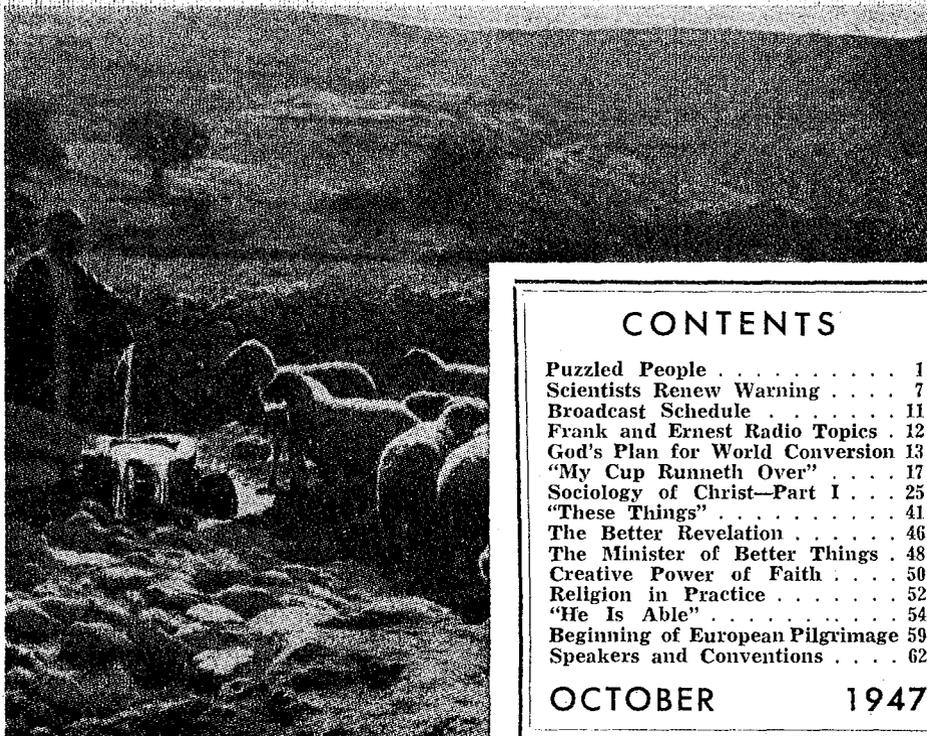


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OCTOBER

1947

A HERALD OF CHRIST'S PRESENCE

THE DAWN

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OF CHRIST'S PRESENCE

Vol. 16, No. 10

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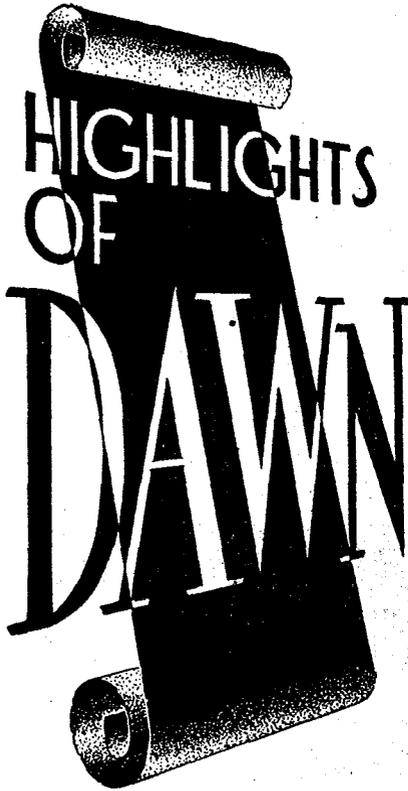
One Dollar a Year

"My Cup Runneth Over"

(Cover Illustration)

BEGINNING on page 17 is the tenth in a series of articles based upon the lessons of God's care which the Psalmist David, in the 23rd Psalm, draws from the manner in which an eastern shepherd cares for his sheep. Our cover illustration depicts what David might have had in mind when, likening himself to a sheep, and Jehovah his God to a Shepherd, he wrote, "My cup runneth over." This scene is at the close of a day. The sheep have been brought near to the fold, where they will find protection during the night, and as a final token of his tender and solicitous care, water is provided for the thirsty among the flock from the cup that "runneth over."

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HIGHLIGHTS
OF
DAWN

*A report of religious conditions
in Great Britain*

Puzzled People

IN THE September 1946 issue —thirteen months ago—The Dawn reviewed a book published in Great Britain under the auspices of the Church of England,* which set forth the deplorable lack of faith and Christian ethics among the people of the British Isles and outlined a plan for the conversion of the nation. The main body

of the book consisted of a report by a committee of fifty dignitaries of the Church of England, including five bishops.

The report of this committee appointed by the Archbishops of Canterbury and York was forthright and unbiased. It was impartial in pointing out the shortcomings of the clergy as well as the laity. Concerning the clergy, for example, the committee reported that many of them, especially the younger ones of the cloth, knew little of what was in the Bible, and did not know how to pray. The committee reported unbelief rampant in city and country alike, and said that if the condition was to be remedied church workers would have to get busy outside the churches, for the people are no longer to be found in the churches.

*This article now available in the "God and Reason" Gift Edition of The Dawn.

This report of the Church of England's Investigating Committee, recommending an all-out campaign for the conversion of England through the use of the pulpit, the newspaper, the radio, the motion picture theatres, and by individual efforts in shops, factories, and offices, was issued three years ago. It is to be presumed that the plan has been put forward as zealously as possible, so it is interesting now to study another report on the religious conditions in Great Britain and to observe how much progress has been made, if any, to reconvert the Christian nation of Great Britain to Christianity.

Such a report is available in a book recently published in England by *Mass-Observation*, and entitled, "Puzzled People." *Mass-Observation* in Great Britain compares with the Gallup Poll organization in America. It is an organization which devotes itself to finding out the attitudes and viewpoints of the masses. *Mass-Observation* was employed by the Ethical Union of Great Britain "to study religious and kindred beliefs amongst a representative sample of ordinary people." In a preface to the report written by the general secretary of the Ethical Union, we find the following frank admission:

"None of those who will look with interest for the results of such an investigation will find any reason for satisfaction in these pages, unless he is prepared to be satisfied with the triumph of Roman Catholic indoctrination, or the ignorance and confusion of those who call themselves Christian, or the self-sufficient hedonism of crudely rationalist young men and the tendency of their views and ways to provide a model. The report reveals, at the level of opinion, a mental and moral chaos—the chaos of mass democracy."

As the details of the report are studied it is not difficult to see why the writer of the preface speaks of the mental and moral chaos of the people. Summing up the significance of the findings of *Mass-Observation*, the writer of the book, "Puzzled People," says,

"The implicit overall moral of this report is that very many are today lost in the wilderness of free opinion; that they want extraneous standards and are at sea without them. Life, deprived of many of the ready-made aims and targets which it held for our grandparents, calls for much more original thought from ordinary people, and there are signs that many of them are standing up badly to the strain."

These general conclusions based upon the findings of *Mass-Observation* indicate that all is not well in the religious world of

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the British Isles. But what improvement has been made in the years since the Church of England decided to reconvert the people of the nation? *Mass-Observation's* report reveals that at the most not more than one person in ten now goes to church with any degree of regularity, and that another two go at intervals ranging up to once a year.

But the fact of only one person in ten attending church regularly is not all that *Mass-Observation's* report reveals. Of those who attend church regularly, or intermittently, one-quarter do not believe in an after life, the report shows. On the other hand, one-fifth of those who do not attend church do believe in an after life. The chaotic condition of the people's minds is further revealed by the fact that of the doubters, agnostics, and atheists, over a quarter say they pray on occasions to the God whose existence they doubt. One in twelve of these went to church within the last six months, compared with one in three of those who say they believe in God. Over half the non-believers consider that there should be religious education in schools.

A further study of the report indicates that the so-called orthodoxy of the established churches is being discarded more rapidly than faith in a deity. While large proportions of the people are critical of the churches and of the priests and ministers in the churches, few of them have any real criticism of Jesus, except to say that his standards are too high to be practicable.

Mass-Observation's survey revealed a surprising lack of knowledge concerning the supposedly well-known teachings of the Bible. Many, especially young people, were frank to confess that they didn't know what the Ten Commandments were; and even older people admitted that they had long since forgotten them.

It was found that very few people prayed with any degree of regularity. Six in ten of unbelievers who claimed that they prayed indicated that their incentives to prayer were times of danger when they sensed the need of protection. Ninety-eight per cent of Catholics interviewed claimed that they prayed at other times than in the church.

Still another very interesting phase of the report indicates that among the small minority who still have faith in religion it has come to mean little more than being kind and neighborly, doing good when opportunity arises. The Golden Rule, which

port explains is the common factor of numerous religious and ethical systems, persists, "but without the sanction of faith, or any other sanction than habit and vague memories of childhood teachings."

"Broadly speaking," the report states, "criticism of religion comes most from those groups who are the least interested, least informed. Criticism and disillusion centres chiefly on organized religion, on the churches and their dignitaries, and on the ostentatious practice of religion, rather than on religion itself." With these and related facts before him, the writer of the report based upon the findings of *Mass-Observation* concludes:

"Established leadership is becoming increasingly remote from ordinary people. If it does not re-establish contact soon, unattached loyalties and desires may well find a focus in some new leadership, uncritically accepted because it succeeds in establishing direct contact with immediate, long-felt human needs. The decline in religious faith is but one symptom of an all-round decline of faith in the future, accelerated by war, accentuated by the inevitable anxieties of peace. The need for faith, whether religious or secular, is shown to be acute, though only partially articulate as yet.

"Whether pre-existing faiths re-establish themselves or new faiths arise, is a matter which seems likely to settle itself within the next few years—for people cannot carry on for long in the profoundly negative frame of mind which characterises the short-term outlook of so many today.

"And if our analysis is correct, the search for a basic faith sanctioning accepted standards of conduct makes the immediate future actions of the Established Church of equally vital importance to future stabilities. The persistence of the Christian ethic today rests on extremely flimsy foundations. Majority good will remains in the current attitude of benevolent neutrality. But, at present, good will persists largely for want of alternative. If an alternative offers it may be seized on hungrily, uncritically and irrevocably. 'The Conversion of England,' if it is to be accomplished by the Established Church, will have to be accomplished soon."

The statement in the foregoing quotation, "The Conversion of England," is an allusion to the suggested program of the Church of England's Investigating Committee as to how the people of Great Britain might be brought back to the fold of the "Established Church." It would appear that in the years since the program was adopted exactly nothing has been accomplished toward this

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end; that the people are as atheistic and ungodly now as before, and probably more so.

To students of prophecy who are acquainted with the divine plan of the ages this condition of things is not surprising, for it is what we have been expecting. And when we say this, it is with a consciousness of the fact that what is true in Great Britain is likewise true throughout the remainder of the professed Christian world. Certainly the people of America are no better off religiously than those of England. And why is this so? It is because the so-called Christian world has been Christian in name only, and now that the sham and hypocrisy is being brought to light by the compelling logic of events, the people are rapidly losing faith in those things which once they took for granted and revered.

Naturally the first result of this is chaos, a chaos which forms part of a "time of trouble such as never was since there was a nation." One of the prophecies which describes this states that "the powers of the heavens shall be shaken." (Matt. 24:29) The "heavens" of this prophecy are the same as mentioned by the Apostle Peter when he wrote of "the heavens and earth which are now," and tells us that they shall "pass away with a great noise." (II Peter 3:7, 10) These heavens are the religious ruling powers of the order of things which is now disintegrating, the powers which helped to keep the people under restraint in the belief that their obedience to the established customs and laws of the Church and State was their sacred duty toward God.

In this way the "heavens" of the present cosmos exercised a tremendous power over the people, but now these powers are being shaken. No longer do any considerable number of the people pay blind homage to ecclesiasticism and its dogmas, except Catholics, and even among these doubts are increasing, especially in European countries. But as the report of *Mass-Observation* reveals, the loss of faith in established religion has not only left the people in a state of chaos with respect to standards of right and wrong, but it has left a vacuum in their lives which sooner or later will have to be filled, for the mere fact of rejecting the wrong does not in itself fill its place with the right.

Will the concerted efforts of the churches throughout the professed Christian world result in the recapture of the people's affections and homage? We believe not, and for the reason that the

churches have nothing different to offer than that which the people have already rejected. The Scriptures show that the real remedy for this increasing chaos in the world will come only through the channels of the kingdom of Christ. God has not been pleased with the dogmas of the established churches—their doctrines of eternal torture, the trinity, the burning up of the earth, and other unreasonable doctrines which have blasphemed his name. Now the fire of his jealousy is causing them to disintegrate. But later, when the entire social structure has thus been consumed, he will “turn to the people a pure language,” and because of the enlightenment of mind and heart resulting therefrom, they “will serve him with one consent.”—Zeph. 3:8, 9

While we look forward with joy to this ultimate outcome of present world chaos and distress, we should not be oblivious to the opportunities which this condition of things offers of bearing witness to the truth. *Mass-Observation's* report shows that although the people are losing faith in orthodoxy, in organized religion, in the clergy, and in established ritualism, they are at the same time reaching out for something to fill the void in their lives which has resulted from their disillusionment. Among the masses in this frame of mind there are sure to be some who will find in the truth that which will satisfy their longings, that to which both their reason and their faith can assent.

It is, then, a golden opportunity for those who know the truth to proclaim it far and wide. It will not do for us to say that all these people will be enlightened in the Millennium, therefore we have no responsibility now, for God is testing our worthiness of sharing with Jesus in the future kingdom work by the measure of self-sacrificing interest we manifest in sounding forth his praises now by telling the distressed people of the earth about the near-establishment of his kingdom. May we not shirk our responsibility.

Another interesting fact which comes to light in *Mass-Observation's* findings is that as religious dogmas of the Dark Ages are discarded, about all that is left of religion is the idea of kindness as expressed in the Golden Rule. This is quite understandable in the light of the unreasonable and unscriptural theories of the creeds, but it is well to be on guard against the development of such an attitude among us who are enlightened by present truth.

Too great a freedom of thought on the part of those not pre-

pared to use such freedom wisely and scripturally might easily lead to the discarding of precious doctrines of the truth. If we adopt the slogan of freedom and liberty as a creed we too, even as those of the nominal church, might easily reach the point where the only important consideration in our religious lives would be the practice of the Golden Rule. This alone would not constitute us Christians at all, for as the report of *Mass-Observation* reminds us, this concept of right is adhered to by other religions also, and is practiced even by ethical groups which do not claim to be religious.

There is no excuse for a real Christian discarding, or losing faith in the doctrines of the divine plan, all of which are firmly established in the Word of God, simply because others in the exercise of their liberty of thought have discovered that the crude teachings of the Dark Ages are not worthy of acceptance in this enlightened day. It is well that the people are rejecting the God-dishonoring teachings of the Dark Ages, but it is no evidence of religious bigotry to adhere tenaciously to the doctrines of the divine plan, those glorious doctrines which satisfy our heads as well as our hearts, furnish us with the meaning of the world-disturbing events of our day, and give us a definite assurance of a happy world of tomorrow.

—*Work together or perish*

Scientists Renew Warning

ON NOVEMBER 17, 1946, the Emergency Committee of Atomic Scientists at Princeton, New Jersey, issued the following six-point warning to the world concerning the dangers which lie ahead if the nations do not find a way to live together in peace:

"1. Atomic bombs can now be made cheaply and in large numbers. They will become more destructive.

"2. There is no military defense against atomic bombs and none is to be expected.

"3. Other nations can rediscover our secret processes by themselves.

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"4. Preparedness against atomic war is futile, and if attempted will ruin the structure of our social order.

"5. If war breaks out, atomic bombs will be used, and they will surely destroy our civilization.

"6. There is no solution to this problem except international control of atomic energy and ultimately, the elimination of war."

Now this warning has been republished by the same committee, together with a stark acknowledgment that today the threat of the atomic bomb is more ominous than ever, and that no progress whatever has been made toward international understanding and world co-operation. In republishing its six-point warning the committee of scientists observed:

"A year has passed since the founding of this committee and the publication of our first appeal to reason in the face of the overwhelming threat presented to civilization by the atomic bomb. During this year our hopes for international agreement on control of atomic energy have come to nothing. It is imperative that the American people understand this failure if any constructive solutions are to be arrived at in time.

"Can thoughtful and well-informed men any longer expect fruitful agreements to come out of the discussions now going on in the United Nations Atomic Energy Commission? Are the American proposals for the international control of atomic energy fair? Are the Russians to blame that any agreement is farther away than at the initiation of the discussions?"

