John 1:9

THIS is a prophetic statement, for our Lord at his first advent did not even enlighten all of his own nation, and made no attempt whatever to enlighten the world of mankind. Nevertheless, it is God's purpose that ultimately all shall see, all shall know, of his love and wonderful provision. And our Lord Jesus is that great Light, the great Enlightener, that is yet to enlighten Adam and every member of his race. When among men the glorious Light was not fully revealed, even though what the Jews did see caused them to marvel. . . . Now, in his highly exalted condition, he is still the true Light which shineth with a brightness above that of the sun at noonday. He is to be the great Sun of Righteousness which, during the millennial age, shall bless and enlighten every man that cometh into the world; and we are given the blessed assurance that the church, the

bride class, the elect, will be with him in that glorious mission of blessing and enlightenment.—Matthew 13:43

The Holy Spirit Promised

"I will pray the Father, and he will send you another Comforter, that it may abide with you forever."—John 14:16

OUR text is beautiful, helpful. Indeed, our Lord explains that the Holy Spirit as a comforting influence, as a guide, as an instructor and helper to the Lord's people in the narrow way, would be a gift from the Father. This agrees with the apostle's statement in the record of the pentecostal blessing. Explaining the matter, the Apostle Peter said that our Lord, having been exalted to the right hand of divine power, received this Holy Spirit, power, from the Father, and shed it forth or sprayed it forth upon his followers at Pentecost. These descriptions fit well to the right view of the Holy Spirit, but are very much out of line with the wrong view that the Holy Spirit is a person. How could a person be sprayed or shed forth! How could

one equal in authority pray to another that a third one equal to either of them should be shed forth as a gift! The inconsistency of the error is very manifest as soon as our eyes open to its falsity. But how beautiful is the true thought; that as soon as our Lord Jesus had appeared before the Father as our Advocate and had presented at the Mercy Seat the merit of his sacrifice on our behalf, the Father was well pleased to grant his Holy Spirit, his holy influence and power, upon us, and adopt us into his family and treat us as sons!

*"Thou Shalt Call
His Name Jesus"*

"Thou shalt call his name Jesus; for he shall save his people from their sins." —Matthew 1:21

THE name Jesus is the Greek form for Joshua, signifying Savior; and in Syriac, Savior signifies life-giver. Therefore the Babe that was born to be King of the Jews was to be the Savior, the Lifegiver of the world. He has not become the Lifegiver yet, nor the King. His great work is still future. It will be at his second coming that he will appear in his glory and become the King of Israel—on the spirit plane. Then, too, as the outworking of that glorious empire which he will establish he will be the world's Lifegiver, its great Physician, and all mankind will be

blessed with the glorious opportunity of becoming "Israelites indeed." The empire of sin will be overthrown, and the darkness, ignorance, and superstition connected therewith will be dissolved in the glorious light of truth and grace which then will overspread the world.

*Blessing the Blind
And Poor*

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." —Matthew 20:28

HE WHO was rich, for our sakes became poor, humbling himself to serve the humblest and poorest unfortunates! Here we have an illustration of the spirit of meekness, the spirit of service, which must characterize the hearts, and in some degree, control the lives of all true followers, disciples, of the Great Teacher. If it is not in our power to open the eyes of the physically blind, it is in our power to help many to a clearer insight into the things of God which the natural eye hath not seen, nor ear heard—the things which God hath in reservation for them that love him, and that, loving him, follow in the footsteps of Jesus. (I Cor. 2:9) Let us, then, seek the true, God-given ambition; but let us specially seek to know and do the will of our Father in heaven.

(Continued from page 31)

Lord's service. He believed that this would be possible if his eyesight were restored. But since this was not the Lord's will, and since he was assured that the Lord's grace would be sufficient for him, he not only could "rest," but also "glory" in his infirmities, because the power of Christ could thus be more fully demonstrated.

"And Learn of Me"

Jesus' invitation, "Take my yoke upon you, and learn of me," suggests that it is only by being yoked together with him that we can really discover that he is indeed "meek and lowly of heart." Furthermore, it is these qualities of his character which make his yoke easy, and his burden light.

The scribes and Pharisees were arrogant and domineering. They were overconcerned about their positions of authority, and had instituted harsh, repressive measures in an effort to maintain their overlordship. This meant that their "yoke" was heavy and burdensome, yet they refused to lift as much as a little finger to help those who were struggling under its load.

But how different it was with Jesus! He was "meek" and "lowly." He had sympathy for the people, and was always ready to extend mercy to erring ones who recognized their sins and sought forgiveness. In spite of the "contradiction of sinners" Jesus maintained his lowly attitude of heart, and was composed before his enemies. The joy that was set before him of being with his Father in his throne gave him strength to endure unjust humiliation and disgrace in the eyes of his fellow Israelites. So he was glad to humble himself under the mighty hand of God, knowing that God, in his own time and way, would exalt him.

And now we are yoked together with this meek and lowly One. We are weak, but he is strong. He knows our every imperfection, our every limitation, and will allow just that portion of the load to fall upon us which we are able to bear. The remainder he will carry himself, and in the spirit of true understanding and sympathy. Yes, he "knoweth our frame; he remembereth that we are dust," so adjusts our load according to our ability to bear. Thus his yoke is "easy" and his burden is "light."

This does not mean that the Christian way, according to the flesh, is an easy one. Rather, it is "strait," difficult. When we think of Paul's experiences, for example, we realize that he did not

have a life of ease. Nor was the burden of Christ's work which he bore a light one. As a matter of fact, from the standpoint of the flesh, Paul was evidently crushed under the weight of the burden which was given him to bear. Nevertheless, Paul viewed his load as a new creature in Christ Jesus, so he could and did refer to his burden as a "light affliction," which was but temporary—for a "moment"—and expressed his confidence that it was working out for him "a far more exceeding and eternal weight of glory."—II Cor. 4:17

Yes, despite the fact that Paul was troubled on every hand, he enjoyed that "rest" which Jesus promised to all those who go to him in sincerity and humility, who learn of him, and take his yoke. And it is important for all who are yoked together with Christ to be guided by his example of meekness and lowliness. Our agreement to take his yoke implies humble submission to his will. If we, like Jesus, are not "meek" and "lowly" we will find the yoke very burdensome and, at times perhaps, almost overwhelming.

If we are not meek and lowly we will want to go our own way rather than to follow the leadings of the Master. To the extent that we do we will be working against Christ, instead of with him. Thus, instead of lightening our burdens, the weight of divine providence will be against us in order that we might be brought back into full submission and co-operation as yokefellows with Christ. And it is a singular thing that trials which are borne in humility and submission to the divine will are "light," while possibly the same experiences, if permitted as discipline, could be very burdensome.

Paul wore Christ's yoke in the spirit of true meekness. He did not attempt to guide himself, but humbly placed himself under subjection to Christ, and walked together with him in humble obedience. Sometimes the road led to prison and the stocks. At other times to public beatings and stonings which left him almost dead. He encountered perils of the sea and perils of the land. Tiring labor and painful toil also often were his lot. Yet it was all as an "easy yoke," and a burden that was "light," for Christ was with him in the yoke. Thus Paul had peace and rest and joy, even while he suffered and died.

A Rest of Mind

Thousands of the Lord's people can testify that they, like Paul, have enjoyed a sweet and blessed rest, even in the midst of poverty,

THE DAWN

sickness, persecution, and when surrounded on every hand by enemies of the cross of Christ. Certainly it is not a rest of body, but of the mind and heart. One of the prophets wrote, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isa. 26:3

None can know the blessedness of this rest until it is experienced, and none can experience it except by taking the Master's yoke, and learning of him—learning what an understanding and gracious partner he is; how sympathetically he bears every burden which is too great for us; and in every time of trial comforts us with the assurance that his grace will be sufficient for all our needs.

The world is feverishly seeking rest and happiness in many and various ways, but not finding it. Some are seeking after wealth, thinking that therein is the secret of contentment and rest. Others try to forget their burdens by burying themselves in worldly, and oftentimes sinful pleasures, only to find their efforts futile and that their cup of pleasure turns to bitterness and disappointment.

