

The
DAWN

A Herald of Christ's Presence

MAY 1946



The DAWN

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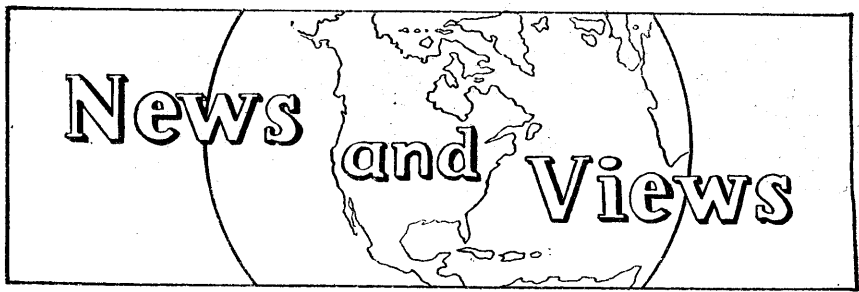
One Dollar a Year

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FRANK AND ERNEST BROADCAST SCHEDULE 12

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The "United" Nations



WHEN Andrei Gromyko walked out of the United Nations Security Council meeting on March 27, thinking people the world over who were willing to face facts realized with almost dead certainty that the U. N., like its predecessor, the League of Nations, will not save the world from war. Senator Pepper, who strongly advocates that the "Big Three"—Truman, Attlee, and Stalin—should get together again and try once more to settle their differences, used this "walkout" of the Russians from the Security Council as an additional reason why his plan should be tried.

The Senator remarked that the disease which breeds war is in the bloodstream of the discontented people of earth today, and that only a mutual understanding between the three great powers will be adequate to save the world from future horrors. What the "Big Three" can do

about the disease which he claims is poisoning the blood stream of the world politic, Mr. Pepper does not say, evidently because he does not know.

The Russian's walkout from the Security Council, and the body blow it gave to the U. N., highlights important biblical prophecies relating to our time, particularly a group of prophetic statements concerning efforts which would be made by the nations of earth to unite, both for war and for peace, in order to save themselves from destruction. In Zephaniah 3:8 the prophet explains that it was God's purpose to gather the nations and to assemble the kingdoms. In Isaiah's prophecy (chapter 8, verse 12) we are warned not to say a confederacy to those who advocate a confederacy, nor to fear their fear. Isaiah 45:20 reads as follows: "Assemble yourselves and come; draw near together, ye that

are escaped of the nations."

In these inspired forecasts of world developments during our time it is brought to our attention clearly that the motive for this get-together activity on the part of the nations is fear. They fear the consequences of attempting to stand alone in this time of world upheaval. This trend toward association has been most manifest beginning with the memorable year 1914, when the first World War commenced. But even prior to that there were various alliances between the nations of Europe, which were formed with the balance-of-power idea in mind. Each nation which joined one or another of these alliances did so in the hope that it was joining the strongest combination.

It was because of these alliances that the incident in Serbia in the summer of 1914 could serve as the igniting of a tinder box which flamed forth into the first World War in such a remarkably short time. As that war continued, the lines formed more definitely between the Allies and the Teutonic powers. But they did not all escape destruction. The Hohenzollern hereditary ruling house of Germany and the Hapsburg-Lorraine imperial family of Austria were overthrown. The Romanoff dynasty of Russia also suc-

cumbed. A number of smaller kingdoms went down with these larger ones.

But, as the Prophet Isaiah puts it, some escaped; and concerning these the prophet states, "Assemble yourselves, . . . ye that are escaped of the nations." The escaped nations did assemble, in what was called the League of Nations. Closely allied with the League of Nations was the World Court. This uniting of the nations was for the purpose of preventing the outbreak of another world conflagration. The escaped nations seemed to realize that another global struggle would in all probability lead to the destruction of still others of their number.

The League of Nations functioned fairly well for a while; at least until it was subjected to a real test as a peace-keeping organization, and then it failed. It was powerless to prevent Japan from invading Manchuria and China. When the attempt was made, Japan withdrew from the League. It also failed to prevent Italy from invading Ethiopia, for Italy also withdrew from the League rather than to be subject to its rulings. International relationships rapidly deteriorated from then on, and in 1939 came the outbreak of the much dreaded second global struggle.

Meanwhile totally different forms of government had been set up in some of the major countries involved in the war, particularly Germany, Russia, and Italy. But there was another aligning of powers to make war, with the United States finally being drawn into it, even as in the case of World War I. But the second debacle of war brought on by human selfishness has proved to be much more devastating than the first. Many of the principal cities of Europe were laid waste; and in Asia too, there was great and widespread destruction.

And, while the first World War overthrew the hereditary ruling houses in Germany and Austria, the second left the German people with no government at all. The German people are now a subject people, and will remain so for an indefinite period. And many of the smaller governments also failed to survive the shock of the second World War. The powerful British Empire was tragically shaken, and would not have survived at all but for the financial, material, and military help of this nation, as well as the military help of Russia.

Now again, the nations which have escaped full destruction have assembled for mutual protection. The United Nations as

an organization is but a continuation of the fulfilment of prophecies which point out this "last-days" trend of the nations to form alliances for mutual protection. Because this pattern of events is so clearly pointed out in the Word of God, it is no surprise to those who are acquainted with the prophecies that Andrei Gromyko should so dramatically desert the Security Council of the U. N., when it became clear that he could not prevent his government from being brought before the council for criticism. And although a compromise agreement was reached on this particular issue, there is no doubt about the U. N.'s failure to bring in a utopia of peace on earth and good will among men.

Listen to the testimony of God's Word on this subject: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together [even in the Security Council], and it shall come to nought; speak the word, and it shall not stand."—Isaiah 8:9, 10

And again we read: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is

to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8

There is no mistaking the meaning of these two prophecies. The Lord declares that the whole earth is to be devoured with the fire of his jealousy. This, of course, is not literal fire; nor is the physical earth to be destroyed. In the Bible, God uses the term "earth" to symbolize human society organized as nations and otherwise. It is this organization of men, based upon selfishness and hate, and made up of contending factions called nations, that God will not tolerate in the earth forever.

The fire of his jealousy is to burn and consume this evil order of things. The term jealousy is used in this connection much as we employ it when we say, for example, that we are jealous of the good name of our family, or of our country. It is not vindictive jealousy, but a sincere, genuine interest in that to which it pertains. So God is interested in the human race. He loves all the people of the earth—all nations. He has promised to bless all nations through the establishment of Christ's kingdom. First he sent his Son into the world

to die for the people; and his second advent is for the purpose of blessing those for whom he died.

But this selfish, man-made order of things stands in the way of the blessings which God has designed for the people. Being jealous for the well-being of his earthly creatures, his overruling hand in the affairs of men brings about the overthrow of all authority that opposes justice and righteousness, or that in any way would vitiate the good that he has planned shall be vouchsafed to the people through Christ's kingdom.

And what will this symbolic fire of God's jealousy destroy? Anyone who knows of the high standard of righteousness and justice held forth in the Bible, and with this knowledge looks into the council chambers of the world today, will soon discern how much there is to be burned. The church-state systems of Europe did not measure up to this standard, and most of these already have been burned by the fire of God's jealousy. But the assembling of the nations will proceed, and the fire of God's jealousy will continue to burn against all their unrighteousness—wherever it exists—until the way is fully prepared for the world government which will be the kingdom of Christ.

Through the prophet the Lord tells us not only that he will destroy a world order with the fire of his jealousy, but he follows up by saying that after this destruction he will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) Shortly after the deluge of Noah's day God divided the people of the earth by confusing their language. (Gen. 11:1-9) They have remained at odds with one another from that time until now. The language barrier is still a considerable handicap to world unity; but this will be changed when the kingdom of Christ is operating in the earth.

The confusing of tongues became symbolic of a still more serious confusion, which has been the confusion represented in the people's worship of God. Conflicting creeds and dogmas of men have divided the worship of the people and given most of them crude, and oftentimes, ugly conceptions of God. When the "fire of God's jealousy" shall have done its work in the earth, and the kingdom of Christ is established, the confusion of tongues as it relates to the worship of God will also cease, for the promise is that God will turn to the people a pure language that they may all call upon him

and serve him with one consent.

God has also promised that there is to be a world authority which the nations will recognize, and by recognizing it, will obtain peace and security. This is mentioned by the Prophet Micah, who declares that in the "last days" it "shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, . . . and all nations shall flow unto it." (Micah 4:1-4) The Bible interprets the "mountain" of the Lord as being the kingdom of the Lord. That kingdom being established in the top of the kingdoms indicates that it will dominate the affairs of all nations.

It is the kingdom of the Lord's house which will do this, the prophet tells us. The "last days" in which this occurs is a transitional period in which the humanly constituted ruling houses are overthrown, and God's ruling house takes over. We have already seen many of the former set aside, but we are yet to see the kingdom of Christ take over all its great power and majestic glory. This is a more advanced development of the "last days," but not too far away now. God's ruling house is to be made up of his beloved Son, Christ Jesus, and with him his true followers, who are to be joint-heirs

in that government.

Other prophecies indicate that the rulership of this government will be very strict—Christ will rule the nations with a “rod of iron,” the prophet and the Revelator declare. (Psa. 2:9; Rev. 2:27; 19:15) But, recognizing the justice of this sovereign power and authority, the prophet assures us that the people will say, “Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.” (Isa. 2:3) The re-

sult of this will be that the nations will “beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”—Isa. 2:4

So, while we may hope the best for the U. N., we can see the fulfilment of the Word of God in what is happening to it; and at the same time, we can look forward to the coming of a genuine United Nations over which Christ, the King of kings will be the Head; and the authority and power of God, its “security.”

“Seething” Protestantism



WO top-ranking religious events having world-wide implications have lately held the attention of those interested in the role religion will play among the nations during coming years. One of these, and the one which by far had its publicity department the better organized, was the elevation of a group of new Roman Catholic cardinals. The other was the world conference of Protestant churches held in Switzerland. Not all the sessions of this conference were open to the public, and it is suspected that in some of the meetings held

behind closed doors, Protestant attitude toward Roman Catholicism may have been the topic for discussion.

At any rate, highly placed Protestant spokesmen in this country have lately been speaking out boldly against what appears to them to be a sinister political activity of the Catholic Church in America. Bishop Oxham of the Methodist Church is one of these; and another is Dr. John A. Mackay, a Presbyterian, and president of Princeton Theological Seminary. The public press reports Dr. Mackay as saying:

Two things fill me with concern regarding present trends in this country within our great sister communion, the Roman Catholic Church. The first is its increasing commitment to a Roman, as distinguished from the traditionally independent policy of American Catholicism. Such a trend has inevitably produced in history the phenomenon called clericalism, which has been the bane of Latin lands and from which we in the United States have been providentially spared. Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination.

My second concern goes deeper. It is the practice, lately initiated in the official Catholic press in this country, of vilifying in a most unworthy way, the Protestant Reformation and its great leaders, particularly Martin Luther and John Calvin. I plead with the distinguished scholars of the Roman Catholic Church in America that they frown upon every journalistic attempt to distort historical truth for ecclesiastical ends.

It was this very outspoken attitude of Dr. Mackay that caused *Time* magazine to observe that "United States Protestantism is seething." Regardless of what the outcome of the controversy will be, it is certainly true that the Roman Catholic Church is making a desperate effort to establish itself more firmly in this country. And this is being done not alone along political lines

and by "vilifying" Protestantism, as Dr. Mackay points out. The Catholic Church is also waging an active advertising campaign in secular papers to impress the American public with the superiority of Catholic teachings, particularly with respect to the future life. A sample of the method used in this connection is the following quotation from an advertisement which appeared on the church page of a Phoenix, Arizona, paper:

"CATHOLIC INFORMATION"

"Don't Send Me to Hell"

JACK DAWSON had a queer sort of nightmare the other night. He dreamed he died and his soul was being judged by God Almighty. Now Jack was always a clean living fellow, and a great Bible student, and he says that in this dream of his, everything was happening as he'd expected.

There sat the Ancient of Days in a snow-white robe, with hair like pure wool; He had crowds of what looked like servants standing around Him, and there people in tens of thousands gathered before the throne.

And there stood Jack, right in the center of heaven, while the recording angel brought out a big book and started to read:

"John Dawson—baptized and confirmed, a regular church-goer, loved God and his fellow men."

"Well," said Jack, "I began to throw out my chest. Maybe I

hadn't been such a bad egg after all."

"Repented of and atoned for all his sins," the angel continued, "except—"

Then Jack says his heart sank. The Ancient of Days turned His eyes toward him—those eyes which Jack says he'll never forget. They were like a living fire. Eternity was written in them—deep, piercing, searching out the marrow of his bones.

"And can you guess what was holding me up? I'll just tell you. I'm not too careful about my speech. (I guess you know that!) And when I get excited or when things aren't going right, I let out a few cuss words . . ."

"And these were keeping you out of heaven?" we asked.

"Absolutely," he said. "Each one had been entered against me in the books."

"Well, what happened then?"

"I don't know. I woke up and found myself groaning, 'Don't send me to hell . . . don't send me to hell . . .'"

And the Catholic Church teaches that the good Lord won't send a person to hell for little sins committed in a moment of thoughtlessness. We know that nothing defiled can enter heaven, but, according to our belief, Jack would have gone to purgatory, where he could have made up for his thoughtless speech, after which he would have joined his Lord and Master in heaven. Purgatory, you see, is for those who, when they die, are not good enough for heaven, yet not bad enough for hell.

It would represent real progress, we think, and at the same time serve as an effective method of silencing Catholic propaganda of this kind, if outstanding Protestants like Dr. Mackay and Bishop Oxham would also become concerned over the way they allow Protestants in general to labor under the impression that the blasphemous doctrine of eternal torture is still believed by them. What a grand service they would render to the general public, and how they would weaken the influence of Catholic teachings, if they would come out openly and tell the people what they must assuredly know themselves; namely, that the Hebrew and Greek texts of the Scriptures do not support the Dark-age teaching, either of eternal torture or of purgatory. Every educated Protestant minister knows that *sheol* (translated hell in the Old Testament) and *hades*, *gehenna*, and *tartaroo* (rendered hell in the New Testament) do not mean torture, either temporary or eternal.

Perhaps it is too much to expect Protestant clergymen openly and publicly to admit that the churches they represent are built upon creeds the teachings of which have no foundation in the Christian Bible. On the other hand, as long as they fail to do this with respect to the doc-

trine of eternal torture, they can have no effective argument against the Catholic claim that their idea of being tortured temporarily in purgatory is more humane than the Protestant theory of eternal torture for all who are not saintly enough to go to heaven when they die.

And on the relative merits of doctrines pertaining to what becomes of people when they die, the Catholics seemingly have scored another point over the Protestants in the following, which we also quote from a Catholic advertisement which appeared in a secular press—this one in Fairbanks, Alaska:

"CATHOLICS SAY—"

"How Can Babies Go to Hell?"

We can't see it ourselves—how the good Lord could take a helpless, innocent baby and thrust it into that "ever-lasting fire, prepared for the devil and his angels." (Matt. 25:41) It just doesn't tie in with our idea of God's justice and mercy.

