

a herald of Christ's presence

THE DAWN



"GOD IS OUR REFUGE
AND STRENGTH,
A VERY PRESENT HELP
IN TROUBLE." Psalm 46:1



May • 1956

this month in

the **DAWN**

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The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The network station in Washington, D. C., uses the programs one week later than the above schedule.

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Films for Television

We are happy to announce the availability of one fifteen-minute television program on film. The title of this program is, "Man's Creation and Final Destiny." Two more programs will be ready very soon. These are entitled, "Our Day in Prophecy," and "Hope Beyond the Grave." Others will follow if the Lord indicates it to be his will. The title of the series is, "The Bible Answers."

We are hopeful that arrangements can be made with some television stations to use these programs without charge. We suggest that anyone who would like to endeavor to make such arrangements with their local station write to us for further particulars. The TV films will be furnished without cost wherever arrangements are made for their showing.

The limited number of programs which will at first be available can be used to give a witness in somewhat the same manner as with public meetings. We are prepared to furnish attractive advertising circulars and the one, two, or three programs used can also be announced in the newspapers. It is a new field of service, and the indications are that many of the friends are desirous of trying it. The Chicago brethren are pleased with the results of their experimental program in January, and the Chicago and Detroit Ecclesias are both using our initial film. Let us look to the Lord for his guidance in this new field of service.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

"The Old Order Crumbles"

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."
—Psalm 46:1-3

THE title above recently appeared as a caption in **TIME**, one of America's leading news magazines. The first sentence of the article under this heading reads, "In the swirl of events, not the cold war but the decline of empires held the headlines this week. The West's two great empires—Britain and France—put in a damaging week." The reference here is to France's loss of prestige and governing power in North Africa; and, as **TIME** says, "Britain suffered its worst humiliation in years when Jordan's young king Mussein sacked the famed Lieut. General John Bagot Glubb and sent him out of the country under armed guard."

Britain's difficulties in Cyprus, and the constantly mounting tension between the Arab world and Israel have also been disturbing to the great western powers, particularly since seventy percent of the free world's oil supply comes from this general territory. On the one

hand we see the continued disintegration of empires described by **TIME** as the crumbling of the old order, and on the other the determination of the Arab nations to destroy the struggling new State of Israel.

To a large extent the Arab nations are Islamic in their religious beliefs. There are today fifteen independent Moslem states, eight of them having shaken off colonialism within the last ten years. These are: Jordan, Syria, Lebanon, Libya, Pakistan, Indonesia, the Sudan, and Morocco. Others have been promised their freedom soon. The sudden awakening of the Moslem world has brought this whole area into conflict with the western world; and communist Russia has, of course, been quick to take advantage of the situation to further her own ends. Selling arms to Egypt is one of the examples. The United States thus far has refused to sell arms to Israel, the President doubting that Israel

could win in an arms race with the Arab world. His view is that the United States and England should be ready to step in and defend Israel should she be attacked.

It is a bewildering and explosive situation, and from the human standpoint must be very disquieting, for it is realized that should a shooting war erupt in the Middle East between Israel and the Arabs it would be quite liable to spread quickly into a world conflagration in which there would be almost no possibility that either side could be victorious. From the standpoint of the prophecies of God's Word this "distress of nations with perplexity" is but another evidence that man has reached his extremity, and that God's solution is near, namely, the kingdom of Christ.

Our text is a very graphic symbolic description of the world which is crumbling all around us. Much of the language in this text is figurative. It does not refer to a tumbling of the literal mountains into the oceans. We are assured by the Lord that this will never happen. Speaking to Israel and to us, he said, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"—Jer. 5:22

In verse 6 of the psalm we are given a partial explanation of some of the figurative language used in

our text. This verse reads, "The heathen [that is, the nations generally] raged, the kingdoms were moved: he uttered his voice, the earth melted." The raging of the "heathen" would correspond to the roaring of the troubled waters, and the moving of the "kingdoms" seems clearly to be that which is symbolized by the "mountains" being carried into the midst of the sea. The "melting of the earth" is another figurative expression, denoting the "moving" of the "earth" as mentioned in our text. That this occurs as a result of the Lord uttering his voice indicates that it takes place by divine decree.

The Bible gives us further explanations of some of these symbols. In Revelation 17:15 we read, "The waters which thou sawest, . . . are peoples, and multitudes, and nations, and tongues"—in other words, the entire conglomerate mass of humanity. A similar thought is given us in Isaiah 17:12, 13—"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters! The nations shall rush like the rushing of many waters: but God shall rebuke them." It is the Lord's "rebuke" that causes the earth to "melt," or "crumble."

Jesus, when answering his disciples' questions concerning the end of the age and the time of his return and second presence, said that there would be upon the earth "distress of nations, with perplexity," that men's hearts would

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fail them for "fear." He illustrated this situation by saying that there would be a roaring of "the sea and the waves." (Luke 21:24, 25) This language is similar to that employed in our text, and without doubt is descriptive of the same period of time; namely, these "last days" of the "present evil world," when, by divine overruling the "kingdoms of this world" are being set aside in preparation for the long-promised kingdom of Christ—Gal. 1:4; Rev. 11:15-18

"We Will Not Fear"

It is a wonderful time in which to be living. True, it is a dreadful time also—dreadful, that is, to all who do not have confidence in the sure outcome of world distress as foretold in the Word of God. The unbelieving world, which includes the vast majority of world leaders, are filled with fear as they look ahead to the things coming upon the earth. Nor are they to be blamed for this, for they see no remedy for the situation. But with the Lord's people it is different. As the prophet states, "Therefore will not we fear, though the earth be removed, and though the mountains [kingdoms] be carried into the midst of the sea [the restless, discontented masses]."

Our lack of fear is not due to ignorance of the true situation. Just like observing ones in the world, we see the old order crumbling—the "mountains" being carried "into the midst of the sea"—and still we do not fear, for God is our "refuge and strength, a very

present help in trouble," that is in this "time of trouble such as never was since there was a nation."—Dan. 12:1

Our lack of fear with respect to the destructive trouble that is so rapidly increasing over the earth is based upon knowledge, the knowledge given to us by the Lord through his Word. We know from the prophecies that present world events are but the precursors of a new world government under Christ, and that they are developing exactly in accordance with the divine timetable. For centuries the Lord's people have been praying, "Thy kingdom come. Thy will be done in earth as it is in heaven." Now that we see so many evidences that the Lord is intervening in human affairs preparatory to the answering of this prayer, why should we be fearful?

With a "Shout"

As we have suggested, present world tension and distress, which are causing man's social order to "crumble," are among the important signs, or evidences, of our Lord's return and second presence. Indeed, his return can be said to be one of the main reasons these "crisis" conditions have developed during this present generation. This viewpoint is set forth in highly figurative language in a prophecy given by the Apostle Paul. He wrote: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—I Thess. 4:16

This prophecy does not imply the crude notion held by some that Jesus will be seen literally descending from the clouds shouting and blowing a trumpet. The expressions, "shout," "voice of the archangel," and "trump of God" are all symbolic in nature, and are used to describe the effects of our Lord's return. As yet only his own people, rewarded for their faithful watching of the "sure word of prophecy," discern the meaning of these symbolisms and the marvelous manner in which they are now in course of fulfilment.

The word "shout" is a translation of a Greek word which, according to Prof. Strong, means "a cry of incitement." Jesus himself does not utter this "cry of incitement," but it is associated with his presence. It is a cry which has resulted from the general increase of knowledge in this prophetic "time of the end." It is reflected in the awakening of the backward peoples and nations of the earth. Everywhere the people are hearing this "cry of incitement" and by it they are being aroused to demand their real and fancied rights. It is a fearsome situation as viewed by the masters of the old order, which is crumbling as a result; yet it is a preparatory move for the blessings of real liberty and happiness which will be vouchsafed to the world through the administrative arrangements of Christ's kingdom.

"Voice of the Archangel"

There is only one archangel

mentioned in the Bible. His name is Michael. (Jude 9) Daniel 12:1 declares that when the time should come for Michael to "stand up," that is, to utter his voice of authority, the first result would be a "time of trouble." Jesus quotes this prophecy and applies it to the time of his own return, saying that then, there would be a time of "great tribulation, such as was not since the beginning of the world to this time."—Matt. 24:21, 22

It seems clear, then, that the "voice" of the "archangel" is the expression of divine authority through Christ at the time of his return and second presence. The "cry of incitement" ostensibly comes from the masses, but behind this is the general increase of knowledge which has brought it about, and this is by divine appointment. It is equally true, therefore, that it is the "voice" of the archangel—the divine Christ—which, with its thundering tones, is causing the selfish world of man to "crumble."

Psalms 46:6 declares, "He uttered his voice, the earth [man's social order] melted." In almost every instance in the prophecies of the Old Testament, the things which are said to be done by God are actually accomplished by Jesus. Paul explains this, saying that all things are of the Father and through the Son. (I Cor. 8:6) Thus the "voice of the archangel" is actually the expression of God's authority in the setting up of his foretold government in the hands of Christ. Ultimately this voice

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will say to the raging nations, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Ps. 46:10

"The Trump of God"

"The trump of God" is another symbolism of a message, or proclamation, associated with the return and presence of Christ. The "shout," the "voice," and the "trump" are all figurative of messages, or information, conveyed either to the Lord's own people or to mankind in general, as a result of our Lord's return. The shout results in the incitement of the people, causing them to rise up in attempts—progressively successful—to throw off the chains by which they have been bound. The "trump," or trumpet, on the other hand, seems to suggest and emphasize the thought of good news, that the Lord returns not to destroy the people, but to heal and to restore—to dispense blessings to all the families of the earth.

This "trump" of God is referred to in I Corinthians 15:52 as the "last trump." Paul writes, "The trumpet shall sound, and the dead shall be raised." Here it is the "first resurrection" that is referred to; that is, the resurrection of those who will live and reign with Christ a thousand years. (Rev. 20:6) But later in the chapter Paul reveals that with the completion of this resurrection, when "this mortal shall have put on immortality," "then shall be brought to pass the saying that is written, "Death is

swallowed up in victory."—I Cor. 15:54; Isa. 25:6-8

It seems clear, therefore, that the sounding of the "trump of God" is the assurance that the blessings of the long-promised kingdom of Christ are near. This particular message was prefigured by the blowing of the ancient trumpets of jubilee which announced the beginning of Israel's jubilee year, when the lost inheritances and wealth of all the people were restored. In the antitype of this we might think of all as losing life and their earthly inheritance, as a result of original sin. But there is to be a restoration. This will take place as a result of Christ's return, and during the "times of restitution of all things."—Acts 3:19-21

For years past the "trump of God," announcing the dawning of the antitypical jubilee year, has been sounding. The Lord's own people have been trumpeting the "millennial dawn" message throughout the world. The world has paid little heed to it yet, still imagining that by their own wisdom and power they can establish a social order of justice and peace. But the Lord's own people have heard, and are continuing to hear the trumpet tones of this glorious Gospel of the kingdom. It is because they hear and believe that they do not fear the things coming upon the earth. They know that no matter how acute the distress of nations may yet become, the divine purpose in it all will be accomplished, and that upon the ruins of Satan's world will come the full

establishment of that promised "mountain" kingdom of the Lord.