We are in the world, but not of it, and by being yoked with Christ we find a rest that is genuine and abiding. And the fulness of this rest will be attained only if we seek it in a meek and quiet spirit. Jesus himself enjoyed peace and rest of heart and mind because he meekly and quietly yielded his all to the doing of his Father's will. If in any degree we fail along this line our rest will not be complete, and the burden we are called upon to bear will seem heavy.

Let us, then, cultivate the graces of meekness and patient submission to the will of God. To do this we will need to have confidence in his love and care; and to realize that in his infinite wisdom he knows what is best for us. This will not be easy for the flesh, but as new creatures our joy will increase, and, in looking back and noting the blessings which have accrued from walking with the Lord, we will be able to praise the way he has led us day by day.

The Proper Motive

Another important secret of true rest in being yoked with Christ is to have the proper motive, which is love. To whatever extent we view our experiences from a selfish standpoint, we will fail just that much in attaining the full rest for which we labor. "Love beareth all things," Paul wrote. (I Cor. 13:7) If love prompted our consecration to the Lord, and in love we are laying down our

CHRISTIAN LIFE AND DOCTRINE

lives as Jesus did, trials and abuses which may be heaped upon us will be seen in their true perspective as pertaining only to our fleshly interests, and thus as new creatures we will be able to endure them.

Most of our trials—the burdensome experiences of life—result from the loss of something: our health, our reputation, our friends, our money, or something else considered by the flesh to be valuable and important. But our consecration calls for giving up all of these, and we should be concerned only with walking faithfully as true yokefellows with Christ. Their loss, therefore, should indeed be looked upon as a “light affliction,” insignificant when compared with the joys and blessings which come to us day by day as a result of taking the Master’s yoke and learning of him.

Truly, from whatever proper standpoint we consider it, his yoke is “easy,” and his burden is “light.” There is no other “way” that is so rich in meaning, and so satisfying in daily experience as the Christian way—the way of servitude with Christ. But even after taking his yoke by yielding our wills to him, our complete rest and joy will be realized only by maintaining a humble submission to him, strengthened in this by a full confidence that his way is best, and that eventually it will lead to an eternity of rest beyond the veil.

WEEKLY PRAYER MEETING TEXTS

JUNE 5—“In thee, O Lord, do I put my trust.”—Ps. 31:1 (Z. '95-157; Z. '15-346. Hymn 263)

JUNE 12—“This one thing I do.”—Phil. 3:13 (Z. '95-250; Z. '12-193, 258. Hymn 161)

JUNE 19—“Light [truth] is sown for the righteous, and gladness [the joys of

the truth] for the upright in heart.”—Ps. 97:11 (Z. 96-55; Z. '14-227. Hymn App. F)

JUNE 26—“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”—Heb. 3:1 (Z. '96-208; Z. '10-51. Hymn 105)

Groups of earnest Christians in many parts of the country use these texts as topics for their Wednesday evening Prayer and Testimony meetings. They are the Thursday texts of the preceding week, as found in “Daily Heavenly Manna.” The hymn suggestions are from “Hymns of Dawn.”

YOUR QUESTIONS



No Food and Housing Shortage

Have you ever considered the housing and food shortage if all the dead were suddenly to appear on the earth through the resurrection process? Is this not a fundamental objection to your teaching?

THE earth can scarcely feed its present population, as is attested by the famines which occur in various parts of the earth, and by the short supply of food for vast sections of the world's population who live in what are not generally thought of as "famine areas." But we know that God is able to provide for the fulfilment of all his promises, therefore we look to the Bible for an answer to our question.

Contrary to the opinion of some, all the dead will not be resurrected at one time, but it will be a gradual work, accomplished throughout the thousand-year reign of Christ. No doubt the dead will come forth only as proper provision in housing, clothing, and food has been made.

While it is true that many sections of the world suffer from famine, it is also true that in other parts vast quantities of food are destroyed, and farmers have even been paid to leave their fields idle in order to support a certain price structure. In the next age, selfish economics will not exist and therefore will not prohibit the proper

production and distribution of foodstuffs. But apart from this simple approach to eliminate waste, the Bible also tells us that the time will come when "the desert shall rejoice, and blossom as the rose. It shall blossom abundantly."—Isa. 35:1, 2

We have already seen the fulfilment of this prophecy to a degree—in Palestine, in the western sections of the United States, and in other parts of the world. But there still remain great areas of land surface which will be brought under production for the needs of the people during the kingdom reign of Christ. Another scripture to be considered in our study of this question is the entire 67th Psalm. Referring to the time when the Lord will govern the nations in righteousness, verse six reads, "Then shall the earth yield her increase; and God, even our God, shall bless us."

Modern chemistry has discovered many wonderful things, but one of the greatest of these has to do with the soil and with the chemical elements necessary to be applied to the land in order to make arid ground fertile. Think of the development which will take place along these lines when perfect men under the direction of the Spirit of God devote themselves to this field of research. Then, surely, the earth will yield her increase and there shall no more be famine in the land. The Psalmist says, "That

YOUR QUESTIONS

thy way may be known upon earth, thy saving health among all nations."—Ps. 67:2

Old Testament Picture Explained

Please explain Galatians 4:22-31. Who is pictured by Sarah, Agar, and their sons Isaac and Ishmael?

IT IS not possible to give a detailed explanation of this text in our limited space. A study of the entire epistle will emphasize the lesson that the Apostle Paul was teaching the church at Galatia. Evidently some Jews who had accepted the Gospel of Jesus Christ had not learned, or had forgotten, that through their acceptance of him they had been liberated from the bondage of the old Law Covenant under which they were born.

In the text of our question, the apostle explains one of the beautiful pictures of the Old Testament. He reveals a great truth for those with spiritual vision. Hagar, or, as in the Greek language "Agar," was a bondwoman, that is, a servant. In this picture she illustrates the Law Covenant given to Israel at Mount Sinai. According to verse 25, her children, through her son Ishmael, were also bond-children, and pictured the children of Israel born under the Law Covenant, subject to its demand to obey all its provisions. The demands of this Law Covenant were far greater than the ability of any Jew to perform, for the Law was perfect and they were not. Their constant failure continually reminded them that eternal salvation

is never attained by imperfect works.

Sarah, on the other hand, pictures the covenant under which the true church of God is developed. It is a covenant of grace; its law is the law of love, for by love we serve one another. Isaac, Sarah's child, pictures the seed of Abraham that is to bless all the families of the earth. (Gen. 22:18) In Galatians 3:16, we are told that Christ is that seed. As the apostle unfolds the truth of this picture, he tells us that the true church, all those who are of The Christ company, are included in the seed of Abraham which Isaac pictures. In verse 28 of our text we read, "Now we, brethren, as Isaac was, are the children of promise."

While this picture beautifully contrasts the relationship of the Jew to God under the Law Covenant as servants, with that of true Christians under their covenant as sons, let us also realize that it assures the Gospel church of having a part in extending the blessings of everlasting life to "all the families of the earth," for such is the promise given to the true seed of Abraham in Galatians 3:29 which reads, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Hope for the Unsaved

I have received great comfort from your radio program. I have a daughter who has been mentally defective since birth. Since she has not the ability to accept Christ as her personal Savior, is there a place for her in God's plan?

THERE surely is! After all, the

extent of one's incapacity is merely a matter of degree. We are all imperfect, and therefore mentally and physically defective. The Bible says in Romans 3:10-12, "There is none righteous, no, not one. . . . There is none that doeth good, no, not one." This means that there is no one perfectly sound in mind or body and able to render perfect obedience to God. We have all been badly bruised by the fall of Adam.

In Romans 5:12 the apostle writes, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So, regardless of the degree in which imperfection has touched our mind or body, every member of the human race has felt the effect of sin and consequently needs a Savior. Continuing his argument, Paul writes:

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the Law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. 5:19-21

Christ did not die for only a portion of the human race. The record is that he tasted death "for every man." Therefore everyone must receive a full opportunity to accept the terms upon which eternal life may be had, else where is the justice of God?—Heb. 2:9

The brain is an organ of the body, subject to disease and derangement, just as the stomach or heart or lungs. It is because all organs of the body are subject to disease that the apostle says in Romans 8:22, "For we know that the whole creation groaneth and travaileth in pain together until now." The plan of God is to change all this through the establishment of his kingdom. When the church is complete and with her Lord in glory, the time to bless mankind will come.