Of course the Catholic Church has never sponsored so monstrous a belief as infant damnation. In fact, the more you know of the Catholic Church, the more you will come to see that if a doctrine is queer, or if it sounds wacky, then it can't be Catholic, for Catholicism is common sense interpreting God's Word to mankind.

No—we Catholics with Jesus, insist that "Except a man be born

of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:5) That means baptism. It means, plainly, just this: no baptism, no heaven; either, or; take your pick.

But if baptism is the "ticket" without which one can't get into heaven, then sin (serious, wicked, and obstinate) is also the "ticket" without which no one goes to hell. In other words, sin is as necessary for damnation, as baptism is for salvation. If the Lord finds you holding the devil's ticket at death he will disown you, even though you should have been baptized. But if he should find you with neither ticket, neither baptism nor personal sin—what then?

Well you won't find anything in the Bible to cover such a case, but Christian Catholic thinkers, positive that Jesus won't send your innocents to hell, have spoken of a third place—Limbo, they called it—where such souls can enjoy the happiness they deserve. St. Thomas of Aquinas, one of our foremost theologians, said that, in this Limbo, souls are free from pain and sorrow, and even enjoy a certain inward peace and happiness, so that they reach at least a little of that joy which would have been our common lot on this earth if Adam and Eve had not offended the good Lord.

In other words, they have an ever-lasting life pretty much as ours would be down here, if all the "blood, sweat, and tears" were drawn out of it; not much compared with the sight of the Blessed Trinity, but infinitely better than the pains of hell, and far better

than this, our ordinary daily life.

One of the special points of interest in the foregoing quotation is the admission that the Catholic Church knows of nothing in the Bible to indicate what God has provided for unbaptized infants who die. Had the sacred Word been consulted more studiously, Catholic "Fathers" would have found a much better provision than their own uninspired writers have suggested. For example, they would have found God's promise to the mothers of infants destroyed by the edict of Herod at the time Jesus was born. Certainly these infants had never been baptized, yet to their mothers God promised:

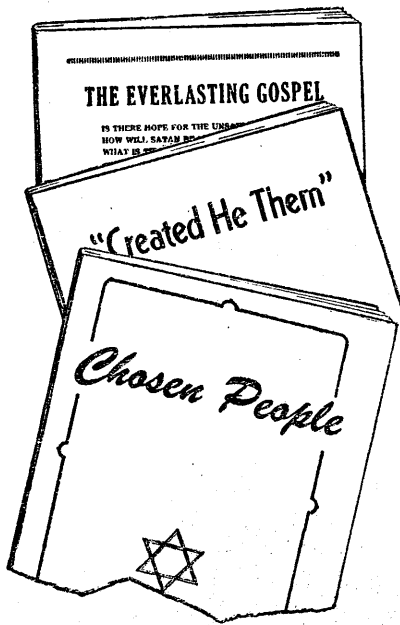
"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy [death]. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:16, 17; Matt. 2:17, 18

Most Protestant parents today would be inclined to say that they do not believe that their unbaptized infants who die go to a place of eternal torture. They are to be commended for this, for both their heads and their hearts are far superior to their creeds. However, according to

the strict interpretation of Protestant creeds, particularly the Presbyterian, for which Dr. Mackay allegedly stands, that's exactly where all unbaptized infants do go when they die. The renowned Jonathan Edwards, for example, in a day when the creeds really were understood to mean what they say, stated that hell is lined with infants less than a span long.

How thankful we are today to know that such grotesque notions are not taught in the Word of God. How much more reasonable is the truth set forth in the Bible, which is that both infants and adults, saints and sinners, are unconscious in death—sleeping—while awaiting the great awakening by the power of the divine Christ. The Bible teaches—although the Catholic Church apparently doesn't know it—that the true followers of the Master are awakened in the "first resurrection," to live and reign with Christ, while the others, young and old, are to be brought forth for trial, discipline, and, if properly exercised under the chastening rod, to full restoration to edenic perfection, during the thousand years of the messianic reign.

Thank God, for the light of truth now shining upon the sacred pages of his Word! May we let that light shine.



THE EVERLASTING GOSPEL—Is there hope for the unsaved dead? What is the Millennium? How will Satan be bound for a thousand years? When will the wicked dead be resurrected? What is Christian sabbath keeping? What is the "mark of the beast"? These and related questions are scripturally answered in this fact-presenting booklet. 64 pages, 15 cents.

"CREATED HE THEM"—The harmony of science and the Bible is the theme of this booklet. It answers such questions as, How long were the days of creation? In what sense has God rested on the seventh day? Is there any genuine scientific evidence that man is a creature of evolution? Where will the vast majority of the human race spend eternity? 64 pages, 15 cents.

CHOSEN PEOPLE—Are the Jews, or the Gentiles, or both, God's "chosen people"? Does the Bible explain why millions of Jews have been killed in Europe in recent years? Will a Jewish state ever be established in Palestine? The scriptural answer to these questions is vital to Jew and Christian alike. *Chosen People* points the reader to the scriptural answer. 64 pages, 15 cents.

Weekly Prayer Meeting Texts

- MAY 2**—"All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12 (Z. '03-164, 165. Hymn 134)
- MAY 9**—"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:6, 7 (Z. '03-199. Hymn 315)
- MAY 16**—"Thou shalt be called by a new name . . . thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62:2, 3 (Z. '03-164. Hymn 322)
- MAY 23**—"Ye also ought to wash one another's feet."—John 13:14 (Z. '97-243. Hymn 23)
- MAY 30**—"Rejoicing in hope, patient in tribulation."—Rom. 12:12 (Z. '95-20. Hymn 29)

BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

N. F. TIME

St. Johns, N. F. (Thurs.) VOCM 1006 9:00

ATLANTIC TIME

Moncton, N. B. CKCW 1400 10:30

EASTERN TIME

Akron, Ohio WADC 1350 9:45
Augusta, Ga. WGAC 1240 10:15
Baltimore, Md. WFBR 1300 9:15
Bay City, Mich. WBCM 1440 10:00
Binghamton, N. Y. WBNF 1290 10:00
Columbus, Ohio WHKC 610 8:30
High Point, N. C. WMFR 1230 9:45
Jacksonville, Fla. WJHP 1320 10:30
Ocala, Fla. WTMC 1490 10:00
Philadelphia, Pa. WIP 610 9:30
Pittsburgh, Pa. WWSW 1490 9:45
Toronto, Ont. CHUM 1050 9:45

> > P.M.

Dayton, Ohio WHIO 1290 12:30
Detroit-Windsor (Sat.) CKLW 800 5:15
Grand Rapids, (Thurs.) WLAV 1340 10:00

CENTRAL TIME

Anderson, Ind. WHBU 1240 11:45
Chicago, Ill. WAAF 950 11:30
Clinton, Iowa KROS 1340 9:45
Dallas, Texas KSKY 660 9:30
Fergus Falls, Minn. KGDE 1230 9:45
Grand Forks, N. D. KILO 1440 9:15
Knoxville, Tenn. WBIR 1240 8:45
Laredo, Tex. KPAB 1490 9:30
Louisville, Ky. WGRG 1370 8:45
Medford, Wis. (Wed.) WIGM 1500 9:45
Minneapolis, Minn. WTCN 1280 9:15
St. Louis, Mo. KXOK 630 10:00
San Antonio, Tex. KMAC 1240 9:30
Shenandoah, Iowa KMA 960 9:15
Wichita Falls, Tex. KWFT 620 9:15

> > P.M.

Chattanooga, (Sat.) WDEF 1400 7:30
Hastings, Nebr. (Sat.) KHAS 1230 1:15
Shenandoah, Iowa KFNF 920 9:15
Wausau, Wis. (Sat.) WSAU 1400 2:30
Winnipeg, Man. CKRC 630 12:15

STA. KC. P.M.

MOUNTAIN TIME

Bisbee, Ariz. KSUN 1230 9:30
Globe, Ariz. (Sat.) KWJB 1240 8:45
Phoenix, Ariz. KPHO 1230 9:45
Prescott, Ariz. (Sat.) KYCA 1490 8:45
Safford, Ariz. (Sat.) KGLU 1450 8:45
Wallace, Idaho KWAL 1450 10:15

> > P.M.

Kalispell, Mont. KGEZ 1460 4:45
Mandan, N. D. KGCU 1270 12:45
Nampa, Idaho (Wed.) KFXD 1230 9:30
Tucson, Ariz. KVOA 1290 8:30
Yuma, Ariz. (Sat.) KYUM 1240 9:00

PACIFIC TIME

Berkeley, Calif. KRE 1400 9:05
Brawley, Calif. KROP 1300 9:15
Chilliwack, B. C. CHWK 1340 11:15
Kelowna, B. C. CKOV 630 8:45
Long Beach, Calif. KGER 1390 8:45
Riverside, Calif. (Sat.) KPRO 1440 12:45
San Diego, Calif. KFMB 1450 9:45
Seattle, Wash. KJR 1000 8:00
Stockton, Calif. KGDM 1140 9:30
The Dalles, Ore. KODL 1230 9:15
Vancouver, Wash. KVAN 910 9:15
Victoria, B. C. CJVI 900 10:00
Wenatchee, Wash. KPQ 560 8:45

> > P.M.

Albany, Ore. KWIL 1240 5:15
Riverside, Calif. KPRO 1440 10:15
Seattle, Wash. KJR 1000 11:45

MERIDIAN TIME

Juneau, Alaska KINY 1460 9:45
Ketchikan, Alaska KTKN 930 9:45

POLISH BROADCASTS

Ashtabula, Ohio WICA 8:45 a.m.
Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:45 a.m.
Detroit, Mich. WJBK 7:00 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Racine, Wis. WRIN 2:30 p.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

The Bible Answers



The Hope of Immortality

¶ Frank, the first question I want to ask you at this time may sound odd in view of all you've told me, but I want to keep the record straight. You **do** believe in a future life, don't you?

¶ Why, of course, haven't I quoted sufficient scriptures to you on past occasions to indicate my firm belief in a future life?

¶ Yes, but on the other hand, you so often emphasize the thought that death is a reality—that when a man dies he is really dead—so it's just a little difficult for me to reconcile the two thoughts. Doesn't the Bible say that man is immortal, and cannot die?

¶ The Bible holds out a **hope** of immortality for faithful Christians,

but says nothing about man being **inherently** immortal.

¶ Do you mean to tell me that the Bible says nothing about man possessing an immortal soul?

¶ Yes; that's exactly what I mean to tell you. You see, Ernest, as I have explained before, the biblical hope of a future life is based upon God's promises that he will resurrect mankind from death. Strange as it may seem, the expression "immortal soul" is not to be found anywhere in the Bible. It simply isn't there!

¶ Can that be possible? Why, Frank, I can hardly believe that there is nothing at all in the Bible about immortality.

¶ That isn't what I said. What I

AUSTRALIAN BROADCASTS

Victoria and N. S. Wales Time

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

Western Australian Time

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

Broadcast Topics

MAY

Sinners in Heaven
The Earth Devoured
The Hope of Immortality
No Way Out

said was that the expression "immortal soul" is not found in the Bible. The Bible does speak of immortality, but even so, it doesn't say as much about it as one might suppose. As a matter of fact, the word "immortal" is only to be found once in the entire Bible.

¶ That's not a Bible you're taking out of your pocket, is it?

¶ No, this is a little booklet which lists all the various passages of the Bible which deal with the subject of immortality. Now, let me see—Yes, that's right, the word "immortal" appears once, and that's in 1 Timothy 1:17. I notice you are getting out your Bible. You might turn to this passage, and see what it says.

¶ It looks to me as though we are in for a real Bible study this time. Well, that's good! First Timothy Here we are the first chapter and the 17th verse. It reads, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." Well, it's plain enough that this text is speaking of God, and saying that he is immortal. But does that necessarily mean that no one else is immortal?

¶ No, it doesn't necessarily mean that, but it's the only place in the Bible where the word "immortal" is found. The word "immortality" is used five times in the Bible; and in one of these instances we are told that the Lord only has immortality. You'll find that in 1 Timothy 6:16, if you wish to read it—

¶ That's too important not to read.

In this text, as I understand it, the word "immortality" is used. In the other text it was "immortal." Well, let's see what it says:

¶ You had better begin reading at the 15th verse to get the connection—

¶ Just as you say: "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." Did I read that right? Why, it says that the Lord is the only One who has immortality!

¶ Yes, that's the way it reads—

¶ But didn't you say something about Christians being immortal?

¶ I said that Christians have a hope of immortality. But, as you know, we don't hope for things we already possess. The Christian's hope of immortality is set forth in the four remaining texts in which the word appears. It might be well to read all of them. The first is that of Romans 2:7. It's correctly quoted in this little book, and reads like this: "To them [that is, Christians] who by patient continuance in well-doing seek for glory and honor and immortality."

¶ Why Frank, that passage says that a Christian must seek for immortality. Certainly one doesn't seek for that which he already possesses, does he?

¶ No, which proves that a man is not inherently immortal, and agrees with the other passages you read which reveal that by nature, God alone has immortality. Now we have three more texts in which

this word appears. 1 Corinthians 15:53 is one of them.

¶ That's the great resurrection chapter of the Bible isn't it?

¶ Yes. I notice you have turned to it, so you might read the text.

¶ I'll be glad to, "For this corruptible must put on incorruption, and this mortal must put on immortality."

¶ According to that text, you see, immortality is something a Christian must put on in order to possess it.

¶ Right you are. I can't argue against that. But where are those other two passages found? Perhaps they'll reveal something different.

¶ They won't, unless the Bible contradicts itself, which it doesn't. The next use of the word "immortality" is in the very next verse to the one you read.

¶ That's verse 54. I still have my Bible open to the chapter, and here's what it says, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Well, this merely confirms what the other texts say.

¶ Now the last one, and when you have read the passage I'm about to give you, you will have read every text in the Bible in which the words "immortal" and "immortality" appear—

¶ I'll have the whole story, then—

¶ Yes, so far as the use of these

words are concerned. The final passage is that of 2 Timothy 1:10. It's also quoted here in this little book, and I'll read it: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."

¶ Frank, there you have it. Through the coming of Christ there is a hope of immortality.

¶ Quite true, there is now a hope of immortality for those who follow in the footsteps of Jesus; but it doesn't mean that human beings are inherently immortal. The fact that Jesus brought the hope of immortality to light at his first advent proves that those who lived and died prior to that time, had no such hope.

¶ Didn't those ancient prophets believe in a resurrection from the dead?

¶ Yes, but as I said in the beginning, if man was inherently immortal he wouldn't need a resurrection.

¶ Frank, in that text you read a moment ago, it says that Jesus brought "life" and also "immortality" to light through the Gospel. Why are both of these expressions used?