"These are questions of varying degrees of importance, but the imperative question, the answer to which is a matter of historic necessity, is: 'How can we reach a world consensus to abolish in the near future the threat of atomic war, and ultimately the possibility of war itself?' If we fail to find the answer to this question, the answer to any other question is irrelevant.

"All signs indicate that we are failing to meet the challenge. Peoples throughout the world want peace as never before, yet nations prepare feverishly for war. Preparation goes on day and night on both the material and psychological planes. Instead of the 'One World,' which men proclaimed a few short years ago, we have come even to the partition of existing nations.

". . . Militarism is rampant throughout the world. In all history, never in any period of 'peace' have so many men been under arms. Even in Great Britain and America, with their great anti-militarist traditions, liberal-thinking men, considering the necessities of the situation, turn to the 'realistic' solution. The Prussian disease of which the German and Japanese state have died is be-

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ginning to infest the conquerors. Events during the past year have emphasized the pertinence of our six-point statement published on November 17, 1946."

This committee of scientists admit that what they thought a year ago would be a workable solution of the problem posed by the threat of atomic destruction, namely, international control of this dreadful element of destruction, is futile. "To foster this hope today," they say, "as we move into a world divided into two armed camps, would be a betrayal of our responsibility." Explaining why the nations are failing to arrive at a peaceful solution of their problems, the scientists say:

"The representatives of the great states, while striving to safeguard the peace, have fulfilled their traditional duty to place their own nations in the most advantageous position to win the next war. It is useless to proceed further along this path; one cannot prepare for war and expect peace."

How true! But this is a truth that the nations seemingly have not yet learned. The absurd philosophy that in order to have peace you must prepare for war still governs the policy makers in all the great nations, including America. Now our leading scientists recognize how foolish it is. The nations will not have peace until they prepare for peace; and they will not do this until they are taught the futility of their own self-seeking philosophy by the agencies of Christ's kingdom. Only then will they "beat their swords into plowshares, and their spears into pruninghooks." (Isa. 2:4; Micah 4:3) Only then will they use atomic energy solely to help supply the needs of the people instead of to destroy them.

"America must be prepared to mobilize her vast resources on an adequate scale to help the peoples of the world lift the levels of their economic life," say the scientists. Here is a statement which strikes right at the heart of the whole international problem, for it highlights the stark truth that up to now international diplomacy has been predicated on the selfish idea that it is necessary for one nation to compete with another, both in peace and in war, in order to obtain for itself the necessities of life. In this pattern of self-interest the people of strong nations have always had more to eat and better clothes to wear and better homes in which to live, than the weak nations.

This scheme of things will no longer work. The brightshining

of the Master's presence—the prophetic increase of knowledge—has enlightened the world sufficiently to make the people restless and dissatisfied unless they can be assured equality. The spirit of jubilee is abroad in the earth, and civilization will be wrecked by it, for the reason that national selfishness in every country will continue to dictate.

Even here in America, the people as a whole would rebel against any administration in Washington which would initiate measures to lower the standard of living here in order that the standard of living in China might be raised. In this respect nations are like individuals. The family that lives in a mansion and can afford all the luxuries of life—and still have millions of dollars to leave to relatives at death—would consider it an injustice if compelled by law to share that wealth and comfort with their neighbors. They would be glad at Christmas to send a turkey to their less fortunate neighbors as an act of charity, but to share their wealth by governmental decree would be cause for rebellion.

So it is among nations, and because of this, there will be no way found to prevent destruction by atomic bombs until present civilization has been destroyed and the nations reduced to such dire straits by their own selfishness and foolishness that the people who remain will begin to say, "Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths." (Micah 4:1-4; Isa. 2:3) The imminence of atomic destruction is evidence that man has nearly reached his extremity, and we are glad that all the problems of human selfishness will soon be solved by the kingdom of the Lord.

WEEKLY PRAYER MEETING TEXTS

OCTOBER 2—"Forgetting those things which are behind."—Philippians 3:13 (Z. '04-23. Hymn 127)

OCTOBER 9—"Why are ye fearful, O ye of little faith?"—Matthew 8:26 (Z. '04-60. Hymn 106)

OCTOBER 16—"He maketh the storm a

calm."—Psalm 107:29 (Z. '04-60. Hymn 328)

OCTOBER 23—"Whosoever will be chief among you, let him be your servant."—Matthew 20:27 (Z. '04-140. Hymn 312A)

OCTOBER 30—"No man can serve two masters."—Matthew 6:24 (Z. '01-61. Hymn 312)

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME
 St. John's, N. F. (Thurs.) **ST. JOHN'S** 1006 9:00

Wausau, Wis. **WSAU** 1400 2:45
 Wis. Rapids, Wis. (Fri.) **WFHR** 1340 3:15

EASTERN TIME
 Akron, Ohio **WADC** 1350 9:45
 Augusta, Ga. **WGAC** 580 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
 Coral Gables, Fla. **WBAY** 1490 9:45
 Dayton, Ohio **WHIO** 1290 11:45
 Hamilton, Ont. **CHML** 900 9:45
 Hendersonville, N. C. **WHKP** 1450 10:00
 Lawrence, Mass. **WLAW** 680 10:15
 Philadelphia, Pa. **WIP** 610 9:30
 Pittsburgh, Pa. **WWSW** 1490 9:45

MOUNTAIN TIME
 Caldwell, Idaho **KCID** 1490 9:30
 Douglas, Ariz. **KAWT** 1450 10:15
 Globe, Ariz. (Sat.) **KWJB** 1240 8:45
 Phoenix, Ariz. **KPHO** 1230 9:45
 Prescott, Ariz. (Sat.) **KYCA** 1490 8:45
 Safford, Ariz. **KGLU** 1450 10:15
 Tucson, Ariz. **KVOA** 1290 8:45
 Wallace, Idaho **KWAL** 1450 10:15
 Yuma, Ariz. (Sat.) **KYUM** 1240 9:15

>> P.M.

Kalispell, Mont. **KGEZ** 1460 4:45
 Prince Albert, Sask. **CKBI** 900 12:15

>>> P.M.

Detroit-Windsor (Sat.) **CKLW** 800 5:15
 Grand Rapids, (Thurs.) **WLAV** 1340 10:00
 Jacksonville, Fla. **WJHP** 1320 1:00
 New York, N. Y. **WINS** 1010 10:15

PACIFIC TIME
 Albany, Ore. **KWIL** 1240 10:45
 Berkeley, Calif. **KRE** 1400 9:00
 Brawley, Calif. (Sat.) **KROP** 1300 12:45
 Brawley, Calif. **KROP** 1300 10:15
 Calexico, Calif. **KICO** 1490 7:00
 Indio, Calif. (Sat.) **KREO** 1400 12:45
 Indio, Calif. **KREO** 1400 10:15
 Lewiston, Idaho **KRLC** 1400 11:00
 Long Beach, Calif. **KGER** 1390 8:45
 Riverside, Calif. (Sat.) **KPRO** 1440 12:45
 Riverside, Calif. **KPRO** 1440 10:15
 Riverside, Calif. **KPOR FM** 10:15
 San Diego, Calif. **KFMB** 1450 9:45
 Seattle, Wash. **KJR** 950 8:00
 Spokane, Wash. **KREM** 1340 9:45
 Stockton, Calif. **KGDM** 1140 9:30
 The Dalles, Ore. **KODL** 1230 9:15
 Vancouver, B. C. **CKMO** 1410 10:30
 Vancouver, Wash. **KVAN** 910 9:15
 Victoria, B. C. **CJVI** 900 10:00
 Wenatchee, Wash. **KPQ** 560 8:45

CENTRAL TIME
 Anderson, Ind. **WHBU** 1240 11:45
 Birmingham, Ala. **WSGN** 610 10:00
 Chicago, Ill. **WAAF** 950 9:45
 Clinton, Iowa **KROS** 1340 9:45
 Fergus Falls, Minn. **KGDE** 1230 11:00
 Grand Forks, N. D. **KILO** 1440 9:15
 Jamestown, N. Dak. **KSJB** 600 10:45
 Knoxville, Tenn. **WBIR** 1240 8:45
 Louisville, Ky. **WGRC** 1370 8:45
 Medford, Wis. (Wed.) **WIGM** 1500 9:45
 Minneapolis, Minn. **WTCN** 1280 9:15
 St. Louis, Mo. **KXOK** 630 10:00
 San Antonio, Tex. **KMAC** 1240 8:45
 Shenandoah, Iowa **KMA** 960 9:15
 Waukesha, Wis. **WAUX** 1510 10:00

>>> P.M.

Fort Worth, Texas **KWBC** 970 2:15

>>> P.M.

Seattle, Wash. (Mon.) **KJR** 950 11:45

FRANK AND ERNEST RADIO TOPICS

WEEK OF OCTOBER 5—"God's Plan for World Conversion." Everybody knows that human plans for the conversion of the world are failing, but very few know that God has a plan, which is soon to become manifested in the enlightenment and blessing of all the families of the earth. Then the knowledge of the Lord will fill the whole earth as the waters cover the sea. Free copies of the "God and Reason" Gift Dawn will be offered to supplement this broadcast.

WEEK OF OCTOBER 12—"No More Death." Death is man's greatest enemy. It is no respecter of persons, for it strikes down the young, the old, the rich and the poor alike. The Bible promises that a time will come when there will be no more death. In this broadcast Frank and Ernest discuss these promises, and explain how and when they will be fulfilled. At the close of the program "The Everlasting Gospel" booklet will be offered free to the interested.

WEEK OF OCTOBER 19—"Hope for the Unsaved Dead." The expression, "While there is life there is hope" is a

truism expressive of human limitations; but the Bible assures us that there is hope even when life becomes extinct—for life will be restored by the power of the Creator. And the grace of God is so abundant that the millions who have died outside of the church are to be awakened and blessed. Hear Frank and Ernest prove this point. "The Everlasting Gospel" booklet supplements this program.

WEEK OF OCTOBER 26—"God Has a Plan." Despite the apparent haphazard course of human history, the Scriptures reveal that throughout the ages God has been working out a plan of salvation for mankind which ultimately will reveal his glory in the everlasting blessing of all with security, peace, and happiness. The booklet, "God's Plan," republished in a Gift Edition of The Dawn, will be offered free to those interested in this Frank and Ernest discussion.

Single copies of the literature offered on these programs may be obtained free by writing to Frank and Ernest, Box 60, General Post Office, New York City.

AUSTRALIAN BROADCASTS

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

Western Australian Time
 Perth 6KY 227 metres 10:15 A. M.

POLISH BROADCASTS

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

A BIBLICAL DIALOG

God's Plan for World Conversion

¶ Frank, just what is the real meaning of the word "Gospel," as the Scriptures use it when referring to the Gospel of Christ?

¶ The word Gospel, Ernest, simply means "good news." It is the good news that God was in Christ reconciling the world unto himself. It implies that man at one time became alienated from God through wicked works, and therefore was in need of a Redeemer in order to come back into harmony with him and enjoy the privilege of living everlastingly.

¶ And it seems to me, Frank, that it is a denial of the modernist and evolutionist conception of the creation and ultimate destiny of man.

¶ Yes, Ernest, that is true. Briefly, the Genesis account indicates that man was created in the divine image, and that he was commanded to multiply and fill the earth and subdue it; that is, to make it all like the little sample spot prepared for him in Eden.

¶ And was it this earthly home and heritage that man lost because of sin?

¶ That's right—and with it man lost life itself. The reconciliation of the world to God means the restoration of that which was lost

by sin. This means that the hope of the world through Christ is, as you have suggested, to be restored to life upon the earth, where man's original home was located.

¶ Frank, what is meant by "the restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began"? (Acts 3:21) Does it mean the transfer to heaven of all who accept Christ?

¶ No, Ernest, the word restoration does not mean transfer. In the Apostle Peter's lesson on this important phase of the Gospel, the word "restitution" is used instead of restoration, but it means the same thing. Peter declared, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

¶ What did the Apostle Peter mean in that passage by the expression, "Times of refreshing shall

come from the presence of the Lord”?

¶ The phrase translated “presence of the Lord” means “out from the face of the Lord.” It is an ancient idiom denoting favor and friendship.

¶ That would seem to indicate that God turned his back upon the world because of sin.

¶ That’s right, Ernest, but according to his own promises, the time is coming when he will again show them his face, when he will lift up his countenance upon the people, and give them peace.

¶ Well, I can certainly understand how that would result in “times of refreshing” for the people, and according to what the Apostle Peter says, it will be realized as a result of the second coming of Christ. Is that the proper understanding of the text?

¶ Yes, Ernest, and the practical result of that glorious time of refreshing will be, as Peter declares, “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

¶ That’s plain enough, Frank, and how much better it is to realize that the second coming of Christ means blessings for the world rather than the destruction of the earth, as traditional theology taught. But what does the apostle mean by the restitution of “all” things? What are the “all things” which are to be restored?

¶ The apostle gives us a clue to this by saying, “All things . . . spoken by the mouth of all His holy prophets since the world be-

gan.” A glance through the prophetic testimony of the Old Testament is sufficient to reveal that what God has promised to restore includes health, joy, everlasting life, peace, prosperity, and security for all who will obey the divine will at that time. God has also promised to restore the long-lost dominion of man over the whole earth, the dominion that was forfeited through the sin of our first parents.

¶ Truly the Gospel is “good news”! But Frank, what about true Christian believers of the present time? In the resurrection will they come back to earth to live?

¶ No. The kingdom of heaven is open to these. They are promised joint-heirship with Jesus in that kingdom, to live and reign with him, if they are faithful in suffering and dying with him.

¶ Frank, is God trying to convert all the peoples of the earth in order that they may become joint-heirs with Christ, to reign with him in his kingdom?

¶ No, Ernest, that is not the plan of God. The Bible makes a very clear distinction between Jesus and his church, who will be the rulers in the kingdom of heaven, and the human race in general, who will be the subjects of that kingdom and who will be blessed by its reign here upon the earth.

¶ Well, that is a point, Frank, that many do not seem to understand.

¶ An understanding of this phase of the divine plan, however, is very essential if we are to appreciate

the beautiful harmony of the Gospel.

¶ But didn't Jesus send his disciples into all the world to preach the Gospel?

¶ That is true, but the work of God among men which began at Pentecost was not first of all to convert the whole world, but merely to call out from the world a people to share with Jesus in the rulership of the kingdom of heaven.

¶ The church of the Dark Ages must have overlooked this, Frank, when the effort was made to establish the kingdom of Christ by enlisting the aid of the State. That evidently must have been contrary to the divine will.

¶ It was, Ernest. God did not sponsor, nor did he support, those efforts, which accounts for the fact that the church-state systems of Europe not only were responsible for many of the unchristian and bloody wars of the Dark Ages, but also for the fact that those systems are now deteriorating.

¶ But Frank, it wouldn't be right to conclude that these spurious efforts of man interfered in any way with the plan of God, would it?

¶ No, Ernest. During all the centuries from Pentecost to the present time, the selection of the individual members of the true church has continued, that selection being based upon individual fidelity to God and to Christ through properly applying the word of truth. Their faithfulness has led them in the way of sacrifice even unto death, and to them has belonged the promise that those who suffer with Christ shall

reign with him.—Rom. 8:17; II Tim. 2:12

¶ And that means in the real kingdom of Christ, doesn't it?

¶ That's right, Ernest, and what wonderful blessings will come to the people when that kingdom is fully established!

¶ Frank, isn't there a text which says that "except the Lord build the house, they labor in vain who build it"?—Psalm 127:1

¶ Yes, there is a Scripture like that, Ernest, but why the question?

¶ Well, I was thinking of it in connection with the various church-state systems of Europe which claimed to be the kingdom of Christ. If God had built those systems, Europe would not be in chaos and suffering as it is today. If the church-state governments of Europe had been what they claimed to be, they would not now be crumbling under the impact of conditions which gradually are bringing about the end of a world. But even at that, Frank, I guess we shouldn't feel badly over the fact that a world that is out of harmony with God is coming to an end, because, if I understand the matter correctly, with the end of the present evil world society will come God's new world of tomorrow. Isn't that right?

¶ Yes, Ernest, that is right. And in that new world Christ will be the king, and his true church will reign with him.

¶ What a glorious prospect!

¶ Ah, yes, Ernest—a glorious prospect indeed! It is beyond the ability of the human mind to grasp the realities of peace and joy and

THE DAWN

life which then will be available to mankind. All the blind eyes will be opened; all the deaf ears will be unstopped. The lame man shall leap as an hart, and the tongue of the dumb will sing. God will make wars to cease unto the ends of the earth, and there will be economic security for all, because the promise is that every man shall dwell under his own vine and fig tree.

¶ And what about those who have died?

¶ God has promised that they shall be awakened from death by his power, that they too may enjoy the blessings of the kingdom

of heaven, which will then, for the first time, be available for the people.