The human race wants something better than pain and death, and even though the majority now do not know for what they are waiting, the apostle knew. He wrote that they are waiting for "the manifestation of the sons of God"; that is, for the messianic reign of Christ and his church. (Rom. 8:19) Then "times of refreshing shall come from the presence of the Lord." "Times of restitution" will come when man will be brought gradually back to the mental and physical perfection that was lost in Eden.—Acts 3:19-21

Concerning our Lord, it is written that he is the "true Light, which lighteth every man that cometh into the world." (John 1:9) In the days of his kingdom, everyone will have an opportunity to accept him as his Savior, and all who do, will live. The Prophet Isaiah, looking into the future, saw that day, and wrote, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24

Universal Peace

I like your insistence that God alone can save mankind from their own selfishness. Your plan appears simple, but why then do the statesmen in charge of earth's affairs, who are far wiser than we, not find it feasible to turn to God and thus hasten universal peace?

THE Lord has not promised to honor the worldly-wise with an appreciation of the divine purpose. No doubt the Apostle Paul had this same question in mind when he wrote to the Corinthians, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (I Cor. 1:19, 20) And again in the 3rd chapter of the same epistle we read, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain."—I Cor. 3:18-20

The Lord only deals with those who have faith in him and who trust in his promises. The Psalmist tells us, "The secret of the Lord is with them that fear [reverence] him; and he will show them his covenant." (Ps. 25:14) This is in harmony with the statement of James 2:5, which reads; "Hearken, my beloved brethren, Hath not

God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" It is the testimony of the ones referred to in these scriptures that the Lord is now using to tell of the blessings to come through the reign of Christ.

We preach Christ and his kingdom as the world's only hope of survival, that the death of Christ is the basis of our salvation, and not our salvation only, but also that of the whole world. However, the ransom of Jesus Christ has been a stumbling block to the worldly-wise Jew, and foolishness to the worldly-wise Gentile, while to us who believe it is the "power of God, and the wisdom of God." (I Cor. 1:24) Earth's statesmen will never establish universal and lasting peace. The One who will do this is our Lord, "The Prince of Peace." (Isaiah 9:6) It will be accomplished not by compromise nor political expediency. It will be built upon the sound foundation of justice and righteousness, "That, according as it is written, He that glorieth, let him glory in the Lord," and not in the foolishness of man's wisdom.—I Cor. 1:31

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TALKING THINGS OVER



The Light Shines in Italy

ONLY since the close of the last global war has there been any semblance of religious liberty in Italy. For centuries the Catholic Church ruled supreme in religious affairs, and continued to do so until, shortly after the war, the monarchy was voted out by the people and the present republican form of government was established. Now fully one-third of the people have broken away from the restraints of Catholicism, and all faiths have the constitutional right to promulgate their views publicly. This has made possible the dissemination of the truth in Italy for the first time since the beginning of our Lord's second presence.

When these changed conditions developed in Italy, Italian speaking brethren in America were quick to seize the opportunity of proclaiming the glad tidings in their native land, and the results have thus far been very encouraging. Brethren of The Dawn co-operated by publishing "The Divine Plan of the Ages" in the Italian language, and also the booklets, "God and Reason," and "God's Remedy for a World Gone Mad." The Italian brethren in this country have furnished a great quantity of literature on other phases of the truth.

The result of this is that in Italy today there are a considerable number of truth brethren, who not only are themselves rejoicing in their knowledge of the divine plan, but who are doing all they can to continue the witness, so that still others may have an opportunity to hear the "joyful sound." But the field is too large for these few brethren to serve as it should be served. Indeed, even with the zealous and loving help of the Italian-speaking brethren in this country there is still much left to be done. This means that there is an opportunity for all the brethren to co-operate, that the people of Italy may have an adequate witness of the kingdom message given to them.

Recently Brother Meylan, of Lausanne, Switzerland, and Brother Bayings, who presently lives in Germany, have visited some of the brethren in Italy. Brother Meylan is an "oldtimer" in

the truth, having served as a pilgrim in Switzerland and France during Brother Russell's day. Brother Bayings has received the truth since the war. Formerly he was a Catholic priest, having studied in Rome, and there ordained to the priesthood. He has written us about their visit to Italy, giving his impressions of the opportunities for witnessing which now exist in that country. We quote:

"The Italians are, as a rule, an artistic people, with a taste for the beautiful and spiritual things of life. Because of this the proclamation of the truth makes a deep impression upon them, especially because of its simplicity, and at the same time its great depth and profusion of thought.

"The majority, of course, are still Catholic, but most of these are Catholic simply because they are Italians. With the majority, to be a Catholic consists principally of being baptized (as infants), having their first communion, and finally to be buried in soil made 'holy' by the blessing of the church. A small portion of the time between these principal events is filled with a serious religious life, but a larger part of it with a morbid devotion to St. Anthony and the Madonna; and a remaining large portion with indifference.

"Catholicism in Italy has received two heavy blows: one from anticlericalism during the last century, and the other in more recent years from communism. The 'building' now, therefore, shows many fissures; which, with the 'crowbar and pick' methods now threatening, these fissures can quickly become large breaches.

"There is a little group of brethren in Italy who are working very hard to diffuse the truth. After finishing their daily work which is necessary to earn their living; they begin their principal work in the service of the Lord, which often continues until midnight. A large correspondence absorbs much of this time. There are many interested persons in the truth, especially in the south of Italy and on the Island of Sicily. The people of these parts of Italy do not have such high ambitions along material lines as those of America or northern Europe—or even those in the north of Italy. They are therefore more amenable to the truth.

"There are only a small number of truth elders in Italy, and these are still young in the truth, but they are very zealous and faithful. However, they are not in a position to accept all the invitations for service which come to them from various parts of the country. These invitations are continually being received from people who are hungering after the truth, and breaking with the traditional ties of the Catholic Church. Lack of time limits this service, and also shortage of funds for traveling expenses; although they are doing all they possibly can.

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“On Saturdays and Sundays, and on holidays, these elders undertake pilgrim visits. They often must travel long distances over poor roads, which are characteristic of South Italy and Sicily. There are now groups of interested people who have been waiting for more than a year for someone to visit them and explain more of the kingdom message. There are now needed in Italy at least two brethren who can spend all their time visiting interested groups which are asking to be served.

“In Italy now there are about seven hundred families who read the Italian monthly review of the truth. The Italian brethren are convinced that this number will increase as a result of a more active truth campaign. I heartily share in this opinion. But it is not enough that the simple outline of the truth be widely proclaimed, for the deeper truths are also needed by the brethren. They now have ‘The Divine Plan of the Ages’ in their own language, but they need the other volumes also, and these have never been translated into the Italian language.

“And with what passionate zeal the Italian brethren would sing ‘The Dawn Hymns’ if they knew them! Now they must search in various Protestant books to find parts of hymns through which they can express their feelings by song. These dear people want hymns in harmony with the truth as they want their daily macaroni. Let us not withhold from them the wonderful hymns which we possess. Let’s get back of these people who for so long have been held in chains of spiritual slavery and serfdom, and help them uncover the bandaged eyes and open the muzzled mouth. They throw out their hands to the people of God to help them into real freedom of thought, and for real spiritual food—the real truth.”

We were stirred by this letter from our Brother Bayings, and we are assuring him that his Macadonian call will not go unheeded, that we will render all the assistance possible. In the Lord’s providence Brother Bayings himself is already translating truth literature into the Italian language, and will continue to do so. He is now devoting all his time in the service of the truth, and is translating truth literature into the French language as well as the Italian.

If it is the Lord’s will, a representative of The Dawn will accompany Brother Bayings to Italy this summer for the purpose of working out arrangements for assisting with the work in that country. We urge that the brethren everywhere make this further opportunity of service a matter of special prayer, asking that the Lord especially direct and bless the efforts of his people to disseminate the truth in “Babylon’s” home country, where the people have so long been kept in darkness concerning him.