¶ The term immortality refers to the hope of the footstep followers of the Master; while the expression "life," refers to the hope of mankind in general. God's provision for them is that they shall be restored to perfect human life upon the earth. This is the life that was forfeited by Adam when he trans-

gressed the divine law in Eden. Both immortality for the church, and perfect human life for the world, are made possible through the redemptive work of Christ. Both of these rewards will be realized by means of a resurrection from the dead. The resurrection of the church to immortality is styled in the Bible the "first resurrection." After this resurrection is complete, and the church is exalted and reigning with Christ in the new Kingdom, then established over the earth, the resurrection of the world in general will begin, and will continue until, as Jesus declared, "All who are in the graves shall hear the voice of the Son of man and shall come forth."

¶ And where will these be when they come forth from death?

¶ Right here on the earth, which is the home provided for them by the Creator.

¶ It all sounds very simple, and it is certainly a very comforting viewpoint. But one really has to believe in miracles to be able to appreciate such a hope of the resurrection.

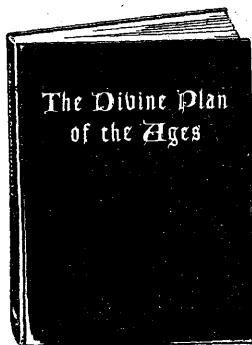
¶ Quite true, but the whole Christian religion is based upon the thesis that miracles are to be performed in order to save the people from death. As Christians we profess to believe in miracles. We believe that Jesus performed miracles, and the Bible makes it clear that these were but illustrations of the world-wide miracles of healing and resurrection that are to be

performed by the Christ during the thousand years of the Kingdom. And what a glorious time of blessing this divine Kingdom will provide for the sin-sick world, in answer to the prayer, "Thy Kingdom come. Thy will be done in earth as it is in heaven"! A new dispensation indeed it will be. The changes from one dispensation to another in the past have been marked and prominent, but this change will be the most outstanding and eventful of all, because it will mean a transfer of world rulership from Satan's reign of death to the Messiah's reign of life; from the superstitious worship of false gods, to the intelligent worship of Jehovah, the true God. The very thought of such far-reaching changes would be staggering to faith were it not for the realization that they have been promised and planned by the Almighty God and Creator of the universe, who is abundantly able to restore the dead to life. It is to this that the apostle refers when he explains that after the church is exalted to immortality, then will be fulfilled the promise, "O death, where is thy sting? O grave, where is thy victory?"

NEW STATIONS

Four new stations have been added to the schedule within the last month, as follows: WTMC, Ocala, Fla.; KMA, Shenandoah, Ia; KPHO, Phoenix, Ariz.; KSUN, Bisbee, Ariz.





A Key to the Scriptures

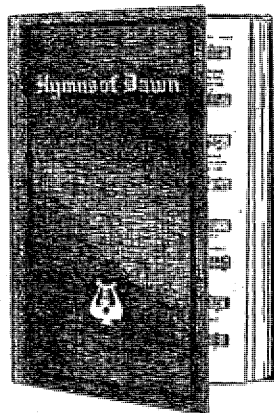
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The Christian Life

Only Believe

"This is the work of God, that ye believe on him whom he hath sent."—JOHN 6:29

THE apostle tells us that without faith it is impossible to please God. (Heb. 11: 6) This is understandable, for we see the same principle exemplified in human relationships. If faith in one another is requisite to a genuine friendship among human beings, how much more essential it is to have faith in God if we expect to be pleasing to him and to enjoy the rich benefits of being his friends. Abraham was called a friend of God simply because he believed the promises God made to him; and throughout all the ages of the divine plan, faith in God has opened the door of divine favor and to all the blessings and honor his wisdom and love had planned for his faithful people.

There is no other approach to a friendly relationship with God except by faith. All works of righteousness, apart from faith, are as filthy rags in his sight. Any attempt to co-operate in his

plan which is not based upon full confidence in him and a belief that his will and way is best, is unacceptable. And our faith in him must be absolute—so full, so complete, that whatever he reveals his will to be, even though it may lead to privation, hardship, suffering, or death, we will do it. A faith that trusts God only when the sunshine of joy is brightening our lives is not the kind of faith which constitutes a basis of true friendship with God.

So fundamental to at-one-ment with God is true belief in him that in our text Jesus indicates it to be the sum total of everything which may properly be considered the "works of God." In this passage the test of true belief in God is shown to be the acceptance of Jesus, whom God had sent. The full force of the thought is more readily grasped when we remember that it was addressed to a people who considered themselves the elect of

God in the earth, the ones to whom God had committed his work of blessing all nations.

The Israelites claimed Abraham as their father, and Moses as their lawgiver. They believed that the promises made to Abraham concerning his "seed" were to have fulfilment through them. They considered themselves to be God's royal nation, his special people, and that the Messiah would exalt their nation to prominence in the earth; and that all other nations, in order to receive God's promised blessings, would have to bow down to them. As they understood the matter, this was God's program for the human family, the "works" of God in the earth—works in which they assumed they had an assured part.

Moreover, the Israelites supposed that they were qualified to be God's servants through their keeping of the Law. Indeed, they viewed their many ceremonies as being properly a part of the "works of God." The Israelites as a nation had never been too faithful in keeping the Law, but they did make a better show of outward obedience to the Law and its ceremonies than they did of exercising genuine faith in God. Their lack of faith is displayed throughout the entire period of their national

existence. It kept them in the wilderness for forty years after leaving Egypt. It prevented their entering into rest under the leadership of Joshua. It led to the loss of national independence in 606 B. C., and hindered them from accepting the Messiah when he came to them at his first advent. They thought they were the true servants of God, and they could have been, but their lack of belief in God hindered their participation in his works.

PARTNERS WITH GOD

There IS work to do for God, and the Scriptures refer to those who are "workers together" with him. (2 Cor. 6:1) But God will not use anyone in such an exalted work who does not have full faith and confidence in him. So Jesus said, "This is the work of God, that ye believe on him whom he hath sent." This struck right at the root of Israel's most damaging weakness. Ostensibly they were the nation to whom and through whom the Messiah of promise would come. They professed to be God's co-workers in the earth, but all of their professions, all of their claims, all of their ambitions, were merely as empty theory unless they believed on the Messiah whom God had sent.

Whether Jew or Gentile, no one can be a co-worker with God

except through Jesus. "All things are of the Father and through the Son." (1 Cor. 8:6) "In the dispensation of the fullness of times" he will "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10) How apparent it is, then, that belief in Jesus is essential, both to salvation for ourselves, and as a basis of acceptable service to God. The entire plan of God—all his "works"—is the gathering of mankind into Jesus, through belief in him; a work which will not be complete until the close of the "dispensation of the fullness of times."

But to "believe" on Jesus is much more far-reaching in its implications than many have supposed. It was so for the Jews at the time of his first advent. They looked for a Messiah who would exalt their nation to a position of glory among the other nations, hence were not prepared to believe on the One who was "despised and rejected of men." (Isa. 53:3) After Jesus was raised from the dead he said to two of his disciples that they were "slow of heart to believe" all that the prophets had said concerning the Messiah. (Luke 24:25) They had exulted over the promises of the Messiah's

glory, but had not believed the prophetic record depicting his suffering and death.

The Jews were "slow of heart" to believe that which was not pleasing to them. In all the ages this has constituted the supreme test of genuine belief. Abraham demonstrated his living faith in God by an obedience which caused him to leave his own people and his father's house. It was certainly no alluring prospect for Abraham to leave his home in Ur and to start out on a long journey to a land of promise, "not knowing whither he went." (Heb. 11:8) But had he not done this we would have no evidence that he truly believed God.

All Israel would readily have believed on Jesus had he come in glory and in conquering power, but because he was meek and lowly, a friend of publicans and sinners, and a reprover of unrighteousness, they "hid as it were" their faces from him. (Isa. 53:3) Those who did believe did so at great cost. They lost their standing among their fellows. Their names were cast out as evil. Their belief made it incumbent upon them to become witnesses for the despised Nazarene, not only in Judea but to the uttermost parts of the earth. Had they sidestepped these re-

sults of their belief it would have been an evidence that their profession of faith was not wholehearted and sincere.

NO FAITH WITHOUT WORKS

James declares that "faith without works is dead." (Jas. 2:20) This is evidenced all along the line of Christian discipleship. When Jesus said that the works of God were accomplished by believing on him he certainly did not mean that a mere lip profession of belief that he is the Messiah and Redeemer of the world is all the works of God his followers are expected to perform. Jesus said too many other things in explanation of Christian discipleship to permit us so grossly to misinterpret this one statement as to find in it an excuse for an easy way of living the Christian life.

Jesus' disciples believed on him. They had confidence that he was the Messiah, and visualized the glory of his kingdom. They wanted to be with him in that kingdom. The mother of two of them, ambitious for her boys, asked that one might sit on his right hand and the other on his left hand in the kingdom. Jesus asked, "Are ye able . . . to be baptized with the baptism I am baptized with?" and also, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:

22) Here was something besides giving mental assent to the fact of his messiahship. Here was the real test of their belief—a severe test, a test of willingness to suffer and to die with him.

To believe on Jesus in the full, absolute sense, is to believe that through him the entire plan of human redemption and salvation is to be carried out. It is to accept his leadership by faithfully following in his steps. It is to accept his headship in a body of which we are the controlled members—controlled by his will. It is a willingness to obey his commands, to be guided by his principles, and to die as he died. It is to work for God as he worked for God; and to speak the things God gives us to speak, as Jesus did. It is our faithfulness along all these lines that proves our sincere belief in Jesus, the "sent" of God.

In brief, the real evidence of belief is our willingness to do God's will as expressed in and through Jesus, even when his will runs contrary to our own natural inclinations. The Sermon on the Mount contains many expressions of the divine will which are not easy to carry out in our lives. For example, we are instructed to love our enemies and to do good to those who despitefully use us and persecute us. Instructions like these run counter

to the will of the flesh, but if we believe in Jesus, we will obey them, no matter what the cost may be—and it IS costly.

A SEVERE TEST

Circumstances vary, of course, but there comes to mind in this connection the inspiring example of those who in recent years have refused combatant military service because it was contrary to the Master's instructions. To take this stand has cost these young Christians a great deal. They were looked down upon by their unbelieving friends and relatives. Some of them have toiled for years without compensation. All of them have been made to suffer in one way or another—not so severely in this country, but in other countries the suffering on the part of these has been cruel indeed.

And why? Simply because they "believed" on Jesus in that full measure which leads to obedience. Millions profess to believe, but claim that his teachings on love are not practical for this day and age, that if he were here today he would probably be a recruiting agent for the armies of the world. In this way the nominal believers draw near to the Lord with their lips, but their hearts are far from him, even as the prophet foretold would be the case.—Isa. 29:13; Matt. 15:8

When Jesus first sent his disciples into the ministry, these believers were given what has always appeared to the half-hearted Christian very radical instructions. He instructed them in his sermon on the mount, "Take no thought for your life, what ye shall eat," or how you shall be clothed. (Luke 12:22; Matt. 6:25, 31) Their willingness to obey these instructions was the practical test of their genuine belief in Jesus' leadership. And it was a severe test! The idea was contrary to human wisdom. It was basically unsound and foolhardy. So was the course of Abraham when he left his own people and his father's house. But as with Abraham, so with these disciples, their obedience to the instructions of the Lord was the proof of their belief.

Later, at the close of his ministry, the Master inquired of these faithful ones, "lacked ye anything?" (Luke 22:35) Of course they hadn't! There is never any danger of lacking either temporal or spiritual blessings so long as we are faithful to the Lord's commands, for the promise is that "no good thing will he withhold from them that walk uprightly."—Psalm 84:11

Times have changed and many of the circumstances of life are quite different now than they were in Jesus' day. But the un-

derlying principle of these instructions are the same, and obedience to that principle is still one of the severest tests of our faith. The disciples of Jesus today are also called to be his ambassadors, his representatives. Their belief, leading up to their full consecration to do God's will, puts them on the side of God and of truth and of righteousness. They are told plainly that they are no longer the servants of self, but of God. Their approach to the entire problem of life is therefore changed.

The chief concern of the man or woman in the world is to "make a living." From childhood on there is the planning and working for home, for food, for clothing, for ease, and for security in approaching old age. This is legitimate for the natural man, but belief in Christ, if it is genuine, changes the whole outlook and approach. Mere nominal belief doesn't make much of a change, but a genuine belief does. The wholehearted believer notes the instructions of the Word which reveal that his chief concern now is the doing of God's will. He still recognizes that he needs food and clothing, and that his family does also; but the providing of these is now to him merely incidental, while the main purpose of his whole life is to do

the will and work of God.

But it is not easy to make this change in our hearts and lives. Only an unbounded faith in God and in Jesus will enable us to do it in a real sense. It is a radical change, and to the extent our friends know about it, they will think we are foolish, that our judgment is unsound. Religion is all right, they say, when kept within bounds, and in its proper sphere. It's all right to go to church on Sunday, and to send our children to Sunday School. It's good for our children, and an hour inside the church won't hurt any of us; but, to make religion the chief thing in our lives, well, that's all right for the minister, it's his business, and he gets paid for it.

Thus it is that the true believer finds himself at odds with the world and with nominal churchianity. But his true belief leaves him no choice. He hears the Word say, "Ye are ambassadors for Christ," "ministers of reconciliation." (2 Cor. 5:20, 18) From this and other instructions he knows that he has been called to be a minister, and as a minister of God his chief work is the service of God. However, he knows better than to expect a salary for his services; for they are to be given freely and without stint—given until he makes himself poor in order

that others might be blessed.

THINGS NEEDFUL

For some it is a severe test of faith to wait upon the Lord. The knowledge of God and of his plans and purposes is so inspiring that we want to tell it out far and wide. If upon coming into the truth we are handicapped with scriptural obligations toward our families we might be tempted to neglect these obligations in order to devote ourselves more fully to the service of the Lord. In such an event the test of our belief would be our obedience to the instructions of the Word concerning the matter of providing for our own, for "if any provide not for his own, . . . he is worse than an infidel."—1 Tim. 5: 8

And this might well be a severe test of faith for some. We might see the need of workers in the vineyard, and feeling that we possess talent for some particular part of the work, be inclined to reason that surely the Lord would not want us to neglect this opportunity merely because we have a family to support. But this would be the reasoning of the flesh. Any service that is rendered contrary to the instructions of God's Word is not acceptable to him, and evidences a lack of confidence in the divine arrangements.

Moses waited forty years before the Lord was ready to use him, and before he was ready, from God's standpoint, to be used. Jesus waited eighteen years. At the age of twelve he was desirous of being about his Father's business, but not until he was thirty could he enter upon that ministry. So if the instructions of the Word and the circumstances of life seem to circumscribe our activities in the Lord's service, we should wait patiently on the Lord, meanwhile making the very best use possible of whatever opportunities we may rightfully enjoy. Thus we will demonstrate our true belief.

BELIEF AND CONSECRATION

True belief implies action, hence belief in Christ means consecration to do the will of God as it is expressed through him. So if we say, Yes Lord, I believe, it is the equivalent of saying to him that he should take our lives and use them to his glory. Any other attitude would come short of revealing a genuine and full belief.

Just think of what it is that we profess to believe: It is that Jesus is the Son of the Creator and God of the universe; that he was with the Father from the beginning and shared in the work of creation. We believe that the

human race was created to live upon this earth forever, and that sickness and death entered into the world only because of sin. We believe that the Creator of the universe, whom we call our Heavenly Father, sent his Son into the world to redeem the dying race and restore the people to life. We believe that his followers of this age are invited to share in his sufferings now and are promised a share in his kingdom glory—if they are faithful unto death.

Do we believe these things? Do we believe that the Creator of this vast universe is thus actually dealing with us? Do we actually believe that the merit of Jesus' sacrifice compensates for our imperfections so that our imperfect works are acceptable to our Heavenly Father? Do we believe that it is actually our privilege to share in the sufferings of Christ? Do we believe that if faithful we will share in his glory, sit on his throne, be partakers of the divine nature, and with him participate in the future work of blessing all the families of the earth?

All these things are included in our belief in Jesus, for he is the embodiment of the entire divine plan. Is it not evident, then, that such a belief is bound to change our entire perspective of life? Of what value are the

transitory toys and joys of this fitful and uncertain human life when compared with the privilege that is ours of being "workers together" with God? (2 Cor. 6:1) Once we permit the power of our belief to take proper hold upon us there is nothing we can do except place ourselves entirely in God's hands to be used according to the wise decisions of his will.

Ah, yes, Lord, take my life—I realize that there is little left of it, and that it is marred by sin and very imperfect, but I want thee to have it and to use it; for I believe in all of thy arrangements for mankind and for me. I believe in Jesus, and in the merit of his blood. Lord, if I did not believe I would have little heart in offering thee my life—it is so imperfect—but because I believe, I know that my life—what's left of it—will be acceptable. Yes, I thank thee for the assurance that this, my "reasonable service," will be "holy and acceptable unto thee."—Romans 12:1

And I want every part of me used in thy service. So take my hands. There isn't much that they can do, but I do want them used for thee. I want thy great love to be a moving power in my life, causing my hands to serve thee. So show me things for my hands to do. And my feet also,

Lord—I want them to be swift on errands for thee. And give me more and more errands to do that my feet may be ever in thy service.

And Lord, I also want my voice used for thee. May it ever bring honor and glory to thy name! Take my lips, too. May the impulse of thy love cause my lips to be moved with messages from thee. There is so much to be said concerning thy love. Eternity will not suffice to tell it all; but Lord, I do want to be faithful in telling as much about it as I can, so take my lips, sanctify and use them to thy glory.

And take my time! It is a fleeting thing, but help me to “redeem” as much of it as possible to be used in thy service. There are so many things, Lord, which crowd in upon my time and take it away from use in thy service, but help me to be more watchful, for I want all my moments and all my days to be used in ceaseless praise to thee because thou hast called me out of darkness into thy marvelous light.

And take my intellect, Lord. I know that it is only in thy great mercy that thou wilt be able to use that which is so inferior. Angels, cherubim, and seraphim could be used far more efficiently, but I believe thy promise to give me the spirit of

a sound mind. So take the little mental faculty I have and use it. I am renewing my mind day by day as best I can through the study of thy Word. I will seek to discern thy will in all that I do, and I know that my shortcomings will be covered by the blood, so because I believe, I say again,

“Take my intellect and use,
Every pow’r as thou shalt choose.”

Nor would I withhold my silver and my gold—my money! I know Lord, that the cattle on a thousand hills belong to thee, and that thou dost not need my money, but I want to give it as an evidence of my belief. I want to give it to show my love for thee and for the truth and for my brethren. I want to give it to show my faith in thy promises to care for me. I want to give it because it is a part of my all which I have devoted to thee in full consecration. “Nothing, Lord, would I withhold.”

Take my will, Lord, and make it thine. I don’t want any will of my own. I want my life to be used as thou wouldst have it used. I want my hands to serve as thou, my Lord, desirest them to serve. I want my feet to go where thou wouldst have them to go. I want my intellect to search out thy ways, and not my own. I want my silver and my gold to be used for thy glory and

ONLY BELIEVE

not to further any plans of my own. I want my every moment to be devoted to thee, and to the doing of thy will. In no way whatever do I want *my* will to be done. So take my will, Lord, take it and make it thine.

And take my heart, too—my affections. I don't want them to be set on the things of this earth, but upon things above. I esteem the things of this earth as of trifling worth, and in view of what thou hast promised concerning heavenly treasures I want my affections to be set upon them, for I recognize that this is thy will for me. So take my heart, Lord, and from henceforth, may all the things which tug at my heart-strings be those only which are pleasing to thee.

And I want thee, Lord, to have all of my love. I want my love to be so complete for thee that no other loves will be permitted to thwart my determined purpose to do thy will. I want, indeed, to be ever, only, all for thee. This is the declaration of my desire because I "believe." I have no misgivings concerning the wisdom of thy plans and purposes, nor concerning thy ability to accomplish them. Thy love

as revealed through Jesus overwhelms me and I no longer have any desire to live for self, nor to spend time and strength and means in furthering my own interests and plans.

To me, nothing is worthwhile now but to live for thee. Lord, increase my faith that I may increase my faithfulness. I want no earth-born clouds of doubt to hide thy face from me, nor quench the fires which are consuming my sacrifice. Give me strength to endure the trials of the narrow way, to be unmoved by the indifference of earthly friends, and to glory in the weariness of service. Through faith, give me the victory over self and self-will, that thy will may reign supreme in my mortal body, causing me to be consumed wholly in thy service.

To truly believe, means much. It must inevitably lead us to the complete surrender of ourselves to God, and to the devoting of everything we have and are to the doing of his will. It is thus that we share in the work of God according to his plan of the ages, as "ministers of reconciliation" both now and when exalted to kingdom glory.

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Quietness in the Midst of Storms

"When he giveth quietness, who then can make trouble?"

—JOB 34:29



ELIHU, the speaker of these words, was a young man who lived in Job's day—supposedly in the time of Abraham. He was one of the four friends of Job who called upon him in his adversity to comfort him. Being the youngest of all, he hesitated to speak as freely as did the other three friends of Job. He had heard them speak, and had discerned where they had made mistakes.

The fact that certain words are recorded in the Bible does not necessarily mean that they are inspired of God or even that they are true. We remember having in our youth a discussion with some one who finally quoted a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, "If that is Scripture, we should like to know it." Our opponent looked it up and found that it read, "And the devil said," so and so. Surely there is no reason to believe that the devil is inspired—no reason to believe that the devil's words are inspired.

These words spoken by Elihu were as wise as any spoken by Job's comforters—probably wiser; but they were surely human wisdom, as far as we can discern. When Elihu put this question, "When he giveth quietness, who then can make trouble?" he was seeking to draw a line in this criti-

cism of Job, being averse to an extreme position, yet agreeing neither with Job nor his other friends. Job's three friends had been arguing that he must have done some very wicked deeds, and that as a result his camels and his cattle were destroyed—in fact, all of his property, everything he possessed, as well as his children. He had lost all his ten children and lost also the affection of his wife. And these comforters were trying to have him admit that he had committed some great crime and that God was angry with him. Still Job insisted that he had been doing his very best—not that he claimed to be perfect, but he had been striving to live a godly life, a just and honorable life.

Elihu's Sound Reasoning

So when Job had gotten through with his argument and his three friends had gotten through with theirs, Elihu said (we paraphrase), "Job, you admit that you are in trouble. Now if God had given you quietness, who could make you trouble? He has surely purposed that this trouble come upon you."

Elihu defended God. He claimed that the Lord had evidently designed that Job should not have peace and prosperity longer; otherwise these adversities could not have come upon him. Whatever

was the reason for it, Job's calamity evidently was not accidental. There must have been a divine hand in the matter. Even if Satan had sent all these difficulties and trials, he could not have done so unless God had permitted it. No one could have thwarted the divine arrangement and will. Elihu contended with Job that the Lord had the right and power to decide, that Job had not. He showed distinctly the power and the rightful authority of God to order in all the affairs of life, and incidentally showed that Job was more righteous than all his associates; that while he was a sinner, yet not on this account was he being afflicted.

We may profitably get a thought from this discourse given by Elihu. Here is a process of reasoning used by a man away back in the past—about the time that the Evolutionists tell us man was a monkey. Pretty sound reasoning for a monkey! Many of our college presidents would do no better today. It is sound logic.

Affliction No Proof of God's Disfavor

We also see that Job was not a great sinner. On the contrary, we have every reason to believe that he was a true prophet of God, a true servant of God. He was one whom the Bible tells us God especially loved. This is shown in Ezekiel 14:19, 20. "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast, though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they

shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Again, the apostle says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."—James 5:11

It is quite true that Job's trouble could not have come upon him if God had not permitted it. If God had wished him to have quietness, no one could have made him trouble. But he permitted trial to come to test his servant, just as he permits trouble to come upon his church, and as he permitted it to come upon his well-beloved Son. He permitted that man should do all manner of evil against his son—should scoff at him, should spit upon him, should smite him, should scourge him, and finally crucify him. The Lord has not always given quietness in these cases, but often trouble.

The lesson of the text for those who have put themselves in God's care, is that no one can make them trouble without divine permission. The Lord tells us that during this Gospel age he will make all things work together for good to his children, and that he will not suffer us to be tempted above what we are able to bear. (1 Cor. 10:13) In our Lord's case it pleased Jehovah to bruise him, to allow suffering and death to come upon him. (Isa. 53:10) It pleased God to adopt this plan for the recovery of the world, because it best illustrates his justice, his wisdom, his love, and his power. It also resulted in great honor and glory to our Lord Jesus.

As concerns the Lord's people, there might be certain matters relating to dispensational changes that could best be accomplished through severe trials coming upon them. Then, additionally, God wishes certain trials to come upon his people because he desires them to trust him where they cannot trace him. He wishes them to have unwavering faith in him. The children of God, then, can take these words of our text in a very different way from that originally suggested to Job by Elihu. We may truly say, "When God giveth quietness, who then can make trouble?" We recognize that there is a certain quietness and rest of heart that all the Lord's saints may enjoy. We realize this even when he permits severe trouble.

The Apostle Paul in his Epistle to the Hebrews says, "We who have believed do enter into rest." We enter into rest by coming into the attitude where we can believe, where we can and do exercise entire trust in God. Sometimes outward difficulties are helpful in overcoming a wrong spirit. The Lord's people are not discouraged by the things that would utterly crush out the vitality and courage of others. They get the wrong spirit pounded out of them; but it is the hand of love that administers the blows, and the Lord knows just how many and how severe ones are needed.

Kept in Perfect Peace

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26:3) This thought is very precious to us as New Crea-

tures. "The peace of God which passeth all understanding," is to rule and keep our minds and hearts. (Phil. 4:7) We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the apostle says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:17, 18) When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

"No storm can shake our inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord's people commingled with joys—the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trials, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed.—Romans 5:3-5

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make trouble. They "shall say all manner of evil against you falsely for my sake," said the Master, but then we are

to "rejoice and be exceeding glad."
 "Let not your heart be troubled."
 (Matt. 5:11; John 14:1) We think
 our text very precious when
 viewed from our standpoint.

Trouble Necessary to Our Proving

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the divine plan to permit us to have experiences of affliction. (Psa. 119:67, 71, 75; 34:19, 20) So when we see God's people in trouble or trial today we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to his will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient submission to God's will. We are to walk in his footsteps. And we have the example of the apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the age.

The trouble is not necessarily a sign of the disfavor of God. On

the contrary, we know that "Many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus shall suffer persecution." The truth will cost them something. Faithfulness to the Lord will cost them much. As the apostle says, "If ye be without chastisement [discipline, training], then are ye bastards and not sons." (Heb. 12:8) If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And he grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a refuge which none but his own can know. No harm can reach us within this shelter; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to his purpose." (Rom. 8:28) And as Job's after blessings far outweighed his brief trials, so it is with the Lord's saints today.

—Reprint, April 1, 1916



"What though my joys and comfort die!

The Lord, my Savior, liveth;

What though the darkness gather round!

Songs in the night He giveth.

No storm can shake my inmost calm,

While to that Refuge clinging;

Since Christ is Lord of Heaven and earth,

How can I keep from singing?"

"And He said unto them, Come ye !

"This is my commandment, That ye love one another as I have loved you. Ye are my friends, if ye do whatsoever I command you."—JOHN 15:12, 14

Brotherly Love

"Loving the brethren" Ah, it is sweet
Thus to wash the Master's "feet."

"For as ye have done to the least of these
My brethren, ye have done to me."

Love for the Master (and for God)
Is shown by treading the path he trod.
Daily hourly, with tender care,
He gave his life, our sins to bear.

Gave of his strength; while on his face
Of malice or anger there was ne'er
a trace.

Helping the faint and the poor and the
weak,

He made them strong; yet he was meek.

Loving our brethren—lifting them up;
Giving them strength to drink of his cup:
What a privilege, precious, sweet,
Thus to anoint our dear Lord's "feet."

—R. G.

Character Marks

What are the distinguishing
marks of a ripe character? One
mark is beauty. As fruit ripens, its
colors deepen till the beauty of the
fruit is equal to the beauty of the
blossom. In ripe Christians there
is a beauty of sanctification known
in the Word as the "beauty of holi-
ness."

Another mark of ripe fruit is
tenderness; the mature Christian
is noted for tenderness of spirit.
Ripe fruit is sweet, unripe fruit is
hard and sour. As we grow in
grace we grow in charity, sym-
pathy, and love toward our breth-
ren.

Another sure mark of ripeness
is a loose hold of earth; ripe fruit
easily parts from the stem.

—Selected



Love Purifies

Love purifies the heart from self; it strengthens and ennobles the
character, gives a higher motive and a nobler aim to every action of
life, and makes both man and woman strong, noble, and courageous;
and the power to love truly and devotedly is the noblest gift with which
a human being can be endowed; but it is a sacred fire that must be burnt
to God and not to idols.

—Selected

ourselves apart and rest awhile"

One Minute Sermon

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 PETER 1:22

Love is the fulfilling of the law of God, and God himself is love. Godlike love may be viewed in three aspects: first, reverent love, which is centered in God, whose goodness calls it forth; second, the love of fellowship for all those actuated by the same sentiments; third, the love of pity and sympathy toward all others.

As members of the fallen race we do not inherit this godlike quality of love. It is only in obedience to divinely revealed truth that we acquire it. To such as have purified their souls unto unfeigned (not merely professed) love of the brethren, is addressed the counsel to "see that ye love one another . . . fervently." Let all such cultivate this grace more and more, that the whole body of Christ may be firmly knit together in love.

—C. T. R.

Divine Promises

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23

"If we love one another, God dwelleth in us, and his love is perfected in us."—1 John 4:12

Precious promises! In such company as this, can any Christian fail to realize some measure of joy? The more firmly his faith lays hold upon the promises, the more fully will his joys abound; for in the presence of the Lord is fullness of joy, no matter what may be the conditions and circumstances.

Food for Thought

Love defined: Love is that tender solicitude and affection with which anything commanding admiration and respect is regarded. Love wherever found is a gleam of divine likeness, and is spontaneously awakened by the presence of that which is noble and pure and good.

God is the most glorious exhibition of its nobility and grandeur. It is the law of his being, and shall ultimately be the controlling law of all his universe.

Love divine, all love excelling,
Joy of heaven, to earth come down:
Thou hast made with us thy
dwelling,
Love doth all thy favors crown.

Crises in the Life of Peter



HE Apostle Peter, one of the most colorful and engaging characters in the New Testament, was among the earliest to become a disciple of Jesus after the latter's return from his forty days of temptation in the wilderness. The account of his introduction to Jesus by his brother Andrew is given in the first chapter of John's Gospel.

To consider all of the experiences of Peter in his association with Jesus during the following three and one-half years would be to trace most of the recorded history of our Lord during that period. For Peter was not only one of the first called, but he also became one of the three special associates of Jesus, sharing that honor and privilege with James and John who were brothers in the flesh as well as in the spirit.

These three, together with Peter's brother Andrew whose homes were evidently at Bethsaida or Capernaum, were fishermen and engaged in business in the Sea of Galilee, also known as the Sea of Tiberias. (John 6:1; 21:1) It is supposed that these four continued in their

fishing business for some months after they became Jesus' disciples, probably spending a considerable portion of their time with Jesus and more or less associated with his ministry.

It was in connection with their fishing that the first experience we consider, occurred. The account is given in Matthew 4:18-22 and Luke 5:1-11. It is the familiar story of Jesus preaching to the multitude upon the shore of the sea. Desiring a suitable place from which to give his message, he entered into the ship of Simon Peter, which was moved out a little distance from the shore. There "he sat down and taught the people out of the ship."

When he had finished his discourse to the multitude, Jesus turned to his disciples to give them some special and deeper instruction. Suggesting to Peter that he move out into deep water and let down his net for a draught, Peter replied that they had toiled all night and taken nothing, but nevertheless at Jesus' word he would let down the net. The result was astonishing; they enclosed so great a multitude of fish that their net

broke and they sought the assistance of their partners, James and John. Both ships were filled so full that they began to sink.

This miraculous demonstration of Jesus' power—together with the simplicity and sweetness of his disposition, his complete devotion to God, and the glorious message of the kingdom to which Peter and his associates had, no doubt, with the multitude, just listened—was too much for Peter. The account tells us that he cast himself down at Jesus' feet, and made a most surprising request—that Jesus would depart from him, because he (Peter) was a sinful man.

Here was one so conscious of his own imperfections, so impressed with the perfections of the Master, so doubtful of his own ability to measure up to the standards of a disciple of Jesus that he felt unworthy to be associated with him. And here, too, was just the attitude of honesty and humility that it was necessary for Peter—and all other disciples—to attain before the Lord could safely and effectively use him in his work.

Jesus could reprove the Pharisee of the parable who thanked God that he was not as other men and had done that which he thought ought to commend him to God. Jesus, a little later on,

when these disciples, exercising power conferred upon them by Jesus had been able to heal the sick and even to cast out demons, could warn them against over-confidence; but now he could also *reassure* Peter and his associates saying, "Fear not; from henceforth thou shalt catch men."

How sweet those words must have sounded to impetuous Peter! And how did they affect this disciple who had asked the Lord to depart; and who, in his heart no doubt felt a deeper devotion to the Master than ever before and a more earnest longing to be associated with him, although this was completely at variance with the words he had uttered?

Ah! that seems to have been the end of the fishing business for those four disciples, until a time years afterward which we shall treat later in our study of the critical experiences of Peter. But now, we read that "When they had brought their ships to land, they forsook all, and followed Him." Thenceforth it would be no longer part-time association with the Master and his work, but such complete devotion that Peter could say years later (Matt. 19:27), "We have forsaken all, and followed thee."

Do we find some lessons for ourselves in this incident in the life of those early disciples? It

is not necessary for us to find an exact correspondency, but has there been a period in our lives too, when, after becoming the Lord's disciples, we were still divided in our attention to this new vocation, not fully setting our minds on the things above but still pursuing to some extent our selfish and profitless worldly objectives?

We might wonder why, after his introduction to the Lord and being accepted as a follower and renamed Peter, it was possible for him to continue his fishing business; why he had not, before this miraculous demonstration, felt the Master's presence and his service to be so marvelous a privilege, as already to have "Left all and followed him."

And then, more profitably, we may turn the question upon ourselves, and remember how long it was after we had made a full consecration of our all to the Lord before we really began to understand and put into practice this life of complete devotion that such an agreement calls for. Or, going still further in our introspection, we may ask whether we have even now mastered the lesson that Peter and his companions learned that day in the boat with Jesus, and in our hearts and as fully as possible in our lives, we are really—

"All for Jesus, all for Jesus!

All my being's ransomed pow'rs;
All my thoughts and words and
doings,
All my days and all my hours."

Another suggestion that comes through consideration of this introduction to a "full-time" ministry with Jesus, is that Peter had to become fully "caught" himself before he could be a successful "fisher of men." The sharp barbs of truth must first reach his heart, revealing his helplessness and unworthiness; he must become truly "poor in spirit" before he could safely be used; he must really "mourn" before he could be "comforted" himself and share in the work of comforting others as one of the Lord's special representatives.

It is no less true today; and the one who would be used of the Lord must have opened his heart and mind fully to the Lord's instruction as Paul indicated in his letter to Timothy, "The husbandman that laboreth must be first partaker of the fruits." (2 Tim. 2:6) Thank God, to those who have responded as did Peter, the same gracious Master offers his fellowship, the same comforting reassurance that he gave to Peter, and the promise that we share in his ministry both here and in the future.

For the next event under consideration which seems to have

been of unusual importance in the life of Peter, we move forward some months, perhaps as much as two years. The account in Matthew 16:13-25 records a conversation between Jesus and his disciples when, in their journeyings, they had reached the extreme limits of Palestine in the north, "the coasts of Caesarea Philippi." Jesus' ministry had now been in progress more than two years, and he asked his disciples what the results in those parts had been—"Whom do men say that I the Son of man am?"

Their reply was not encouraging: "Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the [other] prophets." How remarkable that the disciples could not mention anyone as having discerned the fact that Jesus was far greater than any of these noted servants of God, no less than the Son of God.

To instill a new idea in the mind of fallen, imperfect man has always been a difficult task; and it is well for us to recall the meager results evidenced in this confession of the disciples lest we be discouraged when our glorious message of the Lord's second presence and the kingdom at hand seems to fall on heedless ears or excite but a temporary or casual response

tempered with incredulity. Rather let us be encouraged; we are still in the age of faith and "all men have not faith"; and we are in the company of the Master and his disciples, and are to emulate their loving zeal, obedience, faithfulness in carrying on the proclamation of truth in the end of the age as they did in its beginning.—2 Thess. 3:2

In our narrative, Jesus then made his inquiry more personal, asking the disciples whom they recognized him to be. This was the occasion for the great confession of Peter, "Thou art the Christ, the Son of the living God." The commendation Peter received in response to this declaration is familiar to all Bible students and indicates the importance of this great fact which Peter had grasped; namely, that Jesus was not merely a perfect man, "the Son of man," but was the long-promised Messiah, the Son of God. Success had crowned Jesus' ministry: he had convinced these disciples of his true origin and office; and they were now prepared to witness to these tremendously important facts.

But this insight into the true character of their Master was only part of the instructions he had yet to give in the short time that remained for him to be with them in the flesh. And so we

read that "from that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Strange to say, this did not meet the idea of Peter as to the course marked out in the Scriptures for the Christ. And, never hesitant to express himself, we read that he went to Jesus and began to rebuke him, saying, "Be it far from thee, Lord [margin, pity thyself] this shall not be unto thee."

Jesus' reaction to this well-intentioned effort of the devoted Peter to dissuade him from the course he saw clearly marked out in the Scriptures was instantaneous and emphatic. "He turned, and said unto Peter, Get thee behind me, Satan: thou art an offense [a stumbling-block] unto me: for thou savourest not the things that be of God, but those that be of men."

What a trial those severe words of reproof must have been to Peter: what a test of his humility, his sincerity as a disciple, a "learner." Only a short time before this he received one of the highest commendations of the New Testament—the assurance that God had revealed the identity of Jesus to him and that

he would be especially honored in using the keys of the kingdom of heaven. But now he was personified as Satan, the enemy of God!

We may wonder why Jesus used such strong language, such stern reproof. As we ponder the circumstances and the conversation, we see that Peter's well-meant remark was, in effect, the same as Satan's effort in the wilderness—an effort to dissuade Jesus from his course of loyalty to God's plans, which definitely involved his surrender of human life as a voluntary sacrifice.

No progress whatever could be made as long as Peter believed Jesus was the Christ, the Son of God, and, at the same time, was assured that Jesus could, and should, avoid persecution, suffering, and death. It was necessary that this fundamental error—this conception that to be the Christ, or a follower of Christ, was possible without sacrifice unto death—should be denied and condemned by the Master in the most positive terms; not only for Peter's benefit, but for the protection and guidance of his followers ever since.

What was Peter's reaction to this reproof? It is not given in the record. But the after life of Peter contains abundant evidence that he humbly accepted the rebuke and absorbed the in-

struction. When, later, Jesus told them of his impending death, and added that it would be by crucifixion, we read that they were "exceedingly sorrowful"; that they were "amazed" as they followed him on the last passover journey to Jerusalem; that "they understood none of these things"—the why and wherefore, no doubt, of Jesus' determination to go among his enemies—Mark 10:32; Luke 18:34

We find Peter on the night of the betrayal, remonstrating with the Lord when the latter said they would all desert him, and assuring him that though he lay down his life for Jesus yet he would not deny him. And we read, "Likewise also said they all." (Matt. 26:35; Mark 14:31) How happy we are to see that these dear apostles were learning this great lesson—even though not yet able to put it into practice until "endued with power from on high" through begetting of the Spirit—that they had determined to be faithful and loyal to their Master, even unto death!—Luke 24:49

Two other events on that fateful night were among the more important experiences of Peter: the one in the Garden of Gethsemane; the other in the high priest's palace to which Jesus was taken after his arrest. In

Luke 22:35-38 we are told of Jesus' final instructions to the disciples as they left the upper room. Among other things they were to provide themselves with swords; "For," said he, "I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." The disciples replied that there were two swords among the company; "And he said unto them, It is enough."

We pause to consider the remarkable statement of the Lord that he had now reached the climax of his earthly experience, and that but one prophecy remained to be fulfilled; namely, that he was to be reckoned among the transgressors. What a glorious testimony of a life of perfect devotion, of faithfulness to every detail of the divine will for him as he had discerned it in the Scriptures. And it was for grace and strength to meet this final test that the Master agonized in prayer that night in Gethsemane.

After his trial there and the Father's answer, strengthening him by the ministry of an angelic messenger, the multitude, led by Judas, approached to apprehend Jesus. Peter no doubt had in mind the Lord's instructions regarding the swords. He now

asked, "Lord, shall we smite with the sword?"—and, not waiting for a reply, the impetuous disciple "smote the servant of the high priest, and cut off his right ear."

But now Peter and his companions were to be given another important lesson, of far-reaching significance to them, to all the Lord's disciples down through the age, and to us in the end of the age. They might have the means to avoid suffering, to resist injustice and persecution, but they were not to use them! And why? Because it was God's will that they suffer. It was the Father who poured the cup for Jesus that night and gave it to him to drink. Accordingly we read in John's account of that night, "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11) Jesus then healed the wound made by Peter's sword, with the observation, "All they that take the sword shall perish with the sword."—Matt. 26:52

Again we have no record of Peter's response to the Lord's reproof. But we have the evidence of his later hearty acceptance of this new idea. After Pentecost, when he and John were arrested, imprisoned, and beaten by order of the Sanhe-

drin, they "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:41) And this is abundantly confirmed in Peter's epistles. There we read his clear concept of the call to follow the non-resisting Master, and to heed the instructions which he gave and exemplified that night in the garden. Peter's exhortation to the brethren is to "arm yourselves likewise with *the same mind!*"—1 Peter 2:19-24; 4:1

We now come to what is perhaps the saddest sight in the history of our fallen race: the Son of God, the One fully controlled by, and perfectly manifesting the spirit of God—humility, simplicity, grace, love—on trial before members of the human family whom, as the representative of the Father, he had brought into being. There the representatives of our race, animated by pride, jealousy, and hatred, brought false witness against him and condemned him to death. And those who were guilty of that transcendent wrong were not the ignorant and godless elements of society, but the leaders of the most enlightened group of the chosen nation of Israel!

Peter was there in the high priest's palace that night. His

love for his Master gave him the courage to follow him into the presence of his enemies. And then he was pointed out as a member of Jesus' company—and in the very presence of that Master he loved, denied that he even knew him. How remarkable a combination of qualities we find in Peter! Here love and courage had brought him into danger; and now whatever the reason, he denies with an oath the One whom but a few hours before he had assured that, "Though all men shall be offended because of thee, yet will I never be offended. . . . Though I should die with thee, yet will I not deny thee."—Matt. 26:33-35

Just then Jesus came into view, under guard of soldiers, and he looked at Peter. Poor Peter! How that look cut him to the heart. It doubtless was the most critical moment in all of his experiences with the Master thus far—the great climax of his life. Would he repent? Or would he, like Judas, make repudiation of his Master final? If we were there how breathlessly we should have waited to see how Peter would react to that look—no doubt a look full of pity and infinite yearning for his sorely pressed disciple, in danger of being "sifted as wheat" by the adversary, as Jesus had forewarned the previous even-

ing in the upper room.

As the cock crowed, Peter remembered that Jesus had warned him that "before the cock crow, thou shalt deny me thrice," and he went out. Thank God, he did not go out as Judas did, to hang himself. Thank God, that he did not go out to console himself with the thought that he had been under great strain and to make excuses for his denial of the Master. And thank God again, that Peter did go out as the record tells us, "and wept bitterly." (Matt. 26:75) Ah! Peter had passed this great climax successfully! The humbling process had begun; the final preparation for the great exaltation that was soon to take place when the disciples were to be endued with power from on High.

This humbling and self-abasing process was continued a few days or weeks later when, not yet fully aware of the course they should pursue, Peter and others of the disciples again engaged in the fishing business. Again, as three years before, they toiled all night and caught nothing. That kindly stranger on the shore advised them to cast their net on the right side, assuring them that they would find fish there. And, again, a miraculous draught of fish was taken. Convinced that it was

the Lord on the shore, Peter could not wait but cast himself into the sea to swim to him.

And then occurred, after the meal at which their risen Lord was the host, that intimate conversation with Peter—"Do you really love me, Peter?"—thrice repeated. "Thou knowest all things"—"Thou knowest that I love Thee!" "Feed my sheep"; "feed my lambs," Peter. And Peter, you have loved freedom; you have loved to gird yourself and go whither you would; but Peter, when you have become old, "another shall gird thee, and carry thee whither thou wouldst not." The record of this incident in John 21 tells us that Jesus thus indicated to Peter the manner of his death—by crucifixion, it is supposed—by which he should glorify God. Peter's devotion was in no wise daunted now: God could now begin to honor him, since the humbling had been accomplished.

Years afterward Peter refers to this conversation at the side of the sea. He says the time is at hand when he must put off his earthly tabernacle—even as the Lord had shown him. But he was ready for that final test, in fact the account seems to indicate that it weighed little upon him, and his great concern was to complete faithfully his ministry among the Lord's followers

to whom he wrote. He was not negligent in keeping them reminded of the true Gospel and the course which would insure their making their "calling and election sure," even though they knew the things of which he wrote and were "established in the present truth."

And beyond that, he felt it meet to continue to stir them up by reminding them of these things "as long as I am in this tabernacle." Yes, and even beyond his ministry in the flesh, he writes that "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."—2 Peter, chapter 1

Cephas or Peter—"a rock"—was the name Jesus gave Simon when he was first brought to him. (John 1:42, margin) How little he seemed to deserve that name in some of the tests the Lord applied. But Jesus saw the true character, the animating principle of reverence for God. He loved Peter, and Peter loved his Master. Jesus could wait for Peter's development with patience and hope and kindly helpfulness. He views and treats us likewise; and he gives us opportunities likewise to discern the gold in the character of the brethren, patiently to wait, and perchance have a little share in their encouragement as he brings

them through the critical experiences of their lives until their characters are freed from all the dross of fallen human nature.

In our Lord's last message to his church, and especially directed to the members living in the end of the age, he instructs them, saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." (Rev. 3:18) Looking back to the testimony of Peter in his epistles and the record in the Acts of the Apostles, we are assured that he followed that advice.

His was, perhaps, an unusually complex and contradictory set of human impulses and dispositions to begin with. But the Lord led him in such a way, overruling his experiences, instructing him through his Word and his providences, that he entirely overcame those conflicting dispositions as far as his heart was concerned; and the new set of impulses and godlike dispositions were gradually crystallized into a rock-like character—im-

movable, unchangeable, prepared as a "living stone" for the Temple of God.—1 Peter 2:4, 5, Diaglott

How glorious to consider Peter's growth in grace and his final success! And, also, to think of the saints down through the age, not many—in all a "little flock"—who have likewise, through the infinite love and grace of God, "bought" of him the gold of a divine character, "tried in the fire." As Jesus clearly indicated, the cost of such character is sacrifice, tribulation, death to the flesh and to its desires and ambitions. But the stupendous thought is that it is still possible for us to "purchase" this greatest of all values. May our consideration of these incidents in the life of Peter inspire and encourage us to press on in the same way until we too have made our calling and election sure, have bought our own full quota of the "gold tried in the fire."

—Contributed

*We work together, if far apart,
Hands in unison, heart to heart.
We work as having one common aim;
We work as bearing the same good name;
We dare not loiter, but still pursue
The work of the Master, with him in view.*

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—It is easy to trust God when one's path is in pleasant places, but what Old Testament character under very trying circumstances had faith to say, "Though he slay me, yet will I trust him"?

2—In 2 Timothy 3:1-5 we read: "This know also, that in the last days perilous times shall come. For men shall be lovers . . . of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." This sign of the "last days" is easily seen. Is it the "last days" of the existence of the earth that is spoken of here?

3—Ephesians 3:17-19 reads: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." How can one comprehend and know that which "passeth knowledge," or is beyond understanding?

4—What doctrine, still believed by many, is responsible for much blindness concerning the "breadth,

and length, and depth, and height" of God's abounding love?

5—"For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." To whom does this Old Testament prophecy of Isaiah have its application?

6—What has been the greatest manifestation of God's love toward his intelligent creation of this earth?

7—Is the fact that the majority in Christendom believe the doctrine of eternal torment sufficient reason to accept the belief that most of earth's children will spend eternity in a hell of fire?

8—Does the Bible teach the doctrine of eternal torment?

9—As knowledge increases and superstitions fade, why has skepticism and infidelity—unbelief in God's Word—increased?

10—What book in the Bible records the following? "The Lord is gracious, full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works."



(Answers on page 54)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE. THE BEST INSTRUCTION

Sunday School Lessons



LEARNING THE LOVE OF GOD

MAY 5—Mark 3:14-17; Luke 9:49-56; 1 John 4:7, 8

GOLDEN TEXT: "And this commandment have we from him, That he who loveth God love his brother also."—1 John 4:21

CAREFUL students of our Lord's life and ministry have confessed their inability to trace the consecutive order of the events given in the four Gospels. It is possible, however, to place many of the incidents approximately; and, accordingly, it is thought that the principal events of today's lesson occurred about the time our Lord began his last journey from Galilee to Jerusalem, a few months before his crucifixion. By this time quite a number had become his disciples, and he was able to send out seventy in addition to the twelve, to announce his coming in the cities and villages he was to visit en route.—Luke 9:51; 10:1

The first incident in our lesson is recorded in Luke 9:49, 50. In their journey the disciples met one who evidently was also a disciple and who had received power to cast out demons in the Master's name. Impressed with their own close relationship to the Lord, they felt that this one should associate himself with them, and unless he did so should not undertake to represent the Lord and do his work.

When the disciples reported this to Jesus, he told them that they had erred, that they were not to feel that other disciples must necessarily join them and become of their company or else discontinue their service. The intimation is that the ability of this other disciple to cast out demons in the name of Jesus was to be considered a credential; and this thought is emphasized in Mark's account.—Mark 9:38-40

In this connection, we note how often this disposition has been found among the Lord's followers. The idea of a "channel," an exclusive association to which one must join himself if he wishes to have a part in the ministry of the Gospel, has been one of Satan's especially successful and misleading delusions all down through the age. It has become a snare even to many who have enjoyed present truth in the harvest period, causing them to abandon the "liberty wherewith Christ hath made us free," and again to assume a yoke of bondage.—Gal. 5:1

In Luke 9:51-56 we have the

record of an incident which gave the Master an opportunity to teach a lesson in meekness and gentleness, by word and also by example. Two disciples entered a village of Samaria as representatives of the Lord and those who journeyed with him, and endeavored to make arrangements for them to stay over night. Owing to a feeling of animosity toward the Jews, and because this group of pilgrims was en route to Jerusalem, the residents of this Samaritan village refused to receive Jesus.

Their refusal incensed James and John, and, remembering that Elijah had called down fire on those who opposed him, probably in this same vicinity, they asked Jesus if it would be in accord with his wishes that they command fire to come down from heaven again, this time to consume those who had refused the hospitality of their village to one of so much greater dignity and power than Elijah.

Here we have an evidence of the change of dispensation, a difference both in the methods and the purpose of the two ages. The Jewish age was to develop the "house of servants"; but in the Christian dispensation there was to be developed the "house of sons" of which Jesus is the Head and the Exemplar. (Heb. 3:5, 6) The Master's response was a definite statement that the action proposed by James and John was not in accordance with the Holy Spirit, but rather was suggested by the human minds of these disciples. Jesus had come, "not to destroy men's lives, but to save them."

The closing statement of this account is well worthy of considera-

tion: "They went to another village." How simple the solution of the problem! It was not necessary that they enter the village where they were unwelcome. There were other villages, and they went to one where they were received. How many incidents in our lives could be solved in a similar manner: not by engaging in controversy, but, where our disposition is good and we do not find opportunity to exercise it, merely seeking another suitable place or occasion. Our Lord said of himself, "I am meek and lowly in heart." And it requires meekness and heart-lowliness to follow successfully the Lord's example here given in the many and varied experiences where it would be appropriate. Hence the importance of our heeding the accompanying exhortation, "Learn of me."—Matt. 11:29

Our Golden Text is a profoundly beautiful statement of the character of the Creator—"God is Love." How blessed it is to be assured that, notwithstanding the presence of sin, suffering, and death, the Almighty, whose will shall ultimately be done perfectly on earth as in heaven, is best described by the sweetest and most inspiring word in our language—Love.

QUESTIONS:

Of whom must Christians be followers if they would share in His service?

What was the occasion and lesson contained in our Lord's reproof to the Apostles James and John, "Ye know not what spirit ye are of"?

Who are our brethren referred to in the Golden Text, and how are we to manifest love for them?

LEARNING TO LIVE TOGETHER

MAY 12—Matthew 18:15-17, 21, 22; Mark 10:35-37, 41-45

GOLDEN TEXT: "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35

OUR lesson today particularly concerns the relations among brethren in the ecclesia or church. The church was not yet organized when these words were uttered. It came into existence on the Day of Pentecost with the coming of the Holy Spirit which the Lord promised he would send upon the waiting disciples.

But our Lord by faith, and through his knowledge of God's plan, looked down into the period of the Gospel age and gave instructions for the guidance of all his followers. And their progress in character development, the power of their witness to the world, and the peace and prosperity of the church have been in the past, and are equally so today, absolutely dependent upon their knowledge of and faithful adherence to these precepts of the Master.

Evidently there was a considerable amount of ambition and the competitive spirit among the disciples. Their discussion of who should be greatest in the kingdom, which is mentioned more than once, indicates this. We must remember that they were merely men—although pious men, godly men—not yet begotten of the Spirit; and with the limitations of imperfect minds

and established habits of thought only gradually being changed by their association with Jesus.

The first section of today's lesson relates to the settlement of complaints where one has trespassed in his relations with a brother or sister. In verses 21 and 22, the query is as to how much patience it is appropriate to exercise—how many times we should be willing to forgive and reinstate in our affections and fellowship the one who has sinned against us.

In Luke 17:4 we have the additional thought, not mentioned by Matthew, that a condition of forgiveness is the confession of wrongdoing and the desire for reconciliation. Under these circumstances, the Lord declares that his followers are to be willing to forgive, not merely seven times, "but, 'until seventy times seven.'" It seems a reasonable interpretation of our Lord's words here, that there was to be no limit in the matter: that whenever the conditions were met, a true Christian would always be ready to forgive.

In Matthew 18:15-17 quite a different situation is contemplated. Here the offender has not recognized his trespass, not asked for forgiveness. How are we to deal

in such a case with one who has injured us or who has dealt with us in such a way as to hinder our Christian fellowship with him? Well would it be for the peace and spiritual prosperity of all the groups of the Lord's people if the instructions of the Master in this passage were thoroughly understood and scrupulously followed.

Our Lord instructs his disciples that the first step is to go to the offending party alone, to tell him of his fault and seek a reconciliation. This, as well as the further steps which may sometimes be necessary, is not to humiliate the offender, but the sole object as stated by Jesus is that "if he shall hear thee, thou hast gained thy brother." If he hear you, "unity of the Spirit in the bond of peace," will have been restored.—Eph. 4:3

If the offending member of the ecclesia does not respond to your personal and private effort to establish reconciliation, the Lord says a second step may be taken. In this connection the question arises, Should this second step always be taken if the first has not been successful? The reasonable answer seems to be that if the offense is so serious that it is still hindering your fellowship with another member of the church, the second step should be taken. The whole purpose of this procedure is to restore fellowship and confidence. If the offense is trifling, the offended one may conclude that since he is unable to convince the offender it would be wiser not to pursue the matter, but to give time, and experience, and especially the Lord's Word, opportunity to illuminate the subject for him.

The second step is prescribed by our Lord in verse 16: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." This reminds us of the provision given in the Law that "one witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."—Deut. 19:15

It is understood that these witnesses are only to be heard in the presence of the accused; and this is to be recognized as the only scripturally authorized rule of evidence. Much injustice and many heartaches would be avoided if this rule were universally followed. The Lord's people should resolve that they will have no part in the discussion of an alleged wrong, either as speaker or as listener, except in accord with the Lord's instructions. If the second step is unsuccessful, the Lord instructs that the issue may be brought before the church for hearing and decision.

A common expression is that "every man is entitled to his day in court." No doubt this conception of the inalienable rights of an accused person was derived from the Scriptures. The Lord's people especially, should resent and rebuke a course which would take away a brother's standing or reputation without giving him full opportunity to be heard.

The final section of our lesson tells of an incident in which it appears that two disciples desired to

gain an advantage, asking the Lord to promise that they—James and John—might have preferred positions in the kingdom, on his right and left hand. Our Lord explained that any position in the body of Christ would be awarded only to such as had shared his baptism in-to death, and his cup of suffering. As to the special positions of favor they requested, Jesus explained that these would be given by the Father to those for whom they were prepared.

When the other disciples learned of James' and John's requests for pre-eminence in the kingdom, they were indignant; and this was the occasion for our Lord's wonderfully illuminating explanation of true greatness and how to attain it. The world's great ones exercise lordship over the people; and the people submit and call them

"benefactors"—so we are told in Luke's account. (Luke 22:25) But it shall not be so among the Lord's people; they are not to submit to lordship and domination. If they desire true greatness let them be as a servant—"And whosoever of you will be the chiefest, shall be servant of all, even as the Son of man, who 'came not to be ministered unto, but to minister, and to give his life a ransom for many,'"

QUESTIONS:

What should be our attitude toward one who repeatedly offends, but as often asks forgiveness?

What are the Lord's instructions regarding the correction of wrongs between brethren in the church?

What is the scriptural rule of evidence as given by Moses, by our Lord, and by the Apostle Paul?—1 Tim. 5:19

What rule did the Lord give for attaining true greatness?

—❧— MAY READING SCHEDULE —❧—

Studies in the Scriptures—Vol. 4

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

Date	Pages	Date	Pages	Date	Pages	Date	Pages
1	Foreword I	8	47- 54	16	113-123	24	178-187
2 ..	Foreword II	9	54- 65	17	123-133	25	187-193
	1-10	10	65- 73	18	133-143	26	194-204
3	10-16	11	75- 81	19	143-150	27	204-210
4	Chapter 1	12	81- 89	20	150-156	28	210-217
5	21-28	13	89- 96	21	157-164	29	217-223
6	28-36	14	96-102	22	164-171	30	223-233
7	37-46	15	102-112	23	171-178	31	233-239

A FRIEND WHO LEARNED TO BELIEVE

MAY 19—John 11:7, 8, 16; 20:24-29

GOLDEN TEXT: "Blessed are they that have not seen, and yet have believed."—John 20:29

TODAY'S lesson is principally concerned with the disciple who is unfavorably referred to as "doubting Thomas." Jesus did not especially condemn Thomas for not believing until he was given the physical demonstration which he demanded, for it was good that this very practical-minded man was able to accept the physical evidence when it was presented to him, and thereby believe. But Jesus did point out how much better off are they who are able to exercise faith upon the evidence of things not seen. The ability to exercise this higher quality of faith is rare indeed in the world today.

Thomas was a loyal and devoted disciple of the Master as long as he could see and be with him. When Jesus indicated his intention of re-entering Judea, where his enemies were plotting against him, Thomas volunteered, not only to go with him, but also expressed his willingness to die with Jesus if need be. This was a commendable display of courage and devotion, but it did not require the exercise of faith in things not seen. Thomas evidently was firm in his belief that Jesus was the Messiah, but when his enemies crucified him his confidence may have been

shaken a little so that he was not willing to believe that this crucified One had been raised from the dead unless material evidence could be produced; and the evidence he asked for was to see and touch the body which had been nailed to the cross.

This brings to light an interesting and fundamentally important viewpoint in connection with the resurrection of Jesus. At first it might appear that Thomas doubted the integrity of his friends, the other disciples; but this is not the case. He probably questioned them very carefully concerning the evidence which had convinced them that Jesus had been raised from the dead and had found that not one of them had seen Jesus in a bodily form which they recognized. To the practical mind of Thomas this must have seemed strange. Jesus had been away from them only a few days. They had spent some three and a half years with him, and must have known his every facial expression. Yet none of them could testify that they had seen a man who looked like Jesus. From the natural standpoint Thomas was fairly well justified in wondering whether or not their fancy had run away with

them.

Mary saw Jesus as a "gardener." She conversed with him and did not know that she was talking with her Lord. Only by the familiar way he spoke her name, "Mary," did she come to understand that she was conversing with Jesus and that he had been raised from the dead. If Thomas had questioned the various ones who claimed to have seen their resurrected Lord he could well reach the conclusion that inasmuch as their stories varied as to his appearance, etc., he would have to have more substantial proof—the very best proof, as he viewed the matter—which could be produced.

Jesus accommodated "doubting Thomas" by appearing to him in a body bearing wounds in the hands, feet, and side. As the matter turned out, the confirmation which Thomas asked for was merely secondary to the convincing proof contained in the manner in which the requested physical evidence came to his attention. When Jesus appeared in the room with the disciples while the doors were shut and asked Thomas not only to view the evidence he asked for, but also to touch it, the practical-minded Thomas would at once be convinced that Jesus must have been present and heard him state the conditions upon which he would believe. He would realize at the same time that one who could come into the room with the doors closed and locked, and then vanish as mysteriously as he had come, must possess miraculous powers.

As we put these thoughts together in the light of the general

testimony of the Word of God, we discern that Jesus was not resurrected in the flesh at all, but was "made alive in the Spirit." (1 Pet. 3:17, Diaglott interlineary word for word) We see that there is no more reason for supposing that Jesus now possesses the old mortal body, scarred with nail prints, than there is for believing that our Lord and King is a "gardener," or a "stranger." He appeared in all these ways to his disciples, but none of them saw his new spiritual body, for human eyes cannot discern spirit beings.

To be sure, Jesus said to the disciples, "A spirit hath not flesh and bones, as ye see me have," for they were not viewing him as a spirit being. (Luke 24:39) In order to communicate with them directly it was necessary for Jesus to materialize as a human being; and he did this in assumed bodies which on each occasion suited best the purpose to be accomplished. Angels during Old Testament times had done the same. Three of them appeared to Abraham and ate a meal with him, but this does not prove that angels actually possess bodies of flesh. Jesus was raised from the dead as a divine being. He appeared in various bodies of flesh in order to prove to his followers that he was no longer dead.

QUESTIONS:

Is Thomas to be especially blamed for demanding positive proof that Jesus had been raised from the dead?

Did Jesus return to heaven with a body bearing the wounds inflicted upon him when he was crucified?

What did Jesus mean when he said, "A spirit hath not flesh and bones, as ye see me have"?

FINDING A NEW SENSE OF VALUES

MAY 26—Luke 12:19, 20; 18:24-30; 19:1-10

GOLDEN TEXT: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—Romans 14:17



JESUS' instructions to his disciples concerning their privileges of sacrifice were not intended to serve as a guide to the whole world. To understand these instructions in their true light it is essential to realize that the Master was introducing the work of the Gospel age, which, in the divine plan, has been an age of faith and self-sacrifice for the people of God. Jesus himself sacrificed all, even life itself; and his followers have been invited to walk in his steps. Indeed, one cannot be a true follower of Jesus without presenting his body a living sacrifice.—Rom. 12:1

The parable of the man who enlarged his barns in order to store up plenty for his ease and comfort is intended as a lesson for those who enter into a covenant of sacrifice with the Lord. The man in this parable gained much in material goods, but they proved to be of temporary value, for he lost his own life, or soul, hence was not permitted to enjoy that for which he had labored.

This does not mean that every man or woman who seeks riches will be suddenly smitten with death. Rather, the lesson is directed to consecrated followers of

Jesus who have covenanted to give up all in his service. For them to devote their entire attention to the securing of earthly gain means the breaking of their covenant with God, hence the loss of their spiritual hopes—and eventually, if their unfaithfulness continues, the loss of eternal life.

It is true of this age that the church's association in the kingdom of God is not from the standpoint of material gain—not "meat and drink," as the Golden Text indicates—because the followers of Jesus are promised a share in the spiritual ruling phase of that kingdom upon the basis of their willingness to sacrifice all things earthly and to set their affections upon things above, not on things of the earth.—Col. 3:1, 2

But this viewpoint will not hold true in connection with the subjects who are to be blessed under the administration of that kingdom. Of these it is said, that "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Of that time it is also said that "they shall not plant and another eat," nor "build and another inhabit," but shall "long enjoy the works of their hands."—Isaiah 65:21, 22

The rich young ruler was sorrowful because the terms of discipleship were so exacting. The disciples, not yet Spirit-begotten, hearing these terms outlined to the young man, inquired of the Master, "Who then can be saved?" If salvation depended upon making such drastic sacrifice as Jesus stated to this rich young man, that is, giving up of all his riches, and taking up his cross and following the Master into death, it seemed to them that most men and women would be unable to meet the terms. And they were right.

What the disciples did not at that time understand was that these were the terms of the narrow way of sacrifice in which those must walk who will qualify to live and reign with Jesus in the spiritual phase of his kingdom. This IS to be a "little flock" indeed, a little flock nevertheless willing to lose sight of all else besides that of knowing and doing God's will. (Luke 12:32) When the disciples asked Jesus, "Who then can be saved?" his answer was, "With God all things are possible." (Matt. 19: 25, 26) What he evidently meant was that the vision of truth God would grant to the called ones, and the power of the Holy Spirit working in their consecrated lives after accepting the call to discipleship, would inspire them to make any sacrifice, even the supreme sacrifice of life itself, that they might know him and the power of his resurrection, being made conformable unto his death.—Matt. 3:10

"How hardly shall a rich man enter into the kingdom of heaven,"

is the observation Jesus made when the young ruler showed his unwillingness to give up all that he had. Not many of the great and rich of this world have been willing to pay the price of true discipleship, but some have. There was Zacchaeus, for instance, even in Jesus' day, who told the Master that he had been contributing half of his goods for the benefit of the poor, and this he had been doing without any suggestion from Jesus that he do so. In addition to this, he said he did more than make right any wrong he had done to others—restoring fourfold what had been exacted by him. "This day is salvation come to this house."—Luke 19:9

To this Jesus added that the "Son of man is come to seek and to save that which was lost." (Luke 19:10) All lost life through Adam, and all will have an opportunity to be restored to life through Christ. In this instance Jesus seems to be placing the emphasis upon the fact that Zacchaeus recognized his lost condition, and his need for the help which he believed Jesus could give him. This recognition of need is prerequisite to the obtaining of the true riches of God's favor, whether in this age, or the next.

QUESTIONS:

Will the rigid terms of discipleship laid down by Jesus apply to those who travel over the highway of holiness in the next age?

Will it be wrong in the next age for the restitution class to set their affections upon the things of the earth?

What is meant by the statement in today's lesson that the "Son of man came to seek and to save that which was lost"?

ANSWERS

To Test Your Knowledge Questions (See Page 44)

1—Job.—Chapter 13:15

2—No. Ecclesiastes 1:4 declares, "The earth abideth forever," and the prophet writes: "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." (Isa. 45:18) It is the sinful conditions of Satan's rule that have reached their "last days" and will be supplanted by Christ's rule of peace.

3—The great spiritual truths surpass all human knowledge. They are comprehended only by those who are consecrated to God, whose minds are illuminated by the Holy Spirit of God.—1 Cor. 2:1, 14

4—The doctrine of eternal torment. It is not believed by analytical students of God's Word.

5—This is another strong link in the chain of evidence that Jesus is the Christ. This prophecy of Isaiah 9:6 is also proof of man's futility in establishing peace without coming into harmony with Christ and the principles of his kingdom.

6—"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John 4:9

7—No. See Isaiah 8:20, which reads, "To the law and to the testimony: if they speak not according

to this word, it is because there is no light in them." The Bible must be the foundation of our beliefs, "for therein is the righteousness of God revealed."—Rom. 1:17

8—No. A careful study of the pictorial language of the Bible shows that nothing is taught therein which is out of harmony with the manifestation of God's love.—Romans 5:8; 1 John 4:9

9—Because many erroneously believe the Bible teaches what their reason is unable to accept—that a God of love can torment a majority of the race. For an explanation of this doctrine send for the booklet, **"The Truth About Hell."**

10—Psalm 145:8, 9. The prophecy continues to read: "All thy works shall praise thee, O Lord: and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." This Scripture portrays the goodness of God and the blessings which will come to earth through his kingdom. We therefore continue to pray with anticipation, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10



The Oil of Gladness

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—HEBREWS 1:9

DURING the month of April the brethren of present truth throughout the world commemorated the suffering and death of our dear Redeemer and Head, Christ Jesus. We were reminded again of his fidelity to righteousness even in the face of suffering and death. He loved righteousness, and to him righteousness was the will of his Heavenly Father. He hated iniquity, which to his perfect and inspired understanding was everything contrary to the divine will—all that did not measure up to the divine standards. It was because of his unwavering loyalty to his Father, and his militant hatred of every principle out of harmony with his Father's plan and will, that he was "anointed with the oil of gladness above his fellows."

Nor is there any hint in our text that the "fellows" above whom Jesus was exalted were disloyal to their God. Lucifer, of course, was, and others of the angelic hosts deflected from their course of faithfulness under the leadership of Lucifer. But there were many of the angels who remained loyal to their Creator; yet they were not all called to the same high position in the divine arrangement to which Jesus was anointed and finally exalted. In this is exhibited the fact which is apparent in all God's dealings

with his creatures that it is his will that there shall be degrees of honor and glory among them.

A SECRET OF JOY AND A point of special interest in this connection is the explanation that the exaltation of our Master was an occasion of joy. The "oil" by which he was "anointed" to his position above his fellows is described as the "oil of gladness." There is doubtless a vital significance to this as it indicates that true joy and gladness result from the operation of the divine will—joy for those who are exalted and also for those who are not. Happy indeed are those who can rejoice in the exaltation of their fellows because they recognize that "promotion cometh neither from the east, nor the west, nor the south. But God is the judge: he putteth down one, and setteth up another."—Psalm 75:6

While we know that Jesus was exalted above all his "fellows" on the spirit plane, we realize also that he was "anointed" to be the Head over his church—the "Master" over his "brethren." "All ye are brethren," Jesus declared, and "one is your Master, even Christ." (Matt. 23:8) And what a joy there is in the recognition of this fact! The Psalmist declared, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."—Psalm 133:1, 2

Here again the thought of gladness is associated with the anointing of our Head, Christ Jesus, as symbolized by the precious ointment poured upon the head of Aaron, the typical high priest. It is "good" and "pleasant," David declares, for brethren to dwell together in unity, for it is like the precious ointment which represents the anointing of Jesus with the "oil of gladness above his fellows." Here we are shown that the gladness is not alone on the part of the one exalted—which in this case is Jesus—but also on the part of the brethren as a whole. They dwell together in unity—a unity which is both good and pleasant—because they dwell in Christ, recognizing his headship in the church as being supreme.

ALL MEMBERS NECESSARY IN I CORINTHIANS 12 the Apostle Paul gives us a more detailed picture of Jesus, the Head, and the church, his body. In this chapter we are not only reminded of the headship of Christ, but also that all the members of this one body are necessary to its proper functioning; that even the seemingly insignificant members have an important role to fill

so that none can say there is no need for these. And the apostle also explains that God has set every member in the body as it has pleased him. This great truth should be indelibly impressed upon the mind and heart of every Christian, and we should see to it that its implications control us in our associations with our brethren.

The picture given us by David of the anointing oil running down from the head over the body, even to the skirts of the garments, shows that as each consecrated one is inducted into the body of The Christ he partakes of the "anointing"—not of a literal oil, but of the Holy Spirit which is symbolized by the oil. It is plain, then, that the "good" and "pleasant" unity of the brethren in Christ depends upon the full surrender of their wills to the will of their new Head, Christ Jesus; and also upon their recognition of the will of God with respect to the position in the body occupied by other members, and to rejoice in the place which the Lord has assigned to them.

Any other viewpoint than this on the part of one or more of the brethren tends to disrupt the "good" and "pleasant" associations in Christ which otherwise would be their pleasure to enjoy. In this body arrangement where all are members one of another, the joys and sorrows of each are experienced by all. If one member suffers, all members suffer; and by the same token we rejoice with those who rejoice. If one who professes to be a Christian does not thus share the feelings of his fellow travelers in the narrow way, he may well wonder whether or not he is really a member of the body of Christ.

PRESENT AND FUTURE THERE is to be a glorified body of Christ, even as there is a body of Christ in the flesh now. And in that body beyond the veil it will be true that every member in it will be "set" in harmony with the divine will. Jesus, of course, will be the Head, and there will be degrees of honor among the other members; and the eternal joy of every member of that glorified body of Christ will result from the fact that while in the flesh the lesson of humble and joyful submission to God's will was learned, and learned well.

The body of Christ in the flesh is represented by each local church or ecclesia of the consecrated; and God "sets" the members in these representative groups through the vote of his people. This is one of the laws of the new creation clearly set forth in the Scriptures, and elaborated upon in Volume VI of *Studies in the*

Scriptures, and we are of the firm conviction that any disposition on the part of the consecrated to ignore or defy it must necessarily result in spiritual loss. Consecrated saints who are wholly isolated from others of like precious faith by circumstances over which they have no control, might well consider that their situation, until it is changed, is one that is ordained for them by the Lord; and in it he is of course abundantly able to care for them and to bless them with all the riches of his grace. But it is surely the will of God for those who live near enough to one another to associate themselves in an orderly manner, according to the arrangements laid down in the Bible for such group assemblies.

This is more, not less, important today than ever before. The spirit of the world is becoming more and more chaotic. Liberalism in thought and action is becoming increasingly the order of the day. This worldly attitude based upon false conceptions of "freedom" is attacking the consecrated. It is well to recognize this, and while we war against the world and the flesh along other lines, give due attention to this point also. There can be no more dangerous position for any Christian than to be a "free lance." To be "free" probably has a lure for some, but as well might a soldier separate himself from his company, reject the orders of his captain, and expect to fight safely and successfully, as for a Christian to suppose that he can get along better by not being subject to the regulations of his brethren in a scripturally organized ecclesia.

One who insists upon thus being "free" not only exposes himself needlessly to the fiery darts of the adversary, but his attitude often tends to raise disturbing questions in the minds of his brethren. In fact every attitude, every expressed thought, every move, on the part of any of the Lord's people which is not in keeping with the rules and regulations of the new creation is a disturbing influence, and to whatever extent the brethren yield to it, they lose just that much of the "good" and "pleasant" results of dwelling together in unity.

We are writing plainly on this subject because of its vital importance to the welfare of the brethren generally. Just as it is appropriate for us to exhort one another along other lines which pertain to our spiritual lives and to godliness, so it is with respect to the importance of observing the laws of the new creation as they pertain to church organization. Some may cry "bondage" when urged to observe these scriptural rules, but whatever bondage may

be associated with such joyful obedience to Christ is but a part of what is involved in being his bond slaves.

As each local ecclesia is recognized by God as the church, and the servants of that ecclesia—duly elected by the congregation—are accredited by him as being divinely “set,” so it seems eminently proper that such ecclesias in their co-operation with one another through the exchange of speakers, or in other ways, recognize the authority invested in them. In this time of uncertainty, when first-hand knowledge of individual Christians may be hard to obtain, there can be no better recommendation for a brother to have than that he is a duly appointed elder in his home ecclesia.

**PRESENT TRUTH
DOCTRINES**

IN SPEAKING of ecclesias we of course have in mind those scripturally organized groups of consecrated believers who hold to the doctrines of “present truth”—those precious doctrines of the divine plan of the ages built upon the foundation of Jesus Christ and his ransom sacrifice for the sins of the church and the world. These doctrines include the church’s share in the better sacrifices of the Gospel age; a proper understanding of God’s covenants; the second presence of Christ; and the near manifestation of his kingdom for the blessing of all the families of the earth.

An ecclesia which as a group accepts and promotes these blessed doctrines of the Bible, and carries on its activities in harmony with the laws of the new creation, in the spirit of love and good will toward all, assuredly has the approval of the Lord. To sever connections from such an ecclesia, or to associate with it merely as a “visitor,” must inevitably result in a certain measure of spiritual loss. For one professing to be “in the truth” to work against the interests of such an ecclesia by seeking to draw away disciples from it, is to be guilty of causing divisions contrary to the doctrines which we have learned. Such, the apostle says, we should avoid.—Rom. 16:17

In some cases it would seem that the desire to work independently of the local ecclesia reflects a disposition not to be subject one to the other. How can we demonstrate to the Lord that we are happy in the position he has chosen for us in the body, if we do not permit him to manifest his will through the expressed choice of his people? Even the great Apostle Paul, appointed directly by God for the special place he was to occupy in the body,

gladly submitted to the laying on of hands by a local ecclesia. Who are we, any of us, that we should not do the same?

There is nothing that would please the devil more than to create disunity among the Lord's people. In order to accomplish this, his first line of attack is often against the solidarity of the local ecclesia. He uses very subtle methods to accomplish this—secret weapons, as it were, and often camouflaged by the banner of "love." It is well to remember when these subtle attacks are made that to adhere closely to the laws of the new creation as they pertain to church organization does not manifest a lack of love. When one or more individuals sever their relationship to an ecclesia and charge intolerance on the part of those who do not sympathize with them, it is well to remember that they themselves are the ones who are really intolerant because they were not willing to subordinate their preferences to the will of the majority in the ecclesia. In such cases the "oil of gladness" which anointed the Head of the body, and which should permeate all its members, causing them to dwell together in unity, is resisted by wills not wholly surrendered to the will of the Head.

All of the Lord's consecrated people appreciate the privilege of attending ecclesia and convention gatherings, and it is well to remember that these gatherings take place because brethren have labored together in arranging for them. Gatherings of the saints where there is sweet fellowship because the brethren have found how good and how pleasant it is thus to dwell together in unity, do not occur spontaneously. They represent painstaking planning and effort. If all the Lord's people should decide they want to be "free," and to assume no responsibility in an ecclesia, there would be no meetings for any to attend.

Surely such a course would not be the Lord's will. And if it is not the Lord's will for all of his people, it is not his will for any of them. All who are in the "body" have a place to fill in the co-operative arrangements of that body; and it is only by occupying that place faithfully, no matter how small and seemingly unimportant it may be, that we discover that the Holy Spirit by which we are anointed is indeed the "oil of gladness." We would urge, then, that in every place where there are as many as two or three of "like precious faith" they meet together regularly, and in an orderly manner, choosing those best qualified to serve as leaders of the meetings, etc. Details of scriptural arrangements for such

meetings are set forth clearly in Volume VI of *Studies in the Scriptures*, which we recommend be studied carefully and prayerfully by those not acquainted with them.

Such ecclesia meetings should not be organized under the auspices of The Dawn, because publishers of truth literature have no scriptural jurisdiction over the affairs of local churches. Should there be need for literature for use in such meetings, we are of course happy to supply it, but only as the ecclesia desires and requests it. Having favorable contacts with a large number of ecclesias throughout the country, we have enjoyed the privilege, in the Lord's providence, of scheduling traveling brethren to serve local groups where such service is desired. These traveling brethren are sound in the doctrines of present truth, and have the confidence and support of their home ecclesias. Arranging for them to serve is merely in the way of co-operating with the local ecclesias, and thus helping—where that help is desired—to build the brethren up in our "most holy faith."

The brethren of The Dawn are prepared to co-operate with all the Lord's people along these lines—with individuals and also with groups. Surely there never was a time when it was more important for the brethren to work together harmoniously than now. Should we not all examine our hearts to make sure that therein is no trace of pride, or ambition, or bitterness, or other forms of selfishness which may now or later estrange us from our brethren and thus destroy that "good" and "pleasant" association with them which otherwise we might continue to enjoy! Let us all work for unity based upon the truth, by being willing to subordinate our wills to the will of the Lord. If living where we can be associated with an ecclesia, let us learn to be subject to the will of that ecclesia, as unto the Lord. It makes splendid training in humility, and helps to prepare for the glory, honor, and immortality of the future.

SCRIPTURE STUDY SETS IN STOCK

Complete sets of *Studies in the Scriptures* are again in stock (see inside book cover for prices). Due to acute shortages of cloth for book covers there is a variation in the shades of color of the volumes. We mention this in order that those who purchase these sets will understand the reason for this variation.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON

Paterson, N. J. May 19

W. A. BAKER

Vancouver, B. C., Can. May 24-26

W. T. BAKER

Paterson, N. J. May 5

F. A. BRIGHT

New Haven, Conn. May 5
Hartford, Conn. 12
Groton, Conn. (Evening) 18
Groton, Conn. (Morning) 19
New London, Conn. (Afternoon) 19

S. C. DE GROOT

Cicero, Ill. May 4, 5

O. DEIFER

Binghamton, N. Y. May 5, 12
Brooklyn, N. Y. (3 P. M.) 19

C. F. GEORGE

East Liverpool, Ohio May 12

W. J. HOLLISTER

Paterson, N. J. May 5

LEVI JACOBS

Paterson, N. J. May 5

P. KOLLIMAN

Binghamton, N. Y. May 5
Philadelphia, Pa. 19

R. A. KREBS

Allentown, Pa. May 1
Lehighon, Pa. 2
Hazleton, Pa. 3
Wilkes Barre, Pa. 5
Mahanoy City, Pa. 6
Shamokin, Pa. 7
Schuylkill Haven, Pa. 8
Reading, Pa. 9, 10
York, Pa. (Evening) 11
York, Pa. (Morning) 12
Lancaster, Pa. (Afternoon) 12
Lewistown, Pa. 13
Connellsville, Pa. 14, 15
Perryopolis, Pa. 16
Duquesne, Pa. 17
Pittsburgh, Pa. 19
Cleveland, Ohio 20, 21

Elyria, Ohio 22, 23
Rittman, Ohio 24
Akron, Ohio 26
Canton, Ohio 28, 29
New Philadelphia, Pa. 30, 31
Bellaire, Ohio June 2, 3

J. Y. MAC AULAY

Lebanon, Ore. May 2
Portland, Ore. 3, 5
Salem, Ore. 6, 7
The Dalles, Ore. 9
Yakima, Wash. 10
Seattle, Wash. 12, 14
Tacoma, Wash. 13
Bellingham, Wash. 15
Lynden, Wash. 16
Vancouver, B. C., Can. 24-26
Duncan, B. C., Can. 28, 29
Victoria, B. C., Can. May 31, June 2

W. S. MARSHALL

Guilford, Me. May 5
Orland, Me. 12
Portland, Me. 19
Ellsworth, Me. 26

C. H. MEADORS

San Diego, Calif. May 5

M. C. MITCHELL

Washington, D. C. (Evening) May 25
Washington, D. C. (Morning) 26
Baltimore, Md. (Afternoon) 26

J. M. PATTERSON

Oklahoma City, Okla. May 1
Dallas, Tex. 3
Ft. Worth, Tex. 4, 5
Weatherford, Tex. 6
Mineral Wells, Tex. 7
Palo Pinto, Tex. 8
Dublin, Tex. 10
Comanche, Tex. 12
Rochelle, Tex. 13
San Antonio, Tex. 15, 16
Austin, Tex. 25
Galveston, Tex. 26, 27
Houston, Tex. 28
Cameron, Tex. 30

G. R. POLLOCK

Riverside, Calif. (Morning) .. May 19
Pomona, Calif. (Afternoon) 19

M. A. STAMULAS		
Albany, N. Y.	May	12
J. I. VAN HORNE		
Monessen, Pa.	May	26
F. S. WASSMANN		
Easton, Pa.	May	26
G. M. WILSON		
Paterson, N. J.	May	5
Waterbury, Conn.		26
W. N. WOODWORTH		
Binghamton, N. Y.	May	5
New York, N. Y.		12
(Town Hall, 123 W. 43rd St., 3 p. m.)		
Pittsburgh, Pa.		19
Easton, Pa.		26
Allentown, Pa.		30

London, Eng.	June	7-9
E. G. WYLAM		
Binghamton, N. Y.	May	19
Waterbury, Conn.		26
Wilkes Barre, Pa.		20
Lehighton, Pa.		21
Allentown, Pa.		22
Rutherford, N. J. (Evening)		23
New Brunswick, N. J.		24

C. W. ZAHNOW		
Durant, Okla., territory	May	3-5
Ada, Okla.		6-9
Shawnee, Okla.		10, 11
Tulsa, Okla.		12-14
Enid, Okla.		15-17
El Reno and Oklahoma City, Okla.		18-20
Sayre, Okla.		22-24
Lawton, Okla.		25-27

CONVENTIONS

CICERO, ILL., May 4, 5—Oympia Building, 2136 S. 61st Court. Sponsored by Cicero Bible Students Ecclesia. Immersion service planned. For further information address Mr. Charles A. Loucky, 5221 W. 30th Street, Cicero, 50, Ill.

PATERSON, N. J., May 5—Y. M. C. A., Ward and Prince Streets. Opens 9:30 a. m.

BINGHAMTON, N. Y., May 5—Arlington Hotel. (Art Gallery, First Floor) Opens 10:00 a. m.

ALBANY, N. Y., May 12—Y. W. C. A., 5 Oakwood Street.

SAGINAW, MICH., May 12—Woman's Club, 311 N. Jefferson Street.

ITHACA, N. Y., May 19—205 E. Falls Street.

MINNEAPOLIS, MINN., May 19—Regular third Sunday convention. For details, write the secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E., Minneapolis, Minn.

SHAMOKIN, PA., May 26—Redman's Hall, 21 N. Market Street.

WATERBURY, CONN., May 26—Temple Hall, 156 West Main Street. (Entrance

on Park Place) Opens 10:00 a. m. Lunch will be served.

EASTON, PA., May 26—Moose Auditorium, 147 S. 4th Street.

VANCOUVER, B. C., CAN., May 24-26—Opens 2:30 p. m., Friday in regular hall, 156 E. 7th Ave. For details, write the secretary, Mrs. Henry Burdett, 2591 E. 20th Ave., Vancouver, B. C. Can.

ALLENTOWN, PA., May 30—Home of Brother and Sister Orlando Deifer, R. F. D. 60.

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

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

DETROIT, MICH., July 4-7. Y. W. C. A., Witherell at Montcalm. An immersion service is being planned. Further details will be announced in the June issue. Secretary, Ray Krupa.

LOS ANGELES, CALIFORNIA, July 4-7—Unitarian Community Center, 2936 West 8th St. It is expected that travel conditions will be more nearly normal

at this time and a large attendance is expected. It is suggested that you write now, or as soon as possible, for lodging accommodation reservations. A real spiritual banquet and season of fellowship and communion is anticipated. The following brethren are expected to serve at the convention: Brothers W. A. Baker, Portland, Ore.; L. Paul Davis, San Luis Obispo, Calif.; Frank E. French, Seattle, Wash.; E. H. Herrscher, and C. R. Siglin, Phoenix, Ariz.; Peter Kolli-man, J. Y. MacAulay, and C. W. Zahnow, of The Dawn; John Moore, Vancouver, B. C., Can.; D. J. Morehouse, Chicago; George M. Wilson, Pittsburgh, Pa.; with possibilities of Brothers Arthur Newell, Dallas, Texas, and Leon H. Norby, Minneapolis, Minn. For information, write the class secretary, Mr. A. W. Abrahamsen, 2816 W. 83rd Street, Inglewood, Calif.

ILFORD, LONDON, ENGLAND: "The Aldersbrook Ecclesia, Associated Bible Students, will meet, D. V., in convention at Whitsun, 8-10th of June, 1946, when it is hoped Brother W. N. Woodworth will address the brethren. For further details please apply to the secretary: Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11."

LABOR DAY CONVENTIONS
CINCINNATI, OHIO, Details later.
SEATTLE, WASH., Details later.

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BRITISH SCHEDULE

Arrangements are being made for Brother W. N. Woodworth to spend nearly all of the month of June in Great Britain. Details of his schedule are in the hands of E. Allbon, 20 Sunny-mede Drive, Ilford, Essex, England. All communications concerning visits to classes should be addressed to Brother Allbon.

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NEW MEETING PLACE IN BOSTON

The Boston, Mass., Ecclesia is now meeting Sunday afternoons in the chapel of the Arlington Street Church, which is located right at the Arlington Street subway station.

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 There is still a possibility for arrangements being made for a General Convention, but nothing definite can be announced at this time.

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Gift Suggestions

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

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

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

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

EMPHATIC DIAGLOTT: cloth \$2.10.

PELOUBET'S BIBLE DICTIONARY:
 799 pages, \$3.00.

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

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

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

SUNSHINE LINE. No. B 20. Birthday messages. Box of ten, 50 cents.

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

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

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As Angels of Light—Discusses the subject of spiritualism.

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God's Plan—Reveals progressive nature of God's purpose.

Hope Beyond the Grave—Gives definite assurance of future life.

The Truth About Hell—Examines entire testimony of the Bible on this vital subject.

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The End of the World—Presents biblical truth concerning this important subject.

God's Remedy—The only solution.

God's Restitution Project—Will work.

Good News—Refreshing.

The Father, Son, and Holy Spirit—Reveals error of trinity doctrine.

The Jew and the War—A message of comfort and hope.

The Judgment Day—Removes gloom
Divine Intervention Near—Reassuring.

Berean Questions—On "The Divine Plan of the Ages": Paper bound, 10 cents.

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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