¶ Will that mean universal salvation for all mankind, in the sense that every individual will receive everlasting life as human beings here on the earth?

¶ No, Ernest. Everlasting life will be available only for those who accept Christ and obey the laws of his kingdom when they have a full opportunity to do so. Those who continue as unbelievers under the favorable conditions of that time will be cut off from life in what the Scriptures describe as "the second death."

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THE CHRISTIAN LIFE

"My Cup Runneth Over"

—PSALM 23:5

MUCH is said in the Scriptures about the "cup," and while it is used to symbolize various truths pertaining to the Christian life there is a close relationship between these truths, and to understand them clearly is to have our appreciation of divine love and our relationship to the divine plan enhanced. When Jesus instituted the memorial of his death he gave the "cup" to his disciples and invited them to drink of it, explaining that it represented his blood. Previous to this he had said to two of his disciples, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22) It was evidently this latter cup which Jesus referred to when, in the Garden of Gethsemane, he prayed, "If it be possible, let this cup pass from me." (Matt. 26:39) In Psalm 116:13 we read of the "cup" of salvation, and in Psalm 16:5 David writes prophetically of Jesus, "The Lord is the portion of mine inheritance and of my cup." The Apostle Paul contrasts the "cup" of the Lord with the "cup" of devils.—I Cor. 10:21

It would be confusing should we attempt to take the same meaning from all these various symbolic uses of the term cup, although they are related. The memorial cup of which Jesus invited his disciples to drink is explained by him to represent his blood, his life—a life poured out for the sins of the church and of the world. We, as the followers of Jesus, are invited to drink of this cup because it represents that through him, through the merit of his shed blood, we have life.

We partake of his cup also in the sense that we lay down our justified lives with him. We are planted together in the likeness of his death. Under the Jewish law to drink blood was punishable

with death, hence when Jesus asked his disciples to drink of the cup which represented his blood it was the equivalent of asking them to die with him.

This particular symbolism of the cup applies alike to the entire church of Christ. First of all Jesus laid down his life, and all who are to live with him, and share in his kingdom reign, are to lay down their lives—"planted together in the likeness of his death." (Rom. 6:5) It is an individual matter in the sense that each one who qualifies for a permanent position in the body of Christ must prove faithful, but the symbolism of the cup applies to all alike, and because they are members of the body of Christ. In this respect there are not many cups, but only one, and the entire Christ participates in that one cup.

"THE CUP OF SALVATION"

The "cup" of salvation is closely related to the cup which symbolizes the blood of Christ. It might almost be considered an extension of that symbol, because it is by participating in the death of Jesus that the body members of The Christ attain to the "great salvation" which began to be spoken by Jesus, and has been confirmed to the entire church by those who heard him. (Heb. 2:3) It is this association of thoughts that is given by Jesus when he said to his disciples, "whosoever will save his life shall lose it: but whosoever will lose his life . . . shall save it." (Luke 9:24; Matt. 16:25) These words were addressed to the disciples at the time when Peter advised Jesus against going to Jerusalem where his life would be in danger. Jesus knew that the time had come for him to die as the Redeemer of the world, and that only by obedience to his covenant of sacrifice could he expect to obtain glory, honor, and immortality.

The same is true of all followers of the Master. David wrote, "What shall I render unto the Lord for all his benefits toward me?" Answering his own question, David continues, "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints." (Psalm 116:12-15) Like Jesus, his true followers have entered into a covenant with the heavenly Father which is based upon sacrifice—the sacrifice of their all, even unto death. (Psalm 50:5) Having

entered this narrow way of sacrifice which leads to life through sacrificial death, they realize that now their only hope of life is in faithfulness to their vows of consecration.

So they accept this arrangement, this provision of the "great salvation" with joy. They know that actually to attain salvation in this way will first mean faithfulness unto death, so they call upon the name of the Lord for grace to help in time of need that they may have strength to be faithful. They know that the death of the saints is precious to God and that he will help them to be faithful unto death that thus they may attain salvation in the glory of the kingdom.

Here again, then, we find the "cup"—this cup of salvation—symbolic of that which is common to the entire Christ. There is no variation from this arrangement whereby Jesus and the church attain to immortality and the glory of the kingdom. There is no other way to attain unto the divine nature, no other way to attain to the heights of "Mount Zion." Jesus, as the Lamb of God, reached his position of exaltation by way of sacrificial death, and those who share this reward with him are those only who "follow the Lamb whithersoever he goeth." (Rev. 14:4) There is no other provision of immortality, no other arrangement by which this "great salvation" may be attained, so gladly do we take this "cup of salvation."

It would seem to be this cup to which Jesus referred when he asked his disciples, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" The fact that Jesus asked about their drinking this cup with him indicates that it represents that which is common to all the body members of The Christ; and sacrificial death, leading to life beyond the veil, is common to them all. It is a cup of death and also a cup of salvation for those who, in sharing with Jesus in this phase of the divine plan, lose their lives, and by so doing shall save them.

"THE CUP WHICH MY FATHER HATH POURED"

When Jesus was in the Garden of Gethsemane, just a few hours before he was crucified, he prayed to his Father, "If it be possible, let this cup pass from me," but then he added, "nevertheless not as I will, but as thou wilt." (Matt. 26:39) Here the Mas-

ter is using the symbol of the "cup" to represent certain experiences which he then realized were impending for him, and which in some respects were peculiar to him alone. The very fact that he considered the possibility of this particular "cup" being necessary, indicates that it was not the cup in which all members of The Christ alike participate; nor was it the cup which represented the shedding of his blood.

Jesus knew that it was the Father's will for him to die as the Redeemer of the world. He knew that it was only through death that he could attain to immortality, the divine nature. There was no question in his mind about this, and he was determined to carry out this covenant of sacrifice, to drink this cup of death, knowing that in the drinking it would become a cup of salvation. He knew that there was no possibility that this cup was not the Father's will for him. The Old Testament types had foreshadowed it; and the prophecies had revealed this definitely as being the Father's will. But now he realized that other experiences were in store for him. In addition to dying, he could now see that there was to be shame and ignominy and suffering. He could now see that although he had done nothing wrong he was to die as a malefactor, an outcast, charged with blaspheming his God and with making false pretenses concerning his being a king.

It is not necessary to conclude that Jesus understood every detail of the Father's will from the beginning of his ministry. When asked concerning the time of his second advent he freely admitted that he did not then know, that this was knowledge which as yet was being withheld from him by the Heavenly Father. (Matt. 24:36) As a test of his faith and obedience it seems reasonable to conclude that certain details of the divine will concerning the exact circumstances under which he was to die were kept from him until the due time came, and when, in Gethsemane, the knowledge of these details crowded in upon his already weary mind, he wondered.

It was then that he prayed, "If it be possible, let this cup pass from me." Here was something in addition to what the Master up to this time had recognized as God's will for him. There was no hesitancy in accepting this "cup" if it was the divine will—"The cup which my Father hath given me, shall I not drink it?" (John 18:11) Jesus wanted to be sure that this indeed was a cup which

the Father had poured, and when in answer to his prayer he was assured that it was, there was no wavering, not the slightest hesitancy nor any semblance of holding back from doing all that had been written of him in the volume of the Book.

Here, then, is a clear indication that at times the "cup" is used in the Scriptures to represent individual experiences of the consecrated—experiences which might not be common to all, provisions of divine grace, whether of joys or trials, which are best suited to the individual needs of those for whom they are provided, but always, of course, in keeping with the divine plan as it applies to all the consecrated. It is in this sense, apparently, that David used the symbolism of the "cup" when he wrote, "My cup runneth over."

Earlier in this beautiful Shepherd Psalm David reminds us of the Chief Shepherd's provisions which are supplied alike for all of his sheep. All of them are made to lie down in green pastures; all of them are led beside the still waters, and all are protected as they walk through the valley of the shadow of death. In these references we are reminded of the abundance of God's care for all his people through the truth, and the assurances of the exceeding great and precious promises of his Word.

But the provisions of the cup may vary according to individual needs. This thought is borne out in the psalm, particularly if we follow the shepherd and sheep symbolism throughout. Those who are acquainted with the customs of eastern shepherds tell us that they did use a "cup" in connection with their care of individual sheep. Ordinarily this was at the close of the day, in the final round-up of the sheep, and the inspecting of them for bruises, fatigue, etc. When, as frequently would be the case, the shepherd found a sheep that had become overwearyed from the day's experiences, and needed special attention, it would be given a refreshing drink from a "cup" which the shepherd used for this very purpose.

What a precious thought is thus illustrated! We know that it is only as we are "in Christ" that we have any right to expect divine favors. We know of the general and abundant provisions the Lord has made for all his sheep. In these provisions we do indeed rejoice. It would seem that there is nothing more that the Heavenly Father could do or say in order to assure us of his love. We

know that as long as we continue to follow the Good Shepherd, hearkening to his voice at all times, there will never be any lack of green pastures, nor of still, refreshing waters.

But in the "cup" symbolism there is a touch of intimacy, of personal and individual care, suggesting a tenderness and warmth of love which is almost beyond our ability to grasp. Without in the slightest detracting from the reality of the Shepherd's care as it manifests itself in a blanket spread of divine love over all his sheep, we are given this additional assurance that he knows all our individual needs and is providing for them also—not meagerly, not stintingly, but abundantly—"My cup runneth over."

OF JOY AND SORROW

This cup which overflows for each individual sheep of the Lord's pasture may be one of either joy or sorrow; or it may be an intermingling of both. He knoweth the way that we take, and he knows the needs of that way. Moreover, he watches over us in order to determine our needs, and is ever near to supply whatever our need may be. Through it all we have the assurance that "no good thing will he withhold from them that walk uprightly"—that is, those who are doing their best to follow his leadings.—Psalm 84:11

From the human standpoint, the most valuable experiences of life, and therefore the most sought after, are the joyful ones. The pursuit of happiness is usually the all-engrossing effort of the worldly. And this is quite proper; for after all God's plan for the salvation of the human race has a similar objective. It is not God's will that unhappiness and suffering shall forever continue in his universe. There is a time coming when there "shall be no more pain," either of mind or body.—Rev. 21:4

But joy in itself is not necessarily and at all times the most valuable experience for a Christian. As sheep, we may reveal weaknesses along lines which only a particularly severe trial of a certain kind will correct. When this is true we may depend upon it that the "cup" which the Good Shepherd will hold to our lips will not be particularly sweet—indeed, it may be bitter—but it will be what we need, hence will refresh and strengthen us along the particular lines for which it was poured.

And there are many such occasions of need. There is no time, for example, when we are more weak and in greater danger of stumbling and falling by the wayside than when we feel self-sufficient and are not depending as we should upon the provisions of the Good Shepherd. At such times we may think we are strong, but the wisdom of the Good Shepherd detects our self-sufficiency, and knowing that if we are permitted to continue on in our own strength we are sure to fall behind and lose our way, he pours a "cup" of bitterness, of disappointment, of humiliation, of sorrow, of whatever nature may be the best, and holds it to our lips that we may drink and thereby have our "weakness" removed. It is only as we tremble when thinking of self that we are truly strong in the Lord, and whatever experiences bring about this proper viewpoint are a refreshing "cup" indeed.

On the other hand, there are times when a cup of sorrow would discourage and crush us, times when our greatest need is to be encouraged by a cup of sweetness—some gladdening experience which assures us of the Good Shepherd's smile of approval of the efforts we are making. And in such cases also we may be sure that our "cup" will run over with an abundant provision of just the experiences we need.

There are many ways in which our cup of joy runs over. We may be permitted to see some evidence that the Lord has blessed our efforts to bear witness to this truth; someone may be showing interest in the divine plan through our efforts to tell them the old, old story. What a joy such an experience is to those who truly love the Lord and his truth! We may learn that some brother or sister in Christ has been blessed by a word we have spoken, by an illustration, or by an example we have set. This, too, is a "cup" of joy, and when the Good Shepherd permits us to drink of such a cup, how our hearts rejoice!

Many are the ways in which our cup of joy runs over, this cup which the Lord pours individually for each of us according to our own peculiar and particular needs. The privilege of attending a prayer meeting, a class study, or a convention, is what we most need at times, and if the Good Shepherd sees that this be so, the cup is provided. What we may most need at another time is a lesson in patience, so the Lord permits us to wait upon him. Right in the same ecclesia of the saints, or among the isolated, the in-

dividual needs of each are sure to vary, but the Good Shepherd, as he watches over his sheep, discovers those needs, and provides the appropriate "cup" to suit each occasion.

Paul assured us of this fact when he wrote that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) They are working together for our "good" because the Good Shepherd is pouring the cup for us and because he knows exactly what we need at any and every moment of our walk with him. What a blessed assurance! "My cup runneth over"—the Good Shepherd abundantly supplies our needs, our individual needs. Thus does he continue to refresh and strengthen us that we may be able to follow him through the dry and thirsty land of an unfriendly world, and through the valley of the shadow of death.

In II Corinthians 9:8 we read, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." This seems to be Paul's way of saying that our "cup" runneth over. The Greek word translated "abound" in this passage means "over and above," or in other words, running over. And this running over of God's grace is experienced "always," and in "all things." Could the Good Shepherd do more for us than this?

Our response to such abundant provisions of divine grace should be as suggested by the apostle; namely, that we in turn "abound to every good work." How could any of the Lord's sheep be indifferent to the Good Shepherd's tender care and fail to appreciate what is being done for them? May it not be so with any of us! The way is narrow and difficult, but the privilege of drinking the cup of death with Jesus, that we may partake of the cup of salvation together with all the faithful in the first resurrection, is a glorious one. And, happy thought, the strength needed to share this partnership of suffering, death, and glory, is assured. We can together feed in the green pastures of nourishing truth; and together partake of the refreshing waters of the Word. All the while the Good Shepherd is watching out for our individual needs, causing our cup of experiences—the very experiences we need—to run over. Thus we will have no lack of strength, nor of any other quality we may need in order to follow the Good Shepherd.

The Sociology of Jesus Christ

"Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

—MATTHEW 23:8-12

THE impact of the teaching of Jesus Christ upon his generation, although it was for a time ignored by the ruling powers of the day, both religious and political, had tremendous cumulative effects. Within a few years after his death it changed not only the entire political scene in his own country of Palestine, but also overthrew the power of the mightiest empire that had ever ruled in the earth up to that time. It diverted, in fact, the current of all human affairs and resulted in entirely new concepts of human relations, shifted the whole world's balance of power, and caused a social revolution, the results of which are with us to this day.

Christianity, the worship of Jesus Christ, as the son of God, entered the world humbly and without fanfare of trumpets. It was sponsored by none of the rich or politically powerful of the day. While at first ignored, when the teachings

of this simple Prophet out of Nazareth became even slightly obtrusive and offensive under the importunate solicitation of the ruling religionists of the day, he was contemptuously obliterated as a sop to a noisy minority. To Rome, then ruling in Palestine, Christianity was in no sense considered a political menace; but, because it stirred up the people to some considerable extent it was thought expedient to extirpate it lest it become another source of unrest to add to the many that had annoyed the Roman Administrators of Jewish affairs in their final pacification of the conquered state.

Lordly Rome, in its worldwide power, had little time to notice small individual agitators, except as they proved sources of embarrassment to local governors. Such, in their estimation, was this Jesus of Nazareth, and as such he was treated. Crucifixion, reserved by Rome for the worst sort of crimi-

nals, was imposed upon him by the Roman governor, but not because he thought him deserving of such a death. In point of fact, the Roman governor saw nothing in Jesus worthy even of stripes. He would have released Jesus, for he found no contravention of Roman law in anything Jesus had said or done. But the policy of Rome was ever to compromise in the government of conquered territory so as not to offend the customs and religion of the conquered. It was a good, safe, and politically sound policy by which much trouble was avoided and many friends made.

Thus it was good politics for the Roman governor to keep the head of the local religion in a good temper, other things being equal, and when, in the final scenes in the brief life of Jesus upon earth, he is paraded before the bar of Roman justice, Pontius Pilate can find no offense against Rome, but sees the political need to regard the demand of the Jewish high priest that this inoffensive and dignified Preacher be put out of the way because of some alleged offense he had committed against the Jewish religion.

Once, Pilate, after questioning Jesus, went before the Jews and said that he found him innocent of any wrongdoing, and wished to release him; but the aroused Jewish rabble, incited by the priests, demanded his death. Pilate, thinking to satisfy them with a little blood-letting had Jesus scourged, the soldiers crowning him with thorns and mocking him, perhaps thus concluding that this ridicule would serve to satisfy the mob.

Again Pilate went to them and said that he found him innocent of any crime: "Behold the man," he said, that is, look at him and agree with me that I should set him free. But the priests and temple officers screaming for his life, cried, "Crucify him!"