The Bowling Green General Convention

AUGUST 9-16

THE committee appointed by the General Convention to draw up the program for 1952 and make other arrangements for this year's gathering has furnished us with some general ideas of the blessings to expect when the brethren meet at Bowling Green, Ohio, this year. From what we have learned, this assembly of the friends will truly be "the best yet." The basic theme of the convention will be faith and trust in the promises of God, as suggested by the text, "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10: 35

This is surely a timely theme text for the General Convention, and especially so in these days when our great adversary, Satan, is trying so desperately to cast doubts into the minds of the brethren concerning their relationship to the Lord and the place he has promised them in the kingdom. To be reminded afresh of the "exceeding great and precious promises" whereby we are made "partakers of the divine nature," and to have emphasis centered on the fact that "He is faithful that promised," will help us more firmly to "hold fast the profession" of our faith and hope in this "evil day."—II Pet. 1: 4; Heb. 10: 23; Eph. 6: 13

Satan is the one most interested in robbing us of our hope of the "high calling of God in Christ Jesus." He works through human agencies, one of which is our own fallen flesh. Because we are weak and imperfect he is at times able to sow seeds of discouragement in our minds, which if allowed to mature will lead to the belief that we will never be able to attain to the high standard of righteousness and godliness required of those who are to live and reign with Christ a thousand years. The promise is, however, that our sacrifice is "holy, acceptable unto God," not because of our own righteousness, but through the merit of Christ's atoning blood.—Rom. 12: 1, 2

The Adversary also works through the world in his effort to turn us aside from our course of faithfulness. Through the world he holds out many allurements to attract our attention, such as the "deceitfulness of riches," the promise of position, of honor, of ease,

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or of pleasure. (Matt. 13:22; Luke 21:34) The devil has always attacked the Lord's people along these lines, and is still doing it. How timely, then, that at the General Convention we should be reminded that "our goal is Christ, and Christ alone."

Another method of attack which the devil is using to turn us aside from running for the prize is the erroneous theory that the "high calling" is now ended, and therefore those who are setting their affections on things above and not on things of the earth are doing so in vain, and that one day they will hear the Master say, "I know you not, . . . depart from me," all ye workers of iniquity. (Matt. 7:23) Error is never supported by the Bible although mistranslations and interpolations have in the past given some semblance of support to the torment and trinity theories. But this faith-destroying hallucination about the door of opportunity to the high calling being closed has not as much as a mistranslated text of Scripture nor an interpolation to support it. We are glad, therefore, that we are to be reminded, and with emphasis, that no one can come to Jesus unless drawn by the Heavenly Father, and that those who are drawn to him he will "in no wise cast out."—John 6:37

Among the important features of a convention—perhaps the most important—are the testimony meetings, and there are to be five of these, each one a full hour in length. Capable brethren will be chosen to direct these sessions, and we know that the hearts of the brethren will overflow with joy as they join in these seasons of fellowship, expressing to one another their love for the Lord; their joys in his service; their trust in his promises, and their determination by his grace to make their "calling and election sure."

One of the testimony meetings is to be especially for "vineyard echoes." As we labor in the Lord's vineyard he may reward us with an encouraging experience of some kind. If he has thus smiled upon you, go to Bowling Green prepared to share your service joys with others. It is to give you this opportunity that the "vineyard echoes" session has been arranged.

The experiences of those who work in the Lord's vineyard have always been blessed, stimulating faith, zeal, and love. This is no less true today than it was of the past. Some of the brethren at the convention will remember the "former days," and a number of these will sit down around a table and speak reminiscently of the past, relating their experiences in connection with various phases

TALKING THINGS OVER

of the harvest work. This session of the convention will be listed on the program as "Lest We Forget—Harvest Experiences."

All who know the divine plan appreciate the love of our Heavenly Father as manifested by the gift of his only begotten Son to be the Redeemer and Savior of both the church and the world. But we can never learn too much about this "unspeakable gift," and one of the evening sessions of the convention will be set aside for six of the brethren to discuss the Lord Jesus as our Physician; our Captain; our Shepherd; our High Priest; our Advocate; and our future Bridegroom. We are confident that our hearts will "burn within us" as again we are reminded of these various ways in which the grace of our Heavenly Father flows out to us through the One who "is altogether lovely."

There will be an immersion service at Bowling Green. This will afford an opportunity for any who wish to symbolize their consecration to follow in the footsteps of Jesus, and thus to do the will of their Heavenly Father.

There will be reports from Great Britain, Israel, and other countries overseas.

A brother from Germany who was formerly a Catholic priest will relate some of his experiences in coming into the truth.

There will be a public meeting, and more than twenty discourses to the brethren.

All of us like to praise the Lord in song, so there will be a "Vesper Service." To assist in this and other services of the convention, all who play orchestral or band instruments of any kind are invited to bring them to the convention.

So plan to be at Bowling Green, Ohio, August 9-16. We have endeavored to give you an inkling of the blessings to be experienced there, but mere words come far short of the reality. Information concerning accommodations, costs, etc., will be found on the bottom of page 1. Get the address there, and write as soon as possible for your reservation. The full program of the convention will be published in our next issue.

Los Angeles and Detroit Conventions

WE CALL especial attention to the July 4-6 conventions to be held in Los Angeles and Detroit. Through the years, these annual gatherings of the brethren from the general districts in which they are held have been rich in the blessings they have brought to the Lord's people. The presence of the Lord, and his Spirit, the zeal of his people, and their love for the truth and for one another, will be no less manifest at these conventions than at Bowling Green. Whether you can be at Bowling Green or not, plan to attend one or another of these gatherings, if it is possible.

The convention at Los Angeles serves well the brethren in the western part of the country, and there are always some who are able to go from the East as well. If you have never attended a convention of the friends at Los Angeles, plan to go this year. You will meet many hundreds of your brethren who are rejoicing in the glorious truth of the divine plan, and you will be spiritually strengthened by every item on the program during the three happy days you will spend there in communion with those of like precious faith.

The same can be said for the Detroit Convention. This assembly is convenient to the friends in the central states particularly, and for many years now has been an "institution" in that part of the country. Being in the same general territory as the General Convention, many of the friends who attend the Detroit Convention will also be at Bowling Green, so the Detroit brethren like to think of their gathering as a sort of prelude to Bowling Green. Here, also, several hundred brethren will, as a result of three happy days of fellowship, be drawn a little more closely together in the Lord by the blessed "tie that binds our hearts in Christian love."

We would like also to suggest that you take a look at page 64 and note all the other, and more local conventions which are announced there. One or more of these may be very near to you. If you have never been to one of these assemblies, we can assure you that a blessing is waiting for you. You will meet those who enjoy the same message that has thrilled your heart; and you will hear lectures which will help you to appreciate even more fully the loving plan of our Heavenly Father, not only for our blessing, but also for the blessing of all mankind.

A Letter from Israel

OUR friend and brother in Israel who is reading and increasingly appreciating present truth literature has written us again, telling something of his own experiences in searching for the truth, and urging our co-operation in giving out the message to the thousands of Jews now returning to the Holy Land. We quote his letter in part:

“Dear Brethren in the Lord and Messiah: I received my religious training in Brooklyn, N. Y., in the ‘Yeshivah Rabbi Chaim Perlin.’ I graduated from this Rabbinical school after I had received a knowledge of the Hebrew language, a complete original Hebrew learning of the Old Testament, and a good knowledge of the Talmud, and other Hebrew writings.

“But with all my learning, I did not know the truth, that is the truth as revealed in the New Testament, the Book which reveals the truths of the Old Testament. Year after year I kept seeking, but I still could not come to the knowledge of the truth, although I was ever learning. In my despair I turned to the New Testament—the one Book I had always shunned as a disease. But to my amazement my final desperation was just what I needed to bring me to the truth. No doubt the Lord Jesus brought me to this stage so that I would trust wholly in him. It was in 1943 that I accepted him.

“However, since there are so many conflicting claims and doctrines set forth by Christian churches, pastors, societies, and institutions, it was a difficult task to find my way clearly.”

The brother then explains his studies and reasonings based upon the original Hebrew and Greek manuscripts, and how he proved to his satisfaction that there is but one God, not three in one; also that the Bible does not teach the doctrine of eternal torture. Continuing, we quote from his letter:

“The little book, ‘The Truth About Hell,’ published by The Dawn, explains ‘hell’ better than I am able to do, and its renderings of the original Greek words are excellent. There is no justice in God punishing even the worst criminals by an endless tortuous existence, for their crimes would be infinitesimally small by comparison. If God did commit his creatures to eternal torture it would make him the biggest fiend in all history, and would prove him to be a being worse than the devil, Satan.