Yes, just as the kingdoms of this world are symbolized in the prophecies as "mountains" which are now being "carried into the midst of the sea," the Lord's kingdom is also spoken of as a "mountain," a mountain in which the Lord will make "unto all people a feast of fat things, a feast of wines on the lees well refined."—Isa. 25:6

We need not fear when we see the toppling of human mountains, or kingdoms, because we know that the Lord's mountain will take their place, and that as a result the desire of all nations shall come. In this "mountain" of the Lord he will destroy the "face of the covering cast over all people, and the veil that is spread over all nations." (Isa. 25:7) This is a dense "curtain" of superstitions and ignorance pertaining to the worship and service of the true God. It will vanish under the enlightening influences of the kingdom, for then the knowledge of the glory of God shall fill the whole earth as the waters cover the sea.—Isa. 11:9; 40:5

Even the professed Christian churches of today are quite unable to bring about this world-wide diffusion of the true knowledge of God. Recently at a meeting of the World Council of Churches in Australia, where the Asian problems were under discussion, Dean Liston Pope, of Yale University said: "Divided and rent asunder in its own life, the church itself speaks in broken accents and sometimes

seems to add to the confusion of tongues. The nations of the world might understandably reply to the church's plea for international unity and peace: 'Physician, heal thyself.'"

But modern Babylon, with its confusion of tongues, cannot heal itself, much less the world. So again, the only hope is in the establishment of Christ's kingdom, and this is a sure hope. "Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—Isa. 9:7

When we look at present distressing world conditions through the telescope of God's Word, the scene takes on a brighter hue. Immediately around us are desolate conditions, yet as we look beyond today, into God's world of tomorrow, we discern something different, and better. We see that the Lord "maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."—Ps. 46:8, 9

Since we know that this is the ultimate and glorious purpose of our loving Heavenly Father, instead of fearing, we will lift up our heads and rejoice. Yes, we will find our greatest joy in telling the whole world these blessed tidings of the kingdom, now so near. Through this Gospel of the kingdom we will rejoice to make known to all who will hear that "the Lord is good to all: and his tender mercies are over all his works."

LESSON FOR MAY 6

The Conversion of Saul

GOLDEN TEXT: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, he may give it you."

—John 15:16

Acts 9:1-6,10-19

OUR Golden Text expresses one of the very important truths of today's lesson; namely, that the Lord chose his apostles. None of them was chosen by men. In Acts 1:15-26 we are told of an effort on the part of the eleven apostles to choose a successor for Judas. Doubtless the eleven were very sincere in taking this action, but if the Lord accepted their choice it would be contrary to his arrangement. No mention is made of Matthias thereafter, so it is evident that he did not render any particular service in the church.

Just as the other apostles had not chosen each other, so they had nothing to do with the selection of Saul, whose name was afterward changed to Paul. Had the Lord left the matter in their hands, Saul would have been given no consideration at all, for, at the time he was not a believer, being a bitter enemy of the Christian cause. Yet, as the Lord said to Ananias, he was a "chosen vessel" to proclaim the Gospel before "the Gentiles,

and kings, and the children of Israel."

Saul is first mentioned in connection with the stoning of Stephen, the record being that he consented to the death of this zealous disciple. (Acts 8:1) Today's lesson opens with the statement that Saul was continuing to breathe "out threatenings and slaughter against the disciples of the Lord," and that he had obtained letters of authority from the high priest to arrest any whom he might find in Damascus and bring them bound to Jerusalem.

He was on the way to Damascus on this mission when "suddenly there shined round about a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest."

Verse 7 explains that the men who were with Saul "stood speechless, hearing a voice, but seeing no man." In I Corinthians 15:8 Paul

informs us that he saw Jesus. Listing the various appearances of Jesus after his resurrection Paul concludes, "Last of all he was seen of me also, as of one born out of due time." To the other apostles Jesus had appeared in a body of flesh, but to Saul he appeared for one brief instant as the glorious divine being which he is, and the glory of his person shone above the brightness of the sun.—Acts 26:13

Paul explains that he saw Jesus as one "born out of due time." This is revealing. To Nicodemus Jesus explained that those born of the Spirit are invisible, that they can come and go as the wind without anyone knowing from whence they come or where they go. Jesus was now born of the Spirit. He had been exalted to glory, honor, and immortality, and was therefore invisible to human eyes. John wrote, "We know that . . . we shall be like him; for we shall see him as he is."—I John 3:2

This is the Lord's promise to his faithful followers. They, too, are to be born of the Spirit, and made like him. Then they shall be able to see him as he is and the brightness of his glory will not be injurious to them. But Paul caught a glimpse of him in his glory as though he had already been born of the Spirit. It was not the "due time" for Paul's birth of the Spirit; and so, being still in the flesh, the brief sight he had of the glorified Jesus caused the temporary loss of his eyesight.

Saul was led to the home of a disciple by the name of Judas, on

QUESTIONS

Did the Lord look to his disciples to choose any of the apostles?

In what connection is Saul's name first mentioned in the Book of Acts?

What did Paul mean by saying that he saw Jesus as one "born out of due time"?

What was revealed to Saul pertaining to his experiences in the ministry?

a street called "Straight," in Damascus. Then the Lord sent Ananias to reveal what he wanted Saul to do. Ananias knew of Saul's bitter opposition to the disciples of Christ, and was hesitant, and properly so. But the Lord assured him that a great change had taken place and that Saul was in reality a "chosen vessel," and would be mightily used in the service of the Gospel.

Like all faithful disciples, Ananias held no heart resentment against Saul, and, when he entered the room where Saul was, addressed him as "Brother Saul." What a lesson this must have been to one who only a short time before was "breathing out threatenings and slaughter against the disciples of the Lord"! But Saul soon learned that he would now be among the persecuted, for as the Lord said to Ananias, "I will show him how great things he must suffer for my name's sake."

Probably none of the disciples suffered more than did Paul. (II Cor. 11:23-33) But even from the beginning, knowing the difficulties of the way ahead, he did not waver. Never was he disobedient to the vision.

Preaching to the Gentiles

GOLDEN TEXT: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." —Acts 10:34, 35

Acts 11:1-18

PAUL is considered the Lord's special apostle to the Gentiles, while Peter's ministry seems to have been particularly to the Jews. However, it was Peter whom the Lord used in connection with the conversion to Christ of the first Gentile—Cornelius, of today's lesson—while it was made plain from the beginning of Paul's ministry that he also was to labor among the Israelites. (Acts 9:15) Thus, neither Peter nor Paul were exclusive in their service.

The prophecy of the seventy "weeks" of exclusive favor upon Israel indicated when the due time would come for the Gospel to go to the Gentiles. (Dan. 9:25-27) Each of these "weeks" was a period of seven years. Jesus began his ministry at the beginning of the last, or seventieth "week." The prophecy indicated that he would be "cut off" in the middle of this week, his ministry being terminated at the end of three and one-half years.

Three and one-half years after this, therefore, would be the full end of exclusive privilege to the Israelites to embrace the Gospel, and it was then that the Lord, in his providences, brought Peter into

contact with Cornelius, "a centurian" of an Italian band, to preach the Gospel to him.

Because of their background of training as Jews it was difficult for the apostles to realize that believing Gentiles were now just as acceptable to God as believing Jews. Through the Prophet Amos, God had said to the Jews, "You only have I known of all the families of the earth." (Amos 3:2) When Jesus first sent his disciples into the ministry he said to them, "Go not into the way of the Gentiles." (Matt. 10:5) True, after his resurrection he amended this, instructing them to go into all the world, and to all nations. (Acts 1:8) But Jesus' original instructions, together with their prejudices, hindered them from realizing the great change which God had designed.

For this reason a miracle was necessary to help Peter and the others enter into this broader field of service. Really, there were two miracles. The devout and just Cornelius was praying to the Lord for guidance, and a vision of an angel appeared to him instructing him to send for Peter. (Acts 10:1-8) Messengers were dispatched to Peter who was in Joppa at the

time, staying at the home of Simon the tanner.

The next day these messengers "went on their journey" to Joppa, and as they drew near, Peter went up onto the roof of Simon's home. Being tired and hungry he fell asleep, and the Lord gave him a vision. He saw a "certain vessel" descend from heaven filled with all sorts of beasts, creeping things, and fowls—all of them being recognized by the apostle as "unclean" from the standpoint of the Jewish Law.

He heard a voice bidding him to "Arise, . . . slay, and eat." He replied, "Not so, Lord; for nothing common or unclean hath at any time entered my mouth." But the command was repeated. Even three times he heard it. The vision over, Peter was wondering what it could mean, when the messengers sent by Cornelius came to the home and made known their mission. He then knew that there was a relationship between the vision and the coming of these messengers, so he returned with them to the home of their master in Caesarea.

He was welcomed by Cornelius and his household, and upon hearing the Gospel of Christ they readily believed, and the Holy Spirit came upon them, even as it had come upon the waiting Jewish believers at Pentecost. It was upon the basis of this experience that Peter, in the words of our Golden Text, said, "I perceive that God is no respecter of persons."

Peter knew now that believing

QUESTIONS

What Old Testament prophecy indicated that the time had come for the Gospel to go to the Gentiles?

Why was it difficult for Jewish believers to accept Gentiles into their fellowship?

Relate the circumstances leading to the conversion of Cornelius.

Had the time come for the conversion of the world?

Gentiles were just as acceptable to the Lord as believing Jews, that nationality no longer made any difference. Later Paul wrote, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

But the broadening of the work to include the Gentiles, did not mean that the time had come for the conversion of the world. At an apostolic conference in Jerusalem later, James said, "God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet; as it is written, After this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:14-17

The Church in Antioch

GOLDEN TEXT: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

—Acts 20:35

Acts 11:19-30

JESUS' final commission to his disciples was that they were to be his witnesses in "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) The progressive spread of the work by the first disciples followed this pattern. Their background of Jewish thought would naturally hinder them from working among the Gentiles until the Lord clearly indicated that this was his will, which he did when he manifested his acceptance of Cornelius.

