

# The DAWN

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# **NOT GOOD ENOUGH FOR HEAVEN -TOO GOOD FOR HELL-**

YOU will surely want to read this article and then pass it on to a friend. Many will be glad to read it who heretofore have not been interested in truth literature. It not only sets forth in simple language the truth about hell, but also discusses the subject of purgatory, and what the Bible says about it. And the article, "Not Good Enough for Heaven—Too Good for Hell," is only one of several that have been assembled and published in a special

## **GIFT EDITION OF THE DAWN**

Every subscriber to The Dawn is entitled to one copy of the "Gift Edition" free—upon request. Other articles appearing in this edition are:

**"The United Nations in Prophecy"**

**"Atomic Energy in the New World"**

**"The Hope of Immortality"**

**"The Gospel of Christ"**

**"God Has a Plan"**

**"The World's Challenge to Churchianity"**

In order that this special edition may have as wide a circulation as possible we are making the low price for additional copies of 10 cents each; 15 copies for \$1.00. This quantity price applies whether Dawns are shipped in lots to one address, or whether you send us lists of individual addresses.

**Send us as long a list of names as you wish, and we will mail these special Dawns for you at the rate of 15 for \$1.00.**

Class discount applies on the quantity rate when ordered for ecclesia use, or for literature table.

**THE DAWN — East Rutherford — N. J.**

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## **FOR PROTESTANTS AND CATHOLICS**



## The World's Challenge to Churchianity

**T**HE WORLD must return to God or else civilization is doomed, say top-ranking religionists of all faiths. The Catholic Church is saying it; Protestantism is voicing this thought; and so is the Jew. And it is more than a campaign of mere words. These major groups of "orthodox" worshipers are endeavoring to make their influence felt in the field of politics, both in America and abroad. Millions of dollars are being raised for home and foreign missions. Youth movements among both Catholics and Protestants are appealing to the growing generation by many and varied methods in order to turn their young minds in the direction of religion. And all of this is being done to save civilization from the utter collapse which otherwise—it is claimed—is sure to come.

Sincere efforts to make the world a better place in which to live should always be appreciated and commended, but it would seem that more than sincerity is needed on the part of religionists in order that the rank and file of the people in this upsetting period of human experience pay serious attention to their back-to-God pleas. Churchmen themselves might well take stock of their own affairs and if possible discover why, in the twentieth century since Christ was born into this world of sin, it is still a selfish, warlike world whose uncured inhumanity to man now threatens such dire calamity.

Those who are now campaigning for the world to return to

God would do well to explain just what they mean by this slogan. At what point throughout the march of time since Christ was born have the nations been in harmony with God that they may now return to the ideal state of righteousness and thereby find security from the ever-rising tide of human selfishness? High-sounding platitudes alone will not convince the practical and semi-agnostic minds of the people today. The world wants to know—we all want to know—just what is meant by the return-to-God philosophy.

**THE PRINCE OF PEACE** THE PLEA that the world should return to God is being made in the name of Christ and Christianity. At what period in the Christian era have the nations actually adhered to the teachings of Christ, and by adherence to those teachings experienced peace and happiness? When we read Christ's Sermon on the Mount, we are forced to the conclusion that no nation on earth has ever adopted the moral code therein set forth, as a guide in its home and foreign policies. In that sermon Jesus taught that we should love our enemies and do good to them who despitefully use us. He said that when we are smitten on one cheek we should turn the other cheek and not retaliate. Have these rules of Christianity ever been applied in national and international politics? Has it not been true that only here and there have there been individuals who took Jesus' teaching seriously, and that usually these have been looked down upon by their neighbors as cowards, and unpatriotic?

Certainly the professed Christian nations as a whole have never practiced these Christian ethics, hence they cannot *return* to such a standard. Today, of course, some of the most powerful nations of earth do not profess to be Christian. But there was a time when all the nations of the so-called civilized world did so profess. That was back in the Dark Ages, when Europe was ruled by church-state systems of government, and kings claimed to reign by divine right. For a few hundred years there was just one church and it was allied with the civil governments of all Europe. That was the Catholic Church. It was not a united church, however, because it had its eastern and western divisions—the Greek and Roman Catholics of today.

Do those who now are urging that the world return to God mean that the nations should return to church-state forms of government, and to the inhuman practices of those governments which existed back in the dark days of a priest-ridden Europe? If we

mistake not, the vast majority of people today would say that any move in that direction would be "reactionary," and somehow "reactionaries" are now looked upon as being about the same as Fascists; and the United Nations are pledged to destroy fascism.

Even if the world did return to the standards of Christianity which were practiced under the European church-state systems of government, would that assure peace? History holds out no such promise. Back in those "good old days" nations not only went to war with one another, even as they do today, but they did it "in the name of Christ." Some of the wars of that time were called "holy crusades," the crusaders fighting under the banner of the cross. Ah yes, there were wars then, even as now, for while the nations professed to be Christian, their professions were not genuine. Actually, they were not Christians then any more than the nations of today are Christian. The world will need a better example of Christianity than any which history is able to produce if it is to take seriously the present-day hue and cry to return to God.

Here in the United States we can talk freely about the evils of the church-state systems of Europe, and without fear of being misunderstood, because the Founding Fathers of this country recognized those evils and in drawing up the Constitution attempted to safeguard this section of the new world from them. We cannot suppose for a moment, then, that any branch of churchianity in this country would advocate a return to those evils. We deprecate the intolerance of fascism, and are horrified at the cruelties practiced throughout Europe during recent years. This modernistic manifestation of unchristianity is but a sad reminder of equally if not more heinous crimes which were perpetrated in the name of Christ at the behest of the church-state systems of government from which many of our Founding Fathers fled when they came to the shores of America in search for liberty. A mere mention of the so-called "Holy (?) Inquisition" of Spain is sufficient to remind those historically alert of the evils of that awful time.

**SUPERSTITIONS** IN SOME respects the world has made great strides forward since the days of the "Inquisition." The  
**NOW DYING** Prophet Daniel said of this "time of the end" that there would be a great increase of knowledge. (Dan. 12:4) This prophecy has had a remarkable fulfilment in our day, and knowledge is still increasing. People are becoming more and more enlightened from the standpoint of science and literature. This

enlightenment has not softened their hearts nor destroyed selfishness, but it is dispelling the fogs of superstition. That is why the rank and file of the people today are demanding a reason for what they believe—and this applies to all fields of human thought and endeavor.

There are still a few who are content to belong to the church of which their parents or grandparents were members, but the philosophy, "What was good enough for mother is good enough for me," is fast losing its appeal in the minds of those who are more inclined to say "Show me," than they are to follow the easy way of halfheartedly assuming that what their church teaches must be right. It is this semi-skeptical viewpoint of the vast majority of the people in this day of enlightenment which makes it necessary for those who are urging a return to God to explain what they mean.

We think it is logical to assume that any return to God being advocated by churchmen would of necessity mean the adoption and the practice of the creeds which allegedly interpret God and the divine will for laymen. But in this too there is difficulty. There are many good points in denominational creeds, but there are some which are not so good. Take, for example, the creeds which prescribe the torments of "hell fire" for all who die outside the church. The thinking public of today are in revolt against such a grotesque superstition. It is seriously believed and taught by only a small minority.

It is conceded, of course, that the mere fact that eternal torture is today believed in by so few does not disprove the theory. It is the Bible and the character of God which disprove this blasphemous doctrine. But the enlightened masses of the public have rejected it in their own minds simply by the fact that they are incapable of believing that a God of love would be more cruel in the treatment of his enemies than European dictators have been. But these humanely thinking people suppose that this creedal superstition is taught in the Bible, hence many of them have lost faith in the Bible. This fact alone seriously hinders such from taking a deep interest in an effort which, so far as they know, may lead to a revival of fear concerning the awful fate awaiting the unfaithful.

Another point for consideration is the "end of the world." The Bible foretold that the world would come to an end, but these prophecies refer to the end of an evil order of things, not to the burning

up of the earth. Close students of the Bible are convinced that it is this foretold "end of the world" which mankind is witnessing today in the crumbling of our boasted brain-age civilization. In view of this it would seem futile for anyone to try to prevent what God has prophesied as being inevitable. The Bible portrays better conditions for mankind in God's new world than anything we could hope to return to through our own imperfect efforts.

But until the people find out about the biblical end of the world, the traditional misconception of the subject which is spread upon church creeds is another superstition which stands in the way of wholehearted interest in religion on the part of thinking people. It is bad enough, they say, to be frightened out of our wits by the atomic bomb without professing belief that at any moment this whole planet may suddenly burst into flames and in twenty-four hours or less be reduced to a charred ruin, with most of its inhabitants consigned to an eternity of torture in a fiery hell while the saintly few, carried to heaven, would gleefully rejoice in the salvation that had come to them.

The thinking public of today might well reason that there is little use in wondering whether or not, from the humane standpoint, atomic bombs should be outlawed as weapons of war, if we are to believe that God will one day spring a surprise attack on all nations a thousand times more destructive than atomic bombs could possibly be. And by the same token these might well reason, Why should we bother to investigate the after effects of atomic explosions upon those who are not actually killed, when we believe that God, in destroying the whole earth in a few hours, will put nearly all of its inhabitants into a torture chamber and keep them there forever?

To speak thus plainly is not with the thought of making light of others' views but is done with the intent of arousing some to the awfulness of the things with which Dark-age creeds have charged God, and to emphasize that not until those creeds are recognized in their true light and are set aside to permit the Bible to have its rightful place in the heart and mind, can individuals or groups make genuine progress in true godliness and righteousness. The late President Roosevelt referred to the great Creator as the "good God of love," and of the right of the people to worship such a God, but we must recognize that the shackles of superstition are just as effective a barrier to the worship of the true God as are

the intolerant laws of ruthless and atheistic dictatorships.

Neither those who are held in abject fear by the threat of future torture, nor those who refuse to believe such superstition but suppose it to be taught in the Bible, are truly free to worship God as they would like to worship him. It is only as the enlightening rays of truth from the Word of God dispel fear and superstition from the heart and mind that one is genuinely free to worship as he will. Concerning those thus enlightened the Scriptures declare, "Ye shall know the truth, and the truth shall make you free."—John 8:32

**WHAT IS TRUTH?** "WHAT is truth?" This question was asked Jesus by Pilate. The Master did not reply to Pilate, but on another occasion, when praying to his Heavenly Father, Jesus said, "Thy Word is truth." (John 17:17) One of the outstanding texts in the Bible states that "God is love." (1 John 4:8, 16) Yes, he is the "good God of love," and the more we understand his Word of truth the better we will be able to comprehend the length and breadth and height and depth of God's love. It is through God's plan for the blessing of all nations with peace, happiness, and life, that his love is revealed.

In the divine plan God created this earth to be man's home forever; and in creating man to live upon the earth he made provision whereby he could have continued to live everlastingly. This does not mean that man was created immortal and cannot die; but it does mean that, had he not disobeyed God's law, his life would have been sustained everlastingly.

But man sinned against God and the penalty of death was pronounced upon him. Death simply means the cessation of life. It does not mean torment. Through death the human race lost the privilege of living forever upon the earth under conditions of genuine peace and happiness.

However, man's loss will not be permanent, for at this point in the divine plan God's love provides a way to escape the death penalty. That way is through Christ and his sacrificial work of redemption. Christ came "to seek and to save that which was lost," the Scriptures tell us. (Luke 19:10) In the divine economy the death of Jesus on Calvary's cross provides a corresponding price—called in the Bible a "ransom"—for Adam and for the entire race which lost life through him.—Matt. 20:28; 1 Tim. 2:4-6

This calls for the release of the human race from the condemnation of death. The Scriptures abound with promises to assure us that this restoring of the ransomed dead to life is to be accomplished during a thousand-year period—frequently called the Millennium—during which Christ will reign over the earth. This follows Christ's second advent, and the restoration work to be accomplished by Christ during that time is described by the Apostle Peter as "times of restitution of all things" which, he declares, were "spoken by the mouth of all God's holy prophets since the world began."—Acts 3:19-23

During the period between Christ's first and second advents, the work of God in the earth has been the calling and preparation of a small group of ardent followers of Christ who, because of their faithful adherence to the Word of God, and their zeal in the divine service, qualified through faith to be associated with Jesus in the heavenly realm, and to reign with him during the thousand years of his kingdom here upon the earth. The calling and testing of these has been accomplished by the gospel message of God's Word as it has been promulgated throughout the earth by faithful followers of the Master. This—instead of ruling the world by means of illicit alliances with the civil powers—has been the work of the church militant during the present age.

But there is every evidence now that God's work of the present age is nearly completed. Prophecies relating to the change of dispensations; when the old world dominated by selfishness is destroyed by the weight of its own sin, and the way prepared for the beginning of Christ's reign, are now in course of rapid fulfilment. Jesus said that when his people would see these things they should lift up their heads with encouragement and rejoice, knowing that their deliverance, and the deliverance of the whole world from death, would be near.—Luke 21:28

This, then, is not so much a time to save the old world as it is to rejoice in the prospects of God's new world. It is not a time to interfere with the plan of God by trying to save that which he has condemned, but a time to proclaim to all the nations that Christ, earth's new King, is soon to be manifested to all nations in power and great glory; and that his kingdom of righteousness will solve all the perplexing problems of the present, even the problems of sickness and death.

Let us then together lift up our voices in telling the whole

sin-blighted and dying world this hope-inspiring message of Christ's kingdom now so near! Let us tell the people that the Bible does not teach those crude misconceptions of God which have been handed down to us from the Dark Ages. Let us sing it out in no uncertain terms that "God is love" and that he has designed a wonderful and most harmonious plan for the blessing of all the nations of the earth. Those who are church members might do well to ask their ministers why they do not also come out boldly and tell their congregations the truth about hell, and about the end of the world. Suggest to them that this is the only real way to combat the growing skepticism of our day.

**THE WORLD'S CONVERSION** WE ARE not to expect, though, that anything which can be done now will check the rapid deterioration of modern civilization. The most that we can expect is that one here and there may come to learn and appreciate something of the love of God and be inspired thereby to give their hearts to him. This is not God's time for the world to be converted. Not knowing this, many have lost their faith in God and in the Bible because that which they thought to be God's program has turned out to be such a colossal failure. Think of it! Nineteen centuries since Christ came, and the world in the condition that it is today! Is it strange that serious-minded people wonder what it is all about?