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“That there will be a Millennium of peace and righteousness when the Messiah will be the enthroned King is an undisputed teaching of the Bible. That the Jews from all countries would return to the land of Israel has been predicted over three hundred times by the prophets of Israel. Now we see 1,500,000 Jews in the Holy Land from over seventy countries. The wastes are being builded, and it looks like the Garden of Eden. Israel is building more homes and factories than France and Italy combined.

“There have been hundreds of missionaries operating in Palestine since 1918, and in all this time the people of Israel were never disturbed. The reason is that these missionaries did not accomplish anything, and the religious orthodox bloc in Israel had a good laugh at their expense. Recently, however, they are becoming disturbed by my efforts, and would like to stop my work if they could. It was attacked by two rabbis over the ‘Kol-Israel’ Network on Saturday evening, April 19.

“I am quite certain I can place many copies of ‘Chosen People’ in the hands of many men and women in Israel. And I am quite sure that many Jews will be thrilled to learn the contents of this wonderful booklet. Certainly it is most urgent and most worthy to present the good news as published by the Dawn Bible Students Association to as many in Israel as we can possibly reach. A worthier program cannot be found. I will close now with greetings from the State of Israel, and may the Lord bless you all. Yours always in the Master’s service.”

To promulgate the truth in Israel is not a simple undertaking. Our brother there has explained that there is now a “confusion of tongues” in the Holy Land. This is because Jews have gone to Israel from so many different countries. He has indicated that in addition to English, literature will be needed particularly in Polish, German, French, Spanish, Italian, Hungarian, Hebrew and Yiddish languages. Translations are already being made into a number of these needed languages. Let us look to the Lord for his guidance and blessing in connection with this further opportunity of making known the glad tidings of the kingdom. We know that the Lord is pleased to have his people proclaim the truth in Israel, even as elsewhere, for he has given us the commission, “Comfort ye, comfort ye my people.”—Isa. 40: 1

A Spiritual Structure

“Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation.”

—Isaiah 28:16

OUR text is a prophecy concerning a precious foundation of a mighty and marvelous spiritual structure—Christ and his glorified church beyond the veil. Our Father in heaven, the wise Architect of this building, knew what sort of foundation it needed to bear so great and so lasting a structure as he purposed to build; and what that “stone” would cost. The whole edifice was to have for its foundation the glorified Lord and Saviour, Jesus Christ. He is that “precious corner.”

This “sure foundation” is a tried stone. Being tried and tested, he was proved in God’s sight to be thoroughly worthy. But the Jews rejected him. They saw no beauty in him. They slighted him, and threw him aside as unfit for the building. He was the “stone the builders refused.” (Ps. 118:22) Peter applied this prophecy to Jesus when he was speaking to the priests and others in authority at Jerusalem. He said, “This is the stone which was set at nought of you builders.”—Acts 4:11

Jesus is indeed a “precious stone.” As a man, he gave himself a ransom for all, and this makes him very precious to us, and eventually to the whole world. “Unto you therefore which believe he IS precious.” (I Pet. 2:7) He is our personal Lord and Saviour.

A rare stone brought to the notice of a skilful, expert dealer in precious stones is esteemed by him to be of great value. However, the same stone viewed by the uninformed or ignorant person might be considered to be of little or no account. So it is that to the true Christian Jesus is inestimably precious, but to countless others he is a stone of stumbling and a rock of offense.

This precious stone, highly esteemed by God, is cast aside by men; but God’s choice and estimation of him stand, so he has become, and will continue to be, the foundation of this spiritual temple. Yes, he is made the “chief corner.” (I Pet. 2:6) In effect God says, I lay this foundation, and if I lay it who shall remove it? And who shall be able to cast down what I arrange to have built upon this sure foundation?

Well might God say, “I lay in Zion,” because this was in his mind from before the foundation of the world; and the accomplishment of it was by his almighty power. By this power Jesus was raised a mighty and glorious spirit being in Zion, to be its foundation stone. The “laying” of such a

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foundation stone affects all eternity, and is truly marvelous. It is a blessing to rise in our minds to the height, grandeur, and importance of the divine statement, "The stone which the builders rejected is become the chief cornerstone." (Ps. 118:22, **Leeser**) "This is the Lord's doing; it is marvelous in our eyes."—Ps. 118:23

But it is not sufficient merely to know that the foundation stone is laid. To know that Mohammed lived and died does not make one a Mohammedan. Knowing that God has laid in heaven for us this precious foundation, we are to be built into him, by faith and by growth in Christlikeness. We are to be "rooted and built up in him." We must be joined to him.

Of ourselves we are not worthy to be joined to this precious foundation. "All our righteousnesses are as filthy rags." (Isa. 64:6) But by divine favour we have a righteousness which is of God, by faith in Jesus Christ. Through consecration to God, and based upon justification by faith, we are privileged to be "in Christ," "in whom all the building fitly framed together groweth unto an holy temple in the Lord."—Eph. 2:21

Yes, "all" the building, the whole church, is "fitly framed together." The Greek word used here means to "frame accurately together." Each part is fitted accurately into the other and into Christ to constitute a durable and beautiful edifice. We are not to be merely placed near the foundation, but are to be built into it, and thus become a permanent part of

the building. It is this building which the apostle describes as "an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:21, 22

We are "living" stones, and are very sensitive to the shaping and polishing necessary to fit us for a permanent place in the temple. But we should be happy that we have been called to be "stones" in such a marvelous building. It is well worth the trials which are necessary to shape and polish us that we might be made thoroughly fit for the place to which we have been called.

Our faith structure is to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:20) Human philosophy and the traditions of men are to have no weight with us. In his Word God has laid before us the plans and specifications for this heavenly structure, and he urges us, by the help of his Holy Spirit, to build well.

This is done through continued study of the Scriptures, meditation, and prayer. We also build through activity on behalf of others as we endeavour to "shine as lights in the world; holding forth the Word of life." (Phil. 2:15, 16) Also in giving all the assistance we can to those who are similarly seeking to become of this heavenly, spiritual temple. It will not be long now ere this spiritual structure will be completed and glorified.

It is recorded in Revelation 21:

THE BRITISH SECTION

9-11, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

Using this symbolic vision, we get an additional thought, for here is depicted a whole "city." Symbolically speaking, the "heavenly temple" is a "city," for the whole of this city is a temple. It is a beautiful thought. Regarding this holy city it is stated, "And I saw no temple therein." (Rev. 21:22) There will be no structure in this city reared expressly for the worship of God, for all of it will be a "temple."

Yes, this holy city will be one great temple, and worship and praise to God will ascend from every part of it. There will be no need of light, for this "city" will be the light which will enlighten the whole world. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23

When this holy temple city is completed, its influence will descend out of heaven from God, causing the light of the knowledge of the glory of God to fill the whole earth. By its power God's will shall be re-established in the earth. This will mean the end of

sickness and death, and the raising of all the dead millions of earth. And this kingdom of life, joy, and peace will never pass away.

This is surely grand news, which we should eagerly be passing on to others. To each of the Lord's consecrated children, the "living stones" now being prepared for that spiritual temple, the Lord now speaks, saying, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) Also, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

"The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it."—Ps. 132:13, 14

"Glorious things of thee are spoken,
Zion, city of our God.

He whose word cannot be broken
Formed thee for his own abode.

On the Rock of Ages founded,
Naught can shake thy sure repose;

With salvation's walls surrounded,
Thou shalt triumph o'er thy foes.

"Built upon this sure foundation,
Zion shall in glory rise;
Men shall call thy walls salvation,
And thy gates shall be named
praise.

The redeemed of every nation
Shall with joy thy glory see,
And find rest from tribulation,
Hope and life and peace in thee."

Encouraging Radio Letters

From a Sunday School Teacher

"Dear Sirs: I listened to your programme on Monday evening, and must sincerely say that I enjoyed it very much indeed. I can safely say that I shall spend many more happy times listening to your most interesting discussions. I have already recommended your programme to members of my family, and to my friends. As a Methodist Sunday School teacher, the knowledge gleaned will be of great value to me. I will be much obliged for a copy of your 'Hope' book, with a view to its assisting myself, my scholars, and my friends in the steps of our Master. May God bless and assist you in your noble work. Yours truly, K. O., England."