Other providences of the Lord were also at work. The persecution and stoning of Stephen led to a scattering of the disciples, who traveled as far as "Phenice, and Cyprus, and Antioch." They bore witness to the truth wherever they went, "but unto the Jews only." However, when some of them who were "men of Cyprus and Cyrene" reached Antioch they there witnessed to the Grecians. Perhaps they had heard about the conversion of Cornelius and reasoned from this that it was now time to preach to the Gentiles.

The Lord blessed their efforts, "and a great number believed, and turned unto the Lord." This "great number" was probably very small

in comparison to the population of Antioch which, at the time, was about two hundred thousand. However, the "great number" was large enough to form an ecclesia, or church, and it was here that the first Gentile church was organized. Here, also, the disciples were first called Christians.

News of what the Lord had wrought in Antioch reached the church at Jerusalem, and the brethren there sent Barnabas, "that he should go as far as Antioch." The brethren at Jerusalem did not consider themselves overlords of the church, but they were interested in their brethren in other cities, and they showed a commendable alertness in making contact with the ecclesia in Antioch, composed, as it was, mostly of Gentile converts.

And they sent a well qualified ambassador for this purpose, for "he was a good man, and full of the Holy Spirit and of faith." Through his assistance "much people was added unto the Lord." Besides, when he witnessed "the grace of God" he was glad, and exhorted the brethren "that with purpose of heart they would cleave unto the Lord."

Barnabas had another mission to perform. Whether or not the

QUESTIONS

- What providences of the Lord led to the establishment of the Church at Antioch?
 Who was sent to Antioch by the Church at Jerusalem?
 How long did Barnabas and Paul work in Antioch, and what were they then commissioned to do?
-

brethren at Jerusalem had instructed him in this, the record does not say; but, after serving a while in Antioch he proceeded to Tarsus in search of Saul: and "when he had found him, he brought him unto Antioch." After Saul's conversion, he "straightway . . . preached Christ in the synagogues" in Damascus. After "many days" persecution arose against him, and he went to Jerusalem. From Galatians 1:17, 18 we learn that these "many days" were at least three years, and that meanwhile he had made a trip into Arabia, returning "again to Damascus."

The brethren at Jerusalem were understandably hesitant about accepting Paul. It was Barnabas who used his influence with the Jerusalem brethren in allaying their fears of him. For a time Paul remained in Jerusalem, boldly witnessing to the truth. Again persecution arose, and Paul's life was in danger, so the brethren "brought him down to Caesarea, and sent him forth to Tarsus."—Acts 9:30

Apparently Paul had remained in his home town of Tarsus from then until Barnabas went to him from Antioch. How long this may have been the record does not indicate. Paul returned to Antioch with Barnabas, and they labored there together with the brethren for an entire year. It must have been a wonderful year, for the account says that "they assembled themselves with the church, and taught much people."

Then an additional opportunity

for service arose. A Brother Agabus, guided by the Holy Spirit said "that there should be a great dearth throughout all the world." This "came to pass in the days of Claudius Caesar." The brethren at Antioch arose to the occasion. "Every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." Paul and Barnabas were chosen by the ecclesia as messengers to take it "to the elders" of the various Judean churches.

From this it is clear that Saul and Barnabas had made themselves subject to the wishes of the Antioch Ecclesia. Here is an important example. Servants of the church are not to be masters, or lords, over their brethren; for, as Jesus said, "One is your Master, even Christ; and all ye are brethren."—Matt. 23:8

Our Golden Text summarizes the spirit reflected in the entire lesson. Neither Matthew, Mark, Luke, nor John quote the words of Jesus to which Paul refers: "It is more blessed to give than to receive." But how true they are! The missionaries who went to Antioch, giving their time and strength were richly blessed. So were Paul and Barnabas in their service.

The Church in Asia Minor

GOLDEN TEXT: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."
—II Corinthians 5:20

Acts 13:1-4, 44-49

THE Church at Antioch was well provided with servants, teachers; and, in his own way, the Lord, through his Spirit, indicated that Paul and Barnabas were to be sent afield to spread the Gospel in other places. They were both well qualified for this larger opportunity of service, and since they were in a sense visiting servants of the Church at Antioch, it was natural that they should be the ones chosen to work in other parts of the vineyard. Most important, of course, was the fact that the Lord had indicated it to be his will. Verse 5 says that they also "had John to minister." This was John Mark.

The major portion of today's lesson has to do with the experiences of these missionaries at "Antioch in Pisidia." This was a much smaller city than the Antioch in Syria, from which they had been sent to preach the Gospel. They knew that they would be most likely to find the devout Jews of the city in the synagogue, so, on the sabbath, they went there to attend the service. After the reading of the Scriptures, the "rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any

word of exhortation for the people, say on."—vss. 14, 15

Accepting this invitation, Paul gave an effective witness for the Gospel of Christ. The result was that the "next sabbath day came almost the whole city together to hear the Word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

It was this same disposition to persecute on the part of Israel's religious rulers that brought about the crucifixion of Jesus. In Paul's reply he told them that they had judged, or proven, themselves unworthy of eternal life. Paul was right in his appraisal of these envious religious zealots, but in Romans 11:32 he informs us that God's mercy will be extended to them, and that they will have a further opportunity to be saved.

In verse 47 Paul quotes from Isaiah 49:6, applying it to himself and his co-workers, showing that it was in the divine plan for the message to go to the Gentiles. The "servant" referred to in Isaiah 49 seems clearly to be Christ and his church, for in II Corinthians 6:2 Paul quotes from verse 8 and ap-

plies it to the church. Thus, as he explains in our lesson, "salvation" through Christ and the church is ultimately to be made available "unto the ends of the earth."

First there is the visiting of the Gentiles "to take out of them a people for his name." (Acts 15:14) These receive the "great salvation." (Heb. 2:3) This, the work of the Gospel age, completed, then "all the Gentiles" will be given an opportunity for salvation. It will be then that man's desolated earthly inheritance will be restored, and The Christ will say to the prisoners of death, "Show yourselves."—Isa. 49:9

When the Gentiles in Antioch who heard Paul preach learned that the Gospel was for them also "they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed." (vs. 48) It is noteworthy that not all the Gentiles who heard Paul preach believed. It was not the time for the conversion of all the Gentiles but only "a people for His name."

Our English version says, "As many as were ordained to eternal life." This does not mean that God elects a few to be saved and has foreordained that all the remainder of mankind will be lost. The Greek word here translated "ordain" is defined by Prof. Strong to mean, "Arrange in an orderly manner, that is, assign, or dispose (to a certain position or lot)."

With this meaning in mind we can see that Paul used exactly the right word. The work of selecting

QUESTIONS

How did Paul and Barnabas begin their ministry in Antioch, and what was the result?

What was the attitude of the religious rulers, and what did Paul say to them?

Will these and other Jews of that day have a further opportunity for salvation?

Explain Paul's reference to Isaiah 49:6.

Explain what Paul meant by some being "ordained to eternal life."

the "people for His name" throughout the present age has not been haphazard. Each one has been drawn to Christ by the Father, and has been assigned the opportunity of running for the prize. All such are chosen, or elected, for this purpose; but if they are to reign with Christ they must make their "calling and election" sure. These are the ones shown with the "Lamb," who are "called," "chosen," and have proved "faithful."—Rev. 17:14

When this choosing in an "orderly manner" of the "people for his name" is completed, and the last of the chosen ones has proved worthy to reign with Christ, and has received an abundant entrance into the kingdom, then the opportunity for salvation will be extended to all mankind. Then "whosoever will" may come and "take of the water of life freely." (Rev. 22:17) But the "whosoever will" arrangement is not yet in effect." Now it is "as many as the Lord our God shall call," and this calling is being done in an "orderly manner" according to the wisdom of God.—Acts 2:39

Temptation, Fall, and Sentence

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."—GENESIS 2: 16, 17

THE Creator had endowed man with the ability to know right from wrong. Having created our first parents perfect, they possessed the necessary moral strength to resist temptation to do wrong. But they did not, intuitively, know what was right and what was wrong. This knowledge had to be communicated to them by their Creator, who, in so doing, became their lawgiver. The laws which God communicated to them were simple and understandable, quite within range of full comprehension, even by the inexperienced Adam and Eve.

Certain things were expected of them. They were to multiply and fill the earth. They were to subdue the earth. God's law provided that they could freely eat of all the trees in Eden, with one exception, which was "the tree of the knowledge of good and evil." The Scriptures do not indicate what sort of tree this was. Perhaps it was not greatly unlike many of the other trees in the garden. Nor are we to suppose that the fruit of this tree contained a mysterious element, which, if eaten, would give one understanding that he did not previously possess. It was the act of disobedience in partaking of this tree, and the sequence of circumstances to follow, that would lead to a full knowledge of good and evil.

God's love had made wonderfully full and rich provision for our first parents. They were themselves perfect. They had been given dominion over earth's animal kingdom. A marvelous home had been furnished for them, and they were bountifully provided with life-sustaining food. Their loving Creator had a just right to ask that they obey him. From every standpoint it might be reasoned, they were under obligation to render the obedience he demanded.

The restrictive commandment, or law, which God gave to our first parents was simple and understandable. Man-made laws are usually

complicated, and therefore obscure in meaning. In most cases one feels a measure of insecurity as to the intent of certain laws unless a lawyer is consulted, and these professional interpreters sometimes disagree. Even in the Supreme Court of the United States there are frequently split decisions over the meaning of laws, and this despite the fact that the Supreme Court judges are the most highly trained men in the country in the interpretation of the law.

But Adam and Eve did not need a lawyer to interpret the plainly stated law concerning the "tree of the knowledge of good and evil." They were not to eat of this tree—that was all. There were no obscurely stated circumstances under which they were to have the privilege of deciding whether or not they could properly eat of the forbidden fruit. There were no exceptions of any kind—"Thou shalt not eat of it," was the law, "for in the day thou eatest thereof thou shalt surely die."

This law was given to Adam before Eve was created, but he fully informed her concerning it. This is revealed in the first three verses of the next chapter. We quote: "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Temptation

The general average of human reactions today indicates that when something is forbidden there is an increased desire to indulge. This may well have been so even from the beginning, when our first parents were perfect. Of mother Eve it is written, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—ch. 3:6

Even the forbidden tree was "pleasant to the eye," as well as good for food. This was true of the garden as a whole. Normally, all nature is pleasant to the eye, and it is evident that God planned it so for the legitimate joy of his human creation. It is a false notion that one must close his eyes to the beauty with which he is surrounded, and make himself melancholy and miserable in order to live close to the Lord.