For a third time Pilate said: "I find no fault in this man, but take him and crucify him!" Pilate finally submitted to the dominating cry of the mob and gave Jesus over to the guards to be crucified.

In this scene is the beginning of the working of the power of the new message which Jesus Christ taught against the power of the state. Rome, personified in Pilate, submitted to the demands of the representatives of a conquered people for the life of an innocent man to satisfy political expedience. In that act, the fate of the whole Roman Empire was sealed, and the final fate of the Israelitish people also was determined.

At the last, even the very earth resented the spilling upon it of the innocent blood, and quaked; and the great veil, three inches thick, of rich fabrics, which divided the holy from the most holy in the Jewish Temple, was rent from top to bottom, which pictured, as Paul suggests in Hebrews 6:19, 20 and 10:20, the opening up of the new and living way into the holiest of all by the death and resurrection of Jesus. These scenes, regarded from so far away, seem tremendously significant to us who look back on them today; yet they were forgotten by the majority and their meaning speedily obscured in the day in which they happened.

The teaching of this mild Prophet was little understood and less heeded in the day in which he lived. The tremendous import of his pregnant phrases was missed by most of those who heard his words. His miracles awed for the moment, but their deeper meaning was lost. Aside from those who sought "loaves and fishes," there were few interested enough in his message to do more than give him momentary attention, and still fewer who discerned any depth to his words.

Just what did Jesus teach that was so different from the accepted thinking of his day? In so far as Rome was concerned, among the occupational troops there was little attention given to religion. The Roman Pantheon had many gods, and principal among them was the reigning Caesar who defiled himself and erected temples and statues to his own glory. A perfunctory sacrifice on state occasions to Caesar, god and king, sufficed to satisfy all religious demands. Thus the Roman soldiery of the day could regard with tolerance the religious practices of other peoples. For centuries in Rome itself many cults had occupied temples foreign to the accepted Roman deities. The Romans were well inured to forms of worship different from their own.

With the Jew, the case was much different. For seventeen hundred years the people of Israel had considered themselves the true people of God, who stood alone in that honor. Covenants had been entered into between God and the founders of their race under which

they had become a great nation, strong in the strength which their Jehovah had given them. They were a people set apart to do a great work, for through them all peoples on earth were to be blessed. The evidences of God's favor were in the Law which he gave them, and in the method which he devised for them whereby they might always continue to be recipients of his love and blessing.

They had had, in their long history, the great lawgiver, Moses, to guide them, and Aaron as a high priest to interpret the law to them. They had a long established priestly house whose sole concern was to watch over Israel that their special relationship with their God might be preserved. They occupied the land of Palestine by divine fiat and had been ruled over by kings of divine appointment. Before that, however, judges had been given to them for their correction and national well-being.

Prophets, inspired by God, had pleaded their cause with him, and pleaded with and warned them of punishments for offenses against him. They had been blessed and chastened periodically in their long national history as God's chosen people, and through it all they had been blind as a nation to the great inner truths of their own religion.

All the prophets in their darkest hours had spoken to the people as a whole of the coming at last of the one supreme King who should restore again to them their former glory. All of them, but more especially their greatest prophet, Isaiah, had shown them in detail

just what to look for when that King should come; and those prophecies were read by the people and to the people and were expounded and explained so that when the day of the arrival of the King approached many were in expectation of his coming. (Luke 3:15) But again, as in all things, they saw no further than the words, and their own vain imaginings.

Jesus came to his own people, and as a nation they refused him. But they listened to him and heard strange things, things so different from anything that they had ever heard before, that steeped as they were in the ritual and formalism of their temple worship, they could not credit the words of this new Prophet. For Jesus' teaching was revolutionary. The high priest of the temple was a powerful voice in Jewish life. To be a Jew was not so much a national designation as it was the brand of a particular faith. No real Jew at heart has ever lost that feeling of separation from all other peoples because of his peculiar relationship with his God.

Around the temple worship, had grown up a highly formalized system of tithes and offerings to be made by the people so that they could continue to be ceremonially clean in the eyes of the temple priests, and therefore also in the eyes of their God. As in so many cases where the letter or form is considered of more importance than the spirit, this ceremonial formalism had, through the years, become filled with gross abuses.

Many of the sayings and acts of

Jesus were aimed directly at these abuses. His condemnation, both direct and in parable, of the hypocrisy of the Pharisees—a sect which had grown up within the nation, the members of which prided themselves on the faithfulness with which they kept each smallest requirement of the Law—provided his most scathing comments.

His policy and his doctrines engendered freedom from the shackles of formalism in religion. Such teaching struck a body blow at custom and privilege. Should he succeed in making people think outside the channels of Jewish formalism, and within the doctrines which he taught, then priestly power would end and priestly privilege would be replaced with the need to earn a respect which, under the accepted system, they simply demanded and received.

To the Pharisees, principal exponents of this demand for reverence because of their ceremonial holiness, Jesus said, "Beware of the scribes and Pharisees, who presume to be lawgivers to the people but do not do the things they demand of you. And all the things they do are done for show and to be seen of men. Upon their brows they bind their phylacteries (extracts of the Law written on parchment strips), of a much larger size than is called for, and in their manner of dress endeavor to appear the most holy of all the chosen people. But you will notice they love to be seen sitting at the head table at feasts, and in the synagogues you will find them always in the most prominent posi-

tions. When they are in the market place they revel in being called master and teacher, but I warn them the day of reckoning is coming when their lies, hypocrisy, and deceit will be judged and they will not escape the condemnation that will fall upon them."—Matthew 23, paraphrase

Jesus endeavored to break through the reverence that the pseudo holiness of the Pharisees had bred in the people. If they could be convinced that there was more to being truly holy than a slavish adherence to the motions of a ritual, then there was hope of freedom for them. But in most cases the weight of the centuries was too great, and it was so much simpler to conform than to reform. As a result, the people generally, while they heard Jesus gladly, saw no reason for any immediate change from the old well-beaten paths to seriously accept this new doctrine.

More than that, the rising tide of opposition of the well-to-do, the scribes, Pharisees, and Sadducees, deterred many from following more closely the teachings of this new Prophet. Had some influential persons vigorously championed Jesus' cause, in all probability many thousands would have hailed him as Messiah.

This strange Teacher taught many things in opposition to the accepted theology of his day and age. The Law of the Jews was a stern Law, demanding recompense for any injury received—"an eye for an eye, and a tooth for a tooth"—such was the strict justice to which the people of Israel

had been born and in which they were bred. (Matt. 5:38) Now came one who taught a new doctrine—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43) If a man strike you on one side of your face don't strike back, but offer him the other cheek. Give to any in need, and if you lend do not expect a return. Treat all men as you would like to have them act toward you. Love men as God loves; for God loves the unthankful and those who are evil. Do not judge, do not condemn, be always ready to forgive, and be generous in your giving. By the measure you use in your giving, God will measure you a blessing in return.

Strange doctrine, indeed! And one which, if accepted, would have marked out the follower of it from all his fellows. For such was not the Jewish way under their Law. The people listened and wondered, and came again to hear this strange Preacher, and brought their neighbors, and went away, enthralled by the vision his words conjured up in their minds, but afraid to be too serious about it. They listened to his stories—for all Oriental peoples love a story—but sought not to discern what deeper meaning might be in the parables he told them, each man making what he could of what he heard and satisfied with the tales as it was told. All but a few.

Of the thousands who heard him, and were fed by him, and were healed of their sicknesses, only a few ever sought him out privately

and asked for an explanation of what he had meant when he told such a story, or used such an illustration. Continually Jesus told his hearers, "The kingdom of heaven is like unto," and then used some homely simile easy of comprehension by people who were largely agriculturalists, shepherds, and fishermen. On occasion the kingdom of heaven was like a sower sowing seed; again, it was like a grain of mustard seed; and still again, it was like a treasure hid in a field, or a merchant seeking pearls, or a fishing net.

The common denominator of all these kingdom parables was that the kingdom has a small and obscure beginning but ultimately it assumes the greater importance. Only a small amount of the seed sown fell on good ground but it brought forth a hundred, or sixty, or thirty times as much as what was sown. The mustard seed is the smallest of the seeds, but the full growth is a treelike shrub in which birds build their nests. The treasure in the field was small and took up little space, but the man who discovered it sold all he owned that he might buy the entire plot of land in which it was hid. The same picture is carried out in the pearls. The merchant finds one so fine that he sells all his possessions that he may own it.

In certain of the kingdom of heaven parables Jesus taught other things as well—how that in the sowing of the seed of the kingdom an enemy sowed weeds in the same field; but at the last, the weeds are burned and the good seed harvested. In the dragnet picture he

showed similarly that the net caught every sort of fish, but only the good were kept, the bad ones being cast away.

The inner meaning of these stories he reserved for the faithful few who came after the close of the general meeting and asked for more light. "To you," he said, "it is given to know the mysteries of the kingdom of heaven" because you take the trouble to ask for light, but to them (indicating the departing multitude) it isn't given. (Matt. 13:11-15) They are halfed and satisfied. You want a full meal. You shall have it. But those others, they are fat and their ears are dull, their eyes closed. Your eyes are open as are your ears, and although many clever men have wanted to know the meaning of these things, they haven't understood: but you, because you are humble enough to ask for light, shall have it. Now listen; this is what I meant—and he proceeds to show them the real meaning of what they had heard.—Matthew 13, paraphrase

Jesus taught his disciples other things. On one occasion they came to him and asked that they be taught to pray. (Luke 11:1) In a way this was a strange request. Prayer was offered for the people by the temple priests. The people participated by offering something of value to show their contrition of heart and their acceptance of the mediatorship of the priest on their behalf—it might be a gift of money or doves or other sacrifice. On occasion, in the synagogues, men were heard in supplication, pouring out their

souls in an agony of repentance, striving to enlist the mercy of a demanding Providence. But no man raised in the Jewish tradition felt any near kinship with the great Jehovah; for, to the Jew, Jehovah was a stern and exacting Deity to be placated with offerings but not to be approached as a friend.

Requested by the disciples for instruction in prayer Jesus breaks with all accepted custom and tradition. "When you pray, speak in this manner," he says. "Our Father which art in heaven, may thy name be kept holy, and thy kingdom come. Thy will be done on earth as it is done in heaven. Give us bread for the day and forgive us as we forgive others. Abandon us not in temptation and rescue us from the tempter."—Luke 11: 2-4, paraphrase

To the Jew, the great surprise of that prayer lay in the opening words, "Our Father." To the Jewish mind, this opened up a great new world. If he could approach Jehovah directly, without a priestly intermediary, without doves or money in hand; if he could regard his God as a father, with all a father's love and understanding, and be regarded by him as a child to be guided, corrected, and rewarded, then all Jewish traditional belief became as nothing. No more need of a temple with its ritual and its demands of satisfaction for every least infraction of the Law, but full freedom of action, full freedom of worship, full personal responsibility before God for one's personal actions. Freedom, but freedom with responsibility.

And to emphasize this truth Jesus later showed them something else. To those chosen ones who had of their own free will elected to follow him, he said, "And now I am going to give you something entirely new. In place of the Passover which you, as good Jews, have kept faithfully year by year in remembrance of an old salvation, I am going to give you a new Passover, which you will not eat as when you were under the Law Covenant. You are free from that Law now, and from now on you will live under a new one—the law of love. I am going to leave you shortly, but one day I shall come again. Until I do return, in memory of me, and in evidence of the freedom I have given you, you will eat bread and drink wine as symbols of my body which soon must be broken on your behalf, and of my blood which must be spilled for your salvation. Without this sacrifice there can be no cancellation of your sins. And I lay upon you a new requirement. From you the old Law has passed, but a new one takes its place; namely, that you give complete heart loyalty to your God, doing all things to his glory; and that you love your neighbor—and your neighbor is anyone to whom you may do good—as you love yourself; and I want you to love one another as I have loved you."—paraphrase

That the disciples understood only vaguely the things spoken by their Teacher is a matter of record. Jesus recognized their bewilderment at this new way of living which was so different from the

APPLES OF GOLD

"Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."—DEUTERONOMY 31:6

A dauntless spirit is half the battle, and often wins unexpected victories.

True courage is shown by performing acts of consecration without witnesses, which another might be capable of doing only when seen of men.

Light awakens some men as well as though a hand was laid upon him; and those who seek to please the Lord are helped by the realization that "thou God seest me"—while others are only awakened to their carelessness by the sterner providences of bitter experience.

Courage! Press On

Tired! well, what of that?

*Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called today:
Courage! arise! go forth upon thy way.*

Lonely! and what of that?

*Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life within its own:
Work can be done in loneliness. Work on.*

Dark! well, what of that?

*Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.*

Hard! well, what of that?

*Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go—get thee to thy task! Conquer or die!
It must be learned; learn it then, patiently.*

D "A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD
IN PICTURES OF SILVER." - - PROVERBS 25:11

One Minute Sermon

For three and one-half years the life of the Master had been devoted to God and to the doing of the divine will. The only question was, had he done the divine will fully, completely, and absolutely in such a spirit as had been pleasing to the Heavenly Father? More than this, could he, would he, pass through the experiences of the next few hours with proper courage, proper faith, proper obedience; or would he fail, and lose his all in death?

In these experiences of the Master, we find more or less repetition in his disciples. When assured that their sins are forgiven, that the Father himself loves them, that his grace is sufficient for them, and that the Redeemer's robe of righteousness covers them, the followers of Jesus can, under such circumstances, be courageous, even while dreading death.

One great difference between the Master and his followers should be remembered: whereas "of the people there were none" with him, with us it is different; the Master is with us, saying, "I will never leave thee nor forsake thee." Moreover, with us also there is a fellowship of spirit among the brethren in Christ, whose words of encouragement by the way, as they watch with us and pray with us, are a source of strength in every time of trouble.—C. T. R.

Food For Thought

The Scriptures everywhere encourage the Lord's people to be full of faith, hope, confidence, trust. As we look out into the world we see particular reasons why this should be so. The majority of the world are full of fear, apprehension, distrust, worry. For this reason they fail to get the best out of the opportunities they have. They know of pitfalls of sin and trouble in different directions, and therefore they have reason to be distrustful, to be fearful.

But the Lord's people have come

into special relationship with him and he with them. He has assured them that he will have a supervision of their affairs, as would not have been their experience had they not come into relationship with him. They are, therefore, to hope in the Lord, to trust in him. They are to heed the things which he has said, and to take courage in the thought that their affairs are under his supervision. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

old, but time pressed. Only a matter of hours lay now between this last feast which he was keeping with them and the final scenes of the great tragedy.

To relieve their distress of mind he promised them that the Holy Spirit of true inner discernment should come upon them, and with understanding would come comfort and peace of mind. They went out from the room, still confused, and then followed in rapid succession the betrayal by Judas; the capture of the unresisting Jesus; the accusation of the priests and suborned witnesses; his affirmation that he was the promised Messiah; his exculpation of all criminal activity by Pilate; and his being given over to be killed because it was not good politics to defend his innocence at the risk of censure from higher Roman authority. So Jesus died, having sown the good seed, some of which had fallen in good soil. He had offered the hidden treasure and the pearl of great price to his disciples on condition that they sell all their possessions and give up life itself in sacrificial service.

Having ninety-nine sheep safely enfolded, he had sought for and found the one that was lost. He had planted his vineyard and was going to a far country from which he would one day return to harvest his grapes. The kingdom of heaven had its small and obscure beginning. Weak mortals were to continue the work he had started, and when, at Pentecost, the Holy Spirit of understanding came upon the minds of these few men from the ordinary walks of life then

they saw the inner meaning of his quiet but mighty words. Then they understood the tremendous significance of the signs and wonders he had wrought. But much enlightenment was yet to be obtained, for only dimly yet did they comprehend that this new way of life, this new hope of salvation, was not alone a Jewish privilege.

Later, the eyes of the apostles were to be opened to the fact that the new chosen people of God, which was to replace in divine favor the old nation of Israel, would include people of all nations. Gentiles were no longer to be considered alien and strange from the love of Jehovah. This new kingdom was accessible to all people who would hear the call and agree to the requirements for a heavenly citizenship.

To Peter was given the initial understanding of the matter. It was hard for him to comprehend. Custom dies hard, and centuries of adherence to Jewish laws of what was clean and what was unclean, had left deep furrows which took much smoothing out. Already, within eighteen years of the passing of the Master from the earthly scene, errors of teaching had crept in, and some who had been Pharisees, but who had accepted the new message, taught the people that no heathen might become a Christian except he first be ritually cleansed and set apart from his former life by the act of circumcision.

So urgent became this matter that in A. D. 51 a convention of Christians was called at Jerusalem, at which Peter with others of the

apostles came together with representatives of the growing Christian churches. There the entire matter was discussed, and Peter explained how he had been enlightened of God as to the necessity of the good news of the setting up of the kingdom of Christ being presented to Gentiles as well as to Jews.—Acts 15

James, probably acting as chairman of the convention, undertook to sum up the matter which he did somewhat as follows: "Simon Peter has shown you how God has now turned this message of salvation through Christ to Gentile peoples, to find a new people to bear his name. From now on all our former ideas as members of the nation of Israel are changed. We are no longer of the nation of Israel, no longer obligated to serve God by means of temple sacrifices and the requirements of the Law. Out of the nation of Israel God has chosen some of his new people, and out of non-Israelitish people, Gentiles, he will choose some until he has found all he needs for his particular purpose.

"When that is done, he says, as shown by the statements of earlier prophets, he will return, and Israel will again become a favored people, receiving certain special blessings from him; but until this new creation is complete, Israel is out of favor with God and will not be considered by him as of any special significance. They have, however, equal opportunity with Gentiles to accept Christ as their Leader and Redeemer, and to enter the race and run for individual prizes—the prize of the high call-

ing—the immortality which Christ brought to light in his preaching, as a reward for those who would set their hearts and devote their lives determinedly to attain it.

"But this is not all. When the full number of the new creation, this specially elect class is complete, then Israel will come back to a position of favor. Israel still inherits the ancient contract made with the founders of the nation, that they should be a channel of blessing to all mankind, and this promise by God will be fulfilled. For, through the reconstituted nation of Israel, the world of mankind will be initiated into the regulations of the new government, the government of Christ, which will be in process of being established, and they shall be used to guide and direct and educate mankind in general, by precept and example, in the requirements of the new kingdom of Christ.

"You who belonged to the sect of Pharisees, who have begun to see the truth of the preaching of Christ and now claim to be Christians, are wrong when you claim that before a Gentile can become a Christian he must first be subjected to the purely Jewish ceremony of circumcision. Circumcision was a physical mark to indicate that the bearer was of the chosen nation of Israel through Abraham to whom the sign of circumcision had originally been given, and was accepted by God as a chosen one in the special relationship with him indicated in the Law Covenant arrangement entered into between God and the children of Jacob. But that Law Covenant is

no longer in effect to those accepting Christ Jesus.

"Christ kept the Law perfectly, and fulfilled it and all its provisions, thus ending its requirements. He offered his own body and permitted his own blood to be shed once for all time, to take the place of the animal sacrifices which for seventeen hundred years have been offered up as propitiation for sins committed and as evidence of promises made, and he did it not only for the people of Israel but for everybody. From now on, the sacrifice of Christ is the only one which avails at all with God. His favor toward any members of the human race is conditioned upon acceptance of the sacrifice made by Christ. It is as though Christ has become a lens which focuses the favor of God only upon those people who stand behind their Leader. Stand a little to one side or the other and the favor passes by."

The Apostle Paul was the great interpreter and integrator in the early church, and to us, of the old doctrines and the new. He was peculiarly fitted for this work by birth and education. He was a Jew, of the sect of the Pharisees, and had been educated in the Law and the prophets, knowing all the devious interpretations placed on the writings of Moses by the over-meticulous exponents of the Law, which had grown up through the ages. More than that, he was a Roman citizen and versed in civil as well as in ecclesiastical law.

Paul's finely trained natural mind had been further conditioned by years of study and teaching of the doctrines of Christ. To him,

as to no other of the apostles, had God revealed many things bearing on the outworking of the Gospel message in the hearts of men, and in regard to the future of mankind.

On this subject of the transition period through which the early church was passing, he was an expert. His close acquaintance with the origin and development of the ritual of the Israelitish religion, when illuminated with the light of Christ's new theology, showed him the logical outworking of this important part of the plan of God for man's salvation.

This knowledge, and the need for clarification of the mind of the Jews who were coming into Christianity, caused him to write one of his greatest letters, his general epistle to the Hebrews. In it he outlined the entire plan of God, having particular reference to Israel's place in it; what God's dealings with Israel really had meant; the internal values of the Law arrangement which set Israel apart from all other nations, and the abrogation of the provision of the Law by the one great sacrifice of Christ.

Paul goes back to the original promises and covenants made by God with the patriarchs. In fact, he goes still farther back, and in the first chapter of the book establishes the pre-eminence of Jesus Christ as the One used by Jehovah as the agent of all creation; the one and only Son of God. This Being, he identifies as the One who came to earth in form of man, whom we know as Jesus, and who came with one mission to perform—to do what the Law had failed

to do—to reconcile, once and for all time, fallen man with a just God. This was to be done through the suffering of death, and to be proven of accomplishment by the resurrection from the dead and his glorification.

More than that, his humanity was that of one of the descendants of Abraham. Thus he came to earth to take not only the place of Adam, and to assume Adam's responsibility before God, but also to assume the added weight of the Law, and thus rescue all mankind.

Jesus Christ is presented by Paul to the sanctified portion of the people who had set themselves apart as Christ-followers, as a greater High Priest than Aaron, in that he was a Priest with kingly powers—One who not alone could make propitiation for the sins of the people but who also possessed in himself and by his own word, the powers of life and death. This Jesus is also a Lawgiver greater than Moses, thus deserving a higher reverence by all Jewish people than they accorded to Moses, whom they regarded as the greatest man of all time.

Moses had shown Israel a new land which the faithful of the nation might possess. Jesus showed a place for the faithful far transcending the earthly land of Palestine, as their goal. Jesus was, therefore, a greater Prophet and a greater Lawgiver than Moses, yet many, because they would not believe this, would fail of accomplishment even as their forebears had perished in the wilderness.—

Hebrews 3

Today, Paul declares, is the day

of opportunity to enter into the rest of God, to accept in anticipation the reward of righteousness and faithful service. And we have no need to fear failure in performance. Our High Priest, having mediated between us and divine justice, had experienced our problems and temptations and was desirous of our victory. In this conviction and with this promised help, we might boldly claim the promises of God, being assured mercy and help for times of need.—Hebrews 4

Thus was Jesus greater than Moses the lawgiver, who would lead the people of God into a rest more lasting than was accorded the Israelites after they had entered the land of Palestine. Then Paul goes on to speak of the next great and revered figure in the history of the nation—Aaron.

Aaron, brother of Moses, was the high priest of the tabernacle worship of Jehovah. He ministered the important sacrifices of the Israelitish religion, assisted by the tribe of Levi, which alone of all the tribes was set aside for this ministry. To the Hebrew people, therefore, Aaron was the chief figure in its religious life, as Moses was the chief figure in its legal existence.

Paul points to Jesus, who, he says, was not a High Priest of the aaronic line, but claimed an older and higher priestly office, after the order of Melchizedek, whom even the great Abraham recognized as of a superior line, and to whom he had paid tithes and given reverence. Thus Jesus Christ was more worthy of respect even than

Aaron, and being of the direct line of descent from David, the most outstanding of Israel's kings, was yet greater as a King even than David himself. Thus, on all points as Lawgiver, Priest, and King, Jesus qualified for complete acceptance by Israel in place of their great ones—Moses, Aaron, and David.—Hebrews 4, 5, 7

To Jewish people, this fact of the great High Priest—greater than Moses and greater than Aaron, yet born a Jew and subject to the Law—was a most important one. Conviction on this point would clear from their minds all reverence for the lesser Law which the greater Priest had subordinated, and, in fact, superseded by a new law. Thus, once convinced of their complete freedom from the ancient Law of Moses, they might with confidence go forward, still a covenant people, but in a new sense. For the new law of Christ, the law of love, and of personal consecration, was far broader in its scope than had been the old Law which applied only to one nation. This new law called for acceptance by people out of all nations—Jew and Gentile alike—and these constituted a newly created nation, the component parts of which came from all nations.

To use something approaching an analogy one might look at the American people who are a heterogeneous admixture of many nations, made homogeneous through the alchemy of the American national spirit. Germans, English, Irish, Polish, French, Spanish—men of all countries—have come from their homeland, settled in

America, learned a common language, and taken the name "American" with pride and satisfaction—a new nation made from parts of many older ones.

So with the Christians. As James points out, no longer are the Jews to be the sole basic stock from which the Christian church will draw its membership, but all nations will contribute their quota, and the new nation, the Christian people, will be one in Christ. (Galatians 3-11) Paul continues:

"Having therefore a High Priest greater than Aaron, he ministers in a manner different from Aaron and the levitical priesthood. They offered continually gifts and sacrifices on the altar, and the Priest Jesus also must have something to offer. The ministry of Jesus is, however, greater than that of the tabernacle worship, and the sacrifice he makes is greater than all the sacrifices offered on the brazen altar. Even as the sacrifices of Aaron were the evidences of the existence of a covenant, so the sacrifice of Christ is the evidence of the existence of a greater covenant—one not written on tablets but inscribed in the hearts of the people. A covenant and a law which need not be read on an appointed day to the people to bring it to their remembrance, but one which all should know and never once forget."—Hebrews 8, paraphrase

Paul then takes the tabernacle, its construction, its furniture, and its sacrifices, piece by piece, describes them and their function and deals similarly with the details of the priestly office pertain-

THE CHRISTIAN LIFE

ing to sacrifice, and shows that Jesus Christ had fulfilled in himself all things of which the tabernacle and its worship were a forecast. The tabernacle was a shadow, Christ was the substance.

The tabernacle sacrifice, the blood of bulls and goats sacrificed on the altar and presented to God as a symbol of expiation for the sins of the people, was fulfilled once for all time, by the death on Golgotha's cross-altar of the flesh of Christ. The shedding of his blood once for all time sealed the covenant whereby he purchased the human race and acquired the right to give them life. Nevertheless, therefore, after his sacrifice had been offered, could the blood of animals have weight with God. All the human race now must look for their release from sin, original and acquired, to the one-time sacrifice, Christ.—Hebrews 9

God had been pleased to give his well-beloved Son as an offering for sin because he of all living beings, whether men or angels, was best qualified to successfully pass the crucial tests which he would be subjected to in an evil world, and at the same time keep the exacting Law of God. The reward that would follow the successful laying down of his humanity, was the glory, honor, and immortality of the divine nature.

We, therefore, may have steadfast assurance that when Jesus had completed his sacrifice and received full assurance of his perfect success in that he was raised from the dead, we also may be successful in following where he has led, if we will believe, with

untroubled faith, that the promises of God are as sure toward us as they were to his Son.—Hebrews 10

What then, is this faith with which we, who are called to be members of this newly created nation of God, must be endowed? The eleventh chapter of Hebrews is a rallying call to the Israelitish nation to review the great victories which had been won by faith in olden times. Yet the severely tried faith of these great men and women had not been sufficient to enable them to find eternal life and receive the fulfilment of the promise that they should bless all families of the earth. But we, Christians, inheritors of that promise, might hope for a full success, and even a still better thing than ever was offered to the chosen of Israel.—Hebrews 11:39, 40

Jesus endured the shame and the death of a felon for the joy that was offered to him if he proved faithful. We too may hope; but many times courage will fail, the desires of the flesh will prevail in spite of prayer, contrition of heart, and true repentance; and the experiences will seem too heavy to be borne. Yet in visions and pictures great men of the past had evidence that Jehovah was a God of power, and once we have set our feet on the road to the kingdom there can be no turning back lest, if we be of little faith and are easily turned out of the way, we shall lose all that otherwise we might gain. But by serving God we receive an unending kingdom which shall never be overturned.

THE DAWN

Finally, Paul advises those who would follow Christ to observe certain fundamental requirements of Christian conduct, among which he enjoins them to remember to love without favor those of the brotherhood; to be content; not to seek for earthly elevation or wealth, position, and power as a measure of safety, for God has promised his never-ceasing care and protection. And he never changes.

Keep faithful to the holy Word of God, rejecting all strange teachings, remembering always that even as Jesus was despised and rejected of men, so also we may expect similar treatment. And to remember, also, that we seek no establishment permanently on earth, realizing rather that our citizenship is hypothecated to heaven; yet not to forget that while we are here we are subjected to the common laws of the land in which we live, provided they do not conflict with our divinely regulated consciences and service of God.

In matters of faith and doctrine we should respect those whom, of our free will, we appoint as supervisors of the church. Paul concludes, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his

sight, through Jesus Christ: to whom be glory for ever and ever. Amen."—Hebrews 13:20, 21

This, then, in the days of his dwelling on earth, was the social message of Jesus Christ to the people of his day—that through his ministry and sacrifice they were freed for all time from the weight of the Law, and might volunteer for inclusion as members of the new nation which was from thenceforth to bear the name of God; that for those who would put aside all encumbering tradition, forsaking personal ambition and the seeking of earthly prestige and power, and would faithfully follow the path trodden first for them by the humblest, yet the greatest man who has ever lived on this earth, there was a reward so much greater than any cost to secure it, that no adequate comparison could be made; and that the measure of their acceptance of Jesus Christ would be shown by the love they bore to their fellow wayfarers, and their own self-sacrifice.

A simple code is this, and simply stated; yet one more difficult to carry out than any man-made system of laws ever devised. Few, indeed, in the years that have passed since Jesus walked the earth in the days of his flesh, have been able to keep it. Yet for those in Christ who endeavor to do so today, the reward still awaits. After the cross, the crown!

—Contributed

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"These Things"

"If ye do these things, ye shall never fall."

—II PETER 1:10

THE context preceding the words of the above text shows us that the apostle has been urging the development of the fruits of the Holy Spirit in the heart, and so far as possible in the life—in the words, the deeds, the thoughts. He sums up his argument by saying that those who, following his advice in this matter, add one after another of these qualities and so build up their Christian character, will "never fall." The implication is that there would be some tendency to fall, some testings; and that this development of character would be necessary in order that the individual might be able to stand these tests. So the apostle's assurance is that those who do not fall, who stand all the tests, will be granted an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ"—the very thing that all of the Lord's people are invited to share.

We whose eyes of understanding have been enlightened can realize the strength and reasonableness of the apostle's argument; yet these things have not been much taught in a logical way. Errors of the Dark Ages have hindered and made void the teachings of the apostles. The thought given, out

by the creeds of the past is that only a mere handful would be saved, and that the rest of the world would be banished to an eternity of torture and woe unspeakable. Many of the world have taken this in a light way—have been incredulous—declaring that they would take their chance, etc. Others, who were of the Lord's people, have been frantic in their efforts to save as many as possible from the threatened eternal torture. Some had it that unless they belonged to a certain class, or cult, or had a certain kind of baptism, or turned away from sin and joined some church, they were sure of never-ending and unspeakable suffering beyond this life.

With these ideas in their minds, it is not strange that they were too busy to study the Word of God with sufficient care to see what it really teaches, and that therefore they adopted plans of their own for saving the world. These deluded ones seem to be quite active in what they term soul-saving work. We cannot but admire their courage and zeal, even though it be not according to knowledge. If their premise were correct, then every Christian should be rushing around as

demented, in his endeavors to save the world.

Suppose that a great fire broke out but a few doors from us, that there was no fire department accessible, and that hundreds were in imminent danger of being burned to death, though we were ourselves safe from the fire. Suppose that then some one would say to us, "Come, let us have a Bible study." We would be sure to answer quickly, "No indeed! There are many people in that building who will be burned to death unless they are quickly rescued!" We would be in such haste and such eagerness to save the lives of the endangered ones that we would stop for nothing else.

Doctrinal Confusion of Many Christians

So the great Adversary has filled the minds of many Christian people with the vagary that the world is in imminent danger, not of being burned to death, but of being precipitated into a lake of burning brimstone or into an abyss of unimaginable horror and woe, there to be preserved in torture throughout unending ages! He has thus engaged Christians in an imaginary assault upon the devil, to rescue souls from this eternity of torment. Not until our eyes are opened and we see that there is no such provision for the heathen, or for anybody, can we begin to exercise the spirit of a sound mind. When we come to understand God's arrangement, everything changes before our mind's eye. We then see that God has made full provision for the heathen and for

all men, and we realize that

"Faith can firmly trust him,
Come what may."

We see that our work as Christians is to co-operate with God in the salvation of the church class—not a salvation from eternal torture, but from death, and to glorious inheritance with Christ in his coming kingdom. We see that this great work has been progressing during the Gospel age, and in an orderly manner.

This blessed union with Christ which God has arranged for the church is soon to be consummated by a marriage feast; and then, in the kingdom to be established under the whole heavens, she as his bride will with him have the blessed opportunity of uplifting and delivering fallen humanity, the entire race of Adam, of restoring men, "whosoever will," to the glorious estate which was lost by Adam and redeemed by Christ Jesus the Lord through the blood of his cross. How wonderful it is to realize how all-embracing is God's marvelous plan of salvation—that it includes in its gracious provision not only those now living, but also all who have gone down into the tomb! With the eyes of our understanding thus enlightened, the delusions are taken away from our minds, and we begin to use our reason and to see the beautiful, wonderful things which God planned from before the foundation of the world.

Doctrine of Sanctification Lost to Majority

As we reason, we see that the primary consideration with us is

our sanctification. "This is the will of God [concerning you], even your sanctification." When we thought that the salvation of the world was dependent upon our feeble efforts here in the flesh, we had little time to study the Bible or to think particularly about our sanctification. Indeed, the thought of sanctification faded away from the minds of the majority of professing Christians; and for a Christian to press the importance of this doctrine was to brand himself as a religious fanatic. The general thought has seemed to be that those who were really thus set apart were surely so small a number that sanctification could not be God's plan for the church. So the many drifted apart from the Scriptures, and thought that only those guilty of most heinous crimes would be punished with eternal torment, and that all others would by some means get into heaven. People have thought, and this thought seems to prevail today to an increasing extent, that unless one dies a murderer or a lawless, disreputable character, he will somehow be saved.

"If a person can squeeze into heaven without any sanctification, so much better," is the thought. "Do not try to get up too high. Do not try to get one of the chief seats in heaven. Take a lowly place"—crawl in under the gates, perhaps! And thus many have tried to believe that they and their friends would go to heaven. Our Catholic friends have been taught that they must go to purgatory for awhile. But nearly all others have hoped that they would get to

heaven at once. This idea of sanctification, of being holy as our Lord was holy, of walking in the footsteps of Jesus, is not the Bible view at all, according to their thought. They did not consider it the Bible view because they did not know the Bible teachings, and because they did not wish to conform themselves to so narrow a way—the broader, easier way was much more pleasant to the flesh. They could not believe that God would be intent upon roasting nearly everybody—surely he would be content to roast the most degraded heathen and the worst characters of Christendom.

Our "Reasonable Service"

So these have accepted what seemed to them to be a reasonable moral standard, instead of endeavoring to find out what the Bible calls our "reasonable service." The great Apostle Paul in his epistle to the church at Rome (Romans 12:1) says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When we get rid of these erroneous thoughts and ideas and get the spirit of a sound mind, we begin to see more of God's wonderful plan—of his justice, wisdom, love, power, of his purpose for his children now, and his arrangement for the world by and by.

When light begins to break in upon the mind, and a glimpse is seen of God's gracious plan of salvation, there is a danger that those whose hearts are selfish and

lacking in gratitude will lapse into even greater worldliness, that they will pay very little attention to Bible study for the development of the fruits of the Spirit, feeling that it will be well with them in the future in any event, and they will delve into business, money-making, pleasure, etc. Others, on the contrary, feel an earnest desire to render thanks to the Lord for his great mercy and love as manifested in his glorious plan of the ages; they seek to know what is the Lord's will for them that they may do it, and say, "The fact that God is not such a demon as to torture eternally any of his creatures, but has so marvelous and loving a plan for all, makes me want to serve him all the more." As the Apostle Paul said, the truth is "to the one . . . the savor of death unto death; and to the other the savor of life unto life," and reveals the real sentiment of the heart.—II Cor. 2:16

The Christian's Need in This "Evil Day"

Thus those who receive the truth in the love of it become students of the Bible. As they study, they learn more and more how each one of the true church is to be sanctified by the truth, that each may be "made meet for the inheritance of the saints in light." They realize that the church is now being called out to be saints of God, to be separated from the world, and to have a share with the Lord Jesus in blessing and uplifting the whole world in the age to follow this—the millennial age—now so near at hand. To such

the exhortation of the apostle is, "Add to your faith virtue [fortitude]; and to virtue knowledge; and to knowledge temperance [self-control, self-restraint]; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love [a broad, generous love, taking in the whole world, even our enemies]."—II Peter 1:5-7

The apostle then adds, "If these things be in you, and abound, they make you that ye shall neither be barren [inactive, idle] nor unfruitful in the knowledge of our Lord Jesus Christ." At this juncture the apostle shows the contrary effect of the spirit of the world upon those who profess to be children of God—the result of a neglect to study and assimilate the Word. He says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Then he counsels all, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—vss. 8-11

Need of "The Whole Armor of God"

By seeking to know God's will in order to do it, the Lord's people are preparing themselves for the glorious inheritance of the faithful. Fortified by development of character, these will not fall, no

matter what the trial that the Lord may permit to come upon them. The Apostle Paul, in his epistle to the church at Ephesus, speaks of some who will be able to stand in the "evil day," and implies that a great many at that time will not be able to stand. He declares that those who hope to stand will need to put on "the whole armor of God." The various pieces of the Christian's armor will then be indispensable, and he intimates that only those fully armored would be ready for the onslaughts of that day.

And now we have come to this "evil day"; and the urgent message to us is: "Put on the whole armor of God!"—prepare yourselves for the great testing that will come, that you may be able to stand! Get ready! Each piece of the armor, each fruit of the Spirit, is a part of the necessary preparation for this "evil day," this "hour of temptation," now present. So these should all be added with great care. Read Ephesians 6:13-18; II Peter 1:4-11; Galatians 5:19-26

Why Thousands Are Falling

This is the time long foretold, when "a thousand shall fall at thy side, and ten thousand at thy right hand." Why will all these fall? Because they have neglected this necessary development of character; because they have failed to put on the whole armor of God; because under the delusions of the Adversary and the spirit of the world and of Babylon they have become twisted in their minds. They have tried to raise money for

the heathen or for building fine church edifices; they have gotten up church fairs and entertainments, etc., not appreciating the fact that it is necessary to build up their own characters, that character, built up after the instruction of the Word of God, is absolutely necessary to an entrance into the kingdom of Christ. And so these are falling all around us.

If the whole armor of God was important in the apostle's day, it is still more important today. We need all that is represented in the breastplate of righteousness, in the shield of faith, in the helmet of salvation, the covering of protection for the intellect, in the sandals of Gospel preparation, in the sword of the Spirit, the Word of God. We need that our loins be girt up with truth. Thus shall we be enabled to preserve our vital relationship with the Lord and his house and to daily grow in grace and in the knowledge of our Lord Jesus Christ.

"In the last days," said the apostle, "all that will live godly in Christ Jesus shall suffer persecution." Therefore we need to be fully established in the faith, and able to trust the Lord fully. Let us keep the sword of the Spirit sharpened and well in hand, that we may be ready for service in the protection of others and in the defense of ourselves. We need to be continually on the alert respecting our own fleshly weaknesses and besetments, that we may war a successful warfare, and thus share with our Lord his kingdom and crown.

THE BETTER REVELATION

October 5

GOLDEN TEXT: "Jesus saith unto him . . . he that hath seen me hath seen the Father."—John 14:9

THE Book of Hebrews is truly a revelation of "better" things. Thirteen times in the epistle the Greek word *kreitton* is used, and translated "better." It tells of a better spokesman than the angels. (chap. 1:4) The epistle also speaks of better "things," better "promises," a better "hope," a better "testament," a better "mediator," a better "priesthood," a better "altar," a better "tabernacle," better "sacrifices," a better "ministry," and a better "country."

HEBREWS 1:1-4—The pre-eminent cause of all these being "better," is that they constitute the substance of God's plan instead of merely the shadows, and because they are made realities through Jesus, the beloved Son of God. Jesus is that better spokesman introduced by the epistle. Prior to his first advent God had spoken to the "fathers" through the prophets. His messages thus delivered were filled with precious meaning pertaining to his plan to bless Israel and the whole world; but now he had spoken through his

Son, whom he has made heir of all things.

The truth which was brought to God's people through his Son was not contradictory to what had been spoken by the prophets. Rather it was a fulfilment of what they had said, and a revelation of the true meaning of the prophetic messages. Jesus "brought life and immortality to light through the Gospel." (II Tim. 1:10) The "Gospel" is the good news that God intends to bless "all the families of the earth" through a "seed"—the seed of Abraham, which is The Christ, Head and body. (Gal. 3:27-29) This divine purpose had been stated in various ways throughout the Old Testament, and it was brought to light and made understandable by Jesus.

Hebrews 1:3 explains that Jesus, the Son of God, was the "express image" of the Father's person. In our Golden Text Jesus is quoted as saying, "He that hath seen me hath seen the Father." We are not to understand from these two texts that Jesus and the Father are one in person, as the trinitarian theory holds. When Jesus was on earth he was a human likeness of the Creator in the same sense as it was said of Adam that he was created in the image of God. It was during this period of his earthly ministry that he said, "My Father is greater than I."—John 14:28

It was necessary for Jesus to be made flesh and to die as a human being in order to redeem mankind from death. As a human being he was perfect—"holy, harmless, un-

defiled, separate from sinners." (Heb. 7:26) His humanity laid down in death as a sacrifice for sins, he was raised from the dead a glorious divine being. Now he is indeed the "express image" of his Father's person, being highly exalted above angels, principalities, and every name that is named.

HEBREWS 2:1-3—Surely Jesus is a highly exalted spokesman to the church, and how essential that we "give more earnest heed to the things which we have heard, lest at any time we should let them slip." The "word spoken by angels" is a reference to the manner in which the Law Covenant was inaugurated. (Acts 7:53) Moses, of course, was the mediator of the Law Covenant, but evidently the angels had a ministry to render in connection with it. It was vitally important, the apostle shows, that the Israelites obey the Law which thus reached them, but much more important to be obedient to the truth that reaches us through the "better" spokesman, the One whom God hath highly exalted above the angels.

HEBREWS 8:6-11—The "better" covenant mentioned in the Book of Hebrews is the New Covenant. This New Covenant was promised to the "house of Israel and the house of Judah"—that is, the two divisions of the Jewish nation. In the divine plan, the New Covenant takes the place of the old Law Covenant. Under the Law Covenant the various servants of God, such as Moses, the mediator, and the house of Levi, some of whom served as priests in connection with the tabernacle, were the potential blessers of Israel, and of all na-

tions, to the extent that others were made proselytes into that nation.

In the Book of Hebrews the apostle presents the church as taking the place, not of the whole camp of Israel, but of the priesthood of Israel. They are the brethren of Christ, and are to be exalted with him, being, like him, prepared for glory through suffering. In connection with the inauguration of the old Law Covenant there was first of all the offering of sacrifice, and now the church is being offered in sacrifice to constitute the antitypical priesthood over which Jesus is the Head, or High Priest.

Moses, as well as the Jewish priesthood, were the servants of the old Law Covenant, so Jesus and the church are the servants, or ministers, of the New Covenant. (II Cor. 3:6) Thus, when Paul speaks of the "more excellent ministry" of the New Covenant we are to understand that the church, as well as Jesus himself, participates in that ministry.

The sacrificial service related to the New Covenant began with Jesus, and has continued throughout the present Gospel age. The "glory" ministry of that covenant is still future. If faithful in sacrifice now, we will share that glory. —II Cor. 3:6-12

QUESTIONS:

Name the various things mentioned in the Book of Hebrews which are described as "better" than had previously been enjoyed by God's people?

What did Jesus mean when he said, "He who hath seen me hath seen the Father"?

What is the relationship of the church of Christ to the New Covenant?

CHRIST THE MINISTER OF BETTER THINGS

October 12

GOLDEN TEXT: "He is able also to save them to the uttermost that come unto God by him."—Hebrews 7:25

HEBREWS 4:14-16—The typical priesthood of Israel consisted of the high priest and the under priests. Aaron was the original high priest, and his sons were the under priests. Christ is the anti-type of Israel's high priest, and the church, his body members, are the antitypical under priesthood. Hence, when the apostle writes that we have a high priest that is passed into the heavens, the "we" of whom he is speaking are not the unbelieving world, nor are they the merely nominal believers, as was the whole camp of Israel, but the true followers of the Master, the under priesthood.

It is essential to keep this point in mind if we are to understand the Book of Hebrews correctly, for throughout the epistle the consecrated are pictured as the "brethren" of Christ who, being of the Gospel-age priestly order, follow him into the antitypical heavens, where he, as our Forerunner, has entered. (Heb. 6:20) This heavenly inheritance which the church will share with Jesus was foreshadowed by the most holy of Is-

rael's tabernacle, where only the priesthood was permitted to enter.

Jesus is a sympathetic High Priest in his dealings with the church, the under priesthood, because, as the apostle explains, he was tempted in all points as we are, although he did not yield to temptation. Jesus was "holy, harmless, undefiled, separate from sinners," hence he was not tempted in the manner that sinners are tempted; but he was tempted as we are tempted because he walked in the narrow way of sacrifice in which we are walking—in fact, he opened up that way for us.—Heb. 10:20

Jesus was tempted to forego the privilege of sacrifice. He had covenanted to die sacrificially, and all the temptations which came to him were of a nature calculated to turn him aside from the course of sacrifice. And it is in this manner that we are tempted, for we, too, by divine invitation, have entered into a covenant with the Lord by sacrifice, hence we are confronted with the same temptations as came to Jesus. (Psa. 50:5) Having passed through these experiences, he is sympathetic, and through him we can approach the throne of grace with confidence, knowing that there we will obtain mercy as well as help for every time of need.—Heb. 4:16

HEBREWS 7:26, 27—The Apostle Peter explains that we have been made a priesthood in order to offer sacrifice. (I Pet. 2:5) Offering sacrifice is one of the main functions of a priest. But Jesus, unlike the typical priests of Israel, did not need to offer sacrifice repeatedly, because he offered not animals, but himself. This one

sacrifice was all-sufficient to make atonement for the sins of the church and for the whole world. (I John 2:2) It was a perfect sacrifice because he was perfect, the undefiled One. It was the exact equivalent of the perfect life of Adam, a corresponding price, which, in the divine plan of redemption, is accepted by God as payment for the sin of Adam, and through him, for the whole world.

HEBREWS 9:23-26—Blood, in biblical symbolism, represents life. Shed blood pictures life poured out, or sacrificed. In the typical tabernacle and its services blood was used freely to purge “almost all things,” the apostle writes. (vs. 22) This, he explains, was a case of the “patterns of things in the heavens” being sprinkled, and that the heavenly things themselves are purged by the blood of “better sacrifices.”

In the antitype it was Christ's blood that was taken into the antitypical most holy. His literal blood, of course, was not taken into heaven, but as Paul explains, Jesus “appeared in heaven for us.” (vs. 24) This was foreshadowed by Israel's high priest entering into the most holy of the tabernacle and sprinkling blood upon the mercy seat.

HEBREWS 10:11-14—Here again the oft-repeated sacrifices offered by Israel's typical priests are contrasted with the one sacrifice of Jesus. As we have seen, that one sacrifice provided atonement for all mankind. In this passage, however, Paul is stressing particularly the value of that one sacrifice as it is used for perfecting them that

are sanctified.

The sanctified ones of this Gospel age are the consecrated followers of the Master, the church, the army of true Christians over which Christ is the Captain. (Heb. 2:10) These are the ones mentioned by Jesus when he prayed, “Sanctify them through thy truth, thy Word is truth.” These are sanctified, and in answer to Jesus' prayer, are made one with him and with the Father in order that later through them the world may believe and be blessed.—John 17: 17-23

While the sanctified class are the ones first to receive the benefits of Christ's sacrifice, the whole world will eventually have an opportunity to believe on him and receive life. It is in this way that the great enemy Death is to be destroyed. But first, the sanctified of this age have the privilege of sacrificing their lives, filling up that which is behind of the afflictions of Christ. (Col. 1:24) By nature, these are all imperfect and could not offer an acceptable sacrifice, but because they are purged by Jesus' blood, they can present themselves as “a living sacrifice, holy, acceptable unto God.” (Rom. 12:1) It is in this role that the Book of Hebrews pictures the church.

QUESTIONS:

Who are those referred to in Hebrews as “we”?

In what sense was Jesus tempted as we are tempted?

Who are the “sanctified” of the Gospel age?

How is it possible for us to offer sacrifices “holy and acceptable to God”?

THE CREATIVE POWER OF FAITH

October 19

GOLDEN TEXT: "Now faith is the substance of things hoped for, the evidence of things not seen."
—Hebrews 11:1

FAITH engenders strength, for it is that quality of heart and mind which is able to lay hold upon the promises of God in full confidence that he will fulfil them and that he will be with his people to direct and help in every time of need. What would seem a better translation of our Golden Text states that faith is the "foundation" of things hoped for. And it is truly a secure foundation, one upon which the entire superstructure of doctrine and practice can be built, for it is bedded down and made secure in the promise of God.