More Interested in Bible

"Dear 'Frank and Ernest': After hearing your broadcasts from Luxembourg I am more interested in the Bible than I have been before because I find your method much easier to understand. I would very much like to have a copy of your 'Hope' book. Yours sincerely, E. McC., Northern Ireland."

Spiritual Knowledge Received

"Dear Friends: Just a few words to tell you how much my mother and I look forward to your inspiring broadcasts. We have gleaned a tremendous amount of spiritual knowledge, and would appreciate your kindly sending us some literature. We are thirsting for the living waters of life. Wishing you God's richest blessing, and keep up the good work. M. B., Scotland."

Faith Deepened

"Dear 'Frank and Ernest': May I thank you for the benefit I have received from your broadcasts. Your simple, beautiful, and forceful answers to the many questions asked have helped my understanding of the Gospel

considerably, and have deepened my faith. I hope you will both be able to carry on with the work indefinitely. I should very much like your book, 'Jesus, the World's Saviour.' Yours respectfully, T. E., England."

The Great Truths Appreciated

"Dear 'Frank and Ernest': Will you please send me the book, 'Creation.' My wife and I thoroughly enjoy your broadcasts, and we thank God for men who preach the great truths of the Word of God. We pray that God's richest blessing will be with you in the preaching of the glorious Gospel. Yours sincerely, J. G., Scotland."

Comforted

"Dear Sirs: I listened to your programme tonight with very great interest, and I enjoyed it immensely. My child died five months ago. He was three and one-half years old, and I have felt desperate ever since. After listening to your programme tonight I feel so much happier, and decided to write for the 'Hope' book as offered. Thank you kindly. Yours sincerely, A. A., England."

Very Much Enjoyed

"Dear Sirs: Will you please send me the 'Hope' book. I have listened to your broadcasts for a considerable time now, and have enjoyed them very much indeed. I pray that God's blessing may be with you to continue the good work. As I live out in the wilds of the Cornish moors it is lovely to hear your broadcasts in these dreadful times. Sincerely yours, G. G., England."

Thrilled

"Dear Brethren: I thank you for the broadcast message from Luxembourg. I heard you for the first time last night, and was quite thrilled. I am a believer and follower of the Lord Jesus Christ, and I want to tell others of this wonderful service. Will you please send me your booklet, 'God and Reason,' and any other literature which will help me to spread the glad tidings. Yours in his service, C. R., England."

Brother Fay's Ministry Blessed

BRETHREN in the British Isles are exceedingly glad of this, another opportunity to express their appreciation and deep gratitude, first to the Lord, and then to our brethren in America, for the rich spiritual blessings experienced from their co-operation with us in the ministry of the truth—over the radio, by the printed page, and by the personal fellowship and ministry of the pilgrim brethren who come to these islands from time to time.

The most recent pilgrim visit was made by Brother Edward Fay, of California—about seven thousand miles distant. As in the case of all the brethren previously supplied to us from America through *The Dawn*, so again mountain-top joys and blessings were experienced as this dear brother brought to us just the right messages at the right time, from the Lord. Our hearts responded with love. We were exceedingly glad and grateful. Faith and love were increased, and blessings continue with us as we ponder over the deeply spiritual and uplifting messages brought to us by this timely visit.

The meetings in various parts of Great Britain and Ireland had been announced well in advance, and brethren living near and far very gladly assembled. There were additional joys in having in the various assemblies some earnest and rejoicing friends who had previously heard the glorious truth by

means of the "Frank and Ernest" broadcasts over Radio Luxembourg. Their glad and grateful expressions to those around them were clear evidences that the Lord is very richly blessing his truth as it goes forth by radio.



The Yeovil Convention

ON THREE blessed and happy days at Eastertide, brethren from various scattered counties in England and Wales, also from France, and Brother Fay from America, fellowshipped together at Yeovil. The convention theme was: "Let us glorify the Lord together." It was in this spirit that the brethren assembled, some having travelled hundreds of miles to fellowship with the Lord's people. The attendance throughout was very gratifying, being larger than at any previous gathering at Yeovil.

At many of the sessions that beautiful hymn, "Blest Be the Tie That Binds," was heartily sung by the brethren. It was of considerable interest to know that the great grandson of the writer of this meaningful hymn attended the convention—a brother in the truth. Throughout the convention there was much rejoicing in the Lord. Many testified concerning the rich blessings they received, and of their determination to continue faithfully in the Master's footsteps.

Address of Welcome

Brother Williams of Yeovil very warmly welcomed the brethren at

the convention, making special reference to Brother Fay, of California, and Brother Jerville, of France. Because of the various countries represented, the gathering savoured somewhat of an international convention. During his address of welcome, Brother Williams dealt at some length with Psalm 122. He said he believed that the thoughts of each one present were well expressed by the opening verse of this Psalm, which reads, "I was glad when they said unto me, let us go into the house of the Lord." The visiting brethren were "glad," and the Yeovil brethren were also "glad."

In keeping with the theme of the convention, Brother Pamplung, of Rumford, addressed the brethren on the text, "O magnify the Lord with me, and let us exalt his name together." (Ps. 34:3) Brother Pamplung said, "The Lord can do much with a thankful heart. Some may put forth little or no effort to assemble together. How strange this is, even deceptive, when the Lord has exhorted us not to forsake the assembling of ourselves together.

"To magnify, or exalt the Lord, by making clear the truth, is our privilege and responsibility. Our Father has a great plan for the blessing of all the families of the earth. Every day we should thank God for this truth; and together we should thus exalt his name."

Brother Pamplung dealt with many Scripture texts showing the vital necessity for our close relationship with the Lord and his people, and that "together" we should fulfil the church's mission

for today, in making our own calling and election sure, and in witnessing faithfully to the truth. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1

"Keep Thy Heart"

Brother Fay gave the closing discourse of the first day, using Proverbs 4:23 as his text: "Keep thy heart with all diligence; for out of it are the issues of life." "Here is a great truth," he said, "which determines our eternal destiny. Our life depends upon our hearts; that is, upon our desires, intentions, motives. If the motive of our action or efforts is wrong, it is sin.

"We are not to judge others, because we cannot read their hearts or motives. But we are to watch our own hearts lest bitterness should enter and others be defiled as well as ourselves. An antidote for this poison is found in Matthew 5:44. If at any time we have even the slightest resentment toward others—perhaps because they have offended us—let us on bended knee pray earnestly and persistently for them, mentioning them by name to the Father. Then we should seek for opportunities to do them good.

"Envy is another evil that can defile us. We are to give the truth to others, and rejoice when they receive it. God in his mercy at times holds up, as it were, a mirror so that we can see our unlovely selves.

"Another evil is pride: be clothed, therefore, with humility. We are to tie humility about us as a gar-

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ment. Pride is an evil that can well destroy us as new creatures. It works in various ways. (1) We may think that we are better than other people. (2) We may have an undue desire to be well thought of by others. Pride along any other line might also easily deprive us of victory in the narrow way.

"The way to guard our hearts is to take a positive course of action, such as is described in Philipians 4:8. Yes, we are to think on the things here mentioned by the apostle; and we are to do the things our Lord has given us to do. This will keep us busy, and thus we will be guarding our hearts; and the pure in heart shall see God."

The Lord Is Risen

The second day of the convention was Easter Sunday, and Brother Murray, of Grays, gave the opening discourse, on the text: "The Lord is risen indeed." "To us," he said, "this season brings thoughts of joy, but very early on that morning when Jesus was raised from the dead his disciples were still sadly disappointed. Their beloved Master had been crucified contrary to their expectations.

"What they did not then know was that he who had been put to death in the flesh had been made alive in the spirit, having been raised by God to the divine nature. Later, at Pentecost, they realized the truth of what had occurred, for Jesus had then appeared in the presence of God with the merit of his shed blood, and had sent forth the Holy Spirit in fulfilment of his promise. Thus they were given

abundant proof of his resurrection and of his high exaltation.

"Dark sayings of the Master now became clear to the disciples. There was a wonderful conception of divine truth, and the apostles were bold to declare it. We, to-day, who are fully consecrated to the Lord, also come under this anointing of the Holy Spirit. We have definite evidence in our lives that this same holy influence is dwelling within us. As it was then, so now, this anointing impels us to preach glad tidings to the meek.

"We should ask our Father for an increasing measure of the Holy Spirit, denying self until there is no self in order that we may be 'filled with the Spirit.' By this Spirit we are begotten to a heavenly inheritance, and if we are faithful in giving up our earthly aims and ambitions—faithful even unto death—we will be granted the privilege of being exalted together with Jesus—"To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21

The Pastoral Command

Sunday afternoon opened with a discourse by Brother Shepherd, of Swansea, Wales. Some of the beautiful truths in various Psalms were referred to, including parts of Psalms 1; 8; 23; 119. Brother Shepherd talked about David in the role of a shepherd, and about sheep which so easily go astray, and especially the stupid little lambs which are so prone to wander. David knew all about sheep, and he tended and guarded them most sympathetically.

David was also able to reach out to the Lord as his shepherd, in confidence and complete assurance. He lifted up his heart to God, and wrote, "O how I love thy law! it is my meditation all the day." "I understand more than the ancients." Why? "Because I keep thy precepts."

While Jesus is our "good shepherd," yet during his earthly ministry he was as a sheep being led and cared for by his Father, the Great Shepherd of us all. Jesus was completely submissive and faithful to his Father's will. There were temptations and severe trials, but he was determined to suffer and to die in keeping with the divine will as outlined for him in the Scriptures.

Important lessons were drawn from our Lord's words to Peter, "Feed my sheep," "Feed my lambs." We too are to tend and to feed the Lord's sheep, witnessing to the truth and leaving the results with the Lord. Our risen Lord Jesus, our Good Shepherd, knows how to deal with each one of us, and with him as our helper and guide we can come through trials victoriously.

God Is Faithful—Are We?

Brother Fox, of Yeovil, also spoke Sunday afternoon, his text being: "No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it." (I Cor. 10:13, **Diaglott**) In the ministry of trial, God is faithful. A very severe

trial for the disciples was after the crucifixion of Jesus. The empty tomb; the body lost; where were they being led? Had God made a way of escape? Yes, through the resurrection of Christ from the dead.

With us, all trials are not the same. Perhaps our most severe trials or tests come from within ourselves. We cannot understand all of God's dealings with us, but in this there is an opportunity to exercise faith. There are no inconsistencies with the Father, but there often are with us. He has said, "I will never leave thee nor forsake thee."

Beautiful illustrations were given by Brother Fox from the life of Abraham and the life of Jesus, showing how God on various occasions made a way of escape for them. Our way of escape today is the will of God in Christ Jesus. If we are faithful to his will, he will be faithful to us.

It is not easy for anyone to enter into the kingdom. Our faith and fidelity will be tried. Do we go often enough to the throne of grace for help? Are we so "at home" with the Lord now that we long to be with him beyond the veil? Are we ready to go to that place which Jesus has prepared for us? Soon the last members of the church will be called home. Are we ready? Let us so live that "we may have confidence, and not be put to shame by him, in his presence."

The Loneliness of Christ

Brother Jerville, of France, chose John 16:22, 23, for a reading, and

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dealt considerably with the subject, "The Loneliness of Christ." He presented his message in two shorts talks, the first on Sunday evening, and the conclusion on Monday afternoon. All were happy that the way opened for Brother Jerville to visit and speak to the convention. He made special reference to "the blest tie that binds our hearts in Christian love." Around us, he said, is a world of unrighteousness, and we are to lift up our heads, knowing that our deliverance draweth nigh.

There are unmistakable signs that our Lord is present. How is it that some of the Lord's people cannot discern this when even the world feels that something very unusual is stirring. But despite the lack of faith on the part of some, we do have companionship in our confidence that the Lord is here. We are not alone, and the blessed fellowship we enjoy with one another in our most holy faith is a great source of strength.

But it was different with Jesus. He said, "Behold, the hour cometh . . . that ye shall be scattered, every man to his own, and shall leave me alone." (John 16:32) These words indicate a severe experience for Jesus, a loneliness such as is pictured in Psalm 102:7, 8, (Leeser) which reads, "I am like the pelican of the wilderness: I am become like the owl amid ruins. I watch, and I am become like a (night-) bird sitting alone upon the housetop." Because of his perfection and strength of character, and because his Father was always near, Jesus proved faithful despite his

lack of earthly friends with whom he could fellowship.

In All Things

On Monday morning there was a stirring praise and testimony meeting, presided over by Brother Howells of South Wales. This was followed by a discourse given by Brother Pamplung. He used as his text, Ephesians 4:15—"Grow up into him in all things, which is the Head, even Christ." "The evidence of life," Brother Pamplung said, "is activity. We are not only to know, but to do God's will. As balanced Christians, we are not to specialize on themes which particularly appeal to us, and ignore other truths. We are to observe the perfect pattern, Jesus, and do our best to match up to it.

"Our growth in grace is to be in 'all things.' Jesus was wholly consecrated and devoted to his Father. There was no hesitancy with him. He was always alert to know and do God's will. He made his full use of the great privilege of prayer, never neglecting the opportunity of thus communing with his Father. And how lovingly he prayed on behalf of his disciples. If we are growing up into him, we also will make full use of our privilege of prayer—both for ourselves and on behalf of others.

"Jesus was loyal to the Word of God, even to the time features; not lagging behind, not running ahead. We similarly are to be loyal to God's Word, and keep in harmony with dispensational truth.

"As our Master met temptations courageously, keeping to the path of sacrifice, replying to the tempter,

'It is written,' so we, when tried and tested, should reply with a 'thus saith the Lord.' Like Jesus, we should see to it that we do not sidestep from the path of sacrifice.

"We are also to grow up into him in humility, compassion, sympathy, zeal, and joy. We are to comfort all who mourn, as he did, manifesting zeal in divine service. We are to rejoice because we have a part in our Father's plan. We are to love one another even as Jesus loved us. Thus we will be growing up into him in 'all things.'"

On Monday afternoon Brother Fay spoke again, on the subject, "The Day of the Voice." He used Zephaniah 1:14-18 as his Scripture lesson. These verses speak of the day of Jehovah, a day of wrath, a day of trouble; but we are greatly privileged to know of the kingdom blessings to follow. It is God's people who particularly appreciate "the day of the voice," which is the day in which we are now living. The "voice" conveys a message, and God is speaking to the world through the great time of trouble now upon the nations.

The present "day of Jehovah" is the result of Christ's presence. When Jesus was asked concerning the signs of his second presence, he took threads of thoughts from Old Testament prophecies pertaining to the day of Jehovah and presented them to his disciples. Now we are in that day: "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I." (Isa. 52:6) How wonderful to be the people of

God, not only now, but especially hereafter if we are faithful, when we shall form part of Zion, God's dwelling place forevermore!

A Good Soldier

The closing talk of the convention was given by Brother Murray. He used II Timothy 2:3 as his text. It reads, "Endure hardness as a good soldier of Jesus Christ." The life of a Roman soldier demanded absolute self-surrender and unquestioning obedience to the orders of his superiors. The soldier of the cross is to excel in his faithfulness—ever ready to obey, ever ready to undergo discipline, even to die. Thus only can he please him who has called him to be a soldier.

In the Scriptures our Captain's instructions are beautifully and simply stated. To be truly obedient, we must have the underlying motive of love, manifested in all our thoughts, words, and deeds. It is our great privilege to endure "hardness" as good soldiers of Jesus Christ. We have to immerse our wills completely into the will of God. Looking to divine help, we are to be "strong in the Lord," and be faithful even unto death."

Be not ashamed of the Gospel. Hold high the banner of truth. The world, the flesh, and the Adversary are opposing our way, so we need to put on the whole armour which God supplies—the armour of truth. (Eph. 6:10-18) Let us put our trust in him who is our Captain, and grow in his likeness. The promise is, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Anerley	June 29
C. A. CORNELL	
Oxford	June 22
Guildford	July 13
C. E. DICKINSON	
Gateshead	June 8
Yeovil	July 27
G. A. FORD	
London	June 15
J. E. HUMPHREY	
Eastleigh	June 22
Anerley	July 27
J. H. MURRAY	
Ipswich	July 6
W. E. PAMPLING	
Leigh (Afternoon)	July 6
Latchford (Evening)	6

W. WALLACE	
Dewsbury	July 27
W. N. WOODWORTH	
Liverpool	June 13
London	15

CONVENTION—Brothers Woodworth and Ford will speak at the one day convention arranged for Sunday, June 15 in Denison House Hall, 296, Vauxhall Bridge Road, London, S. W. 1 (close to Victoria Station). Further information obtainable from Mr. W. E. Pampling, 9, Cedric Avenue, Romford, Essex.

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Seattle, Wash.	22		
Bremerton, Wash.	23	W. P. TWELKER	
Tacoma, Wash.	24	San Diego, Calif.	June 8
Yakima, Wash.	25	J. I. VAN HORNE	
The Dalles, Ore.	26, 27	Duquesne, Pa.	June 1
Portland, Ore.	29	East Liverpool, Ohio	8
Salem, Ore.	30	FELIX S. WASSMANN	
CLIFFORD R. MILES		Allentown, Pa. ...	May 30, 31, June 1
San Francisco, Calif. May 30, 31, June	1	Paterson, N. J.	22
MARTIN C. MITCHELL		CLAUDE R. WEIDA	
Allentown, Pa. ...	May 30, 31, June 1	Lancaster, Pa.	June 22
Wallingford, Conn. (Morning)	22	GEORGE M. WILSON	
Bridgeport, Conn. (Afternoon)	22	Chicago, Ill.	May 30, 31, June 1
DANIEL J. MOREHOUSE		Washington, Pa.	15
LaSalle, Ill.	June 8	Flatwoods, Pa.	29
LEON H. NORBY		W. NORMAN WOODWORTH	
Allentown, Pa. ...	May 30, 31, June 1	Chicago, Ill.	May 30
New Haven, Conn. (Morning)	8	Buffalo, N. Y.	31
Waterbury, Conn. (Afternoon)	8	Allentown, Pa.	June 1
HOWARD OSTRANDER		London, England	15
San Francisco, Calif. May 30, 31, June	1	Lille, France	17, 18
LELAND PARSONS		Copenhagen, Denmark	22
San Francisco, Calif. May 30, 31, June	1	Berlin, Germany	29
HARRY PASSIOS		Lausanne, Switzerland	July 6
Monessen, Pa.	June 22	ERNEST G. WYLAM	
G. RUSSELL POLLOCK		Champaign, Ill.	June 16
San Francisco, Calif. May 30, 31, June	1	Matoon, Ill.	17
KENNETH W. RAWSON		Worthington, Ind.	22
Allentown, Pa. ...	May 30, 31, June 1	Gary, Ind.	29
GEORGE P. RIPPER		HARRY L. YOUNG	
Santa Ana, Calif.	June 22	Easton, Pa.	June 8
R. H. SACHTLEBER		C. W. ZAHNOW	
Allentown, Pa. ...	May 30, 31, June 1	Allentown, Pa. ...	May 30, 31, June 1
VICTOR E. SAMUELS		Reading, Pa.	2
Allentown, Pa. ...	May 30, 31, June 1	Pottstown, Pa.	3
JOSEPH S. V. SIDONS		Philadelphia, Pa.	4
Allentown, Pa. ...	May 30, 31, June 1	Wilmington, Del.	5, 6
CHESTER A. SUNDBOM		Baltimore, Md. (Morning)	8
Chicago, Ill.	May 30, 31, June 1	Wilmington, Del. (Afternoon)	8
Buffalo, N. Y.	15	Lancaster, Pa.	9
Lehighton, Pa.	16	Hazleton, Pa.	10
Allentown, Pa.	17	Wilkes Barre, Pa.	11
Washington, D. C.	18	Easton, Pa.	12
Baltimore, Md.	19	Paterson, N. J.	15
Philadelphia, Pa.	20	Rutherford, N. J.	17
Brooklyn, N. Y.	22	Levittown, N. Y.	18
Paterson, N. J.	23	Newark, N. J.	19
Lewistown, Pa.	24	New Brunswick, N. J.	20
Pittsburgh, Pa.	25	New Haven, Conn. (Morning)	22
Cleveland, Ohio	26	Waterbury, Conn. (Afternoon)	22
Columbus, Ohio	27	Springfield, Mass.	23
Dayton, Ohio	28	N. Brookfield, Mass.	24
Cincinnati, Ohio	29	New Bedford, Mass.	25
Piqua, Ohio	30	Groton, Conn.	26
		Brooklyn, N. Y.	29

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALLENTOWN, PA., May 30, 31, June 1—Opens Friday at 10:30 a. m. in the Y. W. C. A. Building, 1208 Hamilton Street. Saturday and Sunday sessions will be held in the Odd Fellows Hall, 118 North 9th Street. For reservations and other details write the class secretary, Mrs. Orlando D. Deifer, 747 East Wyoming Street, Allentown.

BUFFALO (KENMORE), N. Y., May 30, 31, June 1—Kenmore Lodge, I. O. O. F. Temple, Kenmore and Myran Avenues. For room reservations and other infamation write the class secretary, Mr. Theodore Bachorski, 590 76th Street, Niagaro Falls, N. Y.

CHICAGO, ILL., May 30, 31, June 1—Masonic Temple, 912 North LaSalle Street. For reservations and other details write the class secretary, Mr. D. J. Morehouse, 2617 North Springfield Avenue, Chicago 47.

SAN FRANCISCO, CALIF., May 30, 31, June 1—Opens Friday at 10:00 a. m. in the Y. W. C. A. Building, 620 Sutter Street. For reservations and other details write the secretary, Mrs. Clark Terry, 519 15th Avenue, San Francisco 18.

VANCOUVER, B. C., CANADA, May 30, 31, June 1—Opens at 2:00 p. m., May 30 in the Hastings Auditorium, 828 East Hastings Street. For reservations and other details write the secretary, Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15.

SAGINAW, MICHIGAN, June 8—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 o. m.

BOWIE, TEXAS, June 15—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, June 15—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

JACKSON, MICHIGAN, June 15—Opens at 9:30 a. m. in the Y. W. C. A. Building, 298 W. Michigan Avenue, Jackson.

NEW LONDON, CONN., June 15—All sessions to be held in the Union Hall, Union Street, New London

SALEM, OREGON, June 15—Home gathering, 2339 State Street.

BROOKLYN, N. Y., June 29—Neighborhood Club, 104 Clark Street. Regular Fifth Sunday Convention.

CINCINNATI, OHIO, June 29—Morning services to be held in the Finance Building, 616 Walnut Street, 4th floor. Afternoon meeting place to be announced.

FLATWOODS, PA., June 29—Opens at 10:00 a. m. in the Grange Hall. There will be a public meeting at 3:00 p. m. Flatwoods is located on Route 711, between Connellsville and Route 51. For further information write Mrs. Raymond Siesky, R. F. D. 3, Box 105, Connellsville. It is requested that the friends bring their own lunches.

GARY, INDIANA, June 29—All sessions to be held in the Y. M. C. A. Building, 5th and Adams Streets, beginning at 9:45 a. m. Closing service will end at 4:00 p. m.

WEATHERFORD, TEXAS, June 29—Zion Hill Country Schoolhouse.

DETROIT, MICHIGAN, July 4-6—Y. W. C. A. Building, 2230 Witherell. The Detroit brethren will accommodate as many visiting brethren as possible. For further information write the class secretary, Mr. Charles Chupa, 7751 Patton Street, Detroit 28.

LOS ANGELES, CALIFORNIA, July 4-6—All sessions will be held in the spacious and comfortable quarters of the Unitarian Community Centre, 2936 West 8th Avenue, near Vermont Avenue. Brethren from many parts of the country are scheduled to speak. A baptismal service is being arranged. Advance room reservations should specify time and mode of arrival, length of stay, type of beds and any other information which will be helpful in arranging accommodations. Reservation requests and any other communications regarding the convention should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, California.

LABOR DAY CONVENTIONS—Brooklyn, N. Y.; Minneapolis, Minnesota; Saginaw, Michigan; and Seattle, Washington. Details later.

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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