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Delectable and nourishing food has also been provided by the Lord for man's enjoyment and sustenance. There is nothing in the Bible to indicate that God wants his people to eat poorly prepared and unpalatable food, and thus deprive their natural senses of enjoyment, in order to live closer to him. These are among the distorted notions pertaining to the worship of God which have been handed down to us from the Dark Ages. The forbidden fruit in Eden was not forbidden because it was pleasant to the eye and good for food.

It was wrong to partake of the tree "of the knowledge of good and evil" simply because God had forbidden it. This was the supreme test of obedience which the Lord placed upon our first parents. It was, in reality, a test of their faith and confidence in him. It was a legitimate test, because God's thoughts and ways are so much higher than man's that of necessity they must frequently—indeed, almost always—be beyond human understanding. So, if man were to obey God's laws only when he decided they were proper, we can see what chaos would have always been on earth.

There is a modern saying that we should trust God even where we cannot trace him. This is true. God does ask us to reason with him, and to the extent that it is possible to understand the whys and wherefores of his laws, this information is revealed to us. God does not arbitrarily withhold from his people an understanding of his will, but he does expect them to obey even though in his wisdom he does not always give the reason. The One in whom we live and move and have our being, and whose thoughts are as high above ours as the heavens are higher than the earth, has the right to expect our obedience, even though many times it must of necessity be a blind obedience. Yea, we should love to obey him under these conditions. The poet has well said:

"I would rather walk in the dark with God,
Than go alone in the light.
I would rather walk by faith with him,
Than go alone by sight."

This was the opportunity which confronted Eve, and later Adam. There was nothing wrong with the forbidden tree—"the tree of the knowledge of good and evil." But the reason God had forbidden it was withheld. Consequently, the question of whether they would obey or disobey was a test of faith, a test of their confidence in their

Creator. How appropriate that such a test should be placed upon them! All the inanimate creations of God obey him, not by chance, but by force. The sun rises and sets in obedience to a split-second timetable arranged by the Creator. Should not his intelligent creations also obey him?

But, coupled with an intelligence which reflected many of the principles by which the Creator himself is governed, man was given a free will. A part of the image of God in man was his freedom of choice. God desired his obedience, but only if man, because of his trust in his Creator, desired to obey. If such an objective could not be attained, the man would have to be destroyed—"In the day thou eatest thereof, thou shalt surely die."

Eve yielded to the temptation. She offered the fruit of the forbidden tree to Adam, and he also partook. The Apostle Paul wrote, "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14) Eve's deception was apparently in believing the "serpent's" assurance that death would not result from her disobedience—"Ye shall not surely die." (Gen. 3:4) Adam was not deceived by this falsehood, nevertheless he joined his wife in the transgression.

One of the motives which induced Eve to disobey her Creator is stated in verse 6. It was a tree to be desired because it would make one wise. There is nothing wrong with this motive, not if the wisdom one craves is along right lines, and there is nothing in the record to indicate that Eve desired a knowledge of sinful things. Had she exercised proper trust in her Maker, she would have reasoned that in his own due time, and under circumstances which would be best for her, she would be given wisdom. But she lacked such faith.

Being deceived into believing that the threatened penalty of death would not be exacted, Eve no doubt felt that she had nothing to lose, and probably much to gain by disobedience. In this another important viewpoint is revealed, that true obedience to God must spring from the heart, motivated by a sincere desire to please him. But Eve was willing to disobey, since, as she was deceived into believing, she would not be punished.

Nothing is said to reveal Adam's motive for joining his wife in disobedience. The record states merely that Eve "gave also to her husband with her; and he did eat." (vs. 6) It has been conjectured—and we believe reasonably so—that Adam, realizing he would lose

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his wife in death because of her disobedience, decided that he did not want to live without her, so deliberately and wilfully partook of the forbidden fruit, knowing full well what the consequences would be.

But in this Adam also revealed a lack of faith and confidence in God. He should have known that if he obeyed, especially under such trying circumstances, the Lord would surely compensate him, and that he would not be left permanently alone. But he did not take this viewpoint. The tragic fact that his wife must die took possession of his reasoning, and in reckless abandon, he joined her in transgressing the divine law.

Seized with Fear

Verses 7-13 read, "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

God in his foreknowledge knew the downward course in which sin would continue to lead the human race, now that his law had been broken. Knowing this, he realized that the procreative abilities with which he endowed our first parents through the separation of Eve from Adam would be prostituted. For this reason, and seemingly almost immediately after they disobeyed, he caused Adam and Eve to feel a sense of shame because of their nakedness. This led to their making of coverings, and throughout the ages since, clothing has helped the race to keep the God-given powers of reproduction under control.

Adding to their shame, our first parents, because of their disobedience, came under a spell of fear. This unhappy reaction to sin has been the experience of wrongdoers throughout the ages

since. Adam and Eve had good reason to fear. Having been created perfect, they could have resisted the temptation placed before them. Eve, of course, was deceived. But even so, she too readily disbelieved her Maker. The "serpent" was merely the mouthpiece of Satan the Devil. Just how the reported conversation with Eve was conducted the account does not say, nor is it important for us to know. But the arguments presented by Satan were effective, and now that both Eve and Adam had disobeyed, we find them cringing in fear before their Maker and true benefactor.

The Penalty Falls

Adam and Eve were soon to learn that God meant it when he said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Their sentence reads, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." —Gen. 3:16-19

A further affirmation of this sentence of death is given in verses 22-24 of the chapter. These verses read, "And the Lord God said, Behold, . . . now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

In the marginal translation of Genesis 2:17 God's warning of the death penalty reads, "In the day that thou eatest thereof, dying thou shalt die." This suggests, not an instantaneous snuffing out of life, but a gradual process of dying, and that is the way it worked out. Adam and Eve were driven out of their garden home, and prevented from having access to the trees of life, with the result that they began to die. Adam, starting on the downward course from the top of

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perfection's scale, lived 930 years before he returned to the dust from whence he had been taken. When he died the full penalty for his sin had been exacted. Adam had not been deceived by God as to the nature of the penalty.

Nor has there since been any change in the divine penalty for sin. More than four thousand years after the decree was issued, "Dust thou art, and unto dust shalt thou return," the Apostle Paul, writing under the inspiration of the Holy Spirit, affirmed, "The wages of sin is death." (Rom. 6:23) As we have seen, Adam was made a living soul, and in Ezekiel 18:4 we read, "The soul that sinneth, it shall die."

What is death? Webster's Dictionary defines death as "the state of being dead." Webster also uses the word "extinction." These definitions are fully in harmony with the teachings of the Bible. In Ecclesiastes 9:10 we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Such severe calamity came upon the Prophet Job that he thought it would have been better for him had he died as an infant. In giving expression to this sentiment, he reveals clearly that death is a condition in which the "wicked cease from troubling, and the weary be at rest." We quote:

"Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest. With kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden, untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master. Wherefore is light given to him who is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave?"—Job. 3:11-22

Here Job is explaining that those who suffer much, and can get no relief, are glad when they realize that death is near, that they "found the grave." As he explains, those who are dead are "still"

and quiet." They "sleep" and are "at rest." (vs. 13) This is in agreement with Ecclesiastes 9:5, 6, which read, "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, is now perished." Clearly, then, death is a state of oblivion. The "dead know not anything." Their former loves, their hatreds, and their envy, all perish in death.

All Die

Adam's transgression of divine law brought death not only to himself, but also to his offspring. The Apostle Paul expresses it thus: "As by the offense of one judgment came upon all men to condemnation." (Rom. 5:18) And again in I Corinthians 15:22: "As in Adam all die." Since Adam's transgression all of the human race have been imperfect, afflicted more or less by diseases of various sorts. Yet withal, under normal circumstances no one wants to die. The expression, "natural death," is often used in contrast to accidental death, or death by violence. Actually, however, there is no such thing as natural death. To humans, death is always unnatural. That is why we never become accustomed to it. Whether it strikes in infancy, in childhood, in middle or old age, it is always an unwelcome visitor.

But we can thank God for the promise that this dreaded enemy is one day to be destroyed! When the loving purpose of God in creation is fully accomplished, everything out of harmony with him and with his laws of righteousness will be routed from the earth, and, as Paul says, "The last enemy that shall be destroyed is death." (I Cor. 15:26) Paul's declaration confirms the words of the Prophet Isaiah, who wrote, "He [the Lord] will swallow up death in victory; and the Lord God will wipe away tears from off all faces."—Isa. 25:8

This glorious consummation of the divine plan will be brought about through Christ. When Paul wrote that judgment came upon all men through Adam, he added, "Even so by the righteousness of One the free gift came upon all men unto justification of life." (Rom. 5:18) And in I Corinthians 15:22 he wrote, "As in Adam all die, even so in Christ shall all be made alive." So, while a tinge of sadness enters our hearts as we think of the joys and blessings which were forfeited as a result of original sin, we can rejoice in the hope that, as a result of the redemptive work of Christ, that which might have been is yet to be. Paradise will be restored !

THE PEOPLE OF THE BIBLE, PART XV—

I KINGS 12—II KINGS 22; II CHRONICLES 10—24



Kings of Judah and Israel

SOLOMON'S son Rehoboam succeeded him on the throne. His mother was the Ammonite princess Naamah. (I Kings 14:21, 31) Early in his reign the nation of Israel became divided; and although the Lord foreknew and foretold this division, it occurred largely as a result of Rehoboam's unwisdom in disregarding the wishes of the people to be relieved of the burden of taxation imposed upon them by Solomon as one of the means by which he had attained and maintained the riches and glory of his kingdom.

The insurrection against Rehoboam was led by one named Jeroboam, whom King Solomon had raised to the rank of superintendent over the taxes and labor exacted from the house of Joseph. (I Kings 11:28) Solomon became aware that Jeroboam was seeking an opportunity to exalt himself as ruler, and although the Prophet Ahijah, speaking for the Lord, gave Jeroboam the assurance that if he

was obedient to God's law he would be established at the head of a dynasty equal to that of David's, Solomon sought to have him killed, evidently to prevent the fulfillment of this prophecy.

Thereupon Jeroboam fled to Egypt, but returned when he was notified that Solomon had died. And now, at the head of a people's committee, "spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and the heavy yoke which he put upon us, lighter, and we will serve thee." (I Kings 12:3, 4) Rehoboam requested that they give him three days to think the matter over, which were granted.

First, the new king consulted the "elder statesmen" of Israel, those who had served in the government under Solomon. These men had observed much through the years. They knew that by reducing the cost of government by eliminating some of the pomp and glory, the

burden of taxes could be lightened, and the whole nation be benefited. Their advice was, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words unto them, then they shall be thy servants forever."—vs. 7

Seemingly, however, Rehoboam was desirous of being a glorious and rich king, rather than a servant of the people, so did not take kindly to the advice of his elders. Then he consulted with the young men that were grown up with him, and which stood before him." These were his friends, and, as he hoped, they gave him the sort of counsel he wanted.

As it is in the case of so many when asking advice, Rehoboam really desired his own way, and was merely seeking someone to agree with him, and his young friends accommodated him. They said to him, "Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."—vss. 10, 11

The Rebellion

When the people were thus rebuffed by Rehoboam, they rebelled against him and made Jeroboam their king—all, that is, except the tribes of Judah and Benjamin, and

a few individuals from the other tribes who lived in the land of Judah. (vss. 17, 20, 23) Verse 15 explains that "the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat."

But Rehoboam did not give up easily. He "sent Adoram, who was over the tribute [tax collector]; and all Israel stoned him with stones, that he died." (vs. 18) Then, returning to Jerusalem Rehoboam raised an army of 180,000 "chosen men" and was ready to wrest control of the ten tribes from Jeroboam by force, but the Lord interfered with this plan. Through "Shemaiah, the man of God," Rehoboam was told "not to go up, nor fight against your brethren the children of Israel." "This thing is from me," the Lord said to the king of the two tribes.—vss. 21, 24

This breach in the nation was never healed. There continued to be the two kingdoms. The ten tribes were known as the "Northern Kingdom," and the two tribes as the "Southern Kingdom." Generally speaking, the Northern kingdom was referred to as Israel and the Southern Kingdom as Judah, although the tribes of Judah and Benjamin were Israelites also, being, like the other ten tribes, the descendants of Jacob, whose name was changed to Israel. The last king of the two-tribe kingdom is called a "prince of Israel."—Ezek. 21:25

Although the Lord foretold the division of the ten tribes from Ju-

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dah, he gave assurance that his covenant with David would stand—"that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." (I Kings 11:36) Whatever the Lord's purpose was in permitting the ten tribes to break away from Judah, it is from Judah that we must look for the fulfilment of the messianic promises. A very important one of these promises was made by Israel to his son Judah, saying, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10

Peaceful relationships were not established between the Northern and Southern kings during Rehoboam's reign. In the fifth year of his reign the country was invaded by the Egyptians and other African nations, under Shishak. Jerusalem itself was taken, and Rehoboam secured an ignominious peace only by the sacrifice of the treasures with which Solomon had adorned the palace and temple. (I Kings 14:25-31) There were no important events during the remaining seventeen years of his reign.

Idolatry Established

Jeroboam had a good understanding of people, which he utilized to strengthen his kingly hold over the ten tribes. Although these had rebelled against Rehoboam, and had made Jeroboam their king, they had no thought of separating themselves from their brethren in

their religious worship, the center of which was in the great temple at Jerusalem. Ordinarily, at least once a year the majority of the people would make a pilgrimage to Jerusalem, which usually would be at the passover season in the spring.

Jeroboam knew this, and in it he saw a threat to the solidarity of his kingdom. He knew that if his subjects mingled with those of the Southern Kingdom in their religious worships it would lead to an understanding along other lines and they would begin to wonder why two governments were necessary in such a small country. So he made arrangements elsewhere for their religious worship.

This led to Jeroboam's fall from divine favor. To him God had promised: "If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." (I Kings 11:38) But Jeroboam did not "hearken." In order to keep the ten tribes from going to Jerusalem for religious worship, where they would mingle with their brethren of Judah, he established idol worship, setting up two golden calves, one at Bethel and the other at Dan.

Concerning these the record states, "This thing became a sin. . . . And he made a house of high places, and made priests of the

lowest of the people, which were not of the sons of Levi." (ch. 12:25-33) Jeroboam explained his move to the people saying, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

From this time on to the final overthrow of the Northern Kingdom by the Assyrians, the worship of Jehovah was not restored by any of the ten-tribe kings. Thus did Jeroboam and his successors forfeit all claim to the conditional promise which God made to establish a permanent ruling house through them. When the kingdom fell there were no divine promises to give any hope that it would ever be re-established, as was the case with Judah. The record is, "This thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth."—I Kings 13:34

This foretold cutting off of the ten-tribe kingdom did not occur at once. A long line of kings followed Jeroboam, eighteen in all. They were:

Nadab	Ahaziah	Zachariah
Baasha	Jehoram	Shallum
Elah	Jehu	Menahem
Zimri	Jehoahaz	Pekahiah
Omri	Jehoash	Pekah
Ahab	Jeroboam II	Hoshea

Not one of all these kings served the Lord God of Israel. The record reveals that every one of them followed in the evil footsteps of Jeroboam. Finally, during the reign of Hoshea the Lord permitted the As-

syrians to take the ten tribes into captivity, which brought to an end this succession of wicked kings.

II Kings 17:21-23 reads, "He [the Lord] rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

The Kings of Judah

Beginning with Rehoboam, the son of Solomon, there were in all nineteen kings who reigned over the two-tribe kingdom of Judah, besides one queen who usurped rulership and reigned for six years; that is, Athaliah. Exclusive of Rehoboam, Judah's kings were:

Abijah	Amaziah	Amon
Asa	Uzziah	Josiah
Jehoshaphat	Jotham	Jehoahaz
Jehoram	Ahaz	Jehoiakim
Ahaziah	Hezekiah	Jehoiachin
Joash	Manasseh	Zedekiah

Some of these kings of Judah were faithful to the Lord, some were not. Abijah—he is called Abijam in I Kings 15:1—reigned three years. During this time the Lord gave him an outstanding victory over the army of Jeroboam, king of Israel. (II Chron. 13) It would appear, nevertheless, that

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the heart of this king was not right in the sight of the Lord, for we read that he "walked in all the sins of his father, which he had done before him; and his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem."—I Kings 15:3, 4

When tracing the experiences of the kings of Judah, one is impressed with the frequent references revealing God's determination to fulfil his covenant with David. Thus, while Abijam, or Abijah, was not perfect before the Lord, the rulership was continued in his family, and his son Asa succeeded him upon the throne of Judah.

Asa was one of Judah's righteous kings. He reigned forty-one years. The record is that he "did that which was right in the eyes of the Lord, as did David his father." Also that "Asa's heart was perfect with the Lord all his days." (I Kings 15:11, 14) It is interesting to note that in mentioning the sins of all the various kings of Israel the record states that they walked in the ways of Jeroboam. But frequently, when reference is made to the righteous kings of Judah, they are compared with David.

King Jehoshaphat

Jehoshaphat was also a good king. The history of his reign is recorded in II Chronicles, chapters 17 through 21 to verse 3. He was one of the best, most pious and

prosperous kings who reigned over Judah. He reigned twenty-five years. The record states that he "walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord."—II Chron. 20:32

We also read that "the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." (II Chron. 17:3, 4) Again we read concerning Jehoshaphat that "his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah."—II Chron. 17:6

In his work of reform in Judah this good king sent Levites, the religious servants of the nation, throughout the cities to teach the Law to the people. The Lord blessed him abundantly. He became rich, and was influential even among many of Judah's Gentile neighbors. "The fear of the Lord," we read, "fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats."—II Chron. 17:10, 11

Jehoshaphat was contemporary with King Ahab, of Israel, who was one of the most wicked of the ten-

tribe kings. One of the serious mistakes of Jehoshaphat's reign was a temporary alliance he made with Ahab to fight against the Assyrians at Ramoth-gilead. In this battle Ahab was killed. Jehoshaphat was delivered, but reproved by a servant of the Lord, who said to him, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."—II Chron. 19:2

The Lord later, nevertheless, showed his favor toward Jehoshaphat by delivering Judah from an attack by the Moabites, Ammonites, and others, who combined their forces against him. The king's reverence for the true God and his heart love for him are revealed in his prayer for help in this emergency. He said, "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."—II Chron. 20:12

Not only were Judah's enemies defeated, but Jehoshaphat and his men collected a great spoil, and they "returned . . . to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of the Lord was upon all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel."—II Chron. 20:27-29

Subsequent to this Jehoshaphat formed another unholy alliance. It was with Ahaziah, Ahab's succes-

sor as king of Israel. They agreed to build a navy to go to Tarshish. But the Lord was against this arrangement, and the ships were destroyed. Reaching the end of his reign, he "slept with his fathers . . . in the city of David. And Jehoram his son reigned in his stead."—II Chron. 21:1

Jehoram's Wicked Reign

Jehoram did not walk in the righteous ways of his father. He was appointed king because he was the firstborn, but to strengthen his position as ruler over Judah he had his younger brothers murdered, as well also as other princes of Israel. (II Chron. 21:4) He reigned eight years, "and he walked in the ways of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord."—vs. 6

But again the "sure mercies" of God in his covenant with David operated, for we read, "Howbeit the Lord would not destroy the house of David, because of the covenant he had made with David, and as he promised to give a light to him and to his sons forever." (vs. 7) But the Lord's disfavor was against Jehoram himself. The Prophet Elijah sent a letter to him calling attention to his sins, and prophesying that he would be afflicted with a loathsome disease of the bowels, and die. This prophecy was fulfilled, and while this wicked king of Judah was buried in Jerusalem, his remains were not put in

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the honored "selpulchres of the kings."—vss. 12-20

Ahaziah's Short Reign

Ahaziah, Jehoram's son, reigned but one year. He was an idolater, which is understandable when we take into consideration that his mother Athaliah was a daughter of King Ahab and Queen Jezebel. We are informed that "his mother was his counsellor to do wickedly." (II Chron. 22:3) Ahaziah—called Azariah in verse 6—joined hands with Jehoram, son of Ahab, king of Israel to fight against the king of Syria at Ramoth-gilead. Jehoram was wounded, Ahaziah visited him. Thus he was in the vicinity "when Jehu was executing judgment upon the house of Ahab." And, although he endeavored to hide from Jehu and his men, they found and slew him. We read that the "destruction of Ahaziah was of God."—vss. 5-9.

Athaliah Usurps the Throne

After the death of Ahaziah, his mother Athaliah "arose and destroyed all the royal seed of the house of Judah." This was her way of exalting herself as the ruler of Judah. Doubtless, also, this was prompted by Satan in an effort to destroy God's ruling house and thus prevent the promised "seed" from being born, the One who was to "bruise" his "head."—Gen. 3:15

But the Lord had a willing servant to protect his own. Ahaziah's sister, the wife of Jehoiada the

priest, saw what was being done by Athaliah, and she kidnapped Ahaziah's youngest child, then but an infant, and "put him and his nurse in a bedchamber." (vss. 10-12) There he was hidden from the designing Athaliah for six years.

In the seventh year Jehoiada, the priest, sent "captains of hundreds" throughout Judah and summoned all the Levites "and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David." (ch. 23:1-3) Jehoiada, the priest, then issued instructions covering a well laid plan of precaution against any harm coming to the young heir of David's throne, and when the proper moment came, anointed and crowned the boy, Joash, king, with the proclamation, "God save the king."—vss. 4-11

There was great rejoicing, the playing of various instruments and the singing of praises. Athaliah heard the celebration and "came to the people into the house of the Lord," and when she realized what had taken place she cried, "Treason, Treason." But it was too late. Jehoiada the priest had his plan too well organized for this usurper to hinder its full accomplishment. The people were with the priest, and were enthusiastic over their new king. Athaliah was put to death; for in reality she was the

one who was guilty of treason.—vss. 12-15

Then Jehoiada, knowing what the real bond of union in Judah should be, "made a covenant between him, and between all the people, and between the king, that they should be the Lord's people." (vs. 16) The priest then organized the proper religious services of the temple. The young king was "brought down . . . from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword."—vss. 17-21

Under the tutelage of Jehoiada, the faithful priest, Joash was reared in the "nurture and admonition of the Lord." (Eph. 6:4) When old enough to take over the reins of government, he commanded that money be collected from the people for the repair of the temple and the replacement of "the dedicated things of the house of the Lord" which Athaliah had bestowed upon Baalim.—ch. 24:7

The people co-operated with enthusiasm. We read, "All the princes and all the people rejoiced, and brought in, and cast into the [money] chest, until they had made an end" of repairing the temple. There was sufficient money, both for the repair work, and for the needed "vessels to minister, and to offer withal, and spoons and vessels of gold and silver."—vss. 8-14

Jehoiada, the priest, "waxed old, and was full of days when he died; an hundred and thirty years old was he when he died." (vs. 15) With his influence over Joash gone, the king did not continue his righteous course. Instead, he yielded to the wishes of certain "princes" in the land to forsake the house of the Lord and again institute the worship of heathen gods. Zechariah, the son of Jehoiada, protested, but was stoned to death by the commandment of the king. Swift retribution followed, and Joash became diseased and was slain by his own servants after the Syrians had left destruction behind them.—II Chron. 24:23-27

(To be continued)

WEEKLY PRAYER MEETING TEXTS

MAY 3—"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:14 (Z. '03-167. Hymn 49)

MAY 10—"Thou anointest my head with oil, my cup runneth over."—Ps. 23:5 (Z. '03-413. Hymn 288)

MAY 17—"They shall put you out of the synagogues; yea, the time cometh

that whosoever killeth you will think that he doeth God service."—John 16:2 (Z. '97-57. Hymn 333)

MAY 24—"Love . . . is not easily provoked."—I Cor. 13:5 (Z. '97-247. Hymn 136)

MAY 31—"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21 (Z. '03-43. Hymn 27)

In God's Time

"They are not of the world, even as I am not of the world."—John 17:14

HAVE we love for righteousness? We cannot hope to find it in the world, or hope to establish it here under present conditions. We are obliged to admit that nothing short of God's promised kingdom can establish righteousness; hence our hearts, as Noah's dove, return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it. We who have found the Lord have found the secret of happiness, the Christian's secret of having every day a happy one. Do we long for power and influence, that we may exercise them for good? The Word of truth assures us that it is impossible to find them in present conditions, but that we shall, if faithful, attain to the power and glory, honor and immortality, in the first resurrection, and that then our grandest hopes and ideals will be realized in the kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and

shall be actually ours by and by, when we become our Master's associates in the heavenly kingdom.

Our Constant Need

"Keep yourselves in the love of God."
—Jude 21

UNDER present adverse conditions we are unable to keep ourselves, and even if we were relieved from the power of sin, even if we were justified freely from all sins that are past, we would be unable to keep ourselves—the world, the flesh, and the Adversary in manifold forms will surely overpower our good resolutions and desires for purity and uprightness. We need an occupant for our hearts—the Divine One. If Christ be enthroned in our hearts, if our wills be turned over to him in full submission, he is able to keep our hearts, to guard our hearts. Respecting such he says, the Father and I will come in to them and abide with them. Oh, the security this implies! Let us not forget that the will is the doorkeeper of the heart, and that the Lord's presence will not remain except as we will to have it, and that if we admit to our hearts evil thoughts, evil surmisings, the Lord will not hear us, will not abide with us, but will proportionately vacate and leave room for more and more of the evil influences to enter into us and to possess us. Let us per-

mit the good promises of the Lord to awaken in us not only to will and to do aright the Father's good pleasure, but also to cultivate in word and deed, and the thought and intent of our heart, the good purposes of his will. So doing, we shall shortly enter into the "joy of our Lord."

Their Desired Haven

**"He maketh the storm a calm."
—Psalm 107:29**

FOR eighteen centuries the Lord's dear ones have been tempest tossed by the Adversary, persecuted, afflicted, buffeted—all through this dark night in which the only light available has been, "Thy Word is a light to my feet." The experiences of others in the past are our experiences in the present. Soon the time will come for him who careth for us to exert his great power on our behalf, to deliver his people, to say to the raging elements, Peace, be still. Then will follow the great calm, the great rest from the Evil One for a thousand years, for he shall be bound that he shall deceive the nations no more. Then will come the eternal rest of the heart to all who are now "in the boat" with the Lord, and then will come the opportunity for all these to be co-laborers with him in the great and glorious work of blessing the world. It must not surprise us, however, if a dark hour is before us—if the time will come when the stormy winds will be so fierce that many will cry out in fear and

trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us—so that in the darkest hour we shall be able to sing and to rejoice in him who loved us and bought us with his own precious blood.

"When Ye Pray"

**"Thy will be done, as in heaven, so in earth."
—Luke 11:2**

THIS petition offered from the heart implies that the one offering it has made a full consecration of his will, his heart, to the Lord, and that as he hopes for the kingdom by and by to come and subdue all unrighteousness and to establish the divine will from sea to sea, and from pole to pole, so now, the petitioner being thus in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart—that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the kingdom. No one can intelligently and honestly offer this petition and not desire and endeavor to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself or others. The more thought of, the divine arrangement brings a blessing, a peace, a rest, a sanctification of heart.

What Are You Seeking?

THE world speaks of one who is following a hope that he will never be able to realize as trying to find the pot of gold at the end of the rainbow. But the Christian expects to realize his hope, and he knows that there is a "pot of gold" at the end of his "rainbow." The Apostle Paul in Romans 2:7 describes his hope in these words, "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."

When one who is humble hears this call, he staggers at the thought of such a boundless interest and love on the part of God for him. Of what does this glory consist? It is a glory of nature and a glory of character. The Christian is promised the same nature that God has, the divine nature, which is the highest of the spirit natures. No wonder that Peter, when referring to these, calls them "exceeding great and precious promises, that by these," he says, "we might be partakers of the divine nature."—II Pet. 1:4

The Christian who fully submits himself to the Father's will day by day, coming to him in prayer for grace to help in every time of need, keeping his mind filled with the

Scriptures, finds, as Romans 5:5 puts it, that "the love of God is [being] shed abroad" in his heart "by the Holy Spirit." When this transforming work of the Holy Spirit is completed and the Christian awakes in the first resurrection with the divine nature, the character developed on this side of the veil will be transferred to the new body, and Jude 24 will find a fulfilment. This text reads, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

The honor mentioned in Romans 2:7 is pictured by the high priest on the day of atonement, as described in Leviticus 16, changing from the garments of sacrifice to the garments of glory and beauty. Jesus the Head and the church his body will be kings and priests and judges to the world of mankind as they minister restitution blessings to them. This is in harmony with Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The Apostle Paul says that we

are seeking for immortality. Only the divine nature is immortal. It is a life which is deathproof and not dependent on other sources for continuance. Jesus describes it in John 5:26: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." In I John 3:2 we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." Just as Jesus is now immortal, so also his followers will have immortality when they awake in his likeness.

There is a famous statue which is called, "The End of the Trail." It shows an Indian slumping on a tired horse. But those who are of this church class and are faithful in carrying out their consecration will receive eternal life, as mentioned in Romans 2:7. In Hebrews 7:16 Paul speaks of Jesus as having the "power of an endless life." What a blessing it will be to have full possession of one's faculties forever, and never be slowed up by old age or illness!

How do we seek for the blessings of glory and honor and immortality? The apostle tells us that it is by "well-doing." This well-doing consists of faithfulness in harmony with Romans 12:1—"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."

But this well-doing, we are told,

should be with patient endurance. In Hebrews 12:1 Paul gives us the illustration of a racer. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Such a runner does not run uncertainly, but steadily.

When many run in a race, near the end some look weary; others look strong and vigorous. In our spiritual racecourse there are some who grow weary in well-doing and lose their first love and zeal, while others are active and alert, seeking ways and means to serve the Lord to the very end.

Foot runners lay aside every weight so that they can run and have nothing to hinder them in running as fast as possible. The weights could represent besetting sins which we could throw off if we only put forth the effort to do so. This reminds us of the story of Agag, the king of the Amalekites, recorded in I Samuel 15:9, 13, 14, 17: "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing

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of the oxen which I hear? And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?"

The Amalekites well represent the sins of the flesh—all of which are doomed to destruction—also some pleasures, not sinful of themselves, but interfering with our compliance with our consecration. There may be one which is choice and desirable to the flesh and there is a temptation to spare it for the time being with the excuse that later on, of course, it will be sacrificed. This is pictured by Saul sparing Agag because he liked him so much. He was willing to destroy the other Amalekites and the poor of the animals, but the choice things he wanted to save for his enjoyment. O what a lesson for us that we are to make a full sweep in the sacrificing of the evil thoughts and deeds of the body as far as we are able! Samuel could hear the bleating of the sheep, and so if we hold back from full consecration the Lord will know of these pet sins we are trying to retain.

In Romans 8:13 we read, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." In the exercising of the new mind, the new creature, the spirit is to serve as a deadening drug to the old creature so as to mortify, deaden, the gratification of the fleshly desires whenever and

wherever they conflict with our consecration vow.

When we made our covenant of sacrifice the old will was reckoned dead, but there is a constant desire on the part of the old creature to arise from this condition of reckoned deadness and to reassert itself. This requires continual watchfulness on the part of the new creature, and hence the Apostle Paul says in I Corinthians 9:27: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Paul names some of these deeds of the flesh in Colossians 3:8, saying, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."

This means a slow lingering death for the old creature as explained by Paul in Galatians 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts." In II Corinthians 7:1 Paul uses another figure of speech and refers to this mortifying of the deeds of the body as a continual cleansing work, saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

But while it is true that so far as the evil tendencies of the body are concerned, the Spirit is to act as a deadening drug. On the other hand, so far as using the various members of the body in the service of God is concerned, the Spirit is

to act as a stimulating drug. See Romans 8:11, where we read, "If the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The old creature is reckoned dead, but the new creature is reckoned as living a figuratively resurrected life. Our aims and hopes and ambitions are now directed toward heavenly, righteous objectives, and in every act of life we are seeking to do God's will. Paul wrote, "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Col. 3:1, 2

At a love feast at a convention, when Brother Russell shook hands with a young brother he quoted this text: "Set your affection on things above." The young brother said, "Yes, I know, Brother Russell, but the affections keep slipping down. What shall I do about it?" He replied, "Keep putting them back. As often as they slip down put them back, and you will find after a while that they will be more likely to stay on things above. But if they slip off again, put them back again. This is a life work. The Lord will richly reward you for your efforts and you will find the love of God growing more and more in your heart."

If the new mind is to quicken the mortal body in the service of the Lord, we will find it necessary

to redeem the time. "Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5) We are given twenty-four hours to live each day. A certain amount we must spend in sleeping, eating, taking care of our personal appearance, working in an office or shop, taking care of our homes, etc. But how much of this time that remains do we carefully apply in worthwhile efforts to develop our characters, to worship our God, to serve the brethren and witness to the Lord's plan? It is surprising how much time we can redeem, if we really plan to do so.

We can make the mistake of trying to accomplish too much. We plan for more work, for more meetings, for more witness efforts and for more studying of the Word of God than our physical strength will allow, and then we get discouraged because we are exhausted before we can accomplish all the things we had planned. A man who has a vineyard is always careful not to have too many bunches of grapes on one branch, because he knows that while there will be many grapes on the branch they will be small and green. The branch cannot bring so many bunches of grapes to full maturity. He knows that it is better to have fewer grapes and have them all mature in ripeness. So he prunes off some of the bunches of grapes to get better results. The lesson for us is not to plan to do too much. It is better to do fewer things and do them well than to do too many and only half do them.

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Our business associates sometimes ask us why we are always so happy. The reason is that we are walking in the way of consecration, and in that path there is fulness of joy. We have much happiness doing what the world thinks is foolishness. At one of the conventions one of the officials at the college said, "I never saw so many people so happy about nothing as these people are." But to us the spiritual things are not "nothing," but are real blessings from the Lord. Therefore we bend every effort to fellowship with the brethren and study God's Word so that we can the better please him.

Those who are seeking for "glory and honor and immortality" are instructed by the Scriptures to watch their thoughts and words and doings, and correct them when they are out of harmony with the admonitions of God's Word. When we were justified to life, we were given, figuratively speaking, the robe of Christ's righteousness picturing justification to life through faith in the ransom sacrifice of Jesus Christ, our Redeemer. In James 1:27 we are told, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Spots on the robe of righteousness would represent sins due to carelessness, not wilful sins. The unavoidable adamic sins are covered with the robe of righteousness, but the sins which are partly wilful in that the new mind was not as

alert as it should have been or because it had failed to go to the throne of grace for help in overcoming are partly covered by the robe—that part which is due to adamic weakness. But the part which is due to thoughtlessness shows up as a spot on the robe.

For these partly wilful sins we are to go to the Lord and ask his special forgiveness. We thus remove the spots from our robes. Just as a young sister likes to keep her dress neat and clean, so we should be quick to go to the throne of grace to keep our garments free from these spots. This helps us in our future experiences to "keep under the body" and in our hearts to grow in love and humility and sympathy.

So our very failures become stepping stones in developing Christian character. This is in harmony with I Corinthians 11:31, where we are told, "For if we would judge ourselves, we should not be judged." That is, if we are continually scrutinizing our thoughts and words and doings, and, as a result, habitually correcting our own faults and shortcomings so far as we are able, the Lord will not have to give us special chastisements. We will be quick to observe the Lord's leadings and to conform ourselves to his will in the little things as well as in the big things of life.

We are glad that the Lord is judging us according to our inner heart intentions, because it is our earnest desire to do his will in all of our affairs. When David was:

selected to be anointed as king, the Lord said to Samuel, as recorded in I Samuel 16:7: "Look not on his countenance, or on the height of his stature; because I have refused him (Eliab): for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." David's heart was right with the Lord.

Others cannot read our hearts, but the Lord can. At a science museum there is a box containing an interesting display, but it is in a dark corner where the objects in the display box can be only dimly seen. But there is an electric switch which guests at the museum may push. The electric light in the box then lights up. Everything in the box can then be clearly seen. Likewise the Lord can push a figurative button and see clearly all the inner motives of our hearts.

Let us seek to have our words unctuous at all times. This we can do if we continually seek to keep our hearts pure and continually bridle our tongues, as the Apostle James admonishes us to do. A kitten has soft paws except when it is aroused in fear or in anger, and suddenly extends its claws. Then you feel the scratching of the claws in place of the softness of the paws. So, if we are not watchful, the old creature yielding to the tendencies of malice and hatred reasserts itself in unkind words.

It is a great comfort, as we are seeking for glory and honor and immortality by patient continuance in well-doing, to realize that God's

blessing is with us in our battlings with the world and the flesh and the Devil. We read in Psalm 17:8: "Keep me as the apple of the eye, hide me under the shadow of thy wings." We know how quick we are to protect our eyes from possible injury. How good it is to know that the Lord, in the same way, is ready to protect us from spiritual injury, to watch all of our affairs and to overrule them for our eternal welfare.

In I Samuel 18:1 we are told about the warm friendship which existed between Jonathan and David. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." This is a good picture of the warm friendship which exists among God's people at the present time. The word "knit" reminds us of how a sweater is made of wool woven together by needles. So God's people are closely bound together in the bonds of love.

In Hebrews 13:20, 21 the apostle refers to the way in which we are knit together. In the 21st verse is the expression, "make you perfect." In the **Diaglott**, it is translated, "knit you together." We can, therefore, read this text as follows: "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, knit you together in every good work to do his will, working in you that which is wellpleasing in his sight, through

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Jesus Christ; to whom be glory forever and ever."

It is because we have the same hope and are walking in the same narrow way that we delight to come together in our meetings. We delight to speak about the things which knit us together. Malachi 3:16 reads, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

In the next verse the Lord says, "And they shall be mine . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." The Lord's people are precious to him and he delights to have fellowship with them. We have also learned that the Lord's people are like jewels. Jewels are scarce, required to be searched for and washed from the mire before being prepared to refract the light. When they are polished they beautifully reflect the light thrown upon them. And so we find in the brethren the noblest sentiments. They are continually reflecting the light of Christian love thrown on them by the Holy Spirit as a result of their living close to the Lord. If we have so much pleasure now in fellowshiping with the saints of God on this side of the veil, O what joy it will be to spend eternity with them and the Lord Jesus, while we are engaged in the great millennial work of lavishing blessings upon the world of mankind!

Jesus prayed often to his Heavenly Father. It was from these seasons of secret communion with God that he drew spiritual strength, consolation, and comfort. They were seasons of precious communion when he could open up his heart to the Father as to no one else; when he could tell him all his sorrows and burdens and fears; and when the Father manifested himself to him in tokens of loving approval and sustaining grace.

He is our example. Like Jesus we will learn obedience under adverse circumstances, through suffering. He was tempted in all points like as we are, yet without sin. Thus we know that we have a High Priest who can be touched with the feeling of our infirmities. In submitting ourselves wholly to this High Priest, we have the fullest assurance of his love, of his superior wisdom and grace, and his readiness to help. We know that the love of God for us his children, is so great that he will be with us in every trial.

Thus, with the sympathetic and understanding help of our great High Priest, we can continue on in the "narrow way," that "way" which leads to the glorious prize we so much desire, and so earnestly are seeking, the prize of the high calling of God in Christ Jesus. Relying on the Lord's help, we need not become "weary in well-doing," but, instead, through "patient continuance in well-doing," we will at last—in the Lord's own "due time"—obtain "glory and honor and immortality, eternal life."—Rom. 2:7

How Fulfilled?

What did Jesus mean when he said to his disciples, "There be some standing here, which shall not taste death, till they see the Son of Man coming in his kingdom"?—Matt. 16:28

THESE words of the Master are found in the last verse of Matthew, chapter 16. The first verse of the next chapter reads, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." The account goes on to explain further details of the transfiguration vision, which was a vision of the kingdom.

Writing about this vision later, Peter explained, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—II Pet. 1:16-18

Jesus' return to earth is for the

purpose of establishing his kingdom. Peter speaks of the "power and coming [Greek, presence] of our Lord Jesus Christ," and his "majesty." In verse 11 he speaks of an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ." It seems clear that Peter understood what he saw on the Mount of Transfiguration to be a foreshadowing of the kingdom, and realized that it fulfilled Jesus' statement concerning some of them who would not taste death until they saw the Son of Man coming in his kingdom. The man-made division between chapters 16 and 17 of Matthew has helped to obscure the meaning of Jesus' promise.

Returned to Hell

Please explain Psalm 9:17: "The wicked shall be turned into hell, and all the nations that forget God." How can I enjoy heaven if my loved ones are in hell?

THE word "hell" in this text—as always in the Old Testament—is a translation of the Hebrew word **sheol**. In Ecclesiastes 9:10 this same word is translated "grave." This text reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, [sheol] whither thou

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goest." From this we learn that **sheol** is not a place of torment, but a condition of unconsciousness. It is the state of death.

The Old Testament reveals that both the righteous and the wicked go to **sheol** when they die. Job prayed to go to **sheol** to escape suffering. (Job 14:13) Jacob expected to go to **sheol** when he died. (Gen. 37:35) While **sheol** is translated "grave" in these last two citations, it describes the same condition as it does when translated "hell" in the statement, "The wicked shall be turned into hell."

As it reads, this statement suggests that "hell" is a state, or condition into which only the wicked go when they die which, as we have seen, was true of the righteous also. The difficulty is removed when we learn that the Hebrew word here translated "turn" really means "returned"—"The wicked shall be returned into hell." In other texts it is translated "back again."

This means that the text is a prophecy pertaining to future conditions under the administration of Christ's kingdom. The next verse reads, "For the needy shall not always be forgotten: the expectation of the poor shall not perish forever." Throughout the reign of sin and death the poor and needy are often forgotten. Concerning this time the Prophet Malachi wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15

But this situation will change under the rulership of Christ. Verse 19 of the psalm reads, "Arise, O Lord; let not man prevail: let the heathen [nations] be judged in thy sight." Throughout the centuries man has been permitted to have pretty much his own way, but this will not be so when divine authority will begin to be exercised throughout the earth.

It will be then that the wicked will be "returned" into hell, that is, into the death condition. Under the reign of Christ, the whole dead world of mankind will be awakened from death and given an opportunity to obey the laws of the kingdom and live forever. The kingdom age will be the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

"And it shall come to pass," Peter explained, "that the soul, which will not hear that prophet [the divine Christ during the time of the messianic kingdom], shall be destroyed from among the people." (Acts 3:23) These are the "wicked," then, who, refusing to obey the laws of Christ's kingdom, will be "returned" to death, to **sheol**, the Bible hell.

The answer to your question, "How can I enjoy heaven if my loved ones are in hell," is obvious. You could not, that is, if hell were a place of eternal torment. But the Bible hell is simply the condition of death. It is a state of unconsciousness. No one will go into this condition eternally until he has had

a full, fair opportunity to repent, accept Jesus as his Redeemer, and obey the laws of Christ's kingdom. If then anyone wilfully turns away from the Lord, he will receive the "wages of sin," which is death—eternal death.

Why a Sword?

In Luke 22:35-38 we learn that Jesus instructed his disciples to buy swords—selling their garments if necessary, in order to do so. Why did Jesus want his disciples to have swords? Did he not follow the policy of nonresistance?

ACCORDING to verse 38, the disciples reported to Jesus that they already had two swords in the company, "and he said unto them, 'It is enough.'" It is evident from this that he did not wish his disciples to be strongly armed, since but the two swords would serve the purpose he had in mind.

This purpose becomes evident just a little later when Jesus was arrested in the Garden of Gethsemane. There, it will be remembered, Peter drew one of the swords and was ready to do all he could to prevent Jesus' arrest. We read, "When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?" (Luke 22:49) Then one of the disciples [John says it was Peter, John 18:10] drew his sword and smote the servant of the high priest, cutting off his right ear.—Luke 22:50

Then Jesus said, "Suffer ye thus far. And he touched his ear, and healed him." (vs. 51) We gather from this account that Jesus wanted his disciples to demonstrate that they were armed, and were willing, and could have prevented their Master's arrest, the reason for this being that Jesus wished it known that he voluntarily surrendered to his enemies; that his death was a willing sacrifice.

Jesus said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52, 53) The disciples probably had some idea of the possibility that Jesus could, if he had wished, enlist the services of the holy angels to protect him; but the mob which came to arrest him had no conception of this at all. These people, however, were able to understand the use of swords in the hands of husky fishermen, and knew that when Jesus prevented their use he was voluntarily surrendering to them. This, then, was evidently the reason Jesus made sure that his disciples possessed at least two swords.

No Need to Fear

I have an intense fear of death. Can you help me overcome this?

FEAR of death is due largely to the many misconceptions of it

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which have come down to us from the Dark Ages. Basic to all these is the Satan-inspired doctrine that "there is no death," meaning that what we call death is not really death, but a transition into another life. According to the creeds of the Dark Ages, as well as other hallucinations, the life beyond may be one of happiness or misery; it may be in heaven, or a hell of torment—or possibly in a mythical purgatory. Or, it just may be a case of the "spirit," or the "soul," or our "ghost roaming around unseen in the earth, frightening people as they walk by cemeteries, or "haunting" houses, perhaps.

With all these possibilities facing one, it is no wonder that death is feared by many. It is a fear of the unknown, an unknown that could turn out to be tragic beyond description. Yes, we can help you overcome this fear if you are willing to cast aside all these God-dishonoring traditions which are based on Satan's lie, "Ye shall not surely die," and accept the plain teaching of the Bible on the subject of death.

The Bible's teaching is that "the dead know not anything." (Eccl. 9:5) To the good king Josiah, God made a promise that when he died he would be at peace in the grave, and that his eyes would not see the trouble that would come upon his people because of their sins. (II Chron. 34:28) This is the universal teaching of the Bible concerning death.

Because this is true, you do not need to fear death any more than

you fear going to sleep at night. When you go to sleep at night you expect to awaken in the morning. So the Bible assures us that all who sleep in death will be awakened in the morning of a new day, even the day of Christ's kingdom. They will then live again, not as "ghosts," not in purgatory, not in a hell of fire, but on the earth as human beings. Those who obey the laws of the kingdom will be restored to human perfection, and live forever.

Not in the Bible

Where does it say in the Bible that the time will come when one will not be able to tell the winter from the summer except by the falling of the leaves?

THIS question has been sent to "Frank and Ernest" by many people. The answer is that no such statement appears in the Bible. It is one of the traditional ideas which has come down to us from a darker past.

THE DIVINE PLAN OF THE AGES—

Those who know this book best love it most. It was first published seventy years ago, yet for clarity of expression, and ability to harmonize the Scriptures, it still remains in the opinion of thousands, the world over, the text book supreme for aid in Bible study. The library edition is priced at \$1.00, and the pocket edition at 50 cents. Both editions are bound in cloth, and stamped in Gold. It is the first in a set of six volumes—see bottom of page 1 for information concerning the other five.

"Diversities of Operations"

"But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

—EPHESIANS 4:15, 16

JESUS said to his disciples in his Sermon on the Mount, "Ye are the light of the world." (Matt. 5:14) The light of truth shining out through the lives and the ministry of the Lord's consecrated people is the only light there has ever been in the world revealing the Heavenly Father's plan for the reconciliation and salvation of the sin-cursed and dying race. The Lord's people, therefore, are in a very unique and exclusive position; and, indeed, an honored position, for, as the "ambassadors for Christ," they have the "ministry of reconciliation," and are "workers together" with the Lord.—II Cor. 5:18-20; 6:1

The principal object of light-bearing during the Gospel age is to reach and to "build up" those whom the Lord calls to membership in the body of Christ. Basically, therefore, the ministry of the truth is a service to the brethren, and the sacrifices we make in order to bear witness to the truth contribute to that great purpose of laying down our lives for the brethren. While each individual follower of the Master must prove faithful as a "witness of Jesus, and for the Word of God," it is the combined effort of all that ultimately results in "his wife" making herself "ready."—Rev. 19:7; 20:4

Fundamentally, the experiences of the Lord's people in bearing witness to the truth have been much alike throughout the entire age, varying only in methods of proclaiming the truth. The reactions of those to whom the witness is given is much the same now as at the beginning of the age. One here and there accepts, a few are

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violently opposed, and the vast majority are coldly indifferent. It is perhaps this indifference of the majority that constitutes the greatest test of our faithfulness in continuing to proclaim the Gospel.

Some today are concerned over the fact that they do not receive violent persecution as the followers of Jesus did in previous times. But this is a matter which we should leave in the Lord's hands. Our concern should be whether or not we are faithfully doing all we can day by day to let our light shine. It was not uncommon in the past for the Lord's people to be imprisoned, and there are a few today who have thus lost their liberty. However, we are all called to be bondslaves of Jesus Christ. We have voluntarily surrendered our liberty, and have accepted the will of God as the guide and rule of life. Are we proving to the Lord that we really want to do his will and not our own?

A consecration to the Lord which opens the way to membership in the body of Christ is a serious thing. It is more than a refraining from sin and from the ordinary pursuits of the world, many of which are not in themselves sinful. It is more than a devotion to righteous living. It is the surrender of our will to do God's will, and God's will is that we lay down our lives in his service. We do not serve God by refraining from sin. This is merely a necessary preparation for acceptable service.

If we have voluntarily made ourselves bondslaves of Jesus Christ we cannot properly plan our own lives. Slaves of the past—upon which this illustration is based—did not have the privilege of charting their own course in life. Our servitude is, of course, from first to last, voluntary. We voluntarily enter into a covenant with the Lord by sacrifice, and the test of our sincerity is the faithfulness with which we live up to its terms. In meeting the obligations of this covenant we must endeavor to ascertain from day to day, as well as in the over-all planning of our lives, what the Lord wants us to do. We cannot properly say, My preference is so and so, therefore that is what I will do.

Generally speaking, the Lord's consecrated people are so genuinely enthusiastic over their relationship to the Lord and their privileges of serving him that they do not sense the restraining influences of his will. Their consecration is so wholehearted that, like Jesus, they "delight" to do the Father's will. They do not think of the divine will as in any way interfering with their liberty. This, of course, is as it should be.

On the other hand, God's will when interpreted in terms of everyday service to him and his people, can become a test of faithfulness. There is a possibility of becoming "weary in well-doing." There are times when the "flesh" suggests an easier course, saying, perhaps, Take it easy, the Lord does not expect unreasonable service. This may be true, but Paul indicates that a "reasonable service" is to present our bodies a living sacrifice. (Rom. 12:1) So, if we are concerned over the fact that we are not called upon to suffer as the Lord's people once were, we can at least resist the urgings of the flesh to "take it easy."

How to Serve

Our observations are that the Lord's people are anxious to spend themselves in his service but many times are at a loss to know just what they can do. They hear a brother give a public discourse and think to themselves, If I had his talent I would be glad to use it in the Lord's service. A brother or sister who is not physically strong hears about one who distributes a large number of tracts each month, and thinks, If I were only well and strong, how glad I would be to serve that way. These are natural viewpoints, yet our inability to serve in the same manner or to the same extent as others need not deter us from serving at all.

In the twelfth chapter of I Corinthians, and the fourth chapter of Ephesians—from which our text is taken—Paul emphasizes that there are many and various ways of serving, that all in the body of Christ are not expected to render the same service. Jesus is the Head of the "body," and there are apostles and pastors and evangelists and teachers. In the early church various "gifts" were bestowed for use at that time.

It is not too different today. Jesus is still our Head, and the apostles continued to occupy their honored position as our servants—their writings and examples ministering to us. We also have our Pastor—"that servant"—whose ministry continues with us through his writings, as does the ministry of the apostles. Then we also have the elected servants of the ecclesias—teachers and evangelists. Surely there are ