

THE DAWN



A HERALD OF
CHRIST'S PRESENCE

JUNE
1949

The King in His Glory

THINE eyes shall see the King! The very same
Whose love shone forth upon the curseful tree,
Who bore thy guilt, who calleth thee by name;
Thine eyes shall see!

Thine eyes shall see the King! The Mighty One,
The Many-crowned, the Light-enrobed; and he
Shall bid thee share the kingdom he hath won;
Thine eyes shall see!

And in his beauty! Stay thee, mortal song,
The "altogether lovely" One must be
Unspeakable in glory—yet ere long
Thine eyes shall see!

Yes! though the land be "very far" away,
A step, a moment, ends the toil for thee;
Then changing grief for gladness, night for day,
Thine eyes shall see!

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Our Cover Pictures

FRONT COVER—"The River Jordan":

It was in this river, more than nineteen centuries ago, that Jesus was immersed by John the Baptist. Thus Jesus symbolized his covenant to do the Heavenly Father's will; and it was in fulfilment of this covenant that he died on Calvary's cross as the Redeemer of the world.

BACK COVER—"John the Baptist in Prison"—When John baptized Jesus he was convinced that his cousin was the Messiah. Later John was thrown into prison and doubts began to assail him, so he sent messengers to Jesus to inquire if he were truly the one who was to come. In the illustration the artist pictures these messengers giving their report to John.

CONTENTS

HIGHLIGHTS OF DAWN

Confusion and Unbelief	2
The Fight for Human Rights	7

BIBLE STUDY

Jesus Sentenced to Death	12
Jesus' Death and Burial	14
Jesus Raised from the Dead	17
Jesus' Continuing Ministry	20
The Promise Affirmed—Genesis Study	23

CHRISTIAN LIFE AND DOCTRINE

Following the Master	30
Prejudice—Selected	37
The Days to Count—Poem	38
The Purpose of the Christian Life	39
Weekly Prayer Meeting Texts	42
The Hope of the World	43

YOUR QUESTIONS ANSWERED

Adam Redeemed	47
The King of Tyrus	48
Princes in the Earth	49
A Due Time	50

TALKING THINGS OVER

Joy of Sharing the Truth	51
------------------------------------	----

THE BRITISH SECTION

"Observe Industrial Sunday"	58
World Government by 1955	59

SPEAKERS' APPOINTMENTS

Great Britain	61
United States	62

CONVENTIONS

Great Britain	60
United States	64

RADIO PROGRAMS

Schedules of Broadcasts	32
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THE GENERAL CONVENTION:

Whether or not you have ever attended a general convention before, start planning now to go to Bowling Green. See announcement on page sixty-four.

Confusion and Unbelief

"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—ZEPHANIAH 3:9

IN THESE words the Lord promises that a time will come when the people of all nations shall become so thoroughly acquainted with him and will appreciate his glorious attributes so greatly that they will all call upon him and serve him with one accord. Thus is described a willing, wholehearted service of God, based upon a true knowledge of him and his will. When this promise is fulfilled in the experience of all mankind, there will be no need for laws assuring freedom of religion; for all with common "consent" will, together, be worshiping and serving their Creator.

But, as we all know, this prophecy is not yet fulfilled, and because there is so much divergence of opinion concerning what is right and what is wrong in religion, the most satisfactory arrangement man can make is to grant liberty for all to believe and practice whatever sort of religion they wish. While this is the best arrangement man can make, it will not solve the problems created by divergent religious beliefs; for, contrary to the popular conception, freedom of expression in religious matters does not lead to unity of viewpoint, but rather to increasing the confusion of thought and understanding. It is only the Holy Spirit of God working in the hearts and lives of his consecrated people that leads to unity of understanding. And this will be true also with respect to the fulfilment of the promise made in our text; for of that time the Lord has promised that he will pour out his Spirit "upon all flesh."—Joel 2:28, 29; Acts 2:16-18

It is because the Holy Spirit of God is having less and less influence in the great religious bodies of today that confusion of belief and disbelief is on the increase in their midst. In the past the State Church of England was noted for its solidarity of belief and practice, but how different it is now! And let us not say that

HIGHLIGHTS OF DAWN

we here in America are not interested in what is occurring within the State Church of England. It does concern us, for what is occurring in that Church, and in that once solidly religious country, is indicative of what is taking place throughout the whole world so far as religion is concerned. What is happening to the professed Christian church is having an important bearing on the course present day civilization is taking; and this is a matter that will affect everyone of us in a very material way sooner or later.

So when we report what is occurring within the formerly staid Church of England, we are, in reality, identifying one of the potent causes of world disorder. In that church there is a controversy over the matter of religious liberty. The time was when the State Church of England virtually dictated the civil affairs of the government, but now that has been reversed, and the parliament—the arm of the civil government—tells the church what it can and cannot do.

In late years prominent prelates of the church, noticing that some of its foremost leaders are becoming ultra liberal in their views—liberal to the point of denying the inspiration of the Bible—are trying to get a bill through parliament which will enable them to retire such liberal bishops and thus prevent them from further undermining the faith of church members.

One of the liberal prelates of the Church of England is Dr. Barnes, Bishop of Birmingham. Speaking against this proposed bill, and explaining why he thinks liberal minded teachers should be allowed to continue their work within the church, he said:

“Vast numbers of educated people have left the church. Intellectually active young people are repelled by services and sermons in which statements are made which they cannot accept—such as that the world was made in six days.”

Very seldom do the so-called liberals in any church group suggest anything constructive when they tear down what they consider to be superstitious notions of the past. It is quite true that no intelligent mind can accept the idea that the earth was created in six twenty-four hour days. But why doesn't the Bishop take the trouble to examine the Genesis account of Creation a little more carefully? If he did, he would find that the “days” there mentioned are not twenty-four hour days, but long epochs of time, quite ample in length for the accomplishment of the program outlined in Genesis for each one of them. And when we discover this, we find also that

THE DAWN

the biblical account of creation is wholly in harmony with science. Bishop Barnes continues:

"Without theological changes the church will perish. It already shows disquieting signs of decay. A number of clergy and laity are seeking to forge a reasonable faith to convince the world. For instance, that in order to be a Christian you need not believe in Adam and Eve."

So the Church of England shows disquieting signs of decay! This is a revealing confession, but the proposed remedy is startling; for his proposal is that the church adopt a creed which would leave out belief in Adam and Eve as essential to being a Christian. By doing this, he thinks the world might be convinced and brought into the church. That might be, but would they be Christians, or merely members of a social fraternity?

We can't help but think that Bishop Barnes appreciates the implications of not believing in Adam and Eve. He must know the New Testament well enough to realize that such a viewpoint of unbelief would discredit the Apostle Paul, and do violence to the whole plan of salvation as it is taught in the Bible, and particularly in the New Testament.

Paul in his writings tells us, for example, that "as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) This means that if Adam and Eve never existed, there was no necessity for the death of Jesus as man's Redeemer. Paul speaks of the first Adam, and tells us that Christ is the "last Adam." (I Cor. 15:45) Bishop Barnes states that intelligent people no longer believe in Adam, but it is well to remember that the Apostle Paul was intellectual, highly educated, and above all, chosen of God, yet he certainly believed in Adam.

Continuing his attack on the proposed bill, Bishop Barnes explains how it could be used to prevent liberal teaching in the church, and then adds:

"You will probably not believe me when I say that all this could happen to a man for expressing disbelief in Jonah's whale or Noah's ark. Our unrevised formulas are so out of date that we are expected unfeignedly to believe all the canonical Scriptures of the Old and New Testaments."

There is one thing for which we must give Dr. Barnes credit, and that is his honesty of expression. He doesn't believe the Bible, and is very frank to admit it. It's just a little puzzling, though,

HIGHLIGHTS OF DAWN

why an unbeliever even wants to remain in the church, for there would doubtless be better opportunities for airing his unbelief outside the church than inside of it. As a matter of fact, it is a wrong conception of religious liberty to think we should have freedom within the church to cast doubts into the minds of the members concerning the doctrines of the church. This is true regardless of what denomination may be involved.

A church is not intolerant when it insists that its teachers should be enthusiastic supporters of its doctrines. A church would be intolerant if, in the event one or more of its teachers resigned and began teaching conflicting views independently, it should try to stop them. Usually, however, when religious teachers decide to digress from the teaching of the church with which they are associated, they cry intolerance if they are not permitted to promulgate their changed views within the group. And it is exactly this that Dr. Barnes is doing.

But let us note further what a true unbeliever he is. He indicates his unbelief in Noah and the ark, and also in the Old Testament story of Jonah and the great fish. What does this mean? It means simply that he is willing to discredit the teachings of Jesus himself, the founder of Christianity, for Jesus referred to both Noah and Jonah.

Jesus referred to Noah and the Flood in his answer to the disciples as to what would constitute signs of his return and of the end of the age. He explained that as it was in the *days* of Noah, so it would be in the *days* of the Son of man, that is, during the early years of his second presence and the end of the age. (Luke 17:26-30) And what was it like back there? Jesus explained that the people of Noah's day were completely ignorant of the times in which they were living—that they continued on with their ordinary affairs of life until the very day that Noah entered into the ark.

In other words, according to Jesus the people of Noah's day refused to believe what Noah told them, and because of their unbelief they were ignorant of the true situation. And that, Jesus prophesied, would also be the situation at this end of the age when the time came for him to return. Sudden destruction came upon the world of Noah's day, and the Apostle Paul says the same was to be true of the world in the day of the Lord, that is, the day of our Lord's presence. He says that "they," the world in general,

THE DAWN

would be saying peace and safety, and that then sudden destruction would come upon them. (I Thess. 5:1-4) We are even now witnessing the fulfilment of this prophecy.

Thus we see that Jesus was a firm believer in Noah and the ark. How strange that anyone would even claim to be a Christian—a follower of Jesus—yet profess to know more about matters of this kind than Jesus himself knew! And the same is true with respect to Jonah and the whale—or, as the Hebrew text states it, the “great fish.” Bishop Barnes indicates that to his way of thinking it is foolish to believe this story; but Jesus didn’t think so, for he referred to it, and drew from the incident a very important lesson pertaining to the plan of God.

Jesus’ reference to Jonah pertains to a great truth of which we are especially reminded each year at Easter. He said that as Jonah was in the belly of the whale for three days and three nights, so must the Son of man be in the heart of the earth for three days and three nights. Here was a wonderful prophecy, a prophecy that was fulfilled by the death and resurrection of Jesus.

We wonder what Dr. Barnes does with a text of this kind when he preaches his Easter sermon. Or, do those who doubt the inspiration of the Bible really believe that Jesus was raised from the dead as the Scriptures teach? One of the strongest proofs of the divine inspiration of Jesus’ prophecies is the remarkable fulfilment of the one which describes the very unbelief that is so prevalent throughout the world today. He said, “When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8) This prophecy is in question form, but it very accurately describes the attitude of unbelief that is found throughout church circles today, not only in England, but in all countries; and not only in the Church of England, but in all churches.

And freedom of religion will not stem this tide of unbelief. The only thing that will give an abiding faith in the Word of God is a knowledge of the truth concerning its teachings. This understanding will be given to all the people in God’s due time, when, in keeping with the words of the prophet, the Lord will turn to the people a pure message. Then the knowledge of God’s glory will fill the whole earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

The Fight for Human Rights

THE news from week to week lately has varied but little from previous weeks, or even months. Only in details has it changed from what has been taking place throughout the earth these many years, for nearly everything that is occurring has to do, directly or indirectly, with a struggle to attain and maintain human rights. It flares up in the contest between communism and democracy; between communism and religion; between the advocates of civil rights and those who are opposing them. It is seen in the struggle between capital and labor; between minority groups in every land and those who hold tenaciously to their vested rights.

As this great battle continues, governments are changed and often overthrown, and empires disintegrate. Old customs and standards become obsolete; and even in the realm of religion, people sooner or later reach the point where they no longer take for granted that the traditions of the past must necessarily be accepted as dogmas to be slavishly obeyed in order to escape excruciating torment after death.

Of necessity, with such a global struggle as this taking place—sometimes in the form of a “cold war,” sometimes breaking out as a “hot” or shooting war, and nearly all the time as a war of words, frequently sarcastic and bitter, there is certain to be much misrepresentation, much deceptive propaganda, and much of genuine truth that is construed by the “enemy” to be lies. Never has it been more true in the history of the world than now that one cannot believe all that he hears.

The Western world has been shocked by the arrest, trial, and sentencing of Catholic and Protestant Church leaders in countries behind the Iron Curtain. This has been construed to mean that communist directed governments are determined to destroy religion. On the other hand, there are those who claim that this is not true, that there is full religious liberty behind the Iron Curtain. These claim that all the communists are doing is to prevent religionists from exploiting the people.

Still others tell us that what is really occurring behind the Iron Curtain with respect to religion is that the communists are endeavoring to establish the Greek Orthodox Church of Russia as the official church in all communist dominated countries. This

would be a sort of church-state system in reverse. In the former church-state systems of Europe, particularly those having been centered in Rome and St. Petersburg, now Leningrad, the church, through its spiritual head and other high prelates, almost completely dominated the affairs of state, going so far as to crown and uncrown kings. But the new style under communism is for the church to be the tool of the state and used to assist in keeping the people in line with the so-called "new democracy."

The attitude of the communists toward religion has brought forth some very plain talk by highly placed prelates, both Protestant and Catholic. This is good, because it gives the people an opportunity to judge for themselves the meaning of what is occurring, and the enlightened public can usually be depended upon to move in the right direction. Bishop Oxnam, for example, of the Methodist Church, while deprecating assaults against religion anywhere and in any way, said that he would like to see representatives of both Catholics and Protestants get together on the matter of religious liberty, and formulate a plan to promote such liberty everywhere. He has emphasized that there should be religious liberty for Catholics in Hungary, and also for Protestants in Spain and in South America.

A remark of this nature, made by such a highly-placed church official, should not go unheeded. That there is need for religious liberty in Spain has been emphasized by a report published recently in the *New York Herald Tribune*, written by Homer Bigart, Pulitzer-Prize winner. Mr. Bigart spent a year visiting and reporting from countries back of the Iron Curtain, and subsequently spent a month in Spain. Concerning the position of the Protestants in Spain, he reports, as published in the *Herald Tribune*:

"A Protestant cannot hold official position in the government, nor can he rise to an officer's rank in the army unless he conceals his religious beliefs. He is not allowed to practice his faith in public. The chapel he attends must not display any exterior evidence that it is a place of worship. It cannot advertise its existence—not even with a bulletin board. It cannot be listed in the public directories."

According to Bigart, a Protestant clergyman suffers much the same type of persecution in Spain as the Roman Catholic clergy do in Hungary. It seems that last summer eighteen Protestants were arrested at Medina del Campo for holding a prayer meeting,

HIGHLIGHTS OF DAWN

and each was fined the equivalent of two months' pay for the average Spanish workman.

Mr. Bigart reports further that marriage and baptism by Protestant clergymen are not given recognition. This makes it very difficult for married workmen; for since they are not considered legally married, they are denied wage supplements for their wives and children. Many times it is also difficult, according to this report, to find places where the Protestants can bury their dead, as they are denied burial in regular church cemeteries. In view of a report of this nature, is it any wonder that Bishop Oxnam suggests that there should be religious liberty in Spain as well as in Hungary?

In this great struggle for human rights, and the confusion of ideas that is associated with it, there comes another interesting report from China, where now the communists are pretty much in the saddle. This report is in the form of a letter published in the *Christian Century*. It is written by Mr. T. C. Chao, dean of the School of Religion at Yenching University in China. Mr. Chao is one of the six presidents of the World Council of Churches. He is a highly placed figure in the religious world of today, and his report should not be brushed aside lightly. It was written soon after the fall of Peiping, and this is one of his statements:

"At present the whole faculty and student body of Yenching are joyfully facing the reality of their 'liberation.' Those who had misgivings were given ample opportunity to leave our university, and they are now safe in other places. We who remain have reason to rejoice in the success of the revolutionary forces, though we are by no means communists ourselves. Some of us are in fact ardent Christians, including most of our Western colleagues."

Why did Christians like Mr. Chao rejoice over the communist victory in China? Another paragraph from his letter may help us to understand:

"It is not easy to describe the enthusiasm of our community in abstract terms. To be brief, we are glad to see the destruction of feudalism in China. Dynasty after dynasty, the masses of our nation have endured exploitation like dumb driven cattle. When the war with Japan ended, our people thought they could have some peace and some freedom from fear and hunger, and could work in their customary ways without molestation and oppression. Contrary to their expectation, their government chose to wage a bloody civil war against their will. It added disregard of the desire of the people to exploitation, exploitation to oppression, op-

pression to total corruption, and total corruption to utter callousness and impotence. It therefore lost the sympathy and support of the people."

Judging from this explanation of why non-communists in China rejoiced over the communist victory, it would seem that conditions were so bad that they thought any sort of change would have to be for the better. Later in his letter, this religious educator expresses fears that the communists may not live up to what they have promised, and that in their flush of victory they may forget the interests of the people generally. And there are, doubtless, good grounds for these fears.

Not only is the struggle for human rights taking place between communism and religion, and between communism and democracy; but closer at home we see it occurring on the racial level. The filibustering in Congress is one of the clashes between the two opposing forces in this great battle. In some places in the South a mockery was made of Brotherhood Week by renewed opposition to colored people.

In Miami Shores, Florida, the pastor of a community church having a membership of over 700, decided to invite a colored pastor to address the congregation on Brotherhood Week Sunday. By a vote of twenty-eight to nine, the church board of trustees confirmed the pastor's invitation; but there was so much opposition from the membership, that it was thought best to cancel the invitation. The colored pastor involved simply observed that it takes experiences like this to reveal where some people stand.

So the struggle goes on, and while the battle cry of liberty is being heard the world around, there is so much confusion as to what constitutes liberty, and so much of self-interest on the part of those who are fighting for liberty, that the chances for victory often seem very slim. Indeed, many observers claim that the forces of tyranny and oppression are gaining ground. From the standpoint of prophecy, what is being accomplished is the awakening of the world to a sense of its needs. The people are learning that they have been exploited and deprived of their rights; and they are learning about their needs, even though in most cases they are not obtaining the blessings which are so alluringly held before them by their leaders.

But in the divine arrangement the kingdom of Christ will furnish the blessings which the present transition period of the

world is preparing the people to receive. A statement issued by the World Council of Churches sums up the situation very well, saying,

"There is a word of God for the world. It is that the world is in the hands of the living God; . . . and that the end of history will be the triumph of his kingdom, where alone we shall understand how much God has loved the world."

It would be well to modify the expression "the end of history," to read, the "end of history under the rulership of selfish man," for human history is destined to continue being made forever. But how different that history will be under the rulership of Christ! In writing this statement, the World Council of Churches probably had in mind the age-old fallacy that in some unseen manner the churches will still be able to bring in the kingdom of God.

This is the fallacy that has deceived practically the whole world, and is causing many today to lose faith in Christianity. The idea started with the church-state governments of Europe; and while here in America the people know the evils of such a system, the idea still prevails that in some way or other we must depend upon our civil governments to protect the interests of God in the world, even if they have to go to war to do it.

We should be realistic in this matter. We should face the fact that if God is represented in the conflicting and warring factions of churchianity, it will be a long while before the world will pay much attention to him. Let us rather take the view presented in the Bible, which is that the present order of things will perish, and that Christ's kingdom will be established and take over the rulership of the earth wholly independent of all humanly constituted authority. When the Prophet Isaiah foretold the setting up of this kingdom, and of the spread of its influence to embrace all nations, he added, "The zeal of the Lord of hosts will perform this."—Isaiah 9:7

Let us be glad for this assurance—the assurance that the Lord will establish his own kingdom, that the coming of his rulership does not depend upon Catholicism or Protestantism, upon communism or democracy. We can be thankful, nevertheless, that God has permitted present conditions in the world to teach the people their need of his help, and every failure of human efforts is preparing the minds of the people ultimately to accept this fact, and to look to him for deliverance.

LESSON FOR JUNE 5—

Jesus Sentenced to Death

IT HAS been more than nineteen centuries since Jesus was unjustly sentenced to death; and now the Supreme Court of the new state of Israel has been asked to review the circumstances of his trial, and the evidence presented, to determine the legality of the proceedings, and if deemed advisable to reverse the decision. Such a procedure might be of value to the Jewish people, but it would be of little importance to Christians, for the true followers of the Master throughout the entire age have always known that Jesus was unjustly condemned. They have known it because the prophecies of the Old Testament foretold it; they have known it through the historical records of the Gospels; and they have known it also because it is so set forth in the apostolic writings of the New Testament.

The Apostle Peter, for example, wrote concerning Jesus: "Who did no sin, neither was guile found in his mouth." (I Pet. 2:22) In telling us this, Peter holds Jesus up as an example for Christians, exhorting us to follow in his steps. While all true Christians know this, it is often a great test upon their loyalty to God when they are called upon to suffer wrongfully; yet the

apostle tells us that IF we do well and suffer for it, this is acceptable to God. Suffering because we deserve it as a punishment for wrongdoing would not be a sacrifice, but when we suffer for righteousness' sake the apostle tells us that such sacrifice is holy and acceptable unto God, and our "reasonable service."—Rom. 12:1

JOHN 19:1-16—In reading the account of Jesus' trial one is reminded of Paul's reference to the great "contradiction of sinners" that our Redeemer was called upon to endure. (Heb. 12:3) One of the severest tests that can come upon anyone is to be looked upon unjustly as being wrong. This is true even in the little things of life. No one likes to be contradicted. But Jesus endured contradiction, not alone in small things, but also in the main issues of his life.

He was accounted worthy of death by the scribes and Pharisees because he claimed to be the Son of God. They alleged that this was a false claim, so they charged him with blasphemy. He was indeed the Son of God, but he allowed his accusers to contradict this great fact of his life, and condemn him to death.

The sonship charge against Jesus

was a religious matter, and one which the scribes and Pharisees knew would not concern Pilate; so when they brought the Master before this Roman ruler, they told him that Jesus claimed to be a king. This was a point involving civil authority, and if it was really true, as Jesus' accusers wanted Pilate to believe that it was, Jesus could well become a threat to Roman authority. Pilate could not ignore a charge of this sort and be loyal to Caesar. He had to give the matter consideration.

Upon examining Jesus, Pilate was convinced that he was not planning an insurrection against Roman authority. To placate the Jews, and perhaps to get over to them the idea that, as he saw it, Jesus was not a real king, he had his soldiers place a crown of thorns on his head, and dress him in a purple robe—purple at that time being a symbol of royalty. This was a contradiction of another great truth of the Master's life—although, apparently, unwittingly so on Pilate's part.

Jesus WAS a king, and he told Pilate so. He was destined to be the greatest King of all times, yet on this very issue he was derided and scorned—contradicted. The Jews didn't really believe that Jesus was a king and do not accept him as such even to this day. Pilate, although apparently having considerable respect for Jesus, evidently viewed his kingship claim as being based on nothing more than religious fanaticism. Yet despite the disbelief of Pilate and the Jews that Jesus was really a king,

they put him to death on this charge.

When Pilate told the Jews that he could find no fault in Jesus, but gave them the liberty to crucify him on their own initiative, they were quick to explain that according to their law Jesus was worthy of death because he claimed to be the Son of God. Their "conscience" would not permit them to kill the Master because he claimed to be a king for professedly they were all looking for a king who would be able to deliver them from the Roman yoke of bondage; but it was this charge that they hoped Pilate would act upon and condemn Jesus to death.

Their reference to Jesus as being the Son of God interested Pilate. It was the first he had heard of this, apparently, so he took the Master aside for further questioning. The account says that Pilate was afraid. He tried to find out from Jesus what was involved in the religious charge concerning divine sonship. But Jesus refused to answer. In the first place, Jesus had no intention of trying to defend himself. He knew that the time had come for him to die for the sins of the world, and he had no desire to sidestep his privilege. And besides, he knew that anything he would say to clarify the matter in Pilate's mind would not be understood.

Jesus' accusers were very clever. Seeing that Pilate was trying to find an excuse to release Jesus, they then turned upon him, charging that he was no friend of Caesar's. The implication was that Caesar would sooner or later hear

about this—hear that Pilate had protected a man who was aspiring to be a king and to overthrow Caesar. Pilate knew that these Jews were desperate enough to make sure that such a report did reach Caesar.

Pilate would have liked to mete out justice to the Master, and would have done so had the circumstances permitted. But now the enemies of Jesus had maneuvered Pilate into a position where he had to make a choice between doing what they wanted him to do, or else possibly sacrifice his own standing before Caesar. Being but a natural man, and viewing the matter from the standpoint of self-interest, his choice was obvious, and the Jews had their way.

As Christians we are not to hold ill will against Pilate, nor against those who sought and obtained the death of Jesus. While the religious

leaders of the Jews were not altogether ignorant, the great mob who were influenced by them doubtless acted largely under the influence of superstition, hence were not too accountable. Paul tells us that the Lord proposes to extend mercy to them when he takes away their sin under the administration of the New Covenant. (Rom. 11:25-32) If the Lord will show them mercy, surely we should not hold anything in our hearts against them. In any case, it was necessary that Jesus die for our sins, and also for the sins of the whole world.—I John 2:2

QUESTIONS:

In what way did Jesus endure great "contradiction of sinners"?

Why was Pilate afraid when he learned that Jesus claimed to be the Son of God?

Did those who clamored for the death of Jesus sin wilfully?

LESSON FOR JUNE 12—

Jesus' Death and Burial

LUKE 23:33-38—It is usually true in connection with the loss of beloved friends or relatives that the little incidents that occurred and the things they said during the last few hours they were alive are long remembered by those to whom they were near and dear. This is more true of Jesus than of any other person who ever lived. Not only were the details of his death and the last words which he uttered recorded by four sacred

historians, but they have been repeated, studied, and meditated upon, by millions throughout the centuries, and have been a vital source of inspiration to all those who endeavor sincerely to follow in his steps.

The story never grows old, and every time we read it we walk those last weary steps with him from the judgment hall to Golgotha, or Calvary, and we involuntarily flinch with pain as we

BIBLE STUDY

think of the Roman soldiers piercing his hands and feet as they nailed the Master to the cross. We see the cross raised and hear it sink with a sickening thud as it is dropped into the socket which held it upright while the Son of God died. And withal, we can't help uttering a sigh of thankful relief as finally we hear those parched and quivering lips cry out, "It is finished."

Through it all, Jesus held no resentment against his cruel enemies. To do so would have been paradoxical, for he was voluntarily dying in order that they might live. "He saved others," they cried, "let him save himself." Yes, of course he had saved others. One of the main purposes of his first advent was to provide an opportunity of salvation for all others. He had demonstrated the very practical manner in which salvation would benefit the world by healing the sick and raising the dead.

And now, as he hung upon the cross, it was with a consciousness on his part that in giving up his own life in sacrifice, he was providing an opportunity of health and life everlasting for all mankind. How little, therefore, did his enemies realize that it was his love for them that kept him on the cross—that he was thereby providing salvation for them and for all mankind.

It is true only in part that his enemies did not know what they were doing. They did not know of course that it was necessary for Jesus to die in order to provide salvation for the world; but they did know—particularly the re-

ligious leaders of that day—that Jesus had done nothing worthy of death, and that they had brought about his death sentence in a fraudulent way to protect their own standing as leaders of the people. In other words, they were at least partially wilful, hence could not be forgiven except upon the basis of their repentance and sincere effort to make amends. We mention this point because the expression in verse thirty-four, "Father, forgive them, for they know not what they do," is spurious, not being found in the older manuscripts.

We saw in last week's lesson that Jesus endured great "contradiction of sinners against himself," and now in this lesson, also, we see further evidence of this. (Heb. 12:3) The superscription over the cross, "This Is the King of the Jews," was looked upon as a mockery of the fact that Jesus was a King. At the same time it was also a just rebuke to his accusers, for it was this very issue that secured for them the death sentence upon the Master.

They wanted Pilate to have it read that Jesus said he was the king of the Jews, but he refused to make the change. Legally he had to refuse, because if in the view of the Roman law it was merely a case of a religious fanatic claiming to be king of the Jews, there would have been no real cause for crucifying him; so to make the cause of crucifixion valid the superscription had to remain as Pilate ordered. Jesus truly was the King of the Jews, hence the greater condemnation came upon

those who crucified the Lord of glory.

MARK 15:34—Jesus was perfectly familiar with all the Old Testament prophecies which applied to him. Some of them were in the nature of prayers to which he gave utterance. The entire Twenty-second Psalm is one of these—a prophetic prayer which the Master uttered (at least in his heart) while he was hanging on the cross. He voiced the opening verse of the prayer, which reads, “My God, my God, why hast thou forsaken me?” So far as the record goes this was the only part of the Psalm that Jesus recited loudly enough to be heard by those who stood by. Perhaps he was too weak to make his voice heard for more than these few words.

It was necessary that Jesus sense this feeling of rejection by his Heavenly Father; for he was taking the sinner's place in death, and in order to thus die, his God had to withdraw his favor from him. In God's favor is life, the Psalmist tells us (Psalm 30:5), and if the Heavenly Father had continued to smile upon his beloved Son he would not have died. So, through the first eighteen verses of the Twenty-second Psalm much detail of thought is given expressive of how completely God withdrew his blessing from his dearly beloved Son.

The remainder of the Psalm is more expressive of confidence—confidence in the divine program to establish a kingdom in the earth. (Verses 27, 28) It may have been to some extent the inspiration of these verses that enabled Jesus

with such confidence to reply to the thief's request to be remembered in his kingdom by saying to him, “Thou shalt be with me in paradise.”

LUKE 23:46, 47—“Into thy hand I commend my spirit.” This expression by the Master indicates that the Heavenly Father turned his face toward him again before he died. No longer did the Savior of the world feel that he was forsaken by his God. His confidence had been restored, and he was able with assurance to commit his life, his all to the keeping of Him whose will he delighted to do.

The term “ghost,” in the expression, “he gave up the ghost,” is a very poor translation—an attempt to give the thought of personality to something which the creeds claim left Jesus' body when he died. In the Greek, it means “breathed out” or “expired” and is so translated in Dr. Wilson's *Emphatic Diaglott*.

The Greek word translated “spirit” in the expression, “Into thy hands I commend my spirit,” is wind, or breath. Broadly speaking it signifies invisible power. It may be the power of God, the power of thought, or the power of life. Or it may mean life itself, and it is thus used by Jesus. In dying, the Master commended his life to his God, giving it up willingly for the sins of the whole world. Three days thereafter, it was restored to him by the power of God—he was raised from the dead.

The centurion was very favorably impressed by Jesus' conduct and words during this terrible ordeal through which he passed. He

doubtless noticed the Master's lack of animosity toward his enemies, and his final calm repose in the will of his God. He probably also heard that short sermon which the Master preached to the thief—that sermon in which he set forth the restitution hope, saying to the malefactor, "Thou shalt be with me in paradise." From all that he saw and heard the centurion concluded that Jesus was indeed a righteous man, and he glorified God. There is a good lesson in this for us, the followers of Jesus. Are our words and conduct such, especially in times of great trial, that the sincere onlooker can note that we are different than the world, and will, on our account, glorify God?

MATTHEW 27:57-60—Jesus was buried by Joseph of Arimathea, whom Mark describes as an "honorable counsellor" who was waiting for the kingdom of God. (Mark 15:42, 43) On the other hand, John informs us that Nicodemus also

came on the scene, bringing a "mixture of myrrh and aloes" to be used in connection with the burial. (John 19:39) John is particular to identify this Nicodemus as the one who came to Jesus by night.

Evidently both of these men believed on Jesus but did not have the courage to come out in the open and declare themselves. They are to be commended for desiring to render this belated service—a needed service which probably the poorer disciples could not have arranged. As it was, Joseph owned the tomb, and Nicodemus could afford to provide the necessary spices. There is little doubt but what their reward will be rich.

QUESTIONS:

Why was Jesus forsaken by his Heavenly Father?

Why did Jesus refuse to save himself?

What is meant by the expression that Jesus gave up the "Ghost"?

Who provided for the burial of Jesus, and what was their motive?

LESSON FOR JUNE 19—

Jesus Raised from the Dead

MARK 16:2-7—The Apostle Peter, speaking on the Day of Pentecost concerning the resurrection of Jesus, said, "Whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:24) The Apostle Paul speaks of the "mighty power" of God "which he wrought in Christ, when he raised him from the dead."

(Eph. 1:19, 20) We call attention to these scriptures to emphasize the fact that Jesus did not raise himself from the dead. Jesus died for the sins of the world, and was helpless in death until his Heavenly Father, the great Creator of heaven and earth, exercised his mighty power and raised him from the dead.

The women who came to the

tomb early in the morning of that memorable first day of the week could not have heard of the precaution taken by the religious rulers to seal the tomb and to set a watch to prevent any of Jesus' friends from entering and possibly stealing the body, else they would not have inquired as to whom they could get to roll the stone away from the entrance. But this didn't matter, for they soon discovered that it had already been rolled away.

Hurriedly entering the sepulchre, they saw a "young man sitting on the right side, clothed in a long white garment; and they were afraid." This "young man" was an angel, materialized in flesh for the purpose of conveying an important message to these who came and found that Jesus was no longer there. While it is not important to the subject of this lesson, it is interesting to note in passing, that this angel appeared as a man, not as a woman. All the scripturally recorded appearances of angels represent them to be masculine, not feminine, as is the popular conception.

"He is risen, he is not here," the angel said to the women. He explained further that Jesus had gone before them into Galilee, and that they would see him there. "But go your way, tell his disciples, and Peter," the angel continued. The receiving of such heartening news must have rejoiced the hearts of these ardent servants of the Master, and their rejoicing was to have a wonderful outlet for expression, for they were commissioned to go

and tell this good news to the disciples.

We think that there is a timely illustration here for all who name the name of Christ. The truth of the divine plan which centers in Christ has been given to us, and it is surely a great cause for rejoicing to realize God has made such a wonderful provision for the blessing of all the families of the earth. And with us, even as in the case of the women who went early to Jesus' tomb that exciting first day of the week, we too are commissioned to go and tell these glad tidings to others. We are to tell the whole world, as a matter of fact, in so far as we have the opportunity to do so. There is no better way to express our own rejoicing in the truth than to sacrifice time and strength and means in an effort to share it with others.

The women were commissioned to tell the disciples, and especially Peter. This intrepid apostle had denied Christ, and this message would assure him that he had been forgiven. There was evidently another reason why Peter received special mention in this connection. He had done all he could to prevent the crucifixion of Jesus, thinking that it was a tragic mistake. His efforts along this line began when Jesus first announced to his disciples that he was going to Jerusalem where he expected to be arrested and put to death. On that occasion Peter said to his Master, "Be it far from thee Lord." (Matt. 16:21, 22) Later, in the Garden of Gethsemane, or just as they were leaving the garden, Peter drew his sword and began

to smite those who had come to arrest Jesus. This was a gallant, though mis-guided effort to prevent Jesus' arrest.

When Peter said, "Be it far from thee, Lord," Jesus explained that the way to save one's life is to lose it. (Matt. 16:24, 25) But at that time this wasn't Peter's way, so he tried to prevent his Master from making a mistake based upon such a philosophy. But Peter's efforts were thwarted and now the Lord, in kindly consideration for him, and as a part of his training, saw to it that the fact of his resurrection was especially called to Peter's attention. He wanted Peter to know that having given up his life sacrificially, he now had saved it, that his God had raised him from the dead.

JOHN 21:3, 4, 7-12—These disciples by now had been convinced that Jesus had been raised from the dead, yet there was a great deal of uncertainty as to just how they were to fit into the divine arrangements. When they first accepted Jesus' invitation to follow him the way seemed clear. They had a visible leader to whom they looked and with whom they could be associated. They gave up their businesses and were enthusiastic about their new vocation in life.

But now everything was so different. Their first disappointment over the death of their Master had given way to great joy in the fact of his resurrection, yet they had seen him on only a few brief occasions, and as far as they could tell there was now no program for full-time service. In fact, there didn't seem to be much of anything

they could do. So they decided to go back into the fishing business.

It was fortunate for them that, in the Lord's providence, they were not successful, and that Jesus appeared to them after their first night of failure. There have been many in this end of the age who, because the Lord didn't have an organized work in which they could co-operate, have plunged into business so deeply that later, when they could have spent all their time in the direct service of the Lord, it was hardly possible for them to do so. This too, of course, has been in the Lord's providence. It is well, though, as far as possible to hold ourselves in readiness to devote all the time we can to the direct service of the Lord, and not be too easily discouraged while waiting for opportunities, and so hastily decide to "go fishing."

When Jesus first appeared on the shore that morning the disciples did not recognize him. The body in which he materialized this time was different from any they had seen before. But they did recognize him by something which occurred—an occurrence which was identical with an incident in which they had participated when Jesus first called them to follow him. At that time it was his suggestion that they cast their nets on the other side of the boat, and, on doing this, they had been quickly filled with fish. Now this miracle was being repeated, and the disciples knew that the one on the shore who directed it was none other than the Lord.

Even after they joined Jesus on the shore, they did not recognize

him by his appearance. "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord," the account states. Had Jesus been there in his old and familiar fleshly body, there would have been no occasion for recording a thought of this nature. The unusual thing was that they all recognized it was Jesus, even though he did not look like the Jesus with whom they had been associated before the crucifixion. They knew that it was Jesus because he had performed a miracle identical with the one which they

had observed at the beginning of their association with him. (Luke 5:4-9) How then could they doubt that it was their Lord!

QUESTIONS:

What is one of the best ways to express our rejoicing in the truth?

What may have been the reasons that the women were specially to tell Peter that Jesus had been raised from the dead?

What caused the disciples to decide that they would go back into the fishing business?

How did the disciples recognize Jesus when he appeared to them on the shore of Galilee?

LESSON FOR JUNE 26—

Jesus' Continuing Ministry

MATTHEW 28:18-20—Jesus' ministry, or service to mankind, did not end at Calvary. When the great men of earth die their careers come to an end, but with Jesus it was different. His sacrificial death was in reality but the beginning of other work. His death laid the foundation for the reconciliation and salvation of all who, when given a full opportunity, would believe on him. One of the comprehensive statements of Jesus' ministry is given by the Apostle Paul who informs us that "God was in Christ, reconciling the world unto himself." He then adds, "And hath committed unto us the word of reconciliation."—II Cor. 5:19

Paul further explains that we have been made "ambassadors for Christ." (II Cor. 5:20) In other

words, we represent Christ in the work of reconciliation which God is accomplishing through him, for God has "given to us the ministry of reconciliation." (II Cor. 5:18) It was this wonderful work that was to be given to the church that Jesus is telling his disciples about in the lesson passage under consideration.

Jesus gave the disciples two very reassuring thoughts when outlining the commission of service for which they were to be empowered by the Holy Spirit. He said, "All power is given unto me in heaven and in earth," and then added, "Lo, I am with you always, even unto the end of the world [age]." To the extent the disciples could grasp the import of these words it must have made them realize that re-

ardless of the hardships involved in the work of going into all the world to preach the Gospel, they would not lack for strength and guidance, for their Master was to be with them, and all power had been given to him.

Jesus' assurance that he would be with the disciples always, even to the end of the age, does not militate against the fact of his personal return at his second advent. Rather, by telling them that now he had all power in heaven and in earth, and that he would be with them, he was merely conveying to their minds that they should think of his presence with them during the age in the same sense as they had been accustomed to thinking of the presence of Jehovah.

And what a wonderful opportunity for service the Master outlined for them—to teach all nations, baptizing the believers “in the name of the Father, and of the Son, and of the Holy Spirit”! The commission to “teach all nations” must be understood in the light of a former commission Jesus had given to his disciples, the one in which he specifically told them not to go to the Gentiles, nor to any city of the Samaritans. (Matt. 10:5) Now he was telling them in effect that these restrictions were removed, and that they were free to go anywhere and to preach the Gospel to anyone who had a hearing ear. The intent of the new commission was not that they should expect to convert all nations, but that the whole world was to be their field of activity—beginning at Jerusalem.

ACTS 1:4-14—The disciples were instructed by Jesus not to embark on their world-wide ministry until they were endued with the power of the Holy Spirit. Should they undertake this ministry without the Holy Spirit, they would be entering the field of service without the presence of the Master; for his promise to be with them was to find fulfilment through the Holy Spirit which he would “shed forth” upon them.

Their question concerning the time when the kingdom of Israel would be restored indicates that as yet their vision of the divine plan was not too clear. They were still over-emphasizing in their minds the thought of Israel's near deliverance from the Roman yoke of bondage, and of their own exaltation with Jesus in an earthly kingdom. It was in God's plan for Israel to be restored, but the time was so far distant from their day that it would have been very discouraging to tell them; so Jesus kindly put their question aside without a direct answer saying simply that God had put the times and seasons of the divine plan in his own power.

Reaffirming that after a brief period of waiting at Jerusalem they would receive the promised power from on high, and that then they were to be his witnesses, his ambassadors, unto the uttermost parts of the earth, he left them, ascending into the heavens where a cloud received him out of their sight. What an experience this last meeting with their Master must have been! He both comforted them,

THE DAWN

and then broke their hearts by parting from them in such a way as to leave no doubt in their minds that he was not to return and visit with them in the way he had been doing since his resurrection—that there was finality in this departure.

And there they stood, gazing up into the heavens as though hoping that their very gazing would bring back their Lord. Instead, two men took places beside these bewildered and saddened disciples, and said, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"This same Jesus"—the post-resurrection Jesus, and so different from the Jesus with whom the disciples had enjoyed sweet companionship and mutual service prior to his crucifixion, before he had given his flesh for the life of the world. This Jesus whom they had just seen go into heaven had not been with them sufficiently to permit their becoming familiar with his characteristics. Almost every time they saw him, he was different, so different that they seldom recognized him at all by his appearance. He could come into a room with the doors shut and locked. He could vanish out of their sight. And now they had witnessed him ascend into the sky and disappear behind the clouds.

And it was "this Jesus" that was to return—this Jesus who could not be seen by human eyes except as he specially revealed himself. And he was to come in "like manner." The manner of his going was quiet, and unobserved except by his immediate disciples; and, the prophecies reveal—what we now know has become a fact—that when he would return his consecrated followers would at first be the only ones who would know it.*

After receiving this message from the angels, the disciples returned to Jerusalem, where they continued in prayer, waiting for the coming of the Holy Spirit. This was a wonderful way to wait for the fulfilment of God's promise; and how greatly it must have helped to prepare their hearts for the blessing that was to come.

QUESTIONS:

For what great ministry did Jesus come into the world?

How has that ministry continued throughout the Gospel age?

In what sense has Jesus been with his church throughout the Gospel age?

Did Jesus expect that his followers would convert all nations?

Why was it necessary for the disciples to wait until they received the Holy Spirit before beginning their ministry?

How was Jesus' return in "like manner" to his going away?

*See, "Behold Your King" for a further elucidation of this point.

THE GOAL IS NEAR

Run on, my soul, undaunted,
Where duty shines before,
Though deserts blaze around thee
And Jordans surge and roar;

The land on this side Jordan
Is not thy birthright blest;
Speed on, and find thy Canaan
And enter into rest.

The Promise Affirmed

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER SIXTEEN

16:1-3 WHEN studying God's dealings with Abram it is important to keep in mind the divine promise concerning a "seed." Abram was to have an offspring, a progeny, that would occupy an important place in the plan of God. When this promise was first made to the patriarch, his wife Sarai was childless. Nevertheless, they both believed God's promise, and waited patiently for a child to be born. But no child came.

It was a long wait. To begin with, there was the time that elapsed from the making of the promise until the death of Abram's father Terah, just before they entered into the Promised Land. Now another ten years had passed, and still no child. Sarai, in addition to being barren, was well along in years, and her faith that she would become the mother of the promised seed began to wane. Apparently she still believed God's plan concerning a seed, but began to wonder if it were his will that she should be the mother.

Meditating along this line, and desiring to co-operate with the Lord if possible, she suggested to Abram that Hagar, their bondmaid, mother a child for him. According to Christian standards today this was a very unethical procedure, but apparently it was not considered improper at that time.

In any event, neither Sarai nor Abram were rebuked for it by the Lord, although he did not acknowledge the child of this union as being the promised seed.

An interesting sidelight on this incident is the discovery in 1901 by archeologists of the Code of Amraphel (Khammurabi)—a code of laws which apparently served as a standard of living at that time for the people in Canaan and surrounding territory. According to this code Sarai's giving Hagar to Abram for a wife was quite proper.

16:4-6 Even from a natural standpoint, however, it didn't turn out to be a satisfactory solution to the matter. Quite unexpectedly to Sarai, as soon as Hagar learned that she would bear a child, she became insolent to her mistress. In those days the ability to have children was prized very highly, and evidently Hagar began to feel that she was quite superior to Sarai, and acted accordingly.

Sarai reported the situation to Abram, exclaiming, "My wrong be upon thee." Leeser's translation reads, "I suffer wrong through thee." It is quite possible that Sarai expected that in the event Hagar had a child, she would in some way become its foster mother, and Hagar would step aside, not claiming the rights of motherhood. But now Sarai realized from

Hagar's attitude that there was no hope for an arrangement of this sort, so she knew that she had done wrong in suggesting this method to obtain a seed for Abram and the Lord—that it would not solve the problem.

Abram also realized that matters were not working out as they had hoped, so in loyalty to Sarai he permitted her to deal with Hagar in any way she saw fit. According to the Hebrew text, Sarai afflicted Hagar, probably by increasing her duties and tasks. According to the code of Khammurabi, it would have been against the law to sell Hagar and thus get her out of the way; so her burdens were increased, perhaps with the hope that she might desert the household and run away, which is exactly what she did.

16:7-16 But at this juncture, the Lord took a hand in the matter. His angel, or messenger, found Hagar "by the fountain in the way to Shur." Shur was the name of the great fortified wall shutting Egypt off from Palestine. Evidently Hagar was endeavoring to make her way back to her own people in Egypt; but the Lord interfered, and through his angel instructed her to return and be subject unto her mistress.

Then the angel uttered a remarkable prophecy, one which many now see fulfilled in the experiences of the Arabic race. It is doubtful, though, if all today who are classified as Arabs could trace their ancestry directly back to Hagar's Son, Ishmael; although this is true of many of them. Historians seem quite agreed that

while a large segment of the population of the Arabian Peninsula are the descendants of Ishmael, it is believed that the ancestry of many of them can be traced back to the sons of Keturah, Abram's third wife.

Hagar was greatly impressed by the visit of the angel of the Lord, and the well where the angel found her was called Beer-lahai-roi, which according to the marginal translation means, "the well of him that liveth and seeth me." Hagar seemed to realize that the Lord had been watching over her, and that although she had escaped from Abram and Sarai, she had not been able to escape from the God of Abram. She returned to her mistress, and in due course Ishmael was born.

Was there not also a lesson in this for Sarai, and indeed for all who are endeavoring to serve the Lord—the lesson that nothing is accomplished by endeavoring to run away from our trials, or to force them away from us. Sarai's lack of faith had brought a severe trial into her life, and she thought to get rid of it by forcing Hagar to run away; but the Lord brought the trial right back to her. Probably the experience softened Hagar's attitude also; but in any event, the two women lived together after this for sixteen years.

CHAPTER SEVENTEEN

17:1-8 According to the marginal translation God's statement to Abram that he should be "perfect," more properly should read "upright, or sincere." Abram was a member of the fallen and dying

race, and perfection of conduct was quite beyond his ability. But he could be upright and sincere before the Lord. This is possible for all of God's people, and nothing short of this is acceptable to the Lord.

God's reference in this chapter to the making of a covenant with Abram was a reiteration of the covenant he had already made, and an enlarging on some of its features.

In keeping with the importance of meanings attached to names in connection with the unfolding of the divine plan, the Lord changed Abram's name to Abraham, meaning the "father of many nations." The original statement of the covenant assured blessings to all nations through the promised seed, but here the Lord amplifies that thought by promising that Abraham would be the father of the nations who thus would be blessed. The term father means life-giver, and this would seem to be God's way of explaining that the "blessing" the nations would receive through Abraham's seed was to be, that of life.

The Apostle Paul quotes this promise (Rom. 4:16-18) and indicates that all who exercise the faith of Abraham in the promises God made to him, thereby qualify to be his "seed." Some of this seed will be earthly, and some spiritual, but the important truth which Paul stresses is that one does not have to be a natural descendant of Abraham in order to be a part of his seed.

"Kings shall come out of thee," God promised Abraham. The

principal fulfilment of this promise is in connection with the spiritual seed of Abraham—Jesus the Head and the church, his body. (Gal. 3:16, 27-29) Jesus will be the King of kings, and his church will reign with him as kings for a thousand years.—Rev. 5:10; 20:4

Abraham, although living in Canaan at this time, was a stranger in the land, or as the margin puts it, a sojourner. Abraham died without possessing the land which God promised to him—as did Isaac and Jacob. But they will, nevertheless, possess the land when they are restored to life in the resurrection. It is most important to keep God's viewpoint in mind in our study of his Word lest we fall into serious error in our endeavors to determine how some of his promises are fulfilled.

17:9-14 Circumcision was a "token" of the Abrahamic Covenant. Paul speaks of it as a "sign" of the faith which Abraham already exercised toward God and his promises. God stressed the importance of this token of the covenant by decreeing that any of the household of Abraham thenceforth who did not comply with it were to be destroyed.

In passing, it is well to note that the importance God attached to this token of the covenant rules out all possibility that any of the natural descendants of Abraham who have strayed away from the Lord, and have ceased to observe the sign of circumcision, could be especially used or honored by him. This would mean that even if it could be established that the Anglo-Saxon race is made up

largely of the "ten lost tribes" of Israel, it would not mean that God was using them in any special way in connection with his covenant promises. When the Lord said that any soul that was not circumcised should "be cut off from his people," the least we could understand from it is that such a one would cease to be considered by God as a child of Abraham, or in any sense of the word an heir to the rich promises made to him.

In the New Testament, circumcision is used to symbolize singleness of heart and purity of purpose. It is much the same thought as is contained in the Lord's statement to Abraham that he should be "upright and sincere." While the spiritual seed of Abraham are not called upon to practice the literal rite of circumcision, they are admonished to circumcise their hearts, and to put away all filthiness of the flesh.

It is appropriate that the token of the all-comprehensive Abrahamic Covenant should be circumcision, for when we take into consideration the New Testament explanation of what circumcision signifies, it means that none will receive the blessings promised under the Abrahamic Covenant except upon the basis of purity of heart and motive before the Lord and an abiding faith in his promises and the rightness of his laws.

17:15, 16 Here the Lord reveals to Abraham that Sarai's name was to be changed to Sarah—signifying princess—inasmuch as she was to be the mother of kings. The apostle explains the manner in which Sarah is considered by the

Lord as being the mother of kings, stating that it is because she symbolizes the covenant by which the spiritual seed of Abraham are developed. Thus Sarah is the mother of the same kings of whom Abraham is the typical father, that is, the kings who are to reign for a thousand years for the blessing of all the families of the earth.—Gal. 4:22-31

17:17-22 Abraham had great faith in the promises of God, but it was not a perfect faith. At times it wavered, and one of those times is recorded in this passage. Despite Sarah's barrenness, Abraham had faith to believe, when God first made the promise to him, that she would bear him a son, because she was then much younger. But now, in addition to her barrenness, she was ninety years old; so when the Lord told him this time that Sarah would bear a son, Abraham fell down on his face and laughed.

In his heart, the passage indicates, Abraham doubted that such a thing could come to pass, and arising from the ground, he pleaded before the Lord, "O that Ishmael might live before thee!"—to be the seed of promise, seems to be the thought of this petition. God assured Abraham that Ishmael would live, and would become the father of a great nation, but as far as the promised seed was concerned, Sarah was to have a child, his name was to be Isaac, and Isaac would be heir to the promise.

"At this set time in the next year"—here was a time prophecy of considerable importance to Abraham. He had waited many long years for God to fulfil his

promise, yet during all that time no indication had been given as to how long that wait would need to continue. God has tested the faith of most of his people along this same line of waiting. The disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" and Jesus replied, "It is not for you to know the times or seasons, which the Father hath put in his own power."—Acts 1:6, 7

But often when the time nears for expected events to occur, the Lord reveals the secret to his servants. Noah labored long years in building the ark, with probably no definite idea of when the flood would come, but finally the Lord said, "Yet seven days." (Gen. 7:4) So now with Abraham the Lord said, "At this set time in the next year." In view of what Abraham was thinking in his heart concerning the unlikelihood of Sarah bearing him a son, perhaps the Lord gave him this definite information as a means of strengthening his faith.

17:23-27 These verses simply relate the fact that Abraham was quick to obey the instructions of the Lord regarding the token of the covenant. "In that selfsame day," the account reads, he proceeded to have all the males in his household circumcised, including himself and his son Ishmael. There is much evidence in the Scriptures that the Lord appreciates prompt obedience. In this case of Abraham his promptness would indicate also that his faith in God's promise concerning Sarah had been fully restored and that he desired to carry out every

detail pertaining to his part in the covenant.

CHAPTER EIGHTEEN

18:1-5 Mamre was a confederate of Abraham on the occasion when he rescued Lot. (Gen. 14:13) The expression, "plains of Mamre" evidently means the plains which belonged to Mamre, for Abraham was merely a sojourner in the land. Apparently, however, he was on friendly terms with many of the Canaanites.

"The Lord appeared" unto Abraham, the text states, yet later this appearance turns out to be the visit of three "men" who served as messengers of the Lord. This manner of expression is employed quite frequently in the Bible when it speaks of the Lord's dealings with members of the human race. Actually no human being could see God and live. (Exod. 33:20) However, when he sends his messengers he expects those visited to treat them with dignity, and to give consideration to the message they deliver.

These "men" who visited Abraham were actually angels—that is, spirit beings—who had materialized in order to be able to converse freely with the patriarch. In the New Testament, the Apostle Paul refers to them as such and tacitly cites Abraham's hospitality as an example worthy of emulation. "Be not forgetful to entertain strangers," he writes, "for thereby some have entertained angels unawares."—Heb. 13:1

18:6-8 It is necessary to put ourselves in Abraham's position in order to understand his great

desire to make his unexpected visitors "feel at home." It was not as though he lived on a busy city thoroughfare where thousands of people would be passing every day. Instead he was living on the "plains," and in a tent. It is quite possible that days might pass when not a single stranger would pass his tent. And here were three of them, and they gave every indication that they were men of considerable importance.

As Abraham saw it, this was to be a special event and he was desirous of making as much as possible out of it. Abraham himself was an important man in that part of the world, and was accustomed to giving orders when he wanted things done. He didn't ask Sarah if it would be convenient for her to help prepare a meal for these exceptional visitors. He simply gave directions that it should be done. The same is true with respect to the young man whom he directed to dress a young calf and prepare it for a meal.

Abraham revealed just a bit of excitement over the visit of the three men, for the account says that he "ran unto the herd" and made a personal selection of a calf which he knew would be tender for eating. Visits from the Lord through his accredited messengers were not new to Abraham. While the Apostle Paul explains that he entertained angels unawares, it is quite possible that he perceived that these three men were something more than they were disclosing. In any event, he proved himself to be a kind and gracious host; and Sarah seems to have co-

operated very willingly with him.

18:9-15 Abraham stood while his guests ate, thus assuming the role of a servant. And as they ate they inquired concerning the whereabouts of Sarah. While Sarah had helped with the preparation of the meal, up to this point she had evidently kept herself out of sight. Then the spokesman for these visitors said to Abraham, "I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son."

Evidently the tent was not very far from where the trio was eating, for Sarah heard this announcement and, like Abraham, she laughed—the text says, "within herself," or, as we would say, "laughed to herself." But the angel knew it, and when he referred to it later Sarah denied that she had laughed, and the angel said, "Nay; but thou didst laugh."

"Is anything too hard for the Lord?"—this is the practical lesson in the account for us. This is of great importance with respect to the outworking of the plan of God. Perhaps one reason the Lord permitted Abraham and Sarah to get so old before Isaac was born was for the very purpose of demonstrating that he is responsible for the fulfilment of all his promises.

The whole nominal church world today, and for centuries past, has erroneously imagined that the success of God's purposes in the earth depends upon the efforts of puny man. We should all be glad that this is not so, and that his plan to bless all the families of the earth through the seed of Abraham is

sure to be accomplished—sure, despite all the circumstances which seem to be to the contrary.

18:16-22 The Lord takes his servants into his confidence in matters which pertain to them and to those in whom they are particularly interested. And, broadly speaking, the truth-enlightened people of God should be interested in all mankind. They should have the spirit of Abraham and manifest enthusiasm for the plan of God which was revealed to him, the plan that through the seed of Abraham all the families of the earth are to be blessed.

The Lord had decided to destroy Sodom because of the gross wickedness of the city, but he used the occasion to test Abraham's interest in the people of the city, and particularly his concern for his own kinsmen—Lot and his family, who dwelt there. "Shall I hide from Abraham," the Lord inquired, "that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

In this passage we are furnished with an interesting example of how God makes allowance for the mental limitations of his servants in order that they might understand his viewpoint. To paraphrase God's statement to Abraham it implies that he had heard a report that the people of Sodom and Gomorrah were very wicked, so he had come down to investigate, and if they were as wicked as the report indicated, he would surely destroy them. Actually, of course, the

Creator of the universe and God of heaven and earth did not need to visit the earth personally in order to obtain the information he needed. This was simply his way of speaking on Abraham's level of understanding.

18:23-33 Abraham petitioned the Lord earnestly to save the city, especially if there proved to be a few righteous souls therein. Abraham at first asked whether the city would be spared if there were fifty souls found to be righteous. When he continued to lower the number it is possible that he had Lot and his family in mind.

The Lord displayed both his patience with Abraham and his willingness to show mercy by complying with his entreaty so many times, as he kept lowering the number. As it turned out, there were not even the required ten who were righteous; so the city was destroyed.

This raises an interesting question in view of God's promise to bless all the nations of the earth, for Jesus indicates that no particular effort was put forth to bring about the repentance of Sodom and Gomorrah. If there had been, Jesus explained, they would have remained and not been destroyed. (Matt. 11:23, 24) Jesus also explained, however, that in the judgment day, they will be given an opportunity; so we see that, after all, they will be remembered, in keeping with the promise made to Abraham that through his seed all the families of the earth shall be blessed.

Following the Master

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."—MATTHEW 19: 21

AN INDISPENSABLE requirement in the life of one who consecrates to follow the Master is a vital relationship to the mind of God—a relationship which establishes and maintains the strongest possible communion with the great source of spiritual power. This will necessitate insulation from the world, from its false lures of ambition and wealth and fame. The man of God will say with the apostle: "This one thing I do. . . . I press toward the mark." (Phil. 3:13, 14) The most potent of all testimonies is that of example. The Christian's affections should be set on things above; he should have only one mind, the mind of Christ. (Col. 3:1, 2; Phil. 2:5) His attitude should enable him to say, not "Go on," but "Come on," or, in apostolic phraseology, "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1) Primarily, fundamentally, indefatigably, he should be Christ's man, a fearless ambassador of the King of kings.

He who would follow the Master must have a vision. In Ezekiel 13:3 we find a reference to prophets who "have seen nothing." The Prophet Isaiah received a vision of the future. Beholding the glory of God in that power which he is yet to reveal to all, he could say, "Here am I, send me," because in pictorial representation he had seen the fulfilment of the great eternal purpose, the consummation of the program of the centuries, the inauguration of a dynasty that should send to the eternal skies the glories of its new-born righteousness and truth and love; a regime long delayed indeed, but borne hitherward on the wings of those gold-hued biblical promises which cannot fail.—Isa. 6:8

Spiritual Discernment

An important question is, Have we caught Isaiah's vision, Abraham's vision, Ezekiel's vision, Paul's vision—all picturing an era when God shall make all things new by marvelous secrets of life opened up, and by biblical instruction enlightening the mind, accomplishing the desideratum of an everlasting fraternity of men, a world-wide community of love? Have we caught a vision of the channel God will employ to perform his work? Have we seen that this channel is the great secret of the Bible, that it is the "Seed" of Abraham, long foretold by the prophets, and that its one and only head is our risen, exalted Lord? Do we realize that we may be of this channel and may thus confer the greatest conceivable boon on suffering humanity? If so, God has sent us a degree of truth that has come to but few, and we have cause for joy indeed; for we know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in those that follow the Master faithfully unto the end.

The Christian should have great compassion on mankind in their sorrows and sufferings. He should have a broad outlook and see humanity as it is, for this will most accurately show him its needs. What does he want to do for the more than two billion souls on this planet? They are needful souls indeed! Regarding the Master, we are told that he pitied the multitude, for they were as sheep not having a shepherd. Therefore, as Jesus felt the burden of the world's woes, so should his servants grow in love and understanding, and each will continue praying the prayer of prayers, "Thy kingdom come," and will also endeavor to be an exemplar of the righteousness of that kingdom in his daily life.

Should the Christian be an economist? Yes, he should. In the divine economy nothing is lost in the lives of those who are faithful. Every tear, every pang that rends the heart, is for a purpose. Some day the broken threads of life will be gathered up and spun to a conclusion, woven into a tissue of matchless beauty, and then will appear the final result of all present experiences. Figuratively speaking, the Christian should see that God gathers the tears of his saints and fashions them into garlands of pearls to be preserved throughout eternity; then shall he indeed have comfort for sorrowing hearts about him, even "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:3

ing Christian Knowledge

Victoria, B. C. CJVI 900 10:00
Wenatchee, Wash. KWNW 1340 10:15
Yakima, Wash. KYAK 1400 10:15

>> P.M.

Seattle, Wash. KOL 1300 5:15

CALIFORNIA RURAL NETWORK

Frank and Ernest—9:00 A. M. Pacific Time

Blythe KUCB 1450 kc.
Brawley and El Centro KROP 1300 kc.
Indio and Palm Springs KREO 1400 kc.
Riverside and San Bernardino KPRO 1440 kc.
Channel 248 on PM dial KPOR FM
Santa Ana KVOE 1480 kc.

The California Rural Network—with the exception of KVOE, Santa Ana—also carries the following programs:

BIBLE LECTURES

G. Russell Pollock—5 P. M. Sundays
Don H. Copeland—8:55 A. M. Saturdays,
and 7:25 A. M. Sundays.

HIGHLIGHTS OF DAWN

(A News Broadcast)

Norman Woodworth—6:45 P. M. Saturdays

BROADCAST TOPICS FOR JUNE

The Frank and Ernest topics for the month, and the literature to be offered, are as follows:

Week of June 5—"The End of the World"; literature offer: "God and Reason."

Week of June 12—"A Time of Trouble"; literature offer: "God and Reason."

Week of June 19—"Where Are the Dead?"; Literature offer: "Hope Beyond the Grave."

Week of June 26—"Times of the Gentiles"; literature offer: "Chosen People."

First copies of any literature offered in connection with these programs will be sent free upon request. Address Frank and Ernest, Box 60, General Post Office, New York, N. Y. For additional copies see price list on inside of back cover.

ADVERTISING THE MESSAGE

The listing of the weekly topics of the Frank and Ernest broadcasts is to enable those who desire to insert small advertisements of the programs in their local papers.

We are glad to furnish cards in lots of 1,000 or more for advertising the programs on the station serving best in your territory. These are free.

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time
Geelong 3GL 222 metres 10:00 A.M.
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POLISH BROADCASTS

Adrian, Mich. WABJ 9:45 A.M.
Chicago, Ill. WGES 8:45 A.M.
Niagara Falls, N. Y. WHLD 9:45 A.M.
Meriden, Conn. (Middletown) WMMW 9:00 A.M.
Stevens Point, Wis. WTWT 9:45 A.M.

and Good Will Toward All

THE DAWN

He who follows the Master is an empire man in the highest sense, recognizing God as the only true empire builder, who raiseth up and setteth down, and alone can say to a kingdom, "Thou art weighed in the balances and art found wanting." He sees in present institutions a temporary arrangement, to afford the world an experience calculated to be for lasting good, and to give place to a universal dynasty where love shall be the king law. His hope is centered in the promises of God, and in the mighty consummation of the program of all the ages.

Problems for Us All

Today, we see that mighty, irresistible, transforming forces are at work, and the world really stands at the birth of a new era, to be fully ushered in after the birth pangs of the approaching time of trouble.

Never, since man was created, have such questions arisen as confront the world today. All these the Christian should meet and deal with from the viewpoint of his text book, the Word of God. While thus he catches the true light and lets it shine, he can be assured that others will see his good works and glorify their Father which is in heaven—in due time.

He who follows the Master puts truth first. It is his great, guiding star of life. He never subordinates it to anything else. It is his most sacred possession; for is not love itself a part of truth? Therefore he studies the Bible, not to teach the Bible, not to read into it products of his own imagination, not to pervert it and bring portions of the Scriptures into line with some pleasing theory or other; but he studies the Bible to find out what it has to say. His attitude toward it is truly humble and reverential. Before its mighty verities he feels as a little child. Often he prays for wisdom, and offers this beautiful prayer: "Lead me in thy truth, and teach me; for thou art the God of my salvation."—Psalm 25: 5

Allurements for the Unwary

The disciple of Jesus realizes how important is the exhortation of the apostle: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Not all at once does the Christian's wily foe get in his work, but gradually he lures his feet into forbidden paths. But always he masks it in the guise of truth; always he pretends to be the servant of God. His constant method is to figure as an angel

of light. As a fisherman, he uses bait. "New light" is one of his lures. He dangles this before the face of his intended victim. Well he knows its powerful appeal. Thus stealthily he draws the gaze to some other head than the true Head, to some other channel than the Word of the living God; and lo, the "fish" is caught.

Before the Christian started to follow Jesus along the course of discipleship, the Master said to him, "Whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:27-33

Because of the admonition contained in the foregoing statement as well as in other portions of the Scriptures, the Christian is quite aware of the fact that the way before him is to be no easy one. To sacrifice all that he had was no easy thing for Jesus, nor was it easy for the apostles, nor has it been easy for anyone who has undertaken to follow the Master—from Pentecost to the present time. Still it is true that the darkness hateth the light and will not come to the light, lest its deeds should be reprov'd, or discovered. (John 3:20, margin) Still it is apparent that the great Adversary of truth is diligently "seeking whom he may devour." (I Pet. 5:8) Still it is evident that we "walk by faith," and not by sight, and that we need to take unto us the "whole armour of God" that we may be able to "withstand in the evil day, and, having done [margin, overcome] all, to stand."—Eph. 6:13

And to be "able to withstand," to hold our own, to maintain our position on the solid ground of truth to which we were called, will test our every power of endurance. The prince of darkness knows that certain ones have the truth, and he wants to get it away from them. He will therefore stop at nothing to accomplish his purpose. He will try to instil dissatisfaction and restlessness into the mind. He will suggest our feeding a little bit in this pasture, and a little bit in that. He will throw out his hints that people get rusty when they stick too much to the one thing. Also, he will endeavor to send us abroad into the realms that seem bright with promise, but which will eventually prove to be a delusion and a

snare. To be able to hold our ground against all opposition means the possession of great qualities. It means to "endure hardness as a good soldier of Jesus Christ." (II Tim. 2:3) It means a crystallized determination to make good.

Following the Master not only consists of fighting foes within and without, not only of overcoming temptation, not only of keeping our all on the altar, but it also means what the apostle calls, "joy unspeakable and full of glory." (I Pet. 1:8) Who indeed can sing like the Christian:

*"I'm happy, I'm happy. Oh wondrous account!
My joys are triumphant, I stand on the mount."*

Our New Life

To the one who follows the Master, the world around has become transformed as by a magic wand. In fact, the universe is now his Father's house. Every golden sunset shows his Father's artistic nature, every stately tree with its verdant canopy of leaves reveals his Father's love for the beautiful as well as love for those whom he created to live on the earth. The birds trill forth the praises of their Maker. All living things that realize existence rejoice in life, the glorious boon so freely bestowed by God. So, then, as Jesus at times went out into the quiet retreats, the Christian follows him there in the spirit of his mind. He finds resting places here and there, even amid the busy days; for a few seeds of love which he scatters react upon him and cheer his heart.

And then, at the close of the day, he retires from the world and its cares into the sweet sanctuary of rest where the hallowed presence of the Lord casts the golden glory of its radiance into the chambers of his mind, and the veil between him and the unseen world seems very thin, and the angel voices of divine promise sing to him of conquest and victory and peace along life's way and at its close. And a wondrous shining ladder reaches far up toward the heavenly steeps, and his face becomes lit with a brightness not of earth; and his stammering tongue can find no words to tell of all the love that fills his raptured being to the full.

The Christian knows that here and there throughout the world a few others are, like himself, trying to follow the Master, and his heart goes out to them with fervent love. He knows that they have their faults, their weaknesses, their besetments, their trials; but he knows that they have seen "the light that never was on land or sea,"

that they have found "the pearl of great price," that "here they have no continuing city," but that they "seek one to come." And so he recognizes them as his true comrades on life's journey, and daily he prays that God will bless them and uphold them and bring them off more than conquerors by his divine grace and power.

The Christian is keenly alive to the dangers around him. He knows the craftiness of the enemy and he parleys not with him. He says, "It is written, it is written." He listens to the voice of God. His feet are planted on the divine Word. He is strong with the strength of truth. He is as Mt. Zion which cannot be moved, but abideth forever.

This, then, is the follower of the Master. He has complete consecration to start with, the grace of God to go along with, and a place with Jesus in the kingdom to end with.

Prejudice

PREJUDICE is pre-judgment. It is forming an opinion without examining the facts. It is hastily accepting a conclusion without fully investigating the evidence upon which it rests. It is allowing ourselves to be hoodwinked when stopping, considering, investigating would keep us from making this mistake. It is being satisfied with hearsay when we should demand the proof. It is rejecting at first sight what does not conform to our former opinions, convictions. It is a deep-seated reluctance to part with what we have been accustomed to. It is persistent hesitation to accept as true that which we have not hitherto believed; an unwillingness to admit that we may be wrong and others right.

It has to do with persons, places, creeds, parties, systems—hence its influence is extensive and its evils manifold for it can and has been cruel, unforgiving, unjust, relentless. We have much clear evidence in history on issues small and great, of the injurious influence of prejudice; of an unbending dislike to be persuaded to reconsider to see if better information can not be presented; or a disposition to silence even forcibly those who attempt such presentation.

All Israel was in expectation of the coming Deliverer and knew he was to be born in Bethlehem. (Luke 3:15; Matthew 2:5) We of today marvel that they did not hit upon the simple test of investigating our Savior's claims with the many testimonies of the prophets and discover that Jesus of Nazareth was born in Bethlehem. When Philip said, "We have found the Messiah, Jesus of Nazareth," Nathanael said, "Can any good come out of Nazareth?" Philip did not debate but met his prejudice simply by saying, "Come and see."

THE DAWN

It is astonishing to note how nations and Christians can for centuries allow themselves to be held in bondage to false systems of belief without so much as inquiring on what these systems rest. It would seem that man in general will endure anything rather than the honest pain of facing great questions by themselves.

As seekers after the truth, it will not do for us to say that some scriptures seem to favor whatever view we are inclined to prefer and then to ignore the others. Unless we have a view in which every Bible statement finds a reasonable representation, we should not feel sure that we have the truth on a given subject. It would be wiser to seek for a harmonious understanding than to arrive at a one-sided conclusion and thus to deceive ourselves and others.

The fallen human mind is so constituted that it can by sophistry or false reasoning convince itself of error. Hence the only safe position for any of us is to have absolutely no preference of our own and thus come to the Word of God free from all prejudice, intent simply upon knowing his will. Otherwise we are in constant danger of deceiving ourselves and others into whatsoever view we prefer for "the heart is deceitful above all things."—Selected

The Days to Count

*If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.*

*But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If through it all,
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost,
Then count that day as worse than lost.*

The Purpose of the Christian Life

THE purpose of the Christian life is the doing of God's will. Jesus himself came into the world to do the Father's will; and so fully in harmony with the divine will was he that he said, "I and my Father are one." (John 10:30) And again he said: "I came . . . not to do my own will, but the will of him who sent me." (John 6:38) The will of God in sending Jesus into the world was that he might become the Redeemer, and later, the Blessor of all the families of the earth, in harmony with the promise made to Abraham. The church has been called to association with Jesus in that loving purpose. Paul said: "As many of you as have been baptized into Christ, have put on Christ; . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." —Gal. 3:27-29

In order that Jesus might be fully capable of consummating the divine purpose to bless all nations, he was highly exalted to the divine nature, and to the right hand of the Majesty on high. And in order that members of the true church might enter into full association with Jesus in that purpose of the Father, they too are invited to that same high position in the divine realm. It is to this that the church is called—a holy service indeed!—to a sanctification, or setting apart, to be "co-workers with God" in the ministry of reconciliation.

Through our understanding of the divine plan we of course know that the reconciliation of mankind, except one here and there, will not be accomplished until the full establishment of the kingdom; nevertheless our ministry has its beginning now. The church is called to take part in that work now by preparing herself for the work of the future. The divine commission given to the church by Jesus himself and the authority for which Jesus declared would be given us through the anointing of the Holy Spirit, was to assist in the work of selecting and building up those who ultimately will be associated with Christ in his kingdom.

This imposes squarely upon every individual aspirant to the high calling a real test of unselfish love, the same love as that exemplified by God himself in the gift of his Son to be man's Re-

deemer. Are we meeting that test? Surely it would be inconsistent to claim interest in God's future program for blessing mankind, yet at the same time fail to be watchful for every opportunity to scatter blessings at the present time, and especially for opportunities of laying down our lives for the brethren, as the Holy Spirit has anointed us to do.

Love—What Is It?

Volumes have been written in the past to define that short word "love"! yet Jesus, by his life and death, has given us a practical illustration of love in such plain and unmistakable form as to make its meaning so clear that even the casual student of the Christ-life should be able to comprehend what true love is and does. Divine love—the supreme test upon the church, the thing which the Apostle Paul declares to be the most important of all the Christian graces, being the sum of them all, and without which all else is futile—is not so much an emotional feeling, not a sentimental liking for someone who likes us. It is not a visionary, mystical conception of mind over matter, or of "God in all, over all, and around all"! Rather, it is a plain, simple, practical manifestation of unselfish interest in all mankind, and especially in those whom God is preparing for a position in the kingdom. Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." —John 15:13

And Jesus did lay down his life, not only for his friends but for his enemies as well, even for the entire world of mankind. It was this Jesus who said: "A new commandment I give unto you, That ye love one another, as I have loved you." (John 13:34) An even more specific and practical application of divine love as it was manifested in the life and death of Jesus is found in the instruction that "we ought to lay down our lives for the brethren." (I John 3:16) In obedience to Jesus' new commandment of love, and under the directing influence of the Spirit's anointing, the disciples began at Pentecost the work of laying down their lives for the brethren.

When the Apostle Paul was traveling throughout the length and breadth of the land, suffering hardships, privation, persecutions, imprisonment, and stripes, in order that the Gospel might be proclaimed, he likewise was laying down his life for the brethren.

When Martin Luther, and other reformers, boldly and courageously took a stand against the corruption and false doctrines of the

Papal system, and were persecuted for their fidelity to God and his truth, they too were laying down their lives for the brethren.

When Pastor Russell, upon gaining an understanding of the truth due in the end of the age, devoted his entire fortune and his whole life in an untiring effort to make known the message of present truth to others, he was laying down his life for the brethren.

These devoted Christians, and thousands of others down through the age, have each given us a practical demonstration of the fact that they met the supreme test which Jesus enjoined upon everyone who would claim to follow in his footsteps. They willingly put into practice that same divine love which prompted the sending of Jesus into the world, and which impelled Jesus to adhere to his unswerving course of self-sacrifice from Jordan to the cross. And this has been the impelling spirit back of all the sacrifice and service of true Christians from that day to this.

As already noted, God's purpose in calling the church, and anointing her to be associated with Jesus in the kingdom, is that she, together with Jesus might be the channel of blessing to the sin-cursed and long lost world. How reasonable it is, therefore, that the test of unselfish love which is involved in true Christian service is and should be the supreme test upon all those who are aspiring to be associates with Jesus in his kingdom.

How the Lord Works

But how can we help our brethren? How can we lay down our lives for them? The answer is clear. Every feature of God's purpose concerning the church has been accomplished by proclaiming the Gospel message. Brothers Peter, Paul, Luther, Russell, and others, found this to be the Lord's way of gathering saints, and setting them free from human bondage and headships. This same Gospel will reach our brethren who need help now. It must, of course, be the entire Gospel—including those exceeding great and precious promises which belong exclusively to the church.

It is difficult to grasp the magnitude of the opportunity for loving service that is now before the saints, the anointed. It is not a matter of attempting to accomplish some "wonderful work," it is a plain, practical opportunity to lay down our lives for the brethren. Does not the anointing which we have received impel us to do what we can?

But some will ask, What can we do? How can these brethren

ren of ours be reached and helped? To this question there now are many obvious answers—that is to say, there are many available avenues of service, many ways of extending spiritual aid. Perhaps one of the most effective and direct means of assisting our brethren is by getting into personal contact with them. And let no one hastily conclude that such personal contact is now necessarily impossible. In almost every city and town today there are those to be found who are “mourners in Zion,” and who will be glad to discuss the truth with those who have been caused to rejoice therein.

In order to assist those who are in a position to engage in this direct method of service, an abundance of literature both for the consecrated and for the unconsecrated is available. The radio work and public gatherings are proving to be very effective in reaching many of the brethren, but all of these efforts call for Christian co-operation. They require that every consecrated brother and sister in the Lord devote his or her entire being to that holy service of the truth for which we were chosen—while it is called day!

With such an important crisis upon us—with many of the Lord's people everywhere, yes very many, needing help, having been bewildered and confused by false teachers; having temporarily lost sight of many of the simple truths of the divine plan, yet loving the Lord—shall we hesitate to throw our entire being, our resources of time, talent, means, strength—our all—into the accomplishment of this divine purpose for us in these “last days”? Shall we not feel, dear brethren, that any little sacrifice for comforting “mourners in Zion” that we may be able to make is indeed a glorious privilege?

WEEKLY PRAYER MEETING TEXTS

JUNE 2—“I am determined not to know anything among you, save Jesus Christ, and him crucified.”—I Corinthians 2:2 (Z. '95-116. Hymn 213)

JUNE 9—“In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”—John 16:33 (Z. '95-207. Hymn 300)

JUNE 16—“No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto

them which are exercised thereby.”—Hebrews 12:11 (Z. '96-44. Hymn 233)

JUNE 23—“He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”—Matthew 13:23 (Z. '96-99. Hymn 108)

JUNE 30—“In the time of harvest I will say to the reapers. . . . gather the wheat into My barn.”—Matthew 13:30 (Z. '00-234. Hymn 245)

The Hope of the World

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

"Eschatology" is a word not often met with in ordinary conversation today. It is a word of Greek origin—"eschatos"—and literally means the furthest, the last. Applied to scriptural matters it may be called "the doctrine of last things." It has to do with the subjects of death, resurrection, judgment, immortality. This was early a subject of vast and wide debate in the church and whole sects were built on this, that, and the other interpretation of the words of Jesus and the teachings of the apostles concerning the end toward which the Christian was tending.

There has, since those early days, been much speculative philosophy about these same subjects, and perhaps as much confusion exists now as then as to just what was to be the end of the earthly life. Does man go to heaven? Does he abide for ever in a hell of flames and torment? Does he enter at death into a purgatory of cleansing experiences? Does he ultimately earn a place in paradise? Is death the end of everything, and is this life man's only experience?

The questions seem endless; the answers however are even more numerous, with conflicting answers for every question.

Is there a true answer? And, if so may it be easily found?

Let us take the last two-part question first, and reason out an answer from God's Word. God says, "Come now, and let us reason together" (Isa. 1:18), and the Psalmist says, "Thy Word is true from the beginning: and every one of thy righteous judgments endureth for ever." (Psa. 119:160) Jesus himself declared concerning his Father, "Thy Word is truth" (John 17:17), and concerning himself, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me." (John 14:6) The Apostle John also declared Jesus to be the Word of God (John 1:1), and Jesus taught both the multitudes and his disciples privately concerning the hope that the world might find salvation through him and his ministry of reconciliation.

Reconciliation of man to God through Jesus Christ is the central doctrine of the Christian faith, and at the heart of this central and most important teaching is Jesus the atoning sacrifice for man's sins.

In parable after parable Jesus declares the purpose of God to be, that through his, Jesus' sacrifice, man might again find life: that even as the first Adam lost life for his children, so the last Adam, Jesus himself, should purchase the

world of mankind, buy it back from out of the hands of divine justice, and having bought it, should restore it to life. To restore is to replace, to re-establish, to return, and in the case of the human race it could only mean a giving back to them of something they had once possessed, otherwise it could not be a matter of restoration at all.

What was it man had once possessed, lost and, through the mediatorial work of Jesus, could have restored? Life for one thing; a sinless state for another, though without the sinless state life could not be restored; and a perfect earth in which to live.

Mark well this fact! Jesus could not give to man a spiritual reward, for man had never possessed a spiritual nature. Man, accepting the begetting of God to a spiritual nature is no longer by God counted as human, but is described by the apostle as "a new creature" in Christ.—II Cor. 5:17

Yet the vast majority of men who have been born into this world have no conception of being children of the Spirit, new creatures. They are human and have no defined spiritual aspirations. They are of the earth, earthy. Hence to impose upon such a reward of heaven as a dwelling place for eternity would be to compel them to live under conditions for which they had no taste, no desire, and for which they were in every way unfitted. Jesus, therefore, in his many parables speaks of his going away from the earth, but that he would return in due time and take over the rulership of earth's af-

fairs. Dr. Augustus Neander in his "General History of the Christian Religion and Church" has this to say concerning the views held in the church of the third century:

"The teleological [Webster: "the fact or the character of being directed toward an end or shaped by a purpose"] point of view was in every respect inseparable from the Christian mode of contemplation. The kingdom of God, and each individual life thereto pertaining, must be carried onward to perfection. . . . They framed a spiritual idea of happiness, since they understood by it nothing else than the universal dominion of the divine will, the undisturbed and blissful reunion of the whole communion of the saints, and the **restoration of harmony between a sanctified humanity and all nature raised to the glorious state of its primitive innocence.**"

That such a viewpoint would logically be held by the Early Church may be adduced from the fact that in most communities the churches still had only the ancient Jewish scrolls of what we term the Old Testament as a source of scriptural information.

But through these old testimonies of the prophets, the mind of God concerning his plan for world restoration could be traced, for Peter, the apostle, declared that these "times of restoration" which should come from "the presence of the Lord" had been "spoken by the mouth of all his [God's] holy prophets." (Acts 3:19-21) These times of restitution consisted entirely of a giving back to mankind of his lost heritage, the earth,

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every

man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6

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

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

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

which had been prepared for God's human creation—for men made of such a form and nature as fitted them perfectly for an earthly environment.

Moses had spoken of the coming of One who should speak with such authority that all would have to hear him and obey if they desired life, and all the prophets from Moses to Jesus also spoke of a time

of restoration which should apply to all mankind. True, the people of Israel gradually came to the viewpoint, which was encouraged by their leaders, that they as a nation were to be the chief recipients of God's restoring favor, and assumed to themselves all the values inherent in the promise made by God to Abraham, that through Abraham should come the

"seed" that would carry out the work of blessing.

The Apostle Paul, however, in the masterly argument presented in his letter to the Galatians, punctured this theory by the fact of the universality of the promised blessing. He identifies the "seed" of Abraham with Jesus Christ, and shows Israel that their position was assured only by and through the Law Covenant which was "added" to the original promise, and which, having done the work for which it was intended, had ceased to be of any further value in the outworking of the divine plan for man's salvation. The original promise, however, remained and would be fulfilled in due time through the redeeming work of the Messiah, the Savior, which work would apply to all people—"all the families of the earth."

First, however, must be accomplished the work of selecting from all kindreds, peoples, and tongues those who should constitute finally the bride of Christ, the co-workers who were to have the oversight of humanity's affairs in the re-establishment of peace and happiness on the earth.

The "times of restitution" or restoration which should be ushered in during the millennial reign of Christ and his church, his bride, are spoken of by another, and one of the greatest of God's prophets, Isaiah. He refers to this great work under the symbol of a road along which mankind would travel toward the new paradise. In the thirty-fifth chapter of his prophecy he speaks of the wilderness of this earth restored to beauty and per-

fection. He describes the blinded sin-sickened masses of humanity, having lost all physical vigor and spiritual strength in their long struggle to establish themselves without God's aid, finally being brought to hear the true message of hope, and to see the blessings they might enjoy under the rule of the glorified Christ.

And then he describes the onward march, during the thousand years of the messianic reign, of the people of earth, all who respond to the voice of the risen Lord calling them back from the tomb and from among the shambles of a fallen man-made "civilization." (John 5:28; Rev. 18:4) "An highway shall be there," he says, "the way of holiness." Unclean ones shall not reach its end uncleansed, but it is for such. Foolish, headstrong men shall not repeat their former mistakes, for all things that formerly caused them to stumble shall be removed. These, ransomed from sin and death by the great sacrifice of Jesus, shall reach the end of this trial period rejoicing, and shall "come to Zion" with "joy and gladness."—Isa. 35, paraphrased.

The prophet-apostle, John, sees the completion of this picture and records it in Revelation 21:3-5:

"Behold, the tabernacle of God is with men, and he will dwell with them, . . . and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

Adam Redeemed

Because Adam was a wilful sinner will he ever be awakened from the sleep of death?

YES, Adam will be awakened from the sleep of death. The fact that he did commit a wilful sin in disobeying God's law will not prohibit this. In order to follow our reasoning in the answer to this question, one should have some knowledge of the doctrine of the ransom, which is one of the great fundamentals of Christian faith. The Apostle Paul summarizes this great truth in these words: "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The wisdom of God is beautifully illustrated in this text.

Adam, in Eden, was the representative head of the human race. The unborn race in his loins was condemned to death through his disobedience, and everything about us prove that we are a dying race under the condemnation of sin. But how wise are the ways of the Infinite; for this condemnation of all through the transgression of one person, has made it possible for all to be redeemed by the obedience of one person.

Jesus was a corresponding price for Adam, and in taking the sinner's place, Jesus was able to be the Savior of all men; for it is through the ransom that God can "be just, and the justifier of him which be-

lieveth in Jesus." (Rom. 3:26) Let us look at the inspired record concerning this matter: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."—Rom. 5:18,19

Those who claim that Adam will not be resurrected because his was a wilful sin, err, not knowing the Scriptures. It is true that Adam was not deceived when he wilfully disobeyed God. But it is also true that our Lord died for Adam, and through him for all of Adam's race; "For Christ also hath once suffered for sins, the just for the unjust." (I Pet. 3:18) The wilfulness of Adam's disobedience is offset by Jesus' determined obedience; else wherein is the ransom, the corresponding price?

That all, including Adam, are redeemed by the ransom cannot be scripturally denied. Hebrews 2:9 states, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." How logical a place to have inserted the words "except Adam," at the end of the verse, if such had been the plan of God. But neither here nor

in any other text, is such an exception made; for it would not harmonize with the doctrine of the ransom.—I John 2:2

I Timothy 2:3-6 reads, "For this is good and acceptable in the sight of God our Savior who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for ALL, to be testified in due time." How clearly the ransom of Christ Jesus is seen through recognizing that he died "a life for a life," the "just for the unjust," and thus earned the right to be the one who, as the Life-giver, will awaken Adam and his children from the sleep of death, and give everlasting life to all those who willingly obey him. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Let us hold fast the truth that has sanctified us.

The King of Tyrus

Please explain Ezekiel 28:11-19. How could the King of Tyrus be in Eden, the garden of God, if as you teach, Adam was the first man to live on the earth?

ACCORDING to the Scriptures Adam indeed was the first man to live on the earth, and Adam and Eve were the only human beings to live in Eden, the garden of God. However, other creations of beings, in the spiritual realm, had preceded man's creation. This truth is emphasized by the statement recorded in Job 38:4, 7, which

reads, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy?" Among these "sons of God" of the spiritual realm, who manifestly were created before Adam—for they shouted for joy at the time of earth's creation—were angels, cherubim and seraphim. In Genesis 3:24, we are told that some of these "Cherubim with a flaming sword" guarded the garden of Eden after the expulsion of Adam and Eve.

The text of our question is a statement concerning the devil, referring to him as the King of Tyrus as though he were a human being. This form of expression is one of many used in the Bible referring to Satan, the adversary of God. That the King of Tyrus in our text is a spirit being is easily determined because in verse fourteen he is spoken of as "the anointed cherub that covereth," and in verse sixteen as a "covering cherub."

Lucifer is another name for this spirit being who was originally one of the highest orders of God's created beings. He fell from this perfection and eaten with ambition he determined to seduce the first human pair so he could rule over them and their progeny. Thus he would have a kingdom of his own, as we are eloquently told in Isaiah 14:12-15. Pride lifted up his heart, his wisdom became corrupt and he deceived mother Eve, causing Adam to transgress. Ezekiel prophesies his destruction (Chapter 28:

YOUR QUESTIONS

18, 19), as also does Isaiah (Chapter 14:15, 19).

The New Testament is in harmony with the Old Testament, for both are the Word of God. Jesus said, "Ye [Pharisees and Jews] are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44

Christ will destroy Satan; for through his own death he has earned the right to establish a righteous kingdom on the earth for Adam and his race. He will reign until he hath put all enemies under his feet. (I Cor. 15:25) That the one who has caused so much sorrow will no more be able to exercise his power for evil when Christ's kingdom shall have accomplished its work is assured by the words found in Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Thus the prophecy concerning the King of Tyrus will be fulfilled.

Princes in the Earth

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psalm 45:16) To whom and when does this text apply?

THIS text refers to those who had faith in God before the death of Christ. These are in a different

class than those who have believed on Christ since the Day of Pentecost. There could be no Christians before Christ came. The fathers of Israel and the other ancient worthies were not Christians. The eleventh chapter of the Book of Hebrews is devoted to an account of these men and the evidence of their faith in God. But regardless of their complete faith and loyalty to God, Enoch, Abraham, Moses, and other ancient worthies could not be of the elect church of Christ, because they died before the "new and living way" of Christians had been opened, which was on the Day of Pentecost.—Heb. 10:20

Even John the Baptist was not a member of the Christian church, for he also died before Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9) One of the puzzling texts of the Bible is that of Luke 7:28, which reads, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." However, this text becomes clear when we learn that John the Baptist—with the other prophets who died before Christ—is one of the ancient "fathers" who will receive life on the earth from Christ during his reign and kingdom, and who, although they lived before Christ as the fathers in Israel, will live again as his children, having received their life from him.

While it is true that these great men and women of faith and devotion, who died before the first advent of Christ, have not been favored with the "high calling of

God in Christ Jesus"—which is the call we have heard to membership in the elect body, or church of Christ (Phil. 3:14)—nevertheless, that they will be richly rewarded is assured in the Bible. Hebrews 11:39, 40 speaks of this class as follows, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us [the faithful since Pentecost], that they without us should not be made perfect." With the completion of the church as the heavenly bride of Christ, the time will have come for the establishment of the earthly phase of the kingdom for which we constantly pray, "Thy kingdom come, thy will be done in earth, as it is in heaven." (Matt. 6:10) The first to be raised from the dead will be the faithful prophets who will be appointed the human representatives of The Christ. Now how beautiful our text appears: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

God had not promised these champions of faith in ancient days a heavenly reward. Their promises were for an earthly kingdom. For example, Abraham was promised that he should forever enjoy the land which stretched before him. Others were promised that they would sit under their own vine and fig tree. Many were the earthly blessings promised, which will be fulfilled to them during the millennial reign of Christ, when as "just men made perfect" they will be used in helping to build that kingdom which, alone, is able to

cure all earth's ills, and bring to all the willing and obedient the joys of everlasting righteousness. —Heb. 12:23

A Due Time

Ecclesiastes 3:1, 2 reads, "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted."

Does this text not teach that God has a set time for each of us to be born and to die, and that we will not die until that time comes?

WE DO not believe that man's life is fatalistic. There is nothing in the Bible to support the idea that God or "fate" marks the identical course that each individual follows from the cradle to the grave. The text quoted above cannot be construed to prove this tradition. In the succeeding six verses, the prophet goes on to tell of a time for many other things, and in verse four he says, "A time to weep, and a time to laugh; a time to mourn, and a time to dance." To us it appears unreasonable to suppose that God has foreordained the exact time when each human being must weep or laugh, must mourn or dance, or must be born or die. What this passage of Scripture evidently means is that there are appropriate times for all the various experiences of life, and that one who is trusting in the Lord and his providence will not try to change them by rebellion against what the Lord permits to come into his life.

Joys of Sharing the Truth

IT IS a fundamental law of the Creator, operative in the experiences of all his intelligent creatures, that blessings which are shared with others are thereby increased in value to those to whom they were first entrusted. This is true in the realm of natural things and doubly so in connection with the joys of the truth. The greatest example of the operation of this principle is found in the Creator himself. He is the fountain source of all that contributes to the happiness of his creatures, the Giver "of every good and perfect gift." And we cannot help but believe that it gives him joy to bestow his good gifts upon his creatures; indeed, some of these are made available for the unjust as well as the just.

We are to be like our Heavenly Father; and to the extent that we succeed in this we are certain to experience that holy joy that must be his. This principle is brought to our attention in the Parable of the Lost Sheep. Specifically the parable applies to the recovery from sin and death of the lost human race—the entire progeny of Adam being represented by the lost sheep. The parable states that when the report was made in heaven that the lost sheep had been found and recovered, there was great joy. Is it not also true that, when we share the joys of the truth with others, and they are thereby brought nearer to the Lord as a result of understanding him better, there is great rejoicing in our hearts? This is a joy, therefore, which we will never know if we keep the truth to ourselves.

It is because so many of the Lord's people throughout the world are receiving the joys which are available through sharing the blessings of the truth with others that we are expressing ourselves along this line. Daily we are receiving communications from the brethren which reflect the joy which fills their hearts as a result of doing what they can to be a blessing to others, particularly by making known the glad tidings of the kingdom.

The Pilgrim Service

In last month's Talking Things Over we called attention particularly to the manner in which the truth is being circulated in India—with a short report also from Germany. Now we want to share with the brethren some of the encouraging letters from our own country—letters which tell of blessings received as a result of the co-operative efforts of the Lord's people everywhere. From month to month many of us notice in The Dawn the schedule listings of the traveling speakers, but perhaps we do not fully appreciate what the visits of these brethren mean to the ones and the twos—as well as the larger groups—of the Lord's people, as they travel from place to place. We were refreshed by the following letter received recently from Victoria, British Columbia:

"Dear Brethren: Greetings in the name of our beloved Redeemer. Brother C. W. Zahnow has finished his visit with us, and what a visit it has been! It has been a wonderful season of sweet fellowship in those things we all love so much. Yes indeed, dear brethren, we have all been richly blessed by our dear brother's ministry to us. The meetings were well attended, and a few of the public were out to hear 'The Jew in Prophecy.' We are grateful to our dear Heavenly Father for this visit. We continue to remember you dear brethren daily at the throne of grace, and ask you to remember us. Christian love to you all. Your brethren by his favor, Victoria Ecclesia."

From Greensboro, North Carolina, where Brothers Krebs and Baker have served recently, and Brother MacAulay was expected, we received the following encouraging note:

"Dear Friends of The Dawn: Greetings in our Master's name! We are happy to have Brother MacAulay visit us here on Wednesday and Thursday, May 18, 19. We feel that we have been greatly blessed by the visits of these pilgrim brethren during the past few weeks. We have so many things to thank our dear Lord for, and this is one of them. We pray for God's choicest blessing upon his people everywhere, and especially the pilgrims. We assure you of an interest in our prayers at all times. Greensboro Ecclesia."

The brethren in Columbus, Ohio, report rich blessings received through the ministry of Brothers Moore and MacJilton, who served at a one-day convention held there recently. We were encouraged by the following, received from Columbus:

"Dear Brethren: Christian love and greetings in our dear Redeemer's name! The Columbus Ecclesia wishes to express how

TALKING THINGS OVER

much we all enjoyed the ministry and fellowship of our dear Brother John Moore. His discourses were so edifying and strengthening to all of us. On the Sunday we had an all-day gathering, and Brother MacJilton, of Pittsburgh, also served us. We had a wonderful season of communion with these brethren, and their thoughts were especially helpful and timely. . . . We would ask a continued interest in your prayers, and we endeavor to remember you dear brethren at the throne of heavenly grace. Your brethren in the one hope, Columbus Bible Students Ecclesia."

Brother J. Y. MacAulay has recently visited brethren in Maine, and the secretary of the Augusta Ecclesia writes:

"Dear Brethren: Greetings in our dear Master's name! I am moved to write you an expression of appreciation of Brother MacAulay's recent visit. We had a sweet season of refreshing, and all the members of the Augusta Ecclesia and those who came from other places, testified to the blessings received. We thank you for making this visit possible, and we thank our Heavenly Father for the ministry of brethren like Brother MacAulay. We also enjoyed the informal fellowship in our home. May God bless him in his efforts to encourage the brethren, and may he bless your efforts on behalf of the brethren in this and in other ways. May we all seek to glorify our Heavenly Father even as Jesus did, that all may be done to his praise. With Christian love from us all. Your sister in Christ, A. B. S."

The Ministry of the Dawn

The Dawn Magazine serves as a tie of mutual interest and fellowship among thousands of brethren, many of whom might otherwise be inclined to feel that they were largely alone in their stand for the truth and their service of the Lord. From Missouri one of these isolated ones writes:

"Dear Ones in Christ: I received my April Dawn a few days ago and read eagerly the article, 'Israel in the News.' I think that the subject of the Jews, since the new State of Israel has been set up, has been one of the greatest thrills since Jesus was born, that is, for those who are watching the fulfilment of prophecy. . . . I shall partake of the broken loaf, and drink of the cup, alone as usual. But not alone, while He walks in my life and I know that all the brethren are commemorating his death at the same time. Though we are far apart, yet we are closely bound together in his love. May his richest blessings of love and favor fall upon his precious jewels in the field of service. Mrs. L. L. B."

Speaking of The Dawn, we take this opportunity to say that in response to many requests from the brethren, beginning with the

July issue, "Songs in the Night" will again appear. Keen disappointment was expressed by readers all over the country that this feature was discontinued; and we are glad to announce that it will now be resumed. These daily Scripture texts, with comments from the "Reprints," were a source of great encouragement to the brethren, and much appreciated.

The Radio Work

This is a field of service in which the Lord has manifested his blessing in a very rich manner. The visible results have been, and continue to be, very encouraging. There are many earnest, consecrated brethren in the truth throughout the country today who first heard the message over the radio. There are many others who had previously known the truth who have been brought into contact with others of like precious faith. There is still a larger number who have learned something about the truth, and in this they rejoice, and we rejoice.

The invisible results of the radio work we have to appraise largely by faith, for in reality there is no way of knowing how many may be listening to the message as it goes over the air. At times, however, we hear of experiences of the brethren which indicate that many are listening, and that the truth is having an effect in their lives. Pilgrim Brother Zahnnow has recently written us concerning one of his experiences in this connection. We were encouraged by his letter, and we believe you will be also. We quote excerpts from it as follows:

"Dearly Beloved in Christ: In a city where 'Frank and Ernest' were on the air, and where there were several Dawn subscribers, and I had a number of radio names, I felt justified in putting on a public meeting. I went to the secretary of the Y. M. C. A. to secure a room for the meeting, and when I told him that I represented the 'Frank and Ernest' Bible programs, he replied, 'Oh, I listen to them all the time.' And then he added, 'You may use our small auditorium.' So I invited all I could, and put an advertisement in the paper. Sunday evening at seven o'clock I was there. The first man who came said he was a Canadian Counselor (an attorney) and that he was very much interested in the 'Frank and Ernest' programs. Just then others started coming, and he said to me, 'I will see you after the meeting.' We had a splendid meeting that evening, so we announced another meeting.

"After the public had left the auditorium, the Canadian Counselor helped me put back the chairs, and as we were doing this

TALKING THINGS OVER

he said, 'I believe all the people in the city listen to 'Frank and Ernest.' . . . He told me about a business men's meeting he attended at which there were present about a hundred. He said that the chairman of the meeting, at the close of his talk, made a favorable remark about 'Frank and Ernest.' He said that before the meeting closed he asked the chairman if he also listened to 'Frank and Ernest.' The reply was, 'Yes, and it is a very fine program.' Then nearly all the business men at that meeting told the Counselor that they too listened regularly to 'Frank and Ernest.' "

We thank Brother Zahnow for sending us this encouraging report from Canada. He also related in his letter that in answer to a question he asked the Counselor concerning the reaction of the people to the 'Frank and Ernest' programs, he was told that they were being turned against the false teaching they once believed. We can surely all be glad for this. We do not expect large numbers at this late date to see the privilege of running for the "prize of the high calling of God in Christ Jesus," but it is blessed to realize that many are learning that the God-dishonoring doctrines of the creeds, such as eternal torment for the wicked, and other misrepresentations of the character of God, are not true because they are not taught in the Bible. Surely we can be thankful that all of us can have a share in this blessed privilege of glorifying the name of our loving Heavenly Father, and of his beloved Son, Christ Jesus.

Recently the Pope has urged the Catholic clergy to preach the doctrine of hell-fire more energetically as a deterrent to the increasing godlessness of the world. This offers a splendid opportunity for the brethren to explain the truth about hell. Throughout the late summer months a number of the "Frank and Ernest" programs will deal with this topic.

The Illustrated Message

We have previously announced plans for presenting the truth with the aid of pictures. Being a new undertaking, there have been a number of unexpected difficulties to overcome, hence delays which were not foreseen. But the visual presentation of the message is now under way, and a number of public showings already have been given, and with very gratifying results. The original response to the advertising has been very good, and the average number of the public returning to see additional presentations has been high.

As a result of announcements made in connection with the "Frank and Ernest" programs, opportunities have already opened

up for presenting the message in this form in churches. It was shown to a prayer meeting group in a New York Church, and now an invitation has been extended for a Sunday evening presentation in their main auditorium. We have invitations on file from groups of various kinds in many parts of the country. It is hoped that eventually all of these can be reached.

As we see it from here, this method of presenting the message is opening up an entirely new field of service. While many of the original "Photo Drama of Creation" pictures are used, it is not on such an elaborate scale as was the "Photo Drama," and is intended primarily for audiences not larger than a few hundred. Where desired, of course, equipment is available for the use of these visual presentations in the larger auditoriums. But the cost of hiring large auditoriums, and of properly advertising the showings, will probably be prohibitive in most places.

We believe that the real utility of this method of witnessing will be found in its adaptability to small audiences—whether in halls, school houses, or in homes. One brother told us of visiting his relatives, and having the equipment in his car, they asked him to show the pictures in their home, which he did. He reported that these folks were greatly impressed. Perhaps under no other circumstances would they have been willing to listen to a presentation of the truth.

In the first four presentations, the audible message is in "Frank and Ernest" dialog form. This makes it especially suitable for use as a follow-up to the radio programs. We see no reason why those engaged in making follow-up calls should not suggest to those interested that these illustrated dialogs be shown in their homes. It is a new field of service, and probably the brethren themselves will find many more uses for the presentations than we can think of now. But it is getting started, and we will try to keep the brethren advised of the progress being made. Already some of the ecclesias here in the East are running the series of four parts at their Sunday gatherings. Just as we go to press the following letter has been received from a brother in the Brooklyn Ecclesia.

Dear Brethren: Though I do not write to you frequently I feel constrained to do so at this time in connection with the new 'audio-visual' equipment and the illustrated 'Frank and Ernest' dialogs. As an elder of the Brooklyn, N. Y. Ecclesia I can say that already the brethren of the class have been greatly enthused and blessed

TALKING THINGS OVER

in their efforts to present the message of the Lord's plan of salvation through this newly-provided and modern means of presentation.

There have already been many presentations of the plan of God by this method, in churches, in halls, and in homes, in the New York area, to the very great enjoyment of all. In addition to the official showings, it has been my own personal privilege to present the pictures and dialogs in several homes of family and friends, and under circumstances where a regular or formal discourse would have been impossible. This, to my mind, is a good indication of the many opportunities awaiting us in the use of this new method of witnessing, if we are but alert to the Lord's blessing and leading.

Last evening (May 7) the elders and deacons of the Brooklyn Ecclesia, feeling that this new means of reaching the minds and hearts of the people by appealing to both the eye and the ear, is of the Lord, elected a committee of five members to seek ways and means of bringing this audio-visual Bible education to as many people as possible. Two brethren in the Ecclesia have procured the equipment for this work, and our hope is to keep it in use a great deal of the time. We are confident that many opportunities can be found for its use that will entail little or no expense. Many have hoped for and prayed for something of this kind. Is the Lord now saying to us, 'What is that in thine hand?' Yours in his service, Brother Henry E. Anderson."

In recommending the use of these visual presentations of the truth, it is not with the thought that they should supplant the usual public lectures. It is our firm conviction that the public lecture method of witnessing is among the best, and should continue to be utilized as widely as possible. The picture method, however, can be used to supplement public lectures, and particularly so where public speakers are not available.

And so, brethren, once more we have endeavored to give you a little idea of the joys that are reaching the Lord's people through their co-operative efforts to serve him and to glorify his name. May we constantly keep before our minds and hearts that we are all brethren, and that we are all serving the one Master, even Christ. Some can serve in onest capacity, and some in another, but the important consideration is that we serve in whatever manner we can, and particularly by our prayers, that we may all have his guidance, his blessing, his help, and when we make mistakes, his forgiveness.



"Observe Industrial Sunday"

MAY 1st was celebrated as Industrial Sunday by the churches. Church altars in many places were covered with gifts of various kinds. At Clapham Junction, thirty firms sent gifts ranging from the head-gear of a crane to radio sets and shoe cream. Bread from the local baker and wine from the publican were handed to the vicar by waitresses.

The idea back of this was that it would help to attract the people back to the churches. And for the one Sunday, at least, it apparently worked very well. Said the vicar at Clapham Junction, "The congregation was three times larger than usual." To thoughtful students of the Word the use of all such emergency measures in order to induce the public to attend religious services emphasizes the sorry state of spiritual decline into which these great organizations have fallen.

Someone once said that the church in the world is like a ship in the ocean. The ship is safe in the ocean as long as the ocean is not in the ship; so the church is safe in the world until worldly influences find their way inside the church. So far as the great nominal systems of religion are concerned, this is precisely the condition they are in today, and have been in for a long time.

But this does not mean that God's plan in connection with the church has failed. The church altars that are laden with the products of man's industry are not the real altars of God, nor are they set up in the true sanctuary of God. At best, these great institutions, with their glamorous demonstration of great works, represent merely what the apostle describes as a "form of godliness," but actually they "deny the power thereof."—II Tim. 3:5

Nor is it to be expected that the world will today flock to the church—either to the nominal church, or to the true church. This, as we know, is not the age for the church to convert the world; and while every truly consecrated follower of the Master will be on the alert to sacrifice time and strength and means to make known the glad tidings of the kingdom as widely as possible, it will be done, not with the hope of making many converts, but to give a witness, and perchance to reach one here and there who will have hearing ears and respond to the message by making a full consecration to the Lord.

As for the nominal church, the prophecies reveal clearly that it has reached the zenith of its strength, and that it must, and will go into decline, and increasingly so from now on. True, great efforts will be made, through church union and political intrigue, to keep these institutions alive and as

powerful in the world as possible; and here and there some temporary measure of success will doubtless be attained, but every student of the prophecies knows that, having reached the end of the age, "Babylon" will be unable to perpetuate her existence, that she must fall like a great millstone falls into the sea. (Rev. 18:21) Industrial Sundays, and other sensational innovations will not keep her alive.

How thankful we are to know that with the fall of the nominal systems will come the exaltation of the true church to live and reign with Christ in that glorious kingdom which will fill the earth with the knowledge of God's glory, resulting in the people of all nations calling upon his name and serving him with one consent. (Zeph. 3: 8, 9) Truly, those who have been blessed with ears to hear and hearts to appreciate present truth are a favored people!

How humble it should make us to realize that we have the truth, not because we are more brilliant than those who walk in darkness, but because of God's grace toward us. Truly the response of our hearts should be, "What shall I render unto the Lord for all his benefits toward me?" And in asking this question, may each one of us be prepared to comply with the implications contained in the Psalmist's inspired reply; "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Psalm 116:12-14

To pay our vows unto the Lord means the completion of our cove-

nant of sacrifice—that sacrifice which will be finished only when we have been faithful unto death. (Psalm 50:5) David refers to this in the following verse, saying, "Precious in the sight of the Lord is the death of his saints." (Psalm 116:15) Only because the death of his saints is a sacrificial one, like that of the Master's, is it precious in the sight of the Lord. It is precious to him because by it we are demonstrating our appreciation of his grace toward us, and showing that we are enthusiastically in harmony with his loving plan to bless all mankind through the "seed" of promise. To those whose death is precious in the sight of God, the Master is saying, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

World Government by 1955

MR. H. USBORNE, Labour M. P., told delegates to the Rotary International Conference at Blackpool on May 1st that it was thought possible that world government might be established by 1955. He said that only fast and successful work in this direction could save the world from disaster. He emphasized that if we do not quickly arrange to work together in a genuine world organization, the next war will be upon us.

Thus is expressed the hope that is being echoed in many places today, that in some way the world's leaders may yet be able to save the professed Christian civilization

from utter ruin. One of the prophecies describes this viewpoint, saying, "We would have healed Babylon, but she is not healed." (Jer. 51:9) Eventually all of society's doctors will learn that they are unable to cure this sick world of the fatal disease of sin and selfishness.

Only the Lord will be able to establish a world government that will bring the desire of all nations; and how happy we are for the knowledge that this is what he is about to do. But he will not do this by making over the "kingdoms of this world" and using them as his kingdom. No, first they must be "dashed in pieces like a potter's vessel." (Psalm 2:9; Rev. 2:26, 27) Then the great King on Mount Zion will be hailed as "King of kings, and Lord of lords," and peace and joy and life will be the heritage of all nations.—Rev. 19:16

The hopelessness of the situation from the human standpoint has been emphasized by Mr. E. Shinwell, Secretary for War, who, speaking at a Labour Party conference dealing with Britain's social conditions said:

"If social services are to be expanded a large increase in the national income is essential. That cannot be achieved unless there is a substantial increase in production. And the second fact that has to be considered is that the costs of the national defense must be substantially reduced. That involves taking action which, in the present state of the world, is a risky proposition, but there is a definite limit to what we can afford."

It is not difficult to see from this statement that the bankrupt nations of earth will never be in a position to satisfy the needs of the people, even from a material standpoint. And of course they have no knowledge at all of how to acquaint the people with God, and thus put them in a position to enjoy his blessings, the blessings which truly make rich. (Prov. 10:22) Surely, the world needs the kingdom of Christ!

CONVENTIONS

WEST WICKHAM, KENT, ENGLAND

—July 2, 3. Two-day gathering in the Justin Hall, Beckenham Road, West Wickham, Kent. For information write the secretary, Mr. C. W. Scholefield, 25 Keswick Road, West Wickham, Kent. The convention is sponsored by the West Wickham ecclesia and all believers in the Ransom are cordially invited.

ILFORD, ESSEX, July 30, 31, August 31.

The Aldersbrook Ecclesia is holding its usual August Convention. A warm invitation is extended to all. For further details please apply to the secretary, Mr. W. R. Chandler, 29 Woodlands Avenue, Wanstead, London, E. 11.

Aldersbrook Ecclesia Appointments

E. ALLBON

Arundel, Sussex June 19

W. R. CHANDLER

Maidstone, Kent. July 10

H. R. KIPPS

Luton, Beds. June 12

D. P. VAUGHAN

Portsmouth, Hants. June 26

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE			
Anerley	June	19	
C. E. DICKINSON			
Gateshead	June	12	
Yeovil	July	24	
G. A. FORD			
West Wickham	July	2, 3	
J. E. HUMPHREY			
Eastleigh	June	19	
Anerley	July	17	
H. R. KIPPS			
West Wickham	July	2, 3	
Ipswich		10	
F. LINTER			
Liverpool	June	18	
West Wickham	July	2, 3	

J. H. MURRAY

Leigh (Afternoon)	June	12
Warrington (Evening)		12
Southampton	July	24

W. E. PAMPLING

Coventry	June	19
West Wickham	July	2, 3
Leigh (Afternoon)		10
Warrington (Evening)		10

R. J. PHILIP

Dewsbury	July	3
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C. W. SCHOLEFIELD

Luton	July	17
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A. SPAIN

Oxford	June	12
Portsmouth	July	10

P. WATTS

Pontypool	July	24
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Leeser's Translation—10/- each

THE DAWN

68 South Castle Street

LIVERPOOL 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON
New Haven, Conn. June 19

W. T. BAKER
Nanaimo, B. C., Can. June 1
Duncan, B. C., Can. 2, 3
Victoria, B. C., Can. 4-6
Vancouver, B. C., Can. 7
Aldergrove, B. C., Can. 8, 9
New Westminster, B. C., Can. 10
Bellingham-Lynden, Wash. 11, 12
Seattle, Wash. 13, 14
Bremerton, Wash. 15, 16
Tacoma, Wash. 17
Portland, Ore. 18, 19
Salem, Ore. 20
Lebanon, Ore. 21
Broadbent, Ore. 22-26
Sacramento, Calif. 28
Stockton, Calif. 29
Fresno, Calif. 30
Los Angeles, Calif. July 2-4
Oakland, Calif. 9, 10

J. BEDNARZ
Wilmington, Del. (Morning) June 5
Philadelphia, Pa. (Afternoon) 5
Bridgeport, Conn. 12
New Haven, Conn. 19

F. A. BRIGHT
Baltimore, Md. June 5

D. H. COPELAND
Detroit, Mich. July 2-4

JENS COPELAND
Piqua, Ohio June 19

L. PAUL DAVIS
Oakland, Calif. June 5

O. D. DEIFER
York, Pa. (Evening) June 11
York, Pa. (Morning) 12
Lancaster, Pa. (Afternoon) 12

H. E. DETRICH
Detroit, Mich. July 2-4

E. L. FOWLER
Riverside, Calif. (Morning) June 19
Pomona, Calif. (Afternoon) 19

W. J. HOLLISTER
Detroit, Mich. July 2-4

G. O. JEUCK
Sarasota, Fla. June 26

R. A. KREBS
Columbus, Ohio June 1, 2
Piqua, Ohio 3
Dayton, Ohio 4, 5
Richmond, Ind. 6
Muncie, Ind. 7, 8
Indianapolis, Ind. 9, 10
New Albany, Ind. 11, 12
Salem, Ind. 14, 15
St. Louis, Mo. 16
Kansas City, Mo. 18, 19
Topeka, Kans. 20, 21
St. Joseph, Mo. 22-24
Lincoln, Neb. 25, 26
Barnes City, Iowa 28, 29
Ostrander, Minn. July 1
Minneapolis, Minn. 2-4

A. H. KRUMPOLT
Allentown, Pa. June 26

L. P. LOOMIS
Wallingford, Conn. (Morning) June 12
Hartford, Conn. (Afternoon) 12

E. LORENZ
Whittier, Calif. June 19

J. Y. MAC AULAY
Mahanoy City, Pa. June 1
Hazleton, Pa. 2
Wilkes Barre, Pa. 3
Binghamton, N. Y. 5
Syracuse, N. Y. 6
Rochester, N. Y. 7
Tonawanda, N. Y. 8
Orillia, Ont., Can. 9, 10
Toronto, Ont., Can. 12
Cleveland, Ohio 14
Elyria, Ohio 15
Toledo, Ohio 16
Adrian, Mich. 17
Detroit, Mich. 18, 19

SPEAKERS' APPOINTMENTS

Chatham, Ont., Can.	20
Jackson, Mich.	21
Flint, Mich.	22
Beaverton, Mich.	23, 24
Saginaw, Mich.	25, 26
Grand Rapids, Mich.	27
Kalamazoo-Covert, Mich.	28
South Bend, Ind.	29
Muncie, Ind. June 30-July	1

E. R. MAC JILTON

Detroit, Mich.	July	2-4
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W. S. MARSHALL

Brooksville-Sedgwick, Me. ...	June	1, 5
Montville, Me.	12	
North Penobscot, Me.	19	
Morris, Me.	26	
Brooksville, Me.	29	

M. C. MITCHELL

Paterson, N. J.	June	5
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N. M. MOLENAAR

San Luis Obispo, Calif.	June	26
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J. H. MOORE

Austin, Tex.	June	1
San Angelo, Tex.	2	
Albuquerque, N. Mex.	4, 5	
El Paso, Tex.	7	
Tucson, Ariz.	8, 9	
Phoenix, Ariz.	10-12	
Yuma, Ariz.	13, 14	
Riverside, Calif.	15	
San Bernardino, Calif.	16	
Pomona, Calif.	17	
Hawthorne, Calif. (Morning) ...	19	
Los Angeles, Calif. (Afternoon) ..	19	
Whittier, Calif. (Afternoon)	21	
Glendale, Calif.	22	
Alhambra, Calif.	23	
Pasadena, Calif.	24	
Santa Ana, Calif. (Morning)	26	
Los Angeles, Calif. (Afternoon) ..	26	
Bell Gardens, Calif.	28	
Los Angeles, Calif. (116th St.) ...	29	
Long Beach, Calif.	30	
San Diego, Calif.	July	1
Los Angeles, Calif.	2-4	

D. J. MOREHOUSE

Detroit, Mich.	July	2-4
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L. H. NORBY

Easton, Pa.	June	5
New Haven, Conn.	19	
Detroit, Mich.	July	2-4

G. P. OSTRANDER

Erie, Pa.	June	12
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H. PASSIOS

Connellsville, Pa.	June	12
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W. N. POE

Detroit, Mich.	July	2-4
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V. E. SAMUELS

Paterson, N. J. (Afternoon) ..	June	12
Rutherford, N. J. (Evening)	12	

C. A. SUNDBOM

Buffalo, N. Y.	June	5
North Brookfield, Mass.	7	
Boston, Mass.	8	
New Bedford, Mass.	9	
New Brunswick, N. J.	10	
Brooklyn, N. Y. (3 p. m.)	12	
Wilmington, Del.	14	
Baltimore, Md.	15	
Connellsville, Pa.	18	
Pittsburgh, Pa.	19	
Detroit, Mich.	July	2-4

W. P. TWELKER

Santa Ana, Calif.	June	26
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F. S. WASSMANN

Waterbury, Conn.	June	5
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C. R. WEIDA

Lehigh, Pa.	June	19
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G. M. WILSON

Duquesne, Pa.	June	5
East Liverpool, Ohio	12	
New Haven, Conn.	19	
Monessen, Pa.	26	
Detroit, Mich.	July	2-4

W. N. WOODWORTH

Piqua, Ohio	June	19
Los Angeles, Calif.	July	2-4

H. L. YOUNG

Reading, Pa.	June	5
Wilkes Barre, Pa.	19	

C. W. ZAHNOW

Jackson, Mich.	June	12
Detroit, Mich.	July	2-4

CONVENTIONS

For Mutual Fellowship, Edification, and Service

JACKSON, MICH., June 12—Annual all-day gathering in the Odd Fellows Hall, 414 S. Mechanic Street.

NEW HAVEN, CONN., June 19—Opens at 10:00 A. M. in the Y. W. C. A., 48 Howe Street. An immersion service is being arranged, and any friends desiring to symbolize their consecration, will please notify the secretary, Mr. Levi Jacobs, 72 Winter Street, New Haven, Conn.

PIQUA, OHIO, June 18, 19—Saturday evening in the Basement Room of the Piqua National Bank Building, and all day Sunday in the Y. W. C. A. Building, 418 N. Wayne Street. For further information write the Convention Chairman, Mr. E. C. Hewatt, 609 Blaine Ave., Piqua, Ohio.

CHICAGO, ILL., June 26—910 North LaSalle Street,

DETROIT, MICH., July 2-4—Ionic Lodge, Masonic Temple, 6061 Grand River. Opens at ten o'clock Saturday morning. A baptismal service is being arranged and any friends desiring to symbolize their consecration, will please notify the secretary as far in advance as possible. The Detroit Ecclesia will try to accommodate as many of the friends as possible in their homes. Meals will be served on Sunday and Monday by a catering service at a cost of \$1.20 per meal. For additional information and reservations, write the secretary, Mr. R. J. Krupa, 8191 Wisner Avenue, Detroit, Mich.

LOS ANGELES, CALIF., July 2-4—The fourteenth annual convention will be held as usual in the spacious and comfortable quarters of the Unitarian Community Centre, 2936 West 8th Street. Requests for room reservations should detail any preference as to type of beds, etc., and should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 W. 83rd Street, Inglewood, Calif.

WESTFORD, MASS., July 3—Opens Sunday at 10:30 A. M., in the "Big Barn" across the Common from the Post Office. Basket lunches. Coffee served. Westford is on Route 110, Worcester to Lowell. Buses run to Westford from Worcester and Lowell. Some run to Westford Centre. Get off at the Post Office. On buses which do not run to the Centre, get off at Minot's Corner and call Westford 798. For further information write Mr. A. G. Lundberg, Westford, Mass.

OAKLAND, CALIF., July 9, 10—Fourth annual convention in the Welsh Presbyterian Church, 18th and Castro Streets. For reservations and other details, write the secretary, Mr. W. T. Barfield, 2639 68th Avenue, Oakland, Calif.

THE GENERAL CONVENTION

BOWLING GREEN, OHIO; August 7-14—All sessions will be held in the Bowling Green College Auditorium; all delegates will be accommodated in rooms provided by the college; and all meals will be furnished by the college. The rate per person for the entire week, for room and meals, will be \$15.00 on the basis of two in a room. Single rooms will be available at a slightly higher rate. If you expect to attend, please advise the secretary, stating whether or not you are writing merely for yourself, for a family, or for a group; and for how many. The secretary is Mr. George M. Wilson, 241 Rochelle Street, Pittsburgh 10, Pennsylvania.

A CHARTERED BUS—Brethren in the New York area are considering chartering a bus for the round trip to the Bowling Green Convention. If you would like to join the party who will use this bus, please so advise the convention secretary. The round trip fare will be approximately \$25.00, including federal tax.

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The New Creation—Cloth, 85 cents.

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No. 4—Contents: "GOD'S PLAN"; "God's 'Glory' and 'Visit'"; "When Thoughts Take Wings"; "Father, Son, and Holy Spirit"; "God's Enduring Mercy"; "Spiritualism—Fact or Fancy?"; "Meeting the Challenge to Christianity."

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THE DAWN

East Rutherford

NEW JERSEY



JOHN THE BAPTIST IN PRISON
RECEIVES DISCIPLES' REPORT

—Luke 7:22