HEBREWS 11:1-8—Faith has always been essential to those who would please the Lord. Faith is belief and confidence, and surely God could not be pleased with those who have little or no confidence in him. Abraham was called a friend of God because of his faith. This is understandable, for true friendship is based on confidence. There can be no friendship where there is no belief or confidence. The same is true in God's viewpoint of us. He is made glad by our belief in him, and

blesses us in proportion to the degree that we demonstrate our belief by doing his will.

The word "worlds," in the assertion that the worlds were framed by the Word of God, is a translation of the Greek word **aión**, meaning age. While it is true that the "worlds" or planets were all created by the Word, or Logos of God, who served as his active agent, the apostle's reference here is to the various ages and dispensations in the plan of God. The blueprints for this plan were worked out in advance, before any part of it materialized.

It was the faith of the ancient worthies in the outworking of the divine plan that gave them their standing before God. Abel's flesh and blood sacrifice foreshadowed the sacrifice of the "Lamb of God, which taketh away the sin of the world." (John 1:29) It was offered in faith. "Faith cometh by hearing, and hearing by the Word of God," the apostle tells us. (Rom. 10:17) Evidently Abel had been somewhat enlightened concerning the appropriateness of his sacrifice, else his faith would not have entered into the matter.

By faith Enoch "walked with God." (Gen. 5:22, 24) There is little said in the Old Testament of what Enoch's walk with God consisted. Jude tells us that he prophesied of the coming of the Lord with "myriads" of his saints, to execute judgment, etc. (Jude 14 15, **Diaglott**) We take from this that he did bear testimony to the truth as it could be understood in his day, and doubtless this constituted a part of his walk with God.

There is a great deal of con-

jecture as to what the Scriptures imply in speaking of the translation of Enoch. He was a member of the race that was condemned to death, and if he did not die then he was an exception to the rule—the rule explained by Paul that “in Adam all die.” (I Cor. 15:22) He was not taken to heaven, for Jesus said that no man had ascended into heaven prior to his day. (John 3:13) It is conceded, of course, that he could be preserved alive in some secret place and will appear during the Millennium.

There are Scriptures, on the other hand, which give the thought that Enoch actually died. He “was not,” and this expression is used in Jeremiah 31:15 to describe the death condition of the children of Rachel. We are also told that God “took” him, and of the people of Sodom God said that he “took” them away as he saw good. (Gen. 5:24; Ezek. 16:50) If this be the correct viewpoint, then Enoch’s not seeing death would simply mean that he was favored by not being exposed to all the agonies of dying nor in fact anticipating it, God taking him without his realization of it, without his seeing death coming as many do, and perhaps he had never seen anyone else die.

Noah’s faith inspired him to witness God’s truth to the people, and to build the ark. Abraham’s faith was strong enough to enable him to leave his home country and favorable surroundings and start for a country of which he had no knowledge, believing that God would fulfil his promise to show him the land and give him an in-

heritance in it. His wife shared his faith, and that faith will yet be gloriously rewarded.

HEBREWS 11:39, 40—This passage reveals that although the ancient worthies obtained a good report through faith, they will not be a part of the church of this Gospel age. God has provided “some better thing for us,” Paul explains, and adds that “they without us should not be made perfect.” The church will be exalted to the divine nature to live and reign with Christ, and following this will come the “better” resurrection of the ancient worthies, which will be to human perfection on the earth, where they will serve as “princes” during the Millennium.—vs. 35; Psa. 45:16

HEBREWS 12:1, 2—The great “cloud of witnesses” with which we are surrounded, and by which we are strengthened in our faith, are the examples of the ancient worthies so eloquently set forth in the 11th chapter. But the greatest example of all is Jesus! We are to look unto him and follow in his footsteps. If faithful in this we will, in the first resurrection, share his glory and reign with him a thousand years. It is a glorious hope, of which our faith in the promises of God is a sure foundation.

QUESTIONS:

Why is faith so important to the Christian?

In what sense did Enoch walk with God?

What is the “better thing” God has provided for the church?

What is the “cloud of witnesses” with which we are surrounded?

RELIGION IN PRACTICE

October 26

GOLDEN TEXT: "Even so faith, if it hath not works, is dead, being alone."—James 2:17

JAMES 1:22-27—"Be ye doers of the Word, and not hearers only," writes James. It is just this that has so largely been the test of true Christian discipleship throughout the age. So many have heard the Word, and their hearts have rejoiced, but they have done little more about it. The matter is well illustrated by the case of the ten lepers healed by Jesus, of which number only one returned to express appreciation.

Nominal church theology doubtless has had something to do with the attitude of many who hear the Word. This theology holds that God is now endeavoring to save the whole world by getting them into the churches. In this setup the clergy are the servants, while the laity are merely those who are saved. Hence when these accept Christ and join a church there isn't much more for them to do about it except to live a morally upright life, and be fairly regular in their attendance at church.

But being a Christian is more than this, much more. Like the lepers who were cleansed by Jesus, we should rejoice in what divine grace has done for us; but we should also realize that we have been thus favored for a purpose;

namely, that we may be co-workers in the divine plan of reconciling a lost world. It is grand to know that Jesus laid down his life for us, but we should remember that we too are called to lay down our lives, to follow in his footsteps of sacrifice, to give all that we have of time and strength and means in the divine service. Anything short of this would be evidence of but little faith or none at all.

James compares the Word of God to a mirror, and indicates that its value to Christians is realized only as they continue to look into it for the purpose of seeing what the Lord wants them to do and to be. He speaks of it as looking into the perfect law of liberty. The law of the new creation is a law of liberty. We are invited to follow in Jesus' footsteps, not compelled to do so. This, however, tests the sincerity of our consecration. Those who look into this law of liberty with true appreciation will not ask, "Must I do?" but rather the sentiment of their hearts will be, "May I sacrifice?"

Visiting the fatherless and the widows, as mentioned by James, may be taken as symbolic of the self-sacrificing interest Christians should have toward all who are in need, and the greatest need that any have is a knowledge of God. We are to communicate the truth far and wide. And we are to keep ourselves unspotted from the world. Thus we see that James has given us a rounded out view of the true Christian life. We are to keep ourselves, and we are to serve others.

JAMES 2:14-20—There has been much controversy over the rela-

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tive values of faith and works in the Christian life. But it is wrong to speak of these two elements of Christian character as having relative value, for actually, neither one can truly exist without the other. The Apostle Paul indicates the proper relationship between the two when he speaks of the "work of faith." (I Thess. 1:3) Yes, faith works. Where there is a living Christian faith there will be Christian works. And "works" that are not based upon true faith are not Christian works at all, but may be classed as the "wonderful works" which Jesus condemned.

Not having the proper view some have claimed that James and Paul contradict each other on this important subject, for Paul argues that Abraham was justified by his faith, while James contends that he was justified by his works, and not merely by faith. But there is in reality no disharmony between the viewpoints expressed by these two inspired writers.

When Paul wrote (Rom. 4:1-5) that Abraham was not justified by his works he was referring to the ceremonial works of the Law, such as circumcision, and other ordinances, but when James says that he was justified by his works, he is referring to what Abraham did that proved his faith, mentioning specifically the offering up of Isaac as a sacrifice. In Hebrews 11:17-19, Paul also cites this act of faith on

Abraham's part, and indicates that it had a very vital bearing on Abraham's relationship to God.

James' illustration of the needs of others which we neglect if we do not have faith, is easily understood. It is well to notice that in this illustration James refers to a "brother or sister," not to the world in general. True, we should be sympathetic toward the world's physical needs, but it would be impossible for the "little flock" of Christians there are in the world to do much about caring for the material needs of hundreds of millions. But we are to be especially solicitous for the welfare of our brethren. Their spiritual interests come first, but we should not be unmindful of their material needs either.

So we see that a live faith will impel us to put our religion into practice. If we have faith, we will yield ourselves more and more to the transforming power of the Word. We will also communicate the truth far and wide, that all who have hearing ears may be reached and blessed. And we will lay down our lives for the brethren.

QUESTIONS:

What is the perfect law of liberty?

What does James mean by visiting the fatherless and the widows?

Do James and Paul contradict each other regarding faith and works?

One personal struggle and conquest over self will be of more benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that benefits us.

TALKING THINGS OVER

"He Is Able"

WITH this issue The Dawn begins its sixteenth year of publication. The first issue was dated October 1932. It has been fifteen years of happy co-operation with the Lord's people in an ever widening field of fellowship and service. From the very beginning the obstacles which stood in the way of continuance and progress have been many, and from the human standpoint insurmountable. We have never been able to see more than one step ahead, but with our hand in the Lord's we have been able by faith to take that step and he has furnished strength for every time of need. Every member of The Dawn staff is thankful for the Lord's blessing upon the work, and for the prayers and assistance of the Lord's people everywhere.

When The Dawn started fifteen years ago, the stated objective at that time was to encourage the brethren to faithfulness in the narrow way, and to co-operate with them in giving as wide a witness to the truth as possible. This is still our aim. In the Lord's providence the circle of the consecrated now being reached by the monthly visits of The Dawn is far in excess of what we expected in the beginning. The public witness work has also increased to proportions which we could not have hopefully visualized fifteen years ago. This is not due to skilful human planning, but to the fact that the Lord has given the increase.

It has been in every respect a work of faith. Along financial lines, for example, The Dawn has never had sufficient funds to be able to plan an expansion in the work for even a few months in advance. In most instances where it could be seen that the Lord was unquestionably opening the door to further service, that door has been entered wholly on faith. But faith has always been rewarded, and many times in the past fifteen years we have stood in awe as we watched the overruling providences of God in connection with the work which he indicated should be done.

Not only along financial lines has this been true, but in other ways as well. The printing of *The Dawn* and all Dawn literature is done by consecrated brethren who volunteer for that service. There has been an ever-enlarging demand for literature. But the Lord has overruled in this respect also. There have never been too many co-workers at *The Dawn* than were needed, and most of the time we could have used additional help. But by the untiring zeal and self-sacrificing efforts of all concerned, the work has gone on. The Lord has truly put his Spirit upon the dear ones who have labored as members of *The Dawn* staff.

As we see it, there are two primary reasons why the Lord has so abundantly blessed the ministry of *The Dawn* during the past fifteen years. One is that from the start it has been a ministry of present truth in which an uncompromising stand for all the doctrines of the divine plan has been maintained. The other reason is that *The Dawn* has insisted on the sovereign right of local ecclesias to conduct their own affairs without interference from the outside, either by individuals or by service organizations.

We believed fifteen years ago—and are more firmly convinced of it today—that the harvest message of present truth—all the precious doctrines of the divine plan of the ages as set forth in *Studies in the Scriptures*—must be the inspiration of any general co-operation among the Lord's consecrated people in order to have the divine blessing. The Lord has clearly demonstrated his approval of this stand. We believe that the mind of the Lord is expressed through the wishes of his consecrated, truth-enlightened people, and to us it is a marked evidence of the Lord's blessing to know that the vast majority of the brethren everywhere who are free from the dictates of human leadership, are co-operating with *The Dawn*. It is a satisfaction indeed to know that we are co-laboring with the Lord because the Lord's people are pleased to have us co-labor with them.

We think that one of the most important considerations for all of us today is the recognition of proper order in the church. We have no human leadership now as we did when Pastor Russell was with us. True, he was not our head—just a “faithful and wise servant”—but all the Lord's people had confidence in him and were guided by his judgment in matters affecting the interests of the church as a whole, and also in his advice to local groups as well

THE DAWN

as individuals. But that is in the past. However, we do have his understanding of the Scriptures pertaining to the law and organization of the new creation. By following these instructions, and placing ourselves under the guidance and discipline of our local ecclesias, chaos among the brethren is being avoided.

A proper recognition of the authority of the local ecclesia is important for each of us as individuals, and it is especially important that The Dawn, as a co-operative service arrangement, be guided by it. For this reason The Dawn is glad to co-operate when it is the wish of an ecclesia, and to the extent that the ecclesia desires. The Dawn, through its monthly messages, continues to admonish and suggest and encourage. This is proper, but the local ecclesia should take the initiative and have the responsibility when it comes to matters pertaining to its part in the harvest field.

The Lord continues to bless the radio work abundantly. The mail response keeps up remarkably well; new interest is being awakened which frequently develops into full consecration; and former Bible Students who had lost contact with their brethren are continuing to be "found" by means of the radio programs. In addition to this, a wide witness is given for the truth each week. Frequently, as the brethren come in contact with the public in various ways, they find evidence of the effectiveness of the message as it goes out over the radio. Thousands are gradually having their minds changed with respect to the teachings of the Bible. Sunday School teachers and members of adult Bible classes, and also clergymen, get points from the radio dialogs and pass them along in church. How grand to have a part in all of this!

Some months ago in "Talking Things Over" we hinted that possibly the shortage of paper would curtail tract distribution to some extent. The outlook is better now. Paper is still high priced, and not too plentiful, but we believe we can carry on and continue to supply free tracts in whatever quantities they are desired.

It has been of particular joy to the brethren in recent months to learn of the many consecrated ones in European countries. Literature in the French, Italian, Greek, German, and Polish languages (the latter available through the Polish Bible Students Association) is now available. The Dawn is published in the Greek language, and arrangements are about complete for it to be published in the Hungarian language. It seems more feasible in

TALKING THINGS OVER

the case of Hungary that this should be done over there, and a sufficient number shipped to The Dawn office here to supply the needs of the Hungarian brethren in this country. A more definite announcement of this will probably be ready for our next issue. Meanwhile, we are glad to publish the following letter from our Hungarian brethren in Europe as a further evidence of the keeping power of the Lord through the harvest message of present truth.

Dear Brother: Your letter reached us in ten days, and gave us much joy to make connections again which were severed on account of the war. The Lord's people in Europe and America whose faith and hope are the same, should be one. We still have the faith that we received, and would like to be faithful until death. We believe you are convinced of this from our letters and literature. From your letter we understand you have the same viewpoint as ours: that we should do something in the interest of the Lord's people. It is a privilege to do something while it is still day; for, as you write, the time may come when we will be forced to inactivity.

Here we are co-laboring to this end. Those who are capable to write articles for our paper, write them during their rest period or in the evenings. Those that go forth with the truth, travel at their own expense—walk, ride bicycles, or whichever way they can. Here at Vasarhely there are twelve brethren who are capable to proclaim the Word. One-half of these regularly on Sundays visit the surrounding classes. On account of food shortages we were able to hold only two large meetings this year. When the harvesting is complete in three or four weeks, every Sunday in some part of the country there will be a convention. The correspondence and handling of the books and pamphlets is cared for by brethren who consider it a privilege to do something. Printing and editing is done by other willing brethren.

We have no office or printing place worth mentioning. Because of the poor conditions, it is done in my modest home. Our paper is not legally licensed. For this reason the title is changed often. Here, according to the printing law, we can publish a paper three or four times with the same title without permit. Many times the subject for study was used as the title.

We received the copy of The Dawn and read it through. We have an Italian sister with us who knows English and if necessary can translate into Hungarian. In this number we find nice contents. At present we have articles written by Brother Russell translated into Hungarian.

We, dear brethren, do not like to burden you with our poverty. The apostle says, It is better to give than to receive. We would

like to keep ourselves up with our own strength. We have no personal claims or desires of our own. Our one important and common desire is that whatever we can do to the Lord's glory, let us do it. If the American friends can help us in this, the Lord reward them. From what you write, we gather that the American friends desire that our literature should appear and be taught in the same spirit as was revealed to us by Brother Russell. This is our desire too. We believe you are acquainted with some of our literature, and have examined and made the contents known to the American friends. In the beginning our paper appeared every other month; later every three months. Because of the collapse of economic conditions, lack of food and work, we were not able to give out our paper regularly.

The money standard here is very uncertain. If one should subscribe to our paper today, it would be 76,000 lei. A month from today it may be the paper and labor might be doubled or trebled. For these reasons we do not take subscriptions. The hymn books and mannas cost us 2,000 lei each. While they lasted we sold them for the price; whereas by the time they were sold, just the binding of one book would cost 10,000 lei. We are able to do our work because it is built on sacrifice. In faith the brethren sacrifice, and when the next copy is due to come out, we have in our possession the desired amount.

But as I mentioned above, the economic conditions now hinder the publishing of our paper regularly. Most of the men here today are not able to make their living. For example, a railroad locksmith earns 180,000 lei a day; but 1 kilo (2 lbs.) of bread is 240,000 lei. Therefore he doesn't earn the price of a loaf of bread a day. What about the expense to keep the rest of the family?

Our class here has more than seventy. The Kolozar class, which is 110 kilometers from us, has about the same. A couple of weeks ago, there were twelve persons immersed. On such occasions our joy is great. At such times, friends from other places come together, hymns are sung for the public in four voices; different brethren serve the class and public. The most important points of the subject are taken down in shorthand. One of the brethren's subjects was, "Is There Still a Vacant Place?" (Luke 12:40) What do you think? If not, why are they still being baptized? We would have many questions, but one letter is not enough.

We ask the Lord's rich blessing on you and all our brethren.
—Hungarian Bible Students

So, dear brethren, as we continue on in the narrow way of self-sacrifice and service, may the blest tie of love that binds us together in Christ become stronger. Let us unitedly set our hearts

heavenward, and as we press on toward the goal, be alert to every opportunity to keep our sacrifice on the altar by serving one another and by sounding forth the praises of him who hath called us out of darkness into his marvelous light.—I Peter 2:9

Beginning of European Pilgrimage

THE following letter from England, sent to us by our Brothers Joseph Heinen and Norman Woodworth, tells of their safe arrival on the other side of the Atlantic, and of blessings already received through their contacts with the brethren overseas:

“Dear Brethren of The Dawn: It was just sixteen hours after leaving New York that we were being greeted by brethren in London. It was truly a blessed experience, reminding us again of the ‘blest tie that binds our hearts in Christian love.’ How blessed to realize that true Christian love is not limited to the followers of Jesus in any one country but reaches out to embrace all the consecrated and truth-enlightened brethren in every part of the earth. We are glad also that even beyond this, Christian love impels those who have laid their all on the altar of sacrifice to proclaim the Gospel message in order that those who walk in darkness may see the light and themselves become followers of the great Lightgiver. Truly there is no influence more potent than that of Christian love, and we were again reminded of this by the hearty welcome we received here when we arrived.

“As you know, one of the objectives of this trip is to see what can be done to render spiritual and material aid to our brethren in Continental Europe, particularly Germany. We have stopped over here merely for a few days, and have already enjoyed a very refreshing week-end with the brethren of the Aldersbrook Ecclesia. Tomorrow we will continue our journey, and our first stop on the Continent will be Geneva, Switzerland. Yesterday morning (Sunday the 7th) we made contact with Brother W. Hodler in Switzerland by telephone, and through him have been assured of a hearty welcome by the German-speaking brethren of that country. We expect also to meet with French-speaking brethren in Switzerland while there. The Lord permitting, we will then move on into Germany and contact as many of the brethren as possible in that country. The words of Hymn 110, ‘One step I see before me,’ have never been more true in our Christian experience. But we are confident that the Lord is leading us, and because of this we know that we do not need to see more than that one step, for we are confident that he will continue to lead and bless us to his glory.

THE DAWN

"As already noted, we have enjoyed a blessed season of fellowship with the brethren here over the week-end. As you will know from reports in the paper, food supplies in the British Isles are becoming more limited; beginning with the first of October there will be no gasoline available for automobiles except for strictly business and commercial use, and there are still acute shortages of coal and clothing. Despite all this, however, the brethren here are rejoicing in the Lord, and desirous of sharing their meager supply with others who are less fortunate. We have learned that many of the brethren in this country have actually been sending packages of rationed food to their brethren in Germany. It has made us wonder if we brethren in the United States appreciate our favorable circumstances as we should, and whether or not we have given sufficient consideration to helping the Lord's people over here in these war-torn countries.

"The brethren here have given us a very precious greeting for the brethren on the Continent, which is that of Isaiah 54:10, 17. The appropriateness of this scriptural greeting is most apparent when we take the circumstances into consideration. The texts read: 'For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.' We will consider it a privilege to carry this message of encouragement to our brethren on the Continent. As we go there it is blessed to know that so many brethren both in America and in Great Britain are bearing us up in their prayers. With Christian love, we remain, Yours in the blessed hope."

CONCERNING OVERSEAS SHIPMENTS

The above letter and other preliminary reports reveal the dire need of food and clothing by our brethren overseas. The very reluctance of these brethren to ask assistance should increase our desire to render aid. The Overseas Food and Clothing Committee desires to assist in every way possible the American brethren who wish to send packages overseas. A plan is being worked out to make shipments from this country simpler and more economical, but it is considered advisable to hold up final arrangements pending a more complete report by The Dawn representatives now visiting Europe, which will include recommendations by the European brethren themselves. However, much preliminary work can be done. Overseas packages are limited to 22 pounds weight and 72 inches combined length and girth. If the friends will inform the committee as to the number of packages they desire to send, simplified shipping instructions and probably even filled-in labels will be sent as soon as complete plans are arranged. With winter approaching, we are sure the friends will realize the need for prompt action in order to accomplish the greatest good in this effort.

ENCOURAGING LETTERS

From a Science Teacher

Sirs: About a month ago on a Sunday broadcast you were speaking on the topic of evolution. I considered some of your points worth passing on. I am a public school teacher in science and would appreciate a summary, if possible. G. B. S., New York

Sticking With Us

Dear Sirs: Kindly send me the "Return" booklet. We all stay glued to the radio when Frank and Ernest are on. Keep up the good work! God bless you all. Thank you. R. B., Ohio

Hungry, But Now Refreshed

Dear Brethren in the Lord: I can't express my joy in reading a few late copies of The Dawn, borrowed from a subscriber, a new sister in the truth. For twenty-two years I have been isolated and hungry for the food The Dawn gives—the same precious doctrine served to us by our beloved Pastor. Now as the dawn of Christ's presence grows brighter, we are indeed blessed and I pray God's blessing on you all. You will find enclosed an order for books and as soon as I can dispose of them I'll order more. With deepest gratitude to you and my Lord, I am, Sincerely, G. T., Calif.

Rejoices in Old Paths

Dear Brethren: Being gratefully blessed by the Studies in the Scriptures, I was glad to see that you are again publishing them. God used Frank and Ernest to help me find a few of God's people here in this city, and for the past five weeks I am meeting with them. Being an active worker since 1908, and not being able to go along with some present teachings, I am glad to find some who remain in the old path as taught by Brother Russell. God bless you. Your brother in Christ, V. E. S., Pa.

Never Too Old

Dear Frank and Ernest: I have listened to your questions and answers on the Bible and they are the best I have ever heard. The time is too short! I am asking for The Dawn magazine. I am anxious to read it, and if I like it as well as your teachings I will subscribe for it. I am seventy-three years old, but not too old to learn. Mrs. M. P., Wash.

A Thankful Heart

My dear Mr. Ernest and Frank: Have just been listening on the radio to your wonderful program, and pray that there will be more like you good people to talk to us about the real teachings of our Lord and Savior, Jesus Christ. I would love to read your book, "God and Reason," and then I will pass it on to others. I am a member of the Methodist Church here, but oh, there is something missing, and I cannot tell just what it is, but it's the way I feel when I go, and I am wondering if it is me. I love to listen to the Word of God, and I try and live by it as much as it is humanly possible. Now God bless you both, and give you that which the world cannot give. Please tell me how much your book is, as I want to pay for it, for everything costs money in literature. Yours in the blessed light of truth, Mrs. J. W., Mass.

At the Right Moment

Dear Sirs: My husband and I listened to your radio talk this evening, and I thank God and you for such a splendid talk. I have long been reading with great joy about the meek to inherit the earth, and about some of the wonderful plans of Jehovah God for us poor sinners, but my husband is just beginning to understand. Your words tonight came at a wonderful time. We will be looking forward eagerly for your book, "God and Reason." May He bless you both. Sincerely yours, Mrs. F. R. A., Pa.

Speakers' Appointments

H. E. ANDERSON

Waterbury, Conn. Oct. 5

W. T. BAKER

Danville, Ill. Oct. 1, 2
 Vincennes, Ind. 3
 Cape Girardeau, Mo. 4, 5
 Jonesboro, Ark. 6, 7
 Paragould, Ark. 8, 9
 St. Louis, Mo. 11, 12
 Kansas City, Mo. 13, 14, 17
 St. Joseph, Mo. 15, 16
 Topeka, Kans. 18, 19
 Hastings, Neb. 20, 21
 Wichita, Kans. 23
 Oklahoma City, Okla. 24
 Shawnee, Okla. 25, 26
 Ada, Okla. 27
 Calvin, Okla. 28
 Muskogee, Okla. 29, 30
 Durant, Okla. 31

F. A. BRIGHT

Wilmington, Del. (Morning) Oct. 12
 Philadelphia, Pa. (Afternoon) 12

N. T. CONSTANT

Paterson, N. J. Oct. 12

D. H. COPELAND

Grand Rapids, Mich. Oct. 4, 5
 Brooklyn, N. Y. (3 p. m.) 26

S. C. DE GROOT

Grand Rapids, Mich. Oct. 4, 5

O. D. DEIFER

Schuylkill Haven, Pa. Oct. 5
 Columbus, Ohio 25, 26
 Piqua, Ohio 27, 28
 Richmond, Ind. 29, 30
 Dayton, Ohio 31
 Pittsburgh, Pa. Nov. 1, 2

H. E. DEITRICH

Grand Rapids, Mich. Oct. 4, 5

EDW. FAY

San Diego, Calif. Oct. 5

EARL L. FOWLER

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

W. J. HOLLISTER

Boston, Mass. Oct. 5
 New Haven, Conn. 19

C. W. JANKE

Ithaca, N. Y. Oct. 5

G. S. KENDALL

Minneapolis, Minn. Sept. 28-Oct. 3
 Owen, Wis. 5-7
 Wausau, Wis. 8
 Green Bay, Wis. 9
 Appleton, Wis. 10
 Milwaukee, Wis. 11, 12
 Waukesha, Wis. 13
 Lake Mills, Wis. 14
 Madison, Wis. 15
 Rockford, Ill. 16, 17
 Chicago, Ill. 18, 19
 Kalamazoo, Mich. 20
 Grand Rapids, Mich. 21, 22
 Flint, Mich. 23
 Saginaw, Mich. 24-26
 Detroit, Mich. Oct. 27-Nov. 2

P. KOLLIMAN

Schuylkill Haven, Pa. Oct. 5
 Baltimore, Md. 12
 Rutherford, N. J. (8 p. m.) 26

R. A. KREBS

Urbana, Ill. Oct. 9
 Mattoon, Ill. 10
 St. Louis, Mo. 11, 12
 Quincy, Ill. 13
 Canton, Ill. 14, 15
 LaSalle, Ill. 16

L. P. LOOMIS

Paterson, N. J. Oct. 19

SPEAKERS AND CONVENTIONS

Bridgeport, Conn. 26

J. Y. MAC AULAY

New Brunswick, N. J. Oct. 3
 Waterbury, Conn. 5
 Binghamton, N. Y. 12
 Allentown, Pa. 18, 19
 York, Pa. (Evening) 25
 York, Pa. (Morning) 26
 Lancaster, Pa. (Afternoon) 26
 Reading, Pa. 27
 Mahanoy City, Pa. 28
 Hazleton, Pa. 29
 Wilkes Barre, Pa. 30
 Lehighton, Pa. 31

E. R. MAC JILTON

Duquesne, Pa. Oct. 5
 Columbus, Ohio 26

M. C. MITCHELL

Paterson, N. J. Oct. 5
 Hartford, Conn. 19

N. M. MOLENAAR

Whittier, Calif. Oct. 19

D. J. MOREHOUSE

Grand Rapids, Mich. Oct. 4, 5

L. H. NORBY

Waterbury, Conn. Oct. 5
 Allentown, Pa. 18, 19

G. P. OSTRANDER

Saginaw, Mich. Oct. 12

HARRY PASSIOS

East Liverpool, Ohio Oct. 12
 Connellsville, Pa. 19
 Monessen, Pa. 26

G. P. RIPPER

Santa Ana, Calif. Oct. 26

C. A. SUNDBOM

Grand Rapids, Mich. Oct. 4, 5

G. M. WILSON

Grand Rapids, Mich. Oct. 4, 5
 Gary, Ind. 11, 12
 Allentown, Pa. 18, 19

W. N. WOODWORTH

Ealing, Eng. Oct. 1
 Anerley, Eng. 2
 Putney, Eng. 3
 Ilford, Essex (Aldersbrook Ecclesia) 4, 5
 Oxford, Eng. 7
 Yeovil, Eng. 8
 Heswall, Eng. 9
 Glasgow, Scot. 11, 12
 Allentown, Pa. 18, 19
 Detroit, Mich. 26

E. G. WYLAM

Brooklyn, N. Y. (7 p. m.) Oct. 26

H. L. YOUNG

Lehighton, Pa. Oct. 5

C. W. ZAHNOW

Iowa Territory Oct. 1-21
 Columbus, Ohio 25, 26

BRITISH APPOINTMENTS

The following appointments have been arranged by the Aldersbrook Ecclesia—(Secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11, England):

EDWIN ALLBON

Birmingham, Warwick Nov. 30

W. R. CHANDLER

Maidstone, Kent. Nov. 9

H. R. KIPPS

Luton, Beds. Nov. 16

D. P. VAUGHAN

Portsmouth, Hants. Oct. 19
 Kettering, Northants Nov. 16

T. W. WATSON

Oxford Oct. 12

CONVENTIONS

GRAND RAPIDS, MICH., Oct. 4, 5—Convention opens at 10:30 a. m. Saturday in the regular hall, "Odd Fellows," 220 N. Division Ave. The Sunday meetings will be held in the English Room of the Rowe Hotel, corner Monroe and Michigan Streets. Brother Don H. Copeland, one of the speakers at the convention, will give a special broadcast over station WLAV from 11:30 a. m. to 12:00 noon. For further details, please write the class secretary, Mrs. Edw. DeGroot, 924 Ellsmere Avenue, N. E., Grand Rapids, Mich.

ITHACA, N. Y., Oct. 5—205 E. Falls Street.

SAN FRANCISCO, CALIF., Oct. 5—"Quarterly Convention of Bay Cities to be held in San Francisco. For details as to location, write the secretary, Mrs. Ada Morris, 562 6th Avenue, San Francisco, Calif."

SCHUYLKILL HAVEN, Pa., Oct. 5—Home of Sister Clara Beiler, on the Pottsville-Harrisburg route, at the intersection of 83 and 443. Friends using train, will get off at Schuylkill Haven and take taxi to the home. Friends will please bring their lunch.

WATERBURY, CONN., Oct. 5—Convention opens at 10:00 a. m. in the Y. W. C. A., 80 Prospect Street. A public meeting is planned as a part of the afternoon session.

ST. LOUIS, MO., Oct. 11, 12—Convention opens at 1:30 Saturday afternoon in the Y. M. C. A., 3108 North Grand Avenue. For details, write the secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

GARY, IND., Oct. 12—All day gathering in Moose Hall, Corner 7th and Adams Street. A Saturday evening meeting is being arranged, for details of which please write the secretary, Mr. Simon Krystek, R. F. D. 1, Box 464, Hobart, Ind.

SAGINAW, MICH., Oct., 12—Regular monthly gathering in the Woman's Club, 311 N. Jefferson Street.

ALLENTOWN, PA., Oct. 18, 19—"The Saturday meetings will be held at the home of Brother and Sister Orlando D. Deifer, R. F. D. 60, and the Sunday meetings will be held in our regular meeting place, 38 S. 5th Street." For further details, write the secretary, Mrs. Anna Moyer, 1917 Greenleaf Street, Allentown, Pa.

MINNEAPOLIS, MINN., Oct. 19—Regular third Sunday gathering in the Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

CHICAGO, ILL., Oct. 26—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

COLUMBUS, OHIO, Oct. 26—The convention will be held in the Colonial Room of the Southern Hotel, with the opening session at 9:30 a. m. A Saturday evening meeting is also being planned, to be held at 7:30 p. m., at the home of Brother and Sister C. E. Harp, 146 N. Burgess Avenue, Columbus, Ohio.

DETROIT, MICH., Oct. 26—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

ROSELAND, ILL., Nov. 8, 9.

VICTORIA, B. C., CAN., Nov. 9-11.

CHICAGO, ILL., New Year's Eve and New Year's Day—This local gathering will be held in the Central Masonic Temple, 910 N. LaSalle Street. The usual district convention held in Chicago over the New Year's period has been transferred to the Memorial Day week-end at the end of May.

PHOENIX, ARIZ., Jan. 1-4—Convention opens with a Watchnight Service. Details later.

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Not Good Enough for Heaven—With additional articles.

MISCELLANEOUS PUBLICATIONS

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

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East Rutherford

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Chosen People—Historically revealing, prophetically informative: 15 cents; 25 or more, 10 cents each.

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Tabernacle Shadows—Cloth, 50 cents

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Chosen People—8d each; 7/6 per dozen

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Christ Has Returned

God's Plan

The Truth About Hell

God and Reason

Hope Beyond the Grave

FREE BOOKLETS

God's Hand in the Affairs of Men

Divine Intervention Near

The Judgment Day

God's Remedy for a World Gone Mad

God's Restitution Project

Ask for samples of free tracts.

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