But there is no need to wonder once we learn that God's time for the conversion of the world is during the period when Christ's kingdom will be imposing its laws upon the nations. Then the world will truly return to God. And what will that mean? It will mean a return to the point where the human race first turned its back upon God, at the time of Adam's fall. There man disobeyed divine law, and has been a rebel ever since—all except the few in each age, who through faith, have revered and served the Creator.

But—and here is why man is lost except for God's grace—the human race is now so far from God, and so helplessly bogged down in the miry clay of sin and death, that a return to God and to righteousness is impossible without divine aid. But this aid will be forthcoming because it has been promised by the Creator, and provision has been made for the necessary help through the redemptive work of Christ.

When man sinned and was driven from Eden, he not only lost contact with God, but he lost life as well. The dead cannot return

to God unless divine power restores them to life. But this is exactly what God has promised to do. The dying world of mankind today, and all who have gone down into the tomb through all the ages of the past, are to be given the help they need to retrace their steps back to God, to righteousness, and to life. Should there be any who refuse thus to retrace their steps, they will be "destroyed from among the people."—Acts 3:23

So, the world will return to God. To appreciate the meaning of this it is necessary merely to consider what conditions upon this earth would have been like had man not disobeyed divine law. God told our first parents to be "fruitful, and multiply, and fill the earth, and subdue it." (Gen. 1:28) Had these commands been carried out without interruption this whole earth would have become one vast paradise, filled with a perfect and happy human family, free from sin, sickness, and death. They would have known nothing of all the evils which afflict us today.

This was, and has continued to be, God's plan for man, and it is yet to be realized; for this will be the happy lot of the entire race, when, in the age now near, the world is converted and returns to God. The Apostle John describes it as a time when the tabernacle of God will be with men, and when he will dwell with the people and be their God. Concerning that blessed time the apostle also assures us that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4

Today the world is challenging churchianity to point the way out of the darkness and gloom that has settled down upon the discouraged and starving of all nations. But because the Word of God is not given its proper place of authority in the philosophies of those who profess to believe it, they, too, are caught in the "encircling gloom" now darkening the vision of all mankind, and are unable to give light to the world. Truly, "darkness covers the earth, and gross darkness the people."—Isa. 60:2

But it won't always be thus! Soon the knowledge of God's glory will fill the earth. (Isa. 11:9; Hab. 2:14) God will turn to the people a pure language, or message, and they will all call upon him to serve him with one consent. (Zeph. 3:9) The veil of ignorance and superstition will be removed from off the faces of all people. All tears will be wiped away. Death will be swallowed up in victory.

# The Bible Answers



## The Way Out

☞ You know, Frank, if ever there was a time in the history of the world which called for calm and unbiased reasoning in order to find a solution for the many problems confronting the people, it is right now.

☞ That's very true, Ernest; but mere reasoning alone, no matter how intelligent it might be, can never solve the problems of the world nor give hope to the distressed people, unless there can be found some dependable foundation upon which reason may be based.

☞ It is just such a foundation that seems to be lacking today. Why, the world seems hopelessly adrift on the stormy seas of raging human passions, with no one seeming to understand very clearly where we are going, or what it is all about. Fear is filling the hearts of all mankind as to what the outcome will be.

☞ Ernest, nineteen hundred years ago there was One who understood the situation, and that was Jesus, the Founder of Christianity. He foretold the coming of just such a time as this, a time in which there would be, as Jesus put it, "Distress of nations, with perplexity,

. . . . men's hearts failing them for fear" as they looked forward to the things coming upon the earth. (Luke 21:25, 26) This strikingly accurate prophecy of Jesus now takes on a new depth of meaning in the light of the dangers being threatened by the atomic bomb.

☞ But Frank, is there a way out of this dilemma? This is a question that is now upon the lips and in the hearts of practically all thinking people the world over. Is there anything more substantial than fear upon which we may build our hopes for better days ahead?

☞ The plan of God, as outlined in the Bible, is the only sure foundation of hope. Jesus and the prophets who foretold the present distress of nations also forecast the outcome. If we have confidence in the teachings of the Bible, all fear of the future is removed.

☞ That, Frank, is no doubt true. As a matter of fact, in this hour of world distress, many churchmen of all denominations are recommending religion as a sure solace for the suffering people. But—and here's the real problem—if religion can point the way out of the billowy seas of uncertainty to

a haven of rest and security, what particular kind of religion must it be?

¶ Ernest, if we accept Christianity as the only true religion, and the Bible as the textbook in which the purposes of the Creator are set forth, the problem you have suggested is in reality no problem at all.

¶ Would you say, then, Frank, that through biblical truth alone man can find a true solution to the present world-wide conditions of perplexity and distress?

¶ That's right, Ernest, yet on this point we are faced with the necessity of distinguishing between the pure teachings of the Bible and the confusing theories of traditional theology which too often are mistaken for the teachings of Christianity.

¶ And that in itself, Frank, is a problem! I realize that we cannot expect to make progress in finding a reasonable basis for faith and hope except by identifying superstition as such, brushing it aside, and seeking to learn and apply the naked principles of undefiled biblical truth to present-day problems. You know, Frank, even though one recognizes that certain theories are mere superstition, it is not always easy to admit it, especially if those superstitions have the popular support of the people.

¶ That may be true, Ernest, but oftentimes superstitions are not as popular as we might suppose. Take, for example, the superstition

of eternal torment for unbelievers. Very few church people really believe this any more, and how much better it would be to have it officially removed from the creeds, and the people told plainly that it is not taught in the Bible. The teachings of the Bible would have much more weight in the world if the fiendish teachings of the Dark Ages were identified as such, and the fact publicly proclaimed that the God of the Bible is a God of love. We condemn and abhor the cruelties of dictators, yet continue to make sacred the idea of torment in our religious beliefs.

¶ Well, it seems to me, Frank, that if—as all Christians claim to believe—the Bible is the foundation of ultimate truth and reason, then by all means we should find out what the Bible really teaches. And if, in this search for truth, some, or even many of our accustomed beliefs are found not to be scriptural, this should not be disturbing to our faith in the eternal verities that are actually taught in the Bible.

¶ Ernest, one's confidence in the Bible is increased through a better understanding of its inspired message. To whatever extent vain superstition is replaced with dependable truth and reason, one's faith becomes a far more comforting reality than mere credulity and superstition could ever be.

¶ And how much real need there is today for a genuine faith based upon a firm foundation of reason and truth! For surely we are confronted with many confusing para-

doxes. As you know, Frank, the modernist viewpoint is largely that of the evolution theory. This theory claims that the human race has made steadily progressive strides ahead, ever since the crude beginning of civilization on this planet.

¶ Yes, and the claim is made boastfully by many that we have finally reached the brain age.

¶ I know that, but that's where the paradox comes in, Frank. Our highly civilized world is faced with the undeniable fact that its boasted civilization now stands at the very brink of ruin. With all our learning, we are not able to maintain the standards of supposed culture which we pretend to have attained. The results of the brain age now threaten the human race itself with destruction.

¶ You're right again, Ernest! No longer is it possible to prevent a knowledge of these startling facts from edging in upon the public mind. Serious statesmen, philosophers, and lawmakers are frankly pointing out the necessity of something drastic being done if civilization is to be saved.

¶ Yes, and prominent religious leaders of all denominations are earnestly warning the people that unless they return to God the whole world will be plunged into the greatest and most deadly cataclysm of all human history. But just how this is to be done, nobody seems to know. Frank, should we conclude that just because no one appears to know what to do about world problems, even

from the religious standpoint, that the Bible itself does not contain answers to the baffling questions with which the world is now confronted?

¶ That, Ernest, would be an unwarranted conclusion. We should realize, rather, that the great Intelligence, who brought into existence the countless billions of heavenly bodies, and who causes them to move about ceaselessly in their orbits with such absolute accuracy, has also made provision for his human creatures here on this planet, a provision which ultimately will enable them to exist under conditions of unimpaired and uninterrupted peace and joy.

¶ Well, reason tells us that that's just the way it ought to be. But Frank, briefly, what is that provision? There are many things in the Bible, as you know, and thousands of well-meaning people testify that when they read it they can't grasp what it is all about. Is there any simple way of getting right down to something understandable, something that the people can lay hold upon in simple faith, and which will serve as a genuine hope for the future?

¶ Yes, Ernest, I think there is. Jesus himself, the Founder of Christianity, has given us just the kind of seed thought which you have mentioned. He suggested something very definite in the way of world betterment. When instructing his followers to pray he said: "Pray ye: . . . Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:9, 10

¶ Why Frank, all down through

# BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

<b>N. F. TIME</b>	<b>STA. KC. P.M.</b>	<b>MOUNTAIN TIME</b>	<b>STA. KC. A.M.</b>
St. Johns, N. F. (Thurs.)	VOCM 1006 9:00	Bisbee, Ariz.	KSUN 1230 10:00

<b>ATLANTIC TIME</b>	<b>STA. KC. A.M.</b>	Globe, Ariz. (Sat.)	KWJB 1240 8:45
Moncton, N. B.	CKCW 1400 10:30	Phoenix, Ariz.	KPHO 1230 9:45
		Prescott, Ariz. (Sat.)	KYCA 1490 8:45
		Safford, Ariz. (Sat.)	KGLU 1450 8:45
		Tucson, Ariz.	KVOA 1290 8:30
		Wallace, Idaho	KWAL 1450 10:15
		Yuma, Ariz. (Sat.)	KYUM 1240 9:00

<b>EASTERN TIME</b>	<b>STA. KC. A.M.</b>		<b>&gt;&gt; P.M.</b>
Akron, Ohio	WADC 1350 9:45	Kalispell, Mont.	KGEZ 1460 4:45
Augusta, Ga.	WGAC 1240 10:15	Mandan, N. D.	KGCU 1270 12:45
Baltimore, Md.	WFBR 1300 9:15	Nampa, Idaho (Wed.)	KFXD 1230 9:30
Bay City, Mich.	WBCM 1440 10:00		
Binghamton, N. Y.	WNBF 1290 10:00		
Columbus, Ohio	WHKC 610 12M		
High Point, N. C.	WMFR 1230 9:45		
Ocala, Fla.	WTMC 1490 10:00		
Philadelphia, Pa.	WIP 610 9:30		
Pittsburgh, Pa.	WWSW 1490 9:45		
Toronto, Ont.	CHUM 1050 9:45		

<b>PACIFIC TIME</b>	<b>STA. KC. A.M.</b>		
Berkeley, Calif.	KRE 1400 9:05		
Brawley, Calif.	KROP 1300 9:15		
Chilliwack, B. C.	CHWK 1340 11:15		
Kelowna, B. C.	CKOV 630 9:00		
Long Beach, Calif.	KGER 1390 8:45		
Riverside, Calif. (Sat.)	KPRO 1440 12:45		
San Diego, Calif.	KFMB 1450 9:45		
Seattle, Wash.	KJR 1000 8:00		
Stockton, Calif.	KGDM 1140 9:30		
The Dalles, Ore.	KODL 1230 9:15		
Vancouver, Wash.	KVAN 910 9:15		
Victoria, B. C.	CJVI 900 10:00		
Wenatchee, Wash.	KPQ 560 8:45		
			<b>&gt;&gt; P.M.</b>
Albany, Ore.	KWIL 1240 5:15		
Riverside, Calif.	KPRO 1440 10:15		
Seattle, Wash. (Mon.)	KJR 1000 11:45		

<b>CENTRAL TIME</b>	<b>STA. KC. A.M.</b>		
Anderson, Ind.	WBHU 1240 11:45		
Chicago, Ill.	WAAF 950 9:45		
Clinton, Iowa	KROS 1340 9:45		
Dallas, Texas	KSKY 660 9:30		
Fergus Falls, Minn.	KGDE 1230 9:45		
Grand Forks, N. D.	KILO 1440 9:15		
Knoxville, Tenn.	WBIR 1240 8:45		
Laredo, Tex.	KPAB 1490 9:30		
Louisville, Ky.	WGRC 1370 8:45		
Medford, Wis. (Wed.)	WIGM 1500 9:45		
Minneapolis, Minn.	WTCN 1280 9:15		
St. Louis, Mo.	KXOK 630 10:00		
San Antonio, Tex.	KMAC 1240 9:30		
Shenandoah, Iowa	KMA 960 9:15		
Wichita Falls, Tex.	KWFT 620 9:15		
			<b>&gt;&gt; P.M.</b>
Chattanooga, (Sat.)	WDEF 1400 7:30		
Hastings, Nebr. (Sat.)	KHAS 1230 1:15		
Shenandoah, Iowa	KFNF 920 9:15		
Wausau, Wis. (Sat.)	WSAU 1400 2:30		
Winnipeg, Man.	CKRC 630 12:15		

<b>MERIDIAN TIME</b>	<b>STA. KC. A.M.</b>
Juneau, Alaska	KINY 1460 9:45
Ketchikan, Alaska	KTKN 930 9:45

## POLISH BROADCASTS

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

the centuries earnest Christians have been repeating that prayer, and waiting patiently for its answer. Is there reason to believe that it ever will be answered? Will such a universal kingdom of righteousness and peace ever really come to this old earth, and what will it mean to the human race when this Christian prayer is answered?

¶ Ernest, there is every reason to believe that this Christian prayer will be answered. If it were not, then Christianity itself would be a colossal failure. And when it is answered it will mean that a new social order will be established upon this planet which will be based upon absolute justice and love. The prayer is, you know, for God's will to be done in earth even as it is in heaven.

¶ Well, there are many things occurring on this earth today that would seem quite out of place in heaven. Isn't that right, Frank?

¶ Quite right indeed, Ernest. God's will is done in heaven, and because of this the joys of heaven are not blighted with sin, selfish-

ness, sickness, pain, death, funeral processions, wars, pestilences, or any of the many evils which disrupt the peace and happiness of the human race today. So you see, when the Christian's prayer, "Thy kingdom come, Thy will be done," is answered, the world's problems will truly be solved, and solved to the complete satisfaction of all who love justice and righteousness.

¶ But Frank, is there any evidence that this blessed kingdom of Christ is soon to be established in the earth?

¶ Yes, there is much evidence of this. Jesus foretold the present time of great distress of nations with perplexity, and he also said that unless these days of trouble were shortened no flesh would survive.

¶ Isn't that just what the world is afraid of today?

¶ Yes, but in Jesus' prophecy he assured us that these days of trouble would be shortened by divine intervention, in order to prevent the destruction of the human race.

### AUSTRALIAN BROADCASTS

#### Victoria and N. S. Wales Time

Geelong 3GL 222 Metres 10:00 a.m.  
Newcastle 2HD 263 Metres 1:15 p.m.  
Swan Hill 3SH 226 Metres 10:00 a.m.

#### Western Australian Time

Perth 6KY 227 Metres 7:15 p.m.

## Broadcast Topics

JUNE

Not Good Enough for Heaven  
Christ the Foundation  
Immortal Worms  
The Third Heaven  
A Second Chance

¶ How will God intervene to shorten the trouble?

¶ Ah, that's just the point, Ernest! Divine intervention in the affairs of men, an intervention which will solve the problem of human selfishness, will be the establishment of the kingdom of Christ in answer to the Christian's prayer, "Thy kingdom come." So you see, Ernest, the fact that we are living in the time foretold by Jesus, when the destruction of the human race would be threatened, and when human wisdom would be unable to find a solution to the world's problems, is proof that the kingdom of Christ is near.

¶ Well, that's certainly very reassuring. But at the same time, it leaves a lot of questions unanswered. For example, how will Christ's kingdom operate in the world? Where will its headquarters be located? What will be the nature of the laws by which the people will be governed, and how will they be enforced? Will all the present conflicting religious viewpoints still exist when Christ is King over the whole earth? If sickness and death are to be destroyed, what about the living

room problem? How will that be solved? Does the Bible answer all of these, and the many other questions that come to mind when one thinks of the possibility of a divine kingdom operating in the earth?

¶ Yes, Ernest, the Bible answers all those questions, and in a reasonable, satisfactory manner.

¶ But how is one to find all those answers in the Bible?

¶ Well, the scriptural answers to all the questions you have asked are pointed out in that book I gave you some time ago called "God and Reason." In addition to the questions which you have asked, the book "God and Reason" also discusses such questions as The End of the World; Has Christianity Failed? Signs of the End; God's Law Restored; What Is Hell? Where Is Paradise? and many others of vital importance to a proper understanding of the Bible.

¶ And Frank, the "God and Reason" book is free to those who request it, is it not?

¶ That's right Ernest. All are invited to send for a copy.



Yes, all ARE invited to send for a gift copy of the book "God and Reason." Just as Frank has explained, "God and Reason" discusses such questions as: The end of the world; Has Christianity failed? What is hell? Where is paradise? It also answers that oft-recurring question, Will we know our friends in the resurrection? Send for your free copy of this 128-page book by addressing a card or letter to The Dawn, East Rutherford, N. J. Additional copies five cents each.

# TEST YOUR KNOWLEDGE

## HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—How does the Bible describe the person who says in his heart, "There is no God"?

2—Isaiah 29:13 reads: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Do man's creedal precepts still teach the fearfulness of Almighty God?

3—In Genesis 3:17 we read, "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Will this curse placed upon the earth ever be removed?

4—Isaiah 53:6 says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." To whom does this Old Testament prophecy apply?

5—How can God's justice permit the iniquity of us all being placed

upon the one man, Christ Jesus?

6—Is the ransom provided by Jesus' sacrifice to be applied only to men of "good will," or will sinners also benefit by it?

7—Name three important "harvest" periods mentioned in the gospel of Matthew and tell when each one has its fulfillment.

8—In 2 Corinthians 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he

became poor, that ye through his poverty might be rich." What is meant by his riches, how did he become poor and how are we enriched by his poverty?

9—At what period in Jesus' life was he a perfect man?

10—What is the difference between everlasting torment and everlasting punishment?

11—In Revelation 20:6 we read: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." What will be accomplished by the reign of Christ and his church?



(Answers on page 45)

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**WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION**

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# The Christian Life

## Oh, the Blessedness

*"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—DANIEL 12:12*



NE of the means by which the Lord has tested the faith and devotion of his consecrated people is by permitting them to wait patiently for the fulfilment of his promises. There has never been any delay in the outworking of God's plan. Every feature of it has developed exactly "in due time" as planned by the divine Architect. But God has not always revealed the time feature of his plan to his servants in advance, with the result that in many instances it has seemed to them that the "vision" has tarried.—Hab. 2:3

There were many long centuries of waiting before the promises of God concerning the coming of a Messiah began to have a fulfilment in the first advent of the Master. And even to the disciples of that time there seemed to be a delay. Following the crucifixion and resurrection of Jesus, when he appeared to his disciples for the last time before

the ascension, they inquired, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) The very wording of this question seems to breathe their deep yearning for a more speedy fulfilment of God's promises concerning the messianic kingdom.

But while the "due time" had arrived for the coming of Christ as the Redeemer of the world, there were still to be "days of waiting" for the fruition of all the hopes engendered by the promises of God concerning him. Through the angel, God had said to his servant of old, "Go thy way, Daniel: for the words are *closed up and sealed* till the time of the end." (Dan. 12:9) Jesus knew of this sealing of the vision, so he replied to his anxious disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7

We are not to understand from this statement that the Lord was

displeased with the desire of the disciples to know the "times or seasons"; nor that his people would never understand more concerning the time features of the divine plan. It was merely that then it was not the divine will for them to comprehend. The time features of the plan pertaining to the establishment of the kingdom were still sealed, "shut up" "till the time of the end," and the time of the end had not yet come.

The Scriptures admonish the Lord's people to "watch," with the expectation that when the due time arrives for them to understand more clearly where they are on the stream of time as it relates to the plan of God, this knowledge would be granted to them. That due time was not in the days of Daniel, nor of any of the prophets of the Old Testament. Through Habakkuk the Lord declared, "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Hab. 2:3

"At the end it shall speak"—blessed assurance is this, reminding us that though Daniel was told to shut up and seal the vision, it was merely to be until the "time of the end." But even so, there is nothing here to indicate that the time features

of the plan would be revealed with any degree of clarity in advance. It is largely a matter of the truths pertaining to any particular period becoming understandable when that time arrives. There was promised a great unfolding of the vision of truth at the time of the end, and the fact that this vision is made plain constitutes one of the principal proofs that the "time is at hand."

The entire church class, from Pentecost down to the present, has been a waiting class—waiting and watching to discern the meaning of the vision which had been sealed. It was not given to the early church to be blessed with the knowledge which later was to be "made plain upon tables." Nor were those of the middle ages favored with this much desired understanding. The "days of waiting" embraced also the Reformation period, during which many searched diligently to know the "times and the seasons" which the Father was continuing to keep "shut up" and "sealed."—1 Thess. 5:1

As the due time approached a little nearer, the faithful watchers were permitted to glimpse into some of the time features of the plan, and indistinctly they saw that the end of the age was indeed approaching.

Misapplying what they saw, it was erroneously supposed that Jesus was to come in the flesh, and that the earth was to be destroyed. These watchers were permitted to make mistakes, but through them, nevertheless, attention was called to important prophecies, which in the light of subsequent developments and the providences of God, contributed in a large manner to the unsealing of the vision when God's due time arrived.

Three time measurements had been recorded by the prophet, all having the same starting point—1260; 1290; and 1335 "days," or years. The year 539 A. D. was the common starting point for each of these divine measuring rods. From that date, the 1260 years reached to 1799 A. D., which was the end of Papacy's power to persecute the true church. The 1290 years reached to the beginning of the cleansing of the sanctuary (See Vol. 3, pp. 86-120); and the 1335 years to 1874, the time when, in fulfilment of the promise, the Lord's faithful watchers began to experience the "blessedness" promised to those who would be watching when that time was reached.

And what was the blessedness which came to the Israel of God at the close of the 1335 "days"? It was the unfolding of the vision

which had been sealed. It was then that this vision, long "shut up" and silent, began to speak. Centuries had passed, and to many of the consecrated it undoubtedly seemed as though the vision had tarried. Particularly was this true of Brother Miller and others who verily believed that the consummation of all things was due in 1844. But now God's great time clock had ticked off the additional symbolic "days." The end of the 1335 years had been reached, and the vision opened to the entranced view of the watchers.

#### THE SEVEN BLESSINGS

And oh, the blessedness that came with the opening of the vision! In the beginning of the age Jesus indicated certain blessings which would come upon those who were to represent him in the earth throughout the age. These are commonly referred to as the Beatitudes. (Matt. 5:1-12) All the Lord's people, in every part of the age, who have complied with the conditions upon which these blessings were to be available, have experienced the joys which they have contained. But there is another set of Beatitudes, or blessings, which belong only to those who live in the end of the age following the end of the 1335 days. These are the blessings foretold in our text,

“Blessed is he that waiteth, and cometh” to this time.

There are seven of these “beatitudes” of present truth, all having to do with the unfolding of the vision and the consummation of the divine plan for the church and also for the world. They are blessings which come to the Lord’s people when the days of waiting are over; when the “mystery of God” is finished; when the “time is at hand.” They are recorded in the Book of Revelation, and properly so, for this marvelous book of the Bible is what we might call the sum of all the prophecies. It is the “revelation of Jesus Christ”—his unfolding of the vision to those who, at the proper time, would be patiently waiting and earnestly watching for the unfolding of the divine plan.

The first of these dispensational beatitudes is that of Revelation 1:3—“*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the *time is at hand.*” In the opening verse of this chapter we are informed that the purpose of the book was to reveal things “which must shortly come to pass.” In a general way the book deals with the experiences of both the true and the counterfeit church through-

out the entire age. These experiences therefore began to come to pass “shortly” after the book was written. Indeed, in a limited way, they were already in course of development. The “mystery of iniquity” already had been working.

But while the history of both the true and the false church is recorded in the Book of Revelation, little was understood of its real meaning until “the time of the end.” True, it served to reveal and identify the Antichrist to some of the reformers, but its dispensational truths pertaining to the divine plan, and what to expect when the consummation of the age was reached, remained “shut up” until after the 1335 days had been reached. We can’t say even now that all the symbols of this book are clearly understood; but the plan of God which it reveals has been made plain. Truths which pertain to the saints and the divine will for them in this harvest time at the end of the age, have been unfolded. The great “blessing” of this knowledge has been experienced by him who readeth, and by all who have heard the “words of this prophecy.”

And what is this knowledge which was sealed up until the time of the end? When the vision of present truth began to open, the Lord’s people were

able to understand the mystery of Christ and the church—that the “body is not one member, but many.” (1 Cor. 12:12, 14) The inspiring promises of the Master, recorded in chapters 2 and 3 of Revelation, took on a new and blessed meaning in the light of this knowledge concerning the true position of the church in the plan of God.

The throne scene of divine glory set forth in chapter 4 has real point in the light of the divine plan of the ages, and reveals the perfect blending of God’s wisdom, justice, love, and power. And oh, how meaningful is the 5th chapter of Revelation, setting forth as it does the great fundamental truth concerning the sacrifice of the “Lamb” of God which taketh away the sin of the world. (John 1:29) How we rejoice to know that the time is coming when “every creature” in heaven and on earth will be praising “him who sitteth upon the throne,” and also giving glory to the “Lamb”—honoring him even as they honor the Father!—Rev. 5:12, 13; John 5:23

#### THE HOLY AND UNHOLY CITIES

Because the time is at hand for the vision to be unsealed, we are now blessed by knowing that the efforts of fallen man to establish the kingdom of Christ

have resulted merely in the building of an unholy city, which the Revelator calls mystic Babylon. (Rev. 17:5) But oh, the joy to realize that with the downfall of Babylon there comes from God out of heaven a holy city, prepared as a bride adorned for her husband. Abraham looked for this city, but was not privileged to see it. Daniel foretold that the God of heaven would establish a kingdom, but the details of that kingdom, and the rich blessings which were to result from its setting up in the earth, Daniel was not privileged to see.

But now the time is at hand! At last the city of God is in the process of establishment! The powers of the old heavens are being shaken, and the symbolic earth of Satan’s creation is being removed to make way for the new heavens and the new earth wherein will dwell righteousness. (2 Pet. 3:13) We now see, and are entranced with the vision, that in the new heavens and new earth there is to be no more death; that tears will be wiped away; that all things will be made new.

Now we see that our great adversary, the devil, who goeth about as a roaring lion seeking whom he may devour, is soon to be bound. We know what it means to be beheaded for the

witness of Jesus and the Word of God, and are inspired with the hope of sharing in the joys of the first resurrection, to live and reign with Christ a thousand years. By faith we rejoice to see the millennial throne, white and pure, set up; and the dead, small and great, granted a standing before God and enlightened by the knowledge revealed through the open books.

And how truly blessed it is to see by faith the river of life flowing from underneath the throne of God and of the Lamb! (Rev. 22:1) And what a glorious incentive to faithfulness is the hope of soon being united with our heavenly Bridegroom, and of having the privilege to say to a dying world, "Come, and partake of the water of life freely."—Rev. 22:17, 18

These are some of the glorious features of the truth which have brought blessings to the class which has waited for the culmination of the "1335 days." Blessed indeed are those who read, and those who hear these truths, an understanding of which is now given to the faithful watchers because the time is at hand.

#### "THEIR WORKS DO FOLLOW"

The second dispensational beatitude is recorded in Revelation 14:13. We quote: "Blessed are

the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The truth set forth in this beatitude could apply only following the 1335 days. This, together with Paul's statement regarding the last members of the body of Christ, are the only scriptures which indicate that a Christian in dying does not remain unconscious in death. (1 Thess. 4:15-17; 1 Cor. 15:51-53) The Apostle Paul said of himself, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:8) Paul did not expect to receive his reward immediately at death, neither did the other apostles.

However, Paul did write that when the trump of God begins to sound and the Lord descends from heaven, "the dead in Christ shall rise first," and indicated also that those who would be alive at that time and "remain" in the flesh, would be "caught up" to meet their Lord and their brethren in the spiritual phase of the kingdom. (1 Thess. 4:16, 17) Paul also, in writing concerning the resurrection, explained that those who die after the last trump begins to sound

would be changed in a moment, in the twinkling of an eye. (1 Cor. 15: 51, 52) These scriptures harmonize with the second benediction of Revelation, which, in explaining the matter further, tells us that when the time is at hand those who die in the Lord, while ceasing from their labors, do not remain inactive in death, but continue their service beyond the veil. What a blessing it is to know that we are now living in the time when this is true.

What are the "works" which continue beyond the veil, following the cessation of the labors of individual saints this side the veil? To find the answer to this question we need only to go back a few verses in the same chapter, and there we read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. . . . And there followed another angel, saying, Babylon is fallen, is fallen."—Rev. 14: 6-8

In addition to the "work" of preaching the everlasting gospel and declaring that the hour of God's "judgment is come," and that "Babylon is fallen," the

saints of this period also warn against the dangers of worshiping the beast and its image. The Revelator then adds, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In other words, John is telling us that those who preach the everlasting gospel, who declare that the hour of God's judgment is come, who proclaim that Babylon is fallen, and warn against worshiping the beast, are the ones who exercise the true patience of the saints, and are faithful in keeping the commandments of God and the faith of Jesus.

Laboriously, yet with joy, they patiently continue in the work which the Holy Spirit commissioned them to do, the glorious work of proclaiming "glad tidings unto the meek"; of binding up "the brokenhearted"; of proclaiming "the acceptable year of the Lord"; and now, when the time is at hand, "the day of vengeance of our God"—the time of his judgment having come. (Isa. 61:1, 2) It is a blessed privilege, a labor of love indeed, by which the consecrated prove their devotion to God, and demonstrate by their zeal that they are truly inspired by the faith of Jesus and are filled with his spirit, that they are glad to be beheaded for the witness of

Jesus and the Word of God. (Rev. 20:4) And oh, the blessedness to realize that because we are living in the time of the end, when they have finished their sacrificial labors this side the veil, "Their works do follow them"!

"I COME AS A THIEF"

The third beatitude, and one which is rich with blessings for those who wait and watch at this time when the vision is no longer sealed, reads: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15) Here is a blessing which is dependent upon faithfulness in watching. When the disciples asked Jesus concerning the signs of his second presence and the end of the age, he explained to them that no man then knew the day nor the hour, but he admonished them to watch, in order that they might know of his presence *when the time did arrive*.

Paul wrote that the day of the Lord would come upon the world as "a thief in the night," but added, "Ye brethren, are not in darkness, that that day should overtake you as a thief." He then adds, "Ye are all the children of the light, and the children of the day: we are not of the night, nor

of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:1-6

It becomes apparent, then, that those who are faithful watchers at the end of the age are truly blessed, because to them it is given to know that the Bridegroom is present—as a "thief" to the world, but to them he is the Chief Reaper of the harvest, the One who has come to reckon with his servants, and to serve meat in due season. Knowing this, they keep their garments of righteousness well girded about them, and unspotted from the world. Failing to watch, they are left in darkness. Instead of being blessed and protected, they become exposed to the errors and blinding influences of Satan which lead still further into the outer darkness of the world. Truly, "Blessed is he that watcheth"!

"THE MARRIAGE SUPPER"

Revelation 19:9 reads: "Write, Blessed are they which are called unto the marriage supper of the Lamb." This is the fourth present truth beatitude, and how rich it is in meaning—a meaning that is comprehensible only because the time is at hand, and the sealed up vision of truth has been opened. As a rule, two suppers were customary in con-

nection with the Jewish marriage ceremony. One of these preceded the wedding, and the other, to which a much more general invitation was extended, followed the wedding.

Jesus promised that when he returned he would "gird" himself, and serve his disciples with "meat in due season." (Luke 12:37-44) In this time of the end we have experienced the fulfilment of this promise. Rich indeed, faith-strengthening and spiritually nourishing has been the "food" made available by the returned Christ, and dispensed to the household of faith by the "faithful and wise servant." (Matt. 24:45-47) This delectable feast of truth is enjoyed by the saints this side the veil prior to the marriage of the Lamb. And oh, what rejoicing there has been on the part of those who have gathered around the table of the Lord to partake of these rich viands of "present truth."—2 Pet. 1:12

But there is to be another feast—the marriage supper of the Lamb. This will follow the time when the bride and Bridegroom are united—the bride having made herself ready for the glorious occasion. The bride will of course also partake of this feast, but she does not need to be especially invited. The bride of the Lamb will be at the

marriage supper of the Lamb because she IS the bride. It is her friends, her companions which follow her, who are invited to the marriage supper in order that they may have this wonderful share in the joys of the occasion.—Psalm 45:14

While this beatitude is expressive of a wonderful blessing which will come to the great company class following the marriage of the Lamb, its meaning is clearly understood now by the little flock, and in that meaning they rejoice. One great cause of the joy which has filled the hearts of the watchers as the result of truth's vision being unsealed in this time of the end is the fact that thereby the wideness of God's mercy and love has been revealed.

We know now—and in that knowledge we rejoice—that God's plan provides blessings for others than ourselves. So we are made happy to know that "a great multitude" who, while not of the "more than conquerors" and thus qualified to be the bride of Christ, nevertheless are, after coming up out of "great tribulation," to be invited to the marriage supper of the Lamb. How glad we will be to see them all there, and to rejoice in their great blessing! And how happy they will be, after coming up through "great tribulation," and

having their robes washed in the blood of the Lamb, to be servants before the throne!

#### THE FIFTH "BEATITUDE"

The next special blessing, so inspiring and full of meaning to the watchers in this time of the end, is recorded in Revelation 20:6, and reads: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here is represented an enhanced glory and an exaltation of nature beyond that referred to in the previous beatitude in which the superlative degree of blessing available to the great company is shown to be the spirit nature and the privilege of a seat at the marriage supper of the Lamb.

The blessings of the first resurrection are still quite beyond the ability of our finite minds to comprehend. But the knowledge that there IS to be a "first resurrection," and that those who participate in it are to be exalted to the divine nature, to live and reign with Christ, in contradistinction to the resurrection of the world of mankind as human beings, is a great blessing which has meant so much to the Lord's people in this "time of the end."

These are to "live and reign with Christ a thousand years." (Rev. 20:4) Not until the end of the 1335 days did the Lord's people receive a clear understanding concerning the reign of Christ for a thousand years, and that this reign is for the purpose of blessing all the families of the earth. To most Christians previous to that time, the heavenly hope was merely that of escaping eternal torture, and playing a harp forever instead of burning in hell.

But oh, the blessedness to learn the purpose of the first resurrection, and that there is to be an afterward of blessing for all mankind. How blessed, indeed, it is to know that those who share in the first resurrection are to be both "kings and priests," and as such to reign over and bless the human race for whom Christ died. (Rev. 5:9, 10) Truly, the blessing of this knowledge has filled the hearts of the Lord's people during the harvest time, and has encouraged them to be "holy," completely set apart to the doing of God's will, in order that they might be found worthy to live and reign with Christ.

#### "BEHOLD I COME QUICKLY"

The sixth "beatitude" of Revelation reads, "Behold, I come quickly: blessed is he that keep-

eth the sayings of the prophecy of this book." (Rev. 22:7) Here is emphasized the importance of obedience to present truth. It is essential for the consecrated to "keep" every feature of the truth. We are to be "doers of the Word, and not hearers only, James reminds us; and this is just as true of dispensational truth as it is of the other doctrines. (James 1:23) None can hope to be truly blessed by God during this time of Christ's second presence who, for whatever reason, is either in darkness concerning the significance of the times in which we are living; or who, knowing of the times, minimizes the importance of such knowledge as a guide to Christian living.

"Behold, I come quickly! This was recorded at the beginning of the age, and in Revelation is portrayed the sequence of events which were to precede and lead up to Christ's actual coming and the period of his second presence. To the last stage of the church, Jesus is shown as standing at the door and knocking, ready to come in and sup with those who open to him. It has been important, then, for the Lord's people throughout the entire age to be faithful watchers, to keep the sayings of the Book of Revelation as they could be understood.

And now He who was to "come quickly" has come, and the knowledge of this, more than anything else, is responsible for the blessedness which has come to the Lord's people since the end of the 1335 days. But if we are to be truly blessed it is necessary to be loyal to present truth, to keep with true and faithful hearts all the commands of the Lord which belong to this time. We cannot expect to be among those who are blessed by the knowledge of the times in which we live if we merely hear and read, and do nothing more about it.

John the Revelator was so entranced by the vision of truth that he fell down at the feet of the angel who had been used by the Lord to show the vision to him. But the angel said, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:8, 9) God uses human instruments on occasions as his "angels," and this has been true with respect to the vision of present truth. "That faithful and wise servant" was an angel indeed, used by the Lord to make plain the glorious truths pertaining to the Lord's presence, the work of the harvest, and the many other glorious doctrines by which the

consecrated are so richly blessed today.

And how glad we are that this "fellow-servant" was faithful to the "sayings of this book," particularly the one immediately following the admonition to worship God rather than his servant. It reads, "Seal not the sayings of the prophecy of this book: *for the time is at hand.*" (Rev. 22:10) No true servant of God will keep hope-inspiring knowledge to himself unless directly commanded by the Lord to do so. It was because "that servant," and his follow-servants throughout the harvest period, sacrificed their lives to tell out the glad message by which we are blessed today, that these dispensational beatitudes mean so much to us.

Contrast this command to "seal not . . . for the time is at hand," with what the angel said to Daniel. We quote: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:9) This leaves no doubt that the due time for the unsealing of the vision was to be in the "time of the end." Now that time is at hand! Daniel was told that while many in the time of the end would be purified and made white, the wicked would do wickedly, and that none of the wicked would understand. (Dan.

12:10) This harmonizes with what the Revelator records concerning the time when the vision would be unsealed—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still."—Rev. 22:11

This indicates that while the Lord wants us to uncover the message, to tell it out for the benefit of the consecrated, we are not to expect that a proclamation of the truth at this time will change the course of the world, nor convert those who love unrighteousness. The truth appeals only to those who are either already holy, or those who at heart love righteousness but have lacked the opportunity to learn the truth of God's plan. Concerning these and commenting on this text, Brother Russell wrote:

There are some who are not saints because they have never properly grasped the conditions of the divine call of the present time, but who are, nevertheless, righteous persons, persons who desire to live uprightly, honorably, honestly, who are sincere and truthful in their own hearts, and in their dealings with others so far as their knowledge permits. To these lovers of righteousness, of truth, as well as to the holy, the revelations of the divine plan now unfolding commend themselves, and intensify their love for righteousness and appreciation of full consecration to the Lord.—R. 3572

## "THROUGH THE GATES"

The final "beatitude" recorded by the Revelator reads, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This "blessing" seems to apply primarily to the restitution class, those who enter into the city. The "little flock," the "bride" of Christ, are a part of the city, the city which will be God's haven of security and salvation for the redeemed world of mankind during the thousand-year kingdom period.

But to know that this blessing is coming to the world constitutes a great source of joy to the Lord's people even now. Indeed, it was the restoration of the glorious restitution doctrine which helped so materially in illuminating every other phase of the truth. It was this great truth which gave lustre to the entire plan of God, for it gave assurance of the Creator's interest in all mankind and that he had made provision for their blessing.

And so it is, that if the truth of the divine plan has been received into unselfish hearts we will rejoice as much in the blessings coming to the world—those who will enter through the gates into the city—as we do in God's

wondrous provisions for ourselves. It is appropriate that in setting forth these "beatitudes" which cheer our hearts so much in this time of blessedness, the world in general is not overlooked. This is a good guide for us. Let us never become so engrossed in our own spiritual feasting and rejoicing that we lose sight of any of the people whose blessing is provided for in God's plan.

Brother Russell was guided by this principle. In the later years of his ministry he seldom served at a convention or visited an ecclesia without arrangements being made for a public meeting in addition to his service on behalf of the friends. The whole Bible, and the entire plan of God breathes the divine Spirit of interest in and love for all men, all nations. It is therefore fitting, especially as a reminder to help prevent us from becoming selfish, that in this final chapter of Revelation and of the Bible, a blessing should be pronounced upon those who enter into the city. The promise of old was that all the families of the earth are to be blessed, and here we have this final reminder that the promised blessing will be realized when they enter into the city.

Truly, then, "Blessed is he that waiteth, and cometh to the thou-

sand three hundred and five and thirty days." That blessing is now our daily portion.

We are blessed by reading and hearing the message.

We are blessed in our labor of love in proclaiming the message and in the happy realization that when that labor is ended, we will continue the same work on the other side of the veil.

We are blessed as watchers on Zion's hill, having discerned the presence of our King and the first gray streaks of approaching dawn.

We rejoice in realizing that the marriage of the Lamb is near, and that if we are faithful in making ourselves ready we will soon be united with him in glory. And we are glad that our "companions," the great company, are to be blessed with the privilege of sitting down at the marriage supper of the Lamb.

We are blessed by the glorious hope of a share in the first resurrection; and this joy that is set before us is enhanced by the knowledge that we are to have the privilege of reigning with our Lord for the purpose of "blessing all the families of the earth."

And the richness of our blessing in all these things depends upon our measure of faithfulness in obeying the truth that has been revealed in this "time of the end."

Surely we want to be faithful; and the more so when we know that we are serving the true God of love, the One who loves the whole world as well as the church, and is the divine Architect and Master Workman in building that glorious and holy city into which all may enter if they will, and be blessed!

## Just for Today

**L**ORD, for tomorrow and its needs I do not pray;  
 Keep me from any stain of sin just for today.  
 Let me both diligently work and duly pray;  
 Let me be kind in word and deed just for today.  
 Let me be slow to do my will, prompt to obey;  
 Help me to sacrifice myself just for today.  
 Let me no wrong or idle word unthinking say;  
 Set thou thy seal upon my lips just for today.  
 So for tomorrow and its needs I do not pray,  
 But keep me, guide me, hold me, Lord, just for today.

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# "And He said unto them, Come ye

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*"My son, give me thine heart, and let thine eyes  
observe my ways."*—PROVERBS 23:26

## One Minute Sermon

"The will of the Lord be done." We should each seek to know the will of the Lord. If first of all our consecration be complete, even unto death, it will mean that we are seeking to know what the will of the Lord is respecting us, and it will mean that as we learn his will we will do it at any cost. It will mean that we will be on the outlook for the Lord's providences in all our affairs, realizing that nothing happens by chance to those who are in covenant relationship with God, as members of the body of Christ—that all things must work together for good to them. A fuller realization of the divine care over the elect would, doubtless, often guide our steps aright by directing the eye of faith to expect the Lord's leadings and to look for them. —C. T. R.

## I Bring Myself

Lord, here I bring myself,  
'Tis all I have to give,  
My heart's desire is wholly this,  
Henceforth for thee to live;

To own no will but thine,  
To suffer loss or shame,  
All things to bear, if only I  
May glorify thy name;

Henceforth mine every power  
Each day for thee to use, [all  
My hands, my feet, my lips, mine  
As thou, my Lord, shalt choose.

Dear Lord, my constant prayer  
Is for increase of grace, [thee,  
That I by faith may walk with  
Till I behold thy face.

## The Consecrated Heart

The heart of each truly consecrated child of God is like the alabaster vase—a receptacle for the Holy Spirit, the spirit of love, the choicest perfume and the most precious to the Lord and to men. It is expensive, because it cannot be gathered rapidly, but requires patient perseverance in well-doing to be "filled with all the fullness of God." Again, it is like Mary's vase in that it gives forth its odor not before, but after the seal is broken and the contents poured forth. It differs from hers, however, in the fact that it may be continually poured out and yet its fullness all the while increases. —Reprints

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# urselves apart and rest awhile”

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## Called and Chosen

Holy brethren, called and chosen by the sovereign Voice of Might,  
See your high and holy calling out of darkness into light!  
Called according to his purpose and the riches of his love;  
Won to listen by the leading of the gentle, Heavenly Dove!

Called to suffer with our Master, patiently to run his race;  
Called a blessing to inherit, called to holiness and grace;  
Called to fellowship with Jesus, by the Ever-Faithful One;  
Called to his eternal glory, to the kingdom of his Son.

Whom he calleth he preserveth, and his glory they shall see;  
He is faithful that hath called you; he will do it, fear not ye!  
Therefore holy brethren, onward! thus ye make your calling sure;  
For the prize of this high calling bravely to the end endure.

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### Food for Thought

It is always proper to consecrate. All through the ages it has been in order for people to consecrate. Take Abraham as an illustration. No prize for the high calling was offered to those who consecrated in the Jewish age, but God will give them their suitable reward. Give your all to the Lord and do the best you can to be a saint of the Lord and to have his good mercy fulfilled in you, regardless of the reward or prize. You have a reasonable service to do, even the laying down of your lives. Be assured that he who called you will give you a suitable reward.

—“Questions”

### Consecration

“Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” (Psalm 40:7, 8) “Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.” (Psalm 27:11) “So teach us to number our days, that we may apply our hearts unto wisdom.” (Psalm 90:12) “Set your affection on things above, and not on things on the earth. (Colossians 3:2) “The love of Christ constraineth us. . . . He died for all, that they which live should not henceforth live unto themselves, but unto Him.”—2 Cor. 5:14, 15

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## *The Close-Girding Sin*

**I**N HEBREWS 12:1 we read of laying aside the "sin which doth so easily beset us" that we may "run with patience the race that is set before us." We note that the clause, "The sin which doth so easily beset us" is rendered by Moffatt, "Strip off sin with its clinging folds"; by Weymouth, "The sin that so readily entangles our feet"; by the 20th Century, "The sin that clings about us"; and by the Diaglott, "The close-girding sin." These renderings are all very good and express in different words the same thought.

The words, "easily beset" do not occur elsewhere in the New Testament and properly mean, according to Dr. Strong, "well standing around." Grotius, Crellius, Kype, and others say that this implies the thought of "the sin which especially winds about us and hinders our course," with allusion to the long Oriental garments. This would seem to mean that the runner would be careful not to be hindered with a garment that would be apt to entangle him in his efforts to win the prize. This evidently was the thought in the mind of the

apostle when he wrote, "Laying aside every encumbrance, and the close-girding sin, [we] should run with patience the course marked out for us.—Diaglott

### "AN EVIL HEART OF UNBELIEF"

The experiences of fleshly Israel were typical of the experiences of spiritual Israel as the Apostle Paul notes: "But these things occurred to them typically and were written for our admonition, on whom the ends of the ages have come."—1 Cor. 10: 11, Diaglott

The word "unbelief" is used to qualify the word heart, a mode of speech that is quite common to the New Testament. An unbelieving heart was the cause of their apostasy—and the cause of Israel's ruin may well be heeded by the Christian. The root of their evil was a lack of confidence in God, and that is what is meant by a heart of unbelief. How often we lose sight of God and forget that he is omnipotent, that the exercise of his powers is unlimited—infinite. Note the words of the Psalmist:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend

up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me."—Psa. 139:7-11

Even when "darkness shall cover the earth, and gross darkness the people," the Lord is present with his people to comfort and cheer them. Surely we can rely on these words. And how these words should instill confidence in every heart! But, alas! they do not. We are apt to feel discouraged when trouble visits us. Let us examine some of the experiences of Israel and see if we can draw a lesson from them. We note the attitude of Israel with respect to God's care for them in their experience in crossing the Red Sea:

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. Thy right

hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth thy people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established."—Exod. 15:1, 2, 6, 11, 13, 17

Words couldn't express the thanks which they felt belonged to the mighty and loving God who had so marvelously delivered them from what they had thought was sure disaster. But now notice the change:

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God that we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our

wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.”—Num. 14:1-4

Why this sudden change? Why had they so soon lost confidence in God? Let us note the forerunner of this state of mind in the following narration: “And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I GIVE unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.” (Num. 13:1, 2) Why did they need to send spies when God had told them he would “give” them the land? Faith never sends out spies when God makes a promise. But God knew what was in their minds and hearts.

For some time they had been discontented and the old longing for the flesh pots of Egypt was very strong. We continue to read: “And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.”—Exod. 16:1

They had been gone from Egypt one month, and already

they were forgetting that God was their Leader.

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.”—Exod. 16:2-4

The Lord was not doing this that he might find out if they would walk in his ways, for he already knew that they were a hardhearted and rebellious people; but he was doing it for their sake, that afterwards they might see his kindness in the face of their rebellion. Now note his further kindness to them:

“And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

And it came to pass that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." (Exod. 16: 11-15) Thus did God hear their murmurings and satisfied their hunger.

TRoubles TO MAKE THEM SEE

But note, they had further troubles from which God relieved them:

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of

Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"—Exod. 17: 1-7

Why did they murmur and complain against God so soon after they left Egypt? It was because they lacked confidence in him. Despite his many favors on their behalf and notwithstanding his watch-care in the cloudy pillar by day and the pillar of fire by night, they still asked the question, "Is the Lord among us, or not?" But notice that it was only fifty days from the night in which they ate the passover in Egypt until the giving of the law at Sinai.

And just think what took

place then! While Moses was up in the mount getting the details of the Law which God wrote with his own hand, the Israelites fell into idolatry and made a golden calf; and worshiping it, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." (Exod. 32:4) They had forgotten the deliverance at the Red Sea. They had forgotten the manna, the quail, the water of Horeb, and now they were worshiping a golden calf.

There is one further lesson to which we would like to call attention before we finish with their sins against God. God destroyed the families of Korah, Dathan, and Abiram because they accused Moses and Aaron of assuming too much authority in their dealings with Israel. They felt that Moses was to be blamed because God had shown his favor in such a marvelous manner. Korah said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16:3) And when, later, Moses called for Dathan and Abiram they said, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us

in the wilderness, except thou make thyself altogether a prince over us?" (Num. 16:13) For their rebellion against God, he caused the earth to open up and swallow them alive, together with their houses, servants, and all that they possessed.

And now to go back to the sending of the spies. After they had heard the report of these spies they became discouraged and wanted to elect a captain to lead them back to Egypt. (Num. 13; 14) Isn't that true of many who have named the name of the Lord? When their plans fail, when things are going contrary to their wishes, how often they lose courage and confidence in God, and begin to feel sorry for themselves and wonder whether the course they have undertaken to pursue, the way of service and sacrifice, is justifiable, or not.

But what more could we expect of a company who had doubted God's promise to "give" them the land, and therefore had exaggerated the difficulties confronting them in occupying it? They had nothing before their eyes but lofty walls, great cities, and mighty giants. That was all they could see. They gave no consideration to the minority report of Joshua and Caleb, but instead were ready to stone them.

Surrounding themselves, therefore, by the dark and chilling clouds of unbelief, God was shut out. God and his resources and his mighty deeds performed in their interest, were forgotten. Can these infidel worshipers at Kadesh be the same ones who sang so triumphantly at the Red Sea? O friends! when we lose sight of God, we walk in darkness. And that is just what Israel had done. They saw only lofty walls, great cities, and mighty giants. They had, moreover, made the mighty God they sang about at the Red Sea impotent and insignificant. Where was the God of whom they had sung, "Who is like thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. 15:11) Truly, our God is as large as our faith. If we believe that "with God all things are possible," then we have a God that is omnipotent.—Matt. 19:26

#### CONFIDENCE IN GOD'S PROMISES

Faith is not in energy, and therefore the things which are seen have more power over us than the things which are not seen. Why should any of us fail to enter into the glorious relationship that belongs to us as the sons of God? Why need we stand unclean and full of fear

outside the promises of God when within is righteousness and peace and security?

It is this—the lack of confidence in God—unbelief. Unbelief stands in the way of God working in us and for us and through us. The eyes of faith are ever protected by the living God, and therefore difficulties, while seen, never appear insurmountable. But, through unbelief the eyes are blinded by circumstances and so God is shut out of vision. Through faith, God is considered before the difficulties and thus the victory is gained.

Have you ever thought how, in the matter of faith, many, very many of us, are more or less inclined to be dissemblers? The secret of this condition is the desire to appear what we are not, without paying the price. We love to be highly regarded by our fellow men. We desire their approval, and for that reason we are inclined to lower our standards. This has the tendency to minimize the importance of the particularity with which we should regard our calling and what it involves of fidelity to God's Word.

In some little trial or difficulty in which we might exercise faith, we fail to measure up to the standards set before us in the Scriptures. When things do

not go as we would like to have them go, we are inclined to show our disapproval in no uncertain way. We do not believe that all things are working for our good as new creatures, and so, like Israel, we are inclined to murmur and complain. Of course, we are not complaining against God, but merely against the circumstances or conditions in which we find ourselves. Nevertheless, it demonstrates our lack of faith.

Let us remember that God delights in faith and fidelity to him and his Word. He desires that we have the utmost confidence in him. On the contrary, any unbelief and doubt regarding God and his plan of salvation cannot be other than displeasing to him. It would seem to be almost unforgivable for one thus enlightened to distrust the living God who cannot lie.

If we really desire to be happy in the Lord we must be occupied with the things of God and what would be pleasing and acceptable to him. If we are occupied with the things of self, and are worrying about what we may be called upon to endure, we cannot have the rest and peace of mind that comes from the full assurance of faith. Our worries about the things of the morrow often cause us to lose the blessing God would be pleased to have us enjoy. And oftentimes,

the things we dreaded so much, we are never called upon to endure.

Unbelief always shuts out God. Faith is not rebellious, indifferent, or careless. It knows the dangers, but it brings the living God into appropriate perspective in connection therewith. It cherishes the conviction that there is never a wall too high, never a city too great, never a giant too big for God to overcome. Think of what took place forty years after! The same big cities were there. The same high walls forbade entrance. The same mighty giants threatened their ingress into the land, but at the sound of a trumpet, and the noise of a shout, those mighty walls crumbled, those terrible giants were an easy prey; for the Almighty fought for Israel. Well might they have sung another song of deliverance as they did at the Red Sea!

The Christian's joy and peace do not rest in himself alone, nor are they entirely dependent upon circumstances or environments. Their roots and growth and abiding blessing reside in God, and when fully realized, are beyond the reach of every earthly or satanic influence.

Faith opens up avenues of experience and opportunity that are immeasurable, but unbelief shuts the door to the grace and

blessing of God. Faith looks on trouble and trial as a means to a glorious end, and counts them all but light afflictions of but a moment's duration. (2 Cor. 4: 17) So then, let us "take heed,

brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. 3: 12

—Contributed

—❧ JUNE READING SCHEDULE ❧—  
Studies in the Scriptures—Vol. 4

Date	Pages	Date	Pages	Date	Pages	Date	Pages
1	239-250	9	317-327	17	402-411	25	481-490
2	250-259	10	327-340	18	412-421	26	490-498
3	259-268	11	340-349	19	421-429	27	498-505
4	269-283	12	349-359	20	429-437	28	505-515
5	283-291	13	359-370	21	437-450	29	515-526
6	292-302	14	370-384	22	450-461	30	527-534
7	302-308	15	385-392	23	461-468		
8	308-317	16	392-402	24	469-481		

*"To proclaim . . . the day of vengeance of our God;  
to comfort all that mourn."*—ISAIAH 61: 2

### Weekly Prayer Meeting Texts

- JUNE 6**—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."—Luke 21:34 (Z. '95-201. Hymn 183)
- JUNE 13**—"I shall be satisfied, when I awake, with Thy likeness."—Psalm 17:15 (Z. '95-251. Hymn 105)
- JUNE 20**—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15 (Z. '96-67. Hymn 193)
- JUNE 27**—"Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."—2 Cor. 1:21, 22 (Z. '96-212. Hymn 160)

## At the End of the Age

*"In the last days perilous times shall come; men shall be traitors, heady, . . . lovers of pleasures more than lovers of God."*—2 TIMOTHY 3:4

**T**HE expression, "the last days," or the latter days, the closing days, refers, not to the end of the world in the sense that many expect this event, but is a scriptural designation of the present time, the end of this age, when the reign of righteousness is about to begin. We are glad to be living now in this harvest time! "The harvest is the end of the age." (Matthew 13:39—Diaglott) The warning given by the apostle is that, instead of the world's being Christianized and converted to God at this time, the reverse condition will prevail. It will be a time of great peril—peril to the Lord's people—peril for those who have started out to follow Christ. However, it will not be so much a perilous time for the world.

The only ones who are on trial for life or death are those who have been released from the Adamic condemnation. To these the time described by the Apostle Paul will be one of severe testing. The whole course of the world will be turned aside

from the high standard that might have been expected. Men will be traitors. As long as it will be of advantage to them to perform a contract they will do so; when not advantageous they will not fulfil the contract. It will be a time when every man's hand will be lifted against his neighbor. Selfishness will be rampant. Each will do what will be to his own interest, regardless of obligation. There will be manifest headiness and selfishness and self-conceit. Men will be "lovers of pleasures more than lovers of God." This condition is to be a sign of the end of the age.

Every thoughtful person must perceive that this condition of things is prevailing now. Whenever a contract is found to be unsatisfactory—whether it be a marriage contract or a business contract—the dissatisfied contractor is liable to break the agreement. This party to the contract then assumes the attitude of one who declares, Force me to keep it if you can. The Lord's people will keep their

word and be firm for principle and true to their contracts, even when these prove disadvantageous to them. This attitude is pleasing to the Lord.

PREVALENCE OF THESE  
CONDITIONS UNIVERSAL

We find headiness of spirit in the world everywhere—a loss of respect for authority. No doubt there has been too much respect for authority in the past. Now the pendulum is swinging to the other side, and there is no respect for authority. This condition has been brought about by a lack of reverence for God—the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been brought about by false doctrine, error. People think that God is their adversary, purposing to do them harm.

The higher critics have been seeking to put away what they have considered the absurdities of religious thought, and to this end have done away with the Bible. Bible students see that the absurdities have been brought about by the creeds and not by the Bible. But the world, losing confidence in God, are becoming more heady than ever before. Even the reverential

fear which once held them is departing, and there is a disposition to doubt everything. People are in the condition of mind where they say, "Let us eat, drink and be merry"; nobody knows about the future; the preachers are all confused. Everything has come about by evolutionary processes. Let us then enjoy the present. Let pleasure be our aim in life. This would seem to be the attitude of the world. They are lovers of pleasures more than lovers of God.

WORLDLY SPIRIT IN SOME  
OF THE CONSECRATED

These conditions of our day make it a perilous time for the church. Do you ask, Would not the church, on the contrary, be more than ever led to love God? And would this not guard them and keep them from danger? We answer that some of God's people are becoming more and more immersed in the world. The spirit of the world surges all around them. With great difficulty could these come to realize that the whole world is astray in their ideas and ways. The tendency of all such is to have the mind of the world, even though they be spirit-begotten.

This worldly spirit, the apostle suggests, would affect the church to some extent. Consequently some of the Lord's people would



# Sunday School Lessons



## FRIENDS AT BETHANY

JUNE 2—Mark 14:3-9; Luke 10:38-42; John 11:1-3

**GOLDEN TEXT:** "Let us love one another: for love is of God."—1 John 4:7

**T**HE evangelists Mark, Luke, and John each record interesting episodes in the ministry of Jesus pertaining to that little family in Bethany—Mary, Martha, and Lazarus. Luke notes one of the Master's early visits to this home; Mark tells of the time when Mary demonstrated her great love for Jesus by anointing him with oil; and John records the fact of Lazarus' sickness and death, and that the two sisters turned to the Master for help in this time of great need and were comforted by having their brother restored to life.

In telling of Jesus' visit to the home of this beloved family Luke reveals the different ways in which the two sisters manifested their interest in him whom they evidently had accepted as the Messiah of Israel. Mary showed her devotion by sitting at the Master's feet to hear and ponder the meaning of the gracious words which proceeded out of his mouth; while Martha—no less devoted—sought to demonstrate her interest by providing for the temporal needs of her Lord.

Jesus told Martha that she was cumbered with much serving, and that Mary had chosen a "good" part which would not be taken from her. We are not to conclude from this that Jesus condemned the reasonable consideration of temporal needs, nor that the only "good" attitude of a Christian is that of giving ear to the Word of the Lord. To hear the Lord's voice, and to meditate upon his words are indeed fundamentally important considerations, but not the end of what it means to be a true and faithful follower of the Master. We are to be doers of the Word as well as hearers.

Jesus' remark to Martha is perhaps as much a revelation of his own unselfishness as it is a correction of her lack of judgment as to what was the important consideration at the moment. The entire period of Jesus' ministry was very short, and his time must have been well filled. We would not suppose that he had much time to spend in individual homes, even of those whom he dearly loved. Having their interests at heart, and being glad to sacrifice his own comforts,

it was but natural that he should counsel Martha not to be concerned about preparing food for him, but rather to take advantage of the short time he could remain with them to learn all she could of the gospel message which he had come to impart.

Mary's devotion was perhaps more of the emotional type, while Martha showed her love for the Master along practical lines; but both loved him dearly. Mary demonstrated her love at great cost when she anointed Jesus with the costly ointment. The cost here was not alone in the money required to purchase the ointment, but also in the unfavorable attitude of some of Jesus' friends who witnessed this outpouring of her devotion. They were indignant over what they concluded was a waste of money.

But Jesus' approval of her act was worth more to Mary than all this service of love cost her. Knowing that he was drawing near to the close of his ministry Jesus accepted this outpouring of Mary's devotion as an anointing for his burial. There wasn't much that could be done for the Master, but she had done what she could, and as Jesus predicted, this act of love has been recounted by believers throughout the age, and her example of loving devotion has encouraged many also to do what they could to serve the Master and thus to demonstrate their love for him.

Lazarus, the brother of Martha and Mary, although also dearly loved by Jesus, is not particularly mentioned in the Gospels until we read of his sickness and death. At

this time Jesus was a considerable distance from Bethany—"beyond Jordan," in the place where John at first baptized. (John 10:40) The two sisters sent word to their Master saying, "Lord, behold, he whom thou lovest is sick." No request accompanied this message. The sisters judged Jesus' love by their own. They knew that they would go to the ends of the earth to help him if the need for help arose, and they had confidence that Jesus would do the same for them; and they were not disappointed.

However, Jesus did not hurry back to Bethany at once upon receiving this message. Instead, he waited until Lazarus died—not because he lacked interest, but in order to have a better opportunity to demonstrate the glory of God. Although he loved Martha and Mary, he allowed them to wait, and wonder, and mourn, knowing that ultimately he would bring the greater joy into their hearts and lives. It has been the same in connection with God's love for the human race. He loves all mankind, but is allowing death to reign for awhile in order that through this experience with the terrible results of sin, a deeper and everlasting joy may come to the people later.—John 5:28, 29

#### QUESTIONS:

Are there other important considerations in the Christian life besides that of hearing the Word of God?

In what way, other than financial, was the anointing of the Master costly to Mary?

How do we know that God loves the human race despite the fact that he has permitted the reign of sin and death?

## TRAINING FOR SERVICE

JUNE 9—Mark 6:7-13; Luke 10:1, 2; 14:25-27

**GOLDEN TEXT:** "He that taketh not his cross, and followeth after me, is not worthy of me."—Matthew 10:38



**P** RAYER is a very important consideration in the Christian's training for service. It is an essential in keeping our own hearts in the love of God; and prayer for the general welfare of the work in which we are engaged helps to keep our interest in that work broad and unselfish. It is well to remember, though, that our prayers, no matter how earnest and sincere they may be, will not change the plan and will of God. We are invited to pray merely for those things which are in keeping with God's will—the things which he has promised on our behalf and on behalf of the whole world.

When Jesus said, "After this manner therefore pray ye, "he evidently did not mean that we should use the exact words of his model prayer as a formula, and nothing more. Undoubtedly, though, many if not all of the main essentials of prayer are incorporated in what is familiarly known as "The Lord's Prayer." The first thought of the prayer is that of reverence for the Heavenly Father. Too often we overlook the importance of this, going to God more to seek something from him than to give him glory.

The second important consideration of the Lord's Prayer is that

of turning our minds and hearts in the direction of others, for the request, "Thy kingdom come, thy will be done," is a prayer for the blessing of all the families of the earth. (Matt. 6:10) To ponder well the meaning of this is important to our training for divine service. Unless our service is unselfish it cannot be acceptable to God, and for the burden of our prayers to be for the welfare of others first, tends to turn our hearts away from self and toward God and toward those whom he purposes to bless through the messianic kingdom.

However, in praying "Thy kingdom come, Thy will be done," we are not to think that the petition will be answered through our own efforts. This may be the thought of some, but it is erroneous. God's kingdom cannot be established in the earth, and his will imposed upon the people through the efforts of the church in the flesh. This is not the present work of the church, but all true Christians are commissioned to be ambassadors of the Lord to give a "witness" to the world. (Matt. 24:14) Their service along these lines is part of their training for the future glorious service of actually enlightening and blessing mankind, and

giving to all an opportunity through Christ for health and everlasting life.

Another important consideration in the Christian's training for divine service is that of learning to exercise implicit faith in the wisdom and love of God in caring for his people. God has promised to supply all our needs, both temporal and spiritual; but it is well that we show our appreciation of this loving interest by making our needs a matter of prayer, so Jesus taught us to pray, "Give us this day our daily bread."

"Forgive us our trespasses." How much we need forgiveness! And we can come boldly to the throne of grace with the assurance that our prayers for forgiveness will be answered. But there is a condition attached to obtaining divine forgiveness of our trespasses. It is our forgiveness of those who trespass against us. In this also is important training in godlikeness, a heart-cleansing from bitterness and malice.

And how appropriate that we pray, "Lead us not into temptation"! In this as well as in the remainder of the prayer we but claim the divine promises. We do not ask the Lord not to lead us into temptation because we think there is any danger that he will, but because we are assured by his promises and by the integrity of his character that he will not so do. We reverence and hallow God's name, and tell him so in our prayers. We know of his many promises to establish his kingdom to rule over the earth, so we pray for that kingdom, knowing that

such a prayer is in keeping with his will. He has promised to supply all our needs, so we make those needs a matter of prayer. We are assured that God "tempteth no man," so we pray, "Lead us not into temptation, but deliver us from evil."—James 1:13

And God will deliver us from evil. He is constantly delivering us from the "snare of the fowler." (Psalm 91:3) And if we endure training patiently and faithfully to the end, and are found worthy to serve as part of The Christ of glory, God will deliver us from this weak body of flesh and exalt us to glory, honor, and immortality. What a glorious prospect!

In entering into the school of Christ to be trained for present and future service, it is well to recognize that it is for a lifetime, and that our training will not be complete until we have been faithful unto death. "Take up your cross and follow me," Jesus said. (Matt. 16:24; Luke 9:23) To follow Jesus means to walk in the way that leads to death. That is what cross-bearing means. And if our training is having its designed effect upon us we will humbly and joyfully endure whatever experiences divine providence may deem best for us. Paul gave us a similar thought when he wrote, "Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5

#### QUESTIONS:

Explain how prayer is a part of the Christian's training.

Is it the Christian's work now to convert the world?

Does God ever lead his people into temptation?

## LEARNING ABOUT THE KINGDOM

JUNE 16—Luke 9:23, 24, 46-48, 57-62; 11:1-4; 17-20, 21

**GOLDEN TEXT:** "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10

**M**UCH of the instruction which Jesus gave to his disciples concerning the kingdom had to do with the necessary preparation of those who are to live and reign with Jesus in that kingdom. While he did mention the blessings to be showered upon the people through the administration of the kingdom—illustrating these blessings by the miracles he performed—the burden of the Master's message had to do with the terms of the "narrow way," which his ministry and the outpouring of the Holy Spirit at Pentecost served to introduce.

The Gospel age, introduced by Jesus, has not been the age of restitution blessings for the world of mankind, but the age during which the followers of Jesus have been called out from the world to walk in his steps of sacrifice. Of these Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) This is the only way one can follow Jesus, for this was the way in which Jesus walked—the way of sacrifice. Prophetically it had been spoken of him that he would be "led as a lamb to the slaughter," and Paul said of Jesus' followers, quoting from the Old Testament,

"For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Isa. 53:7; Psa. 44:22; Rom. 8:36

"For whosoever will save his life shall lose it," Jesus continued. This principle is true in every age. Those who think only of their own interests are following a course which, if persisted in, will ultimately lead to the loss of everlasting life. And this is particularly true of those who have consecrated to follow in the footsteps of the Master. These have entered into a covenant with the Lord "by sacrifice." (Psa. 50:5) For such to renounce their covenant and seek to avoid sacrifice, would result in serious consequences.

"Whosoever shall lose his life for my sake, the same shall save it," the Master continued. It was concerning these that Paul wrote, "For thy sake we are killed." But the followers of Jesus are not killed eternally, for their lives are saved in the resurrection when they are exalted to glory, honor, and immortality to live and to reign with Jesus. Not all of the Lord's followers are put to death by others as Jesus was, and as many others since have been. For most of us it remains for us to kill ourselves, not

by committing suicide, but by laying down our lives in the Master's service. If we are faithful in this, our reputation with the world will be "killed," but our sacrifice will be "holy and acceptable to God."—Rom. 12:1

If we are to be true followers of Jesus we must be willing to give up all thought of greatness. We must become as little children, and fellowship with one another upon this basis if we are to be great from the divine standpoint. Jesus is our best example in this respect. He did not "meditate a usurpation to be like God," but humbled himself, became a man, and then gave himself up in obedient sacrifice upon the cross.—Phil. 2:6, Diaglott

There were many in Jesus' day who indicated their desire to become his followers, but in each instance he made plain to them that the way in which he walked was one of sacrifice and that none should enter upon it unless willing to pay the price. So to the man in our lesson who said to Jesus, "I will follow thee whithersoever thou goest," the Master replied, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

This was like saying to the man, "Are you willing to be without a home? Are you willing to give up planning for earthly comforts and security and to devote your whole life to me and to the service of God?" Jesus did not mean that he never had a place to sleep, but it was true of him that he had no earthly home of his own, and in

this respect he was not as well off as the foxes and the birds.

And then there was the man who, before becoming an actual follower of Jesus asked the privilege of first burying his father. This request did not appear unreasonable, but evidently Jesus had in mind the prophetic invitation to consecration and sacrifice which enjoined, "Forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty." (Psalm 45:10, 11) The thought need not be that the man's father was already dead and that he desired to bury him, but rather that he desired to remain with him until he died and was buried.

The last part of our lesson has been greatly misunderstood by many, due to a mistranslation. The expression, "The kingdom of God is within you," should read, "The King is among you." This statement was made to the hypocritical Pharisees, and certainly Jesus knew the kingdom was not within them. They had demanded of Jesus when the kingdom would come, and he merely explained that it would not come with outward show [margin], and that the King in the divine kingdom was already "among" them, although they did not recognize him as such.

#### QUESTIONS:

To what class in the divine plan were the teachings of Jesus principally addressed?

Explain how those who lose their lives for Jesus' sake will save them.

How do we know that the expression, "The kingdom of God is within you" is a wrong translation?

## BONDS OF FELLOWSHIP

JUNE 23—Luke 22:14-20; John 17:6-8, 20, 21

**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

**T**HE followers of Jesus were without doubt commissioned by him to preach the gospel to all nations. In his Sermon on the Mount, Jesus told his disciples that they were to be the "light of the world." (Matt. 5:14) The light which was to emanate from them was not to be a reflection of their own wisdom, but rather the light of the gospel, the divine plan for the salvation of the church and the world through Christ's atoning work.

In Matthew 28:19 Jesus is quoted as saying to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." When Jesus appeared to his disciples for the last time before he returned to heaven he said to them, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

The combined testimony of these scriptures leaves no doubt concerning the work which the church of Christ is divinely commissioned to do. It is therefore unnecessary to use the uninspired testimony of Mark 16:15, 16 to establish this point of the divine will for Chris-

tians. We say "uninspired testimony" because beginning with verse 9 the chapter is spurious. By "spurious" we mean that it does not appear in the older Greek manuscripts. This indicates that these verses were added later, perhaps by some one who copied the manuscripts.

It is very important to recognize that these verses are spurious because of the fact that they are out of harmony with the remainder of the Bible. For example, verse 16 declares that those who do not believe the gospel when it is preached to them during this age are "damned." This word has come to have a sinister meaning in creedal theology, implying, as it often does, the thought of eternal torment. But even if we take the milder meaning of the term, namely, "condemned," it would still be out of harmony with Jesus' teachings. He said that he did not come to condemn the world. (John 3:17) He also said, "If any man hear my words, and believe not, I judge him not."—John 12:47

True, the time will come when those who refuse to obey the truth shall be condemned and destroyed. That will be following the second advent of Christ when the kingdom

work of restitution is being accomplished. It shall then come to pass "that every soul which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) But this is not the work of the church now. The purpose of preaching the gospel during this present age is to take out from the nations a people to share the name and honor of Christ in the future millennial kingdom. Following this selection of the bride of Christ the remainder of the world, including those to whom the witness of the gospel has now been given, but gone unheeded, will have their first real opportunity to believe.

Another reason we know that verses 9-20 of Mark 16 are spurious is that they promise that which is not true. Verse 18 declares, for example, that Christians may handle deadly serpents and not be harmed, and drink poison without being injured. Some foolishly have tried to demonstrate these "signs" but have paid dearly for their experiments.

The followers of Jesus are called upon to endure hardships as good soldiers in following him as the Captain of their salvation, but they are not asked to do foolish things merely to attract attention or to bring suffering upon themselves. (Heb. 2:10) They are called upon to be witnesses for the truth, and because darkness hateth the light they will be opposed by the world and persecuted. (John 3:19, 20) In this they rejoice, being glad thus to share in the experiences of their Master. But they are not to court suffering by deliberate attempts to

antagonize others.

As a result of the zealous witness work of the disciples beginning at Pentecost, we read that "the Lord added to the church daily such as should be saved." It is fortunate that we have this inspired record to show that it is the Lord who adds members to his church. Not even the apostles could do that, nor can the Lord's people of today add members to his true church. Nor can we remove members from the church. Paul tells us that "God hath set the members every one of them in the body, as it hath pleased him," and it is unwise for us to attempt to change the Lord's arrangements.—1 Cor. 12:18

It is our privilege still to preach the gospel, and to urge men to repentance and consecration to do God's will, but that is as far as we are authorized to go. As it was God who added members to the church at the beginning of the age, he also is the One who is doing that today.

Acts 5:42 states that the work of preaching the gospel by the apostles was a "daily" matter with them. They did not limit their service to one day a week, but were full-time workers. They labored in the temple, and from "house to house." In other words, they let their light shine wherever they found a listening ear.

#### QUESTIONS:

What is the scriptural meaning of the term "fellowship"?

How is it possible for members of the sinful race to share in the sacrificial work of Christ?

In what two ways will the church share in the glory of the divine Christ?

## CONTINUING JESUS' WORK

**JUNE 30—Mark 16:15, 16, 19, 20; Luke 24:45-49; Acts 2:46, 47; 5:42**

**GOLDEN TEXT:** "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15

**I**N THE New Testament the term "fellowship" is translated from a Greek word meaning "partnership." Jesus' lesson to his disciples on the occasion of his last passover with them, when he instituted the memorial of his death, reveals the deep measure in which his followers are invited to participate with him in the work of reconciling a lost world. Paul explains the matter, saying that the cup which we drink is a symbol of our fellowship, or partnership, in Jesus' blood; and the unleavened bread a symbol of our partnership in the sufferings of his body.—1 Cor. 10:16, 17; Col. 1:24

Each one who shares in a partnership is able to do so because of having something of value to add to the arrangement; but the followers of Jesus have no merit of their own, so first of all we benefit from the blood shed and the body broken on our behalf. Faith in this wondrous provision of divine grace enables the believer to present himself in sacrifice to God with the assurance that his offering will be "holy and acceptable." (Rom. 12:1) Upon this basis he shares in the sacrificial work of Christ, being planted together with him in the likeness of his death.—Rom. 6:5

This is what is involved in suffering with Christ. Peter expresses it as matter of doing well and suffering for it. (1 Pet. 2:19-24) Such suffering, he explains, is "acceptable with God." It was thus that Jesus suffered. His sacrifice, however, was acceptable because of his intrinsic purity, the perfection of his human nature. Ours is acceptable through the merit of his shed blood on our behalf. Thus we enjoy a most wonderful fellowship, or partnership, in his suffering.

Absolute faith in God and faith in his beloved Son as our Redeemer is a prerequisite to our partnership with them. In Jesus' prayer to the Heavenly Father he relates the fact that he had manifested himself to his disciples and that because of this they knew "surely" of his divine origin and mission. Upon the basis of this certain knowledge they could associate themselves with him in full assurance that to do so was in harmony with the promises of God's Word.

"I have given unto them the words which thou gavest me," Jesus said. And again, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The human mind is unable to grasp in all

its fullness the marvelous oneness which exists between Jehovah and Jesus; but the fact that it is beyond comprehension emphasizes the great favor extended to the church in being invited to share that oneness. It is indeed a wonderful fellowship.

It is a fellowship of kindred minds made possible because each one participating in it delights in knowing and doing the Heavenly Father's will. It was God's will that Jesus the Head, and the church his body, sacrifice their humanity; Jesus providing the ransom, and the church sharing in the sin-offering whereby the world is to have an opportunity to be reconciled to God. Thus it is a fellowship in suffering and death.

But it does not end here. "If we suffer, we shall also reign with Him," the apostle declares. (2 Tim. 2:12; Rom. 8:17) So there is to be a future fellowship, or partnership, of glory. Jesus said to his Father concerning his disciples, "The glory which thou gavest me [by promise] I have given them [by promise]." (John 17:22) This is to be a glory both of nature and of office. The promise is that in the resurrection we shall be made like Jesus, who, when he was raised from the dead, was exalted high above angels, principalities and powers. (Eph. 1:20, 21; Phil. 2:9, 10; 1 Pet. 3:22) "Unto us," says Peter, "are given exceeding great and precious promises: that by these ye might be partakers of the divine nature."—2 Peter 1:4

The true church will also share

the glory of Jesus' official position in the divine plan. He is to be the great King of earth for a thousand years, and the church will reign with him. Christ is to be Judge in the future judgment day, and Paul writes, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) Christ is to be the great Mediator between God and man, and all true church members are ministers of reconciliation.—2 Cor. 5:18-20

Is it any wonder that Jesus should counsel those who are to be so closely associated in the divine plan to love one another? To love one another is to have an unselfish interest in the welfare of all who are associated in this wondrous partnership. God's own love is the great example of that true spirit of unselfishness with which we should endeavor to be filled.

Jesus spoke of the love commandment as something which was new. Love is not new with God, nor was it new with Jesus, but true love—unselfishness as a governing principle in a partnership—is new in this world of self-interest and sin. Paul wrote that "love never faileth," and because love is the motivating power in this divine partnership, the business of which is the reconciliation and salvation of a lost world, we know that it will accomplish its purpose.

#### QUESTIONS:

Is the church commissioned to convert the world now?

How do we know that Mark 16:9-20 is a spurious passage?

Who alone is able to add members to the church of Christ?



## Exhorting One Another

*“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.”—HEBREWS 10:25*



ONE of the evidences of sonship in God's family is the desire to meet and fellowship with others of "like precious faith." There are no other people in the world who will travel farther or make greater sacrifices in order to meet with those of like mind than those who are rejoicing in the light of present truth. The influence which draws and binds them together is not one of nationality, nor of color or race. Nor is it a matter of like temperament, for in many groups of the brethren are those of various nationalities, races, and dispositions. There are not many rich, nor, according to the world's standard, wise. From the purely human standpoint they might have no special interest in one another; yet they are drawn together, and love to be together. This is because they have a common interest. They are all children of God, enlightened with a knowledge of his plan, and filled with his Spirit.

People who have a common interest of some worldly sort do not have the same keen desire to be together as do the Lord's people. This is doubtless because there is nothing in this world that can be so precious and so inspiring a theme around which to rally as the truth of God's plan—present truth—that glorious knowledge concerning the presence of Christ and the near con-

summation of our hopes to live and reign with him in his kingdom, through and by which all world problems are to be solved and all the families of the earth blessed. What a glorious truth, indeed! It lifts our minds and hearts above the trivial cares of earth and time, and enables us to sit together with Christ in heavenly places.

Jesus said to the disciples of his day, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) We know that even now the only ones who are able to "see" and "hear" these precious truths are those who, as Jesus said of Peter, have it given them from the Father. (Matt. 16:17) A college education does not enable one to understand the truth. In fact, to most of the highly educated it appears to be "foolishness," even as it did in the days of the apostles. It is not to be found in any of the world's centers of learning. Even the Lord's own people cannot impart an understanding of the truth to others except as God blesses and uses their efforts to do so. And it is because we have been so highly favored by God in being initiated into the secrets of his plan that we find such delight in fellowshiping with others who similarly have been blessed by our Heavenly Father. Yes, it is a fellowship and joy divine!

In addition to meeting together in our local groups, for Bible study, prayer and testimony, and to hear the Word of God expounded by those who serve us in spiritual things, the next few months will witness a number of general assemblies of the consecrated throughout various parts of this and other countries; and, of course, there will also be the many one-day conventions which will mean so much to those who may not be able to attend the larger gatherings. Even where only two or three of the "brethren" can meet together the Lord is present and his blessing manifested. We suggest that all scrutinize carefully the many announcements of small and large gatherings listed in the monthly issues of *The Dawn*, note those which are most convenient, and plan to attend one or more during the year. Rich blessings are in store for all those who can thus share in these occasions of spiritual fellowship and feasting.

The committee in charge of arranging for a national convention has found it impossible to secure a suitable location for such a convention this year. This has been due largely to the acute housing shortage in every favorably located community where other facilities were available. This is a keen disappointment to the committee,

and we know that it also will be to many of the Lord's people. As far as can be foreseen now it will be possible to arrange for a national convention next year. This, of course, is in the Lord's hands; and all that can be said is that if his providences make it possible the committee will arrange for such a gathering in 1947.

However, there will not be a dearth of conventions this year. We have already learned of two four-day gatherings. These begin on July 4 and end on the 7th. One will be held in Los Angeles, California; and the other in Detroit, Michigan. These conventions are sponsored by the local ecclesias in these cities, and every possible effort is being made in both places to assure all who attend a truly nourishing feast of spiritual food that will build up the new creature and give strength for the days ahead. A number of more local gatherings are being arranged for July 4 only.

Over the Labor Day week-end, which ends with the first Monday of September, there will be a number of three-day conventions. Those of which we have thus far been advised are to be held in Seattle, Washington; Cincinnati, Ohio; Brooklyn, New York; Saginaw, Michigan; and Minneapolis, Minnesota. Others will doubtless be arranged as the time draws nearer. Keep these in mind also, and plan to attend one of them if the Lord opens the way for you to do so.

Of course, all who attend one or more of the local or more general conventions of the year will go with the desire to give a blessing as well as to receive one. Let us endeavor to be a blessing to our brethren and to all with whom we come in contact. At most of the conventions arrangements will be made for a public witness. This is most appropriate, and those attending the conventions will increase their blessings by seeing what they can do to co-operate with the local friends in helping to advertise the public meeting, or in otherwise assisting in connection with the witness.

When the brethren assemble at conventions they are so desirous of making use of every possible moment between meetings for fellowship that frequently the public is quite bewildered when they come into the auditorium to note what appears to them as irreverence and confusion. It would be well, we think, if on all occasions when public meetings are held, the friends would form the habit of remaining quietly seated as the public gather. A little thoughtfulness and co-operation along this line will contribute greatly to the effectiveness of the public witness, as the minds

## EXHORTING ONE ANOTHER

of the public, as well as the brethren, will be in a more settled and receptive attitude when the hour arrives for the meeting to commence. A word to the wise is sufficient!

And so, dear brethren, let us appreciate our privileges of assembly while we still have them. Never before has it been more important that we forsake not "the assembling of ourselves together, . . . and so much the more as ye see the day approaching." Darkness covers the earth now, but the "day star" can be seen, and we know that the dawn is here, its light being but temporarily obscured by the "clouds" of trouble spread upon the "mountains"—the kingdoms of this world. (Isa. 60:2; 2 Pet. 1:19; Joel 2:2) But we are not of the darkness, so let us avail ourselves of all the privileges which are ours as "children of the day."—1 Thess. 5:5

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### Keep Striving

Keep striving: The winners are those who have striven  
And fought for the prize that no idler hath won;  
To the hands of the steadfast alone it is given,  
And before it is gained, there is work to be done.

Keep climbing: The earnest and steadfast have scaled  
The height where the pathway was rough to the feet;  
But the faint-hearted faltered, and faltering, failed,  
And sank down by the wayside in helpless defeat.

Keep hoping: The clouds hide the sun for a time,  
But sooner or later they scatter and flee,  
And the path glows like gold to the toilers who climb  
To the heights where men look over landscape and sea.

Keep onward—right on, till the prize is attained;  
Front the future with courage, and obstacles fall.  
By those, and those only, the victory's gained  
Who look not to self, but to God above all.

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# Encouraging Letters

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## **Truth Is Reasonable**

Dear Friends of the Radio. I always listen to your Saturday broadcasts and find them very interesting and enlightening. I would like you to send me a copy of your book, "The Everlasting Gospel," as offered on your last broadcast. I always try to keep an open mind in religious matters. One thing that always puzzled me was: Why should there be a need of resurrection of the body, if at death we went to our reward in heaven? Why should God take us from a place of paradise, give us a new body and give us another paradise to live in? I have asked many ministers this question but they all said they didn't know, and that we should leave it in his hands. But I was not satisfied until after reading your book, "Hope Beyond the Grave." Then I learned that the dead are asleep, until God calls them forth from the grave. This makes sense. It is good sound reasoning. But so many of us have been taught differently for so long that it is hard to get away from our old beliefs. I have always had a fear of being led astray by false doctrines and I have given this a great deal of thought and study and have come to the conclusion that your explanation is the only reasonable one. There are many other things I don't understand, so

I am subscribing to "The Dawn" and hope to receive further enlightenment. Yours in Christ, E. H., Mich.

## **Comforted**

The Dawn: I received a little blue pamphlet through the mail at the death of my dearly beloved wife which was the source of quite a bit of comfort to me. So please send me the booklet you offer entitled, "Hope Beyond the Grave." The little pamphlet "Hope" is a nice help within itself and I would appreciate the other offer very much. Yours very truly, R. E. M., Mo.

## **The Crippled Hear**

The Dawn: You have been sending some free literature to two old crippled ladies in an old ladies' home and I can't tell you how much we have enjoyed it. God bless you for it. We hear the broadcast every Sunday morning. Thank you so much for the help you have been to us here, as we can't get to church. M. M., Fla.

## **After Forty Years**

Gentlemen: Thank God for the light he has manifested to me through your broadcasts over the radio (and the books). Through them I've found what I've searched for about forty years. I know it's truth as taught by the Bible. Yours sincerely, W. C. H., Tex.

**Burden Relieved**

Frank and Ernest: I was listening to your broadcast this morning and heard exactly what I have been wanting to know something about. It was a great consolation to me. I took notes on all the scriptures you gave and will read them. I have been laboring under a terrible burden caused by the passing of my father by his own hands two months ago. And too, I was not sure of his spiritual preparedness. He was in very ill health and had been for about eight years. Thanking you, and hoping to receive the booklet soon, I am, R. N., Tex.

**Enjoyed by Family**

Dear Frank and Ernest: I am one of your many listeners. It is needless to say how much my family enjoys your enlightening program. Your interpretation of many subjects clears up many puzzling thoughts in our children's minds, much better than I can explain it to them. Will you please send me, as stated Sunday in your broadcast, a paper on "The Judgment Day"? Thank you very much. Sincerely yours, K. S., Ohio.

**A Voice from Sweden**

Dear Friends and Brethren: I rejoiced to receive The Dawn again, for which I want to heartily thank you. I have been missing it very much during the war. I believe it was in the year 1942 that I received the last Dawn. If you have any back numbers of The Dawn since 1942 I would be glad to receive some. Also I want you

to please send me The Dawn for the year 1946. Please send it also to Mr. E. A. . . . Sweden. Brother A. lived in Hagalund before but is now residing at Harryda and works in my shop there. We are some of the old truth friends who meet together for study. Also in Stockholm and divers places in Sweden there are a few friends who are holding fast to the old truths, which they love. We also love dear Brother Russell who by the grace of God gave us Scripture Studies as a key to the Bible. Please convey my greetings to the dear brethren at the office. Yours in the Lord, G. F. S., Sweden.

**Wants to Meet**

Dear Frank and Ernest: I have been putting off writing to you for over five years. I never heard the Scriptures unfolded as clearly as you can explain them. Please send me some good spiritual food. I have no work now but I'll soon have and I'll pay you. Tell me please where to gather together in the Lord's Name. The churches seem radical to me. M. E. W., Pa.

**He "Sure" Likes It**

Dear Frank and Ernest: I have been listening to you over the radio the last two or three weeks. I know I have missed a lot by not hearing you before, but I didn't know there was such a program. I wish the whole world could hear it. You sure do give out the Word of God and I sure don't want to miss any of it. Also I want you to send me the book or paper you call "Dawn" and any other papers you have. Please send me the price. A. F. B., Tex.

# SPEAKERS' APPOINTMENTS

## W. T. BAKER

Hartford, Conn. .... June 9  
 New Haven, Conn. (Morning) .... 23  
 Waterbury, Conn. (Afternoon) .. 23

## F. A. BRIGHT

Paterson, N. J. .... June 2  
 York, Pa. (Evening) ..... 8  
 York, Pa. (Morning) ..... 9  
 Lancaster, Pa. (Afternoon) ..... 9  
 Ithaca, N. Y. .... 16

## N. T. CONSTANT

Paterson, N. J. .... June 9  
 Philadelphia, Pa. .... 23

## O. D. DEIFER

Easton, Pa. .... June 2  
 Tonawanda, N. Y. .... 29  
 Toronto, Ont., Can. .... 30  
 Detroit, Mich. .... July 4-7

## S. C. DE GROOT

Jackson, Mich. .... June 9  
 Toledo, Ohio ..... 30  
 Detroit, Mich. .... July 4-7

## C. F. GEORGE

Monessen, Pa. .... June 23

## W. J. HOLLISTER

Westerly, R. I. .... June 16

## P. KOLLIMAN

Binghamton, N. Y. .... June 9  
 Piqua, Ohio ..... 15, 16  
 Cincinnati, Ohio ..... 17  
 Chicago, Ill. .... 18  
 Urbana, Ill. .... 19  
 Mattoon, Ill. .... 20  
 St. Louis, Mo. .... 21  
 Kansas City, Mo. .... 22  
 St. Joseph, Mo. .... 23  
 Topeka, Kans. .... 24  
 Denver, Colo. .... 25  
 Ogden, Utah ..... 27  
 San Francisco, Calif. .... 30  
 Los Angeles, Calif. .... July 4-7

## R. A. KREBS

Bellaire, Ohio ..... June 2, 3  
 Byesville, Ohio ..... 4  
 Zanesville, Ohio ..... 5, 6  
 Crooksville, Ohio ..... 7  
 Nelsonville, Ohio ..... 9, 10  
 Newark, Ohio ..... 11, 12  
 Columbus, Ohio ..... 13, 14  
 Piqua, Ohio ..... 16-18  
 Dayton, Ohio ..... 19, 20  
 Cincinnati, Ohio ..... 21, 23  
 Richmond, Ind. .... 24  
 Muncie, Ind. .... 25, 26  
 Indianapolis, Ind. .... 27, 28  
 South Bend, Ind. .... 30  
 Elkhart, Ind. .... July 1  
 Detroit, Mich. .... 4-7

## L. P. LOOMIS

Paterson, N. J. .... June 16

## J. Y. MAC AULAY

Seattle, Wash. .... June 2  
 Spokane, Wash. .... 4, 5  
 Detroit, Mich. .... July 4-7

## E. R. MAC JILTON

Duquesne, Pa. .... June 2  
 Washington, Pa. .... 16  
 Detroit, Mich. .... July 4-7

## W. S. MARSHALL

Guilford, Me. .... June 2  
 Wilton, Me. .... 9  
 Portland, Me. .... 16  
 Montville, Me. .... 23  
 Ellsworth, Me. .... 30

## J. M. PATTERSON

Shelbyville, Texas ..... June 2-4  
 Mt. Pleasant, Texas ..... 6  
 Mt. Vernon, Texas ..... 7  
 Ft. Smith, Ark. .... 9-10  
 Kansas City, Mo. .... 13

## M. A. STAMULAS

Wilmington, Del. (Morning) June 23  
 Baltimore, Md. (Afternoon) ..... 23

## SPEAKERS' APPOINTMENTS

**F. S. WASSMANN**  
 Paterson, N. J. .... June 23

**G. M. WILSON**  
 Cleveland, Ohio ..... June 9  
 Westerly, R. I. .... 16  
 Los Angeles, Calif. .... July 4-7

**J. I. VAN HORNE**  
 East Liverpool, Ohio ..... June 9

**W. N. WOODWORTH**  
 London, Eng. (Aldersbrook) June 9, 10  
 Yeovil, Som., Eng. .... 11, 12  
 Leicester, Eng. .... 13

Lincoln, Eng. .... 14  
 Glasgow, Scot. .... 15, 16  
 Edinburgh, Scot. .... 17  
 Gateshead, Eng. .... 18  
 Dewsbury, Eng. .... 19  
 Warrington, Eng. .... 22, 23  
 Detroit, Mich. .... July 4-7

**H. L. YOUNG**  
 Wilkes Barre, Pa. .... June 9  
 Reading, Pa. .... 16

**C. W. ZAHNOW**  
 Oklahoma Territory ..... June  
 Los Angeles, Calif. .... July 4-7

## CONVENTIONS

**CLEVELAND, OHIO, June 9.** For details, write the secretary, Mrs. J. L. Ingelse, 1815 E. 89th Street, Cleveland, Ohio.

**JACKSON, MICH., June 9**—All day gathering, 111 Cooper Street.

**REXFORD, N. Y., June 9**—Home of Brother C. F. Plath, R. F. D. 1. Take Bus at Schenectady and get off at Blue Barns.

**ITHACA, N. Y., June 16**—205 E. Falls Street.

**MINNEAPOLIS, MINN., June 16**—Regular third Sunday convention. Pioneer Hall, Main Floor, Lumber Exchange Bldg., 5th Street and Hennipen Avenue.

**PIQUA, OHIO, June 16**—Y. W. C. A. Bldg., 418 N. Wayne Street. A Saturday evening meeting is planned at the home of Brother and Sister John Thomas, 216 Harrison Street, at 8 p. m.

**WESTERLY, R. I., June 16**—Mechanics' Hall, Dixon Square. (Across from the Library) Opens 10:00 a. m.

**CHICAGO, ILL., June 23**—Central Masonic Temple, 910 N. LaSalle Street.

**BROOKLYN, N. Y., June 30**—104 Clark Street.

**LAKE MILLS, WIS., June 30**—Tyranaena Park, North Madison Street. For de-

tails, write the secretary, Mr. Percy Stueber, R. F. D. 2, Jefferson, Wis.

**TOLEDO, OHIO, June 30**—For details, write the secretary, Mr. C. W. Smith, 2724 Eldora Drive, Toledo, Ohio.

**WEATHERFORD, TEXAS, June 30**—Zion Hill Schoolhouse, near Weatherford.

**DUNCAN, B. C., CAN., July 1**—For details, write the secretary, Mr. A. S. Thackray, Box 621, Duncan, B. C., Can.

**ALLENTOWN, PA., July 4**—Home of Brother and Sister Claude R. Weida, R. F. D. 2.

**DETROIT, MICH., July 4-7**—"From all indications this convention will probably be a little 'Midwest General Convention,' and we feel confident that the Lord will provide a rich feast for the occasion. The meetings will be held in the Y. W. C. A. Bldg., 2230 Witherell, at Montcalm, Detroit. So far, our list of speakers includes the following: W. N. Woodworth, R. A. Krebs, E. R. MacJilton, O. D. Deifer, C. A. Sundbom, H. E. Deitrich, and S. C. DeGroot.

"We feel a special feature of the convention will be a firsthand report of Bro. Woodworth's trip to England. He will come directly to the Detroit Convention from England.

"Other features will be an immersion

service, a well advertised public talk, and a special period for songs and fellowship.

"We urge the friends to advise us as soon as possible as to their convention plans. The hotel situation is still very acute and although the Detroit brethren will endeavor to accommodate as many as possible, it will probably be necessary for some to stay at nearby hotels. For that reason, it is necessary to place reservations now. For information, write the secretary, Mr. Ray Krupa, 11060 Christy Ave., Detroit, 5, Mich."

**LOS ANGELES, CALIFORNIA, July 4-7**—Unitarian Community Center, 2936 West 8th St. It is expected that travel conditions will be more nearly normal at this time and a large attendance is expected. It is suggested that you write now, or as soon as possible, for lodging accommodation reservations. A real spiritual banquet and season of fellowship and communion is anticipated. The following brethren are expected to serve at the convention: Brothers W. A. Baker, Portland, Ore.; L. Paul Davis, San Luis Obispo, Calif.; Frank E. French, Seattle, Wash.; E. H. Herrscher, and C. R. Siglin, Phoenix, Ariz.; Peter Kolliman, J. Y. MacAulay, and C. W. Zahnow, of The Dawn; John Moore,

Vancouver, B. C., Can.; D. J. Morehouse, Chicago; George M. Wilson, Pittsburgh, Pa.; with possibilities of Brothers Arthur Newell, Dallas, Texas, and Leon H. Norby, Minneapolis, Minn. For information, write the class secretary, Mr. A. W. Abrahamsen, 2816 W. 83rd Street, Inglewood, Calif.

**LABOR DAY CONVENTIONS**  
(Details later)

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

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**FOR THE BLIND**

We are glad to announce that we now have copies of the booklet "God and Reason" available in Braille for the blind. Grades one and one-half and two are ready. These Braille editions are for loaning only. If you know of some blind person who would be interested in reading "God and Reason," send us the name and address, and the "God and Reason" booklet will be forwarded in the order received. In sending names please state whether grade one and one-half or grade two is preferred.

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**Gift Suggestions**

**CROSS AND CROWN EMBLEMS:**  
Pins and buttons, \$2.85; Pendants, \$3.60.

**WEYMOUTH'S TRANSLATION (New Testament):** Pocket, \$2.00; Regular cloth, \$3.00; Leather, \$5.50.

**MOFFATT'S TRANSLATION (Old and New Testaments):** cloth, \$3.50.

**LEESER'S TRANSLATION (Old Testament):** Cloth, \$2.00.

**EMPHATIC DIAGLOTT:** cloth \$2.10.

**WESTMINSTER DICTIONARY OF THE BIBLE (Davis Revised Edition):** 658 pages, \$3.50.

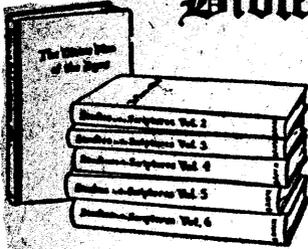
**BRADLEE FOLDERS.** General assortment of texts and messages, five and ten cents apiece. Birthday messages, ten cents each.

**PEASE LINE.** Birthday cards. Box of twenty-one, \$1.00.

**GREETING CARDS.** Birthday and Friendship cards: Box of ten 50 cents. Swiss colored prints: Assorted Scripture texts, 60 cents a dozen. Biblical picture cards and birthday assortment: 20 cents a dozen.

**BOXED STATIONERY.** Five assorted Scripture texts at top. Pastel blue. 75 sheets, 50 envelopes, \$1.00 per box.

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Volume 3: Thy Kingdom Come—Blue cloth, 50 cents.  
Volume 4: The Battle of Armageddon—Blue cloth, 85 cents.  
Volume 5: The Atonement Between God and Man—Blue cloth, 85 cents.  
Volume 6: The New Creation—Blue cloth, 85 cents.

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The Judgment Day—Removes gloom.

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"Created He Them"—Refutes evolution theory: 15 cents; 25 or more, 10 cents each.

Daily Heavenly Manna—Deluxe edition, \$1.25; Cloth bound, 50 cents.

THE DAWN

East Rutherford

NEW JERSEY

## To Us the Scriptures Clearly Teach

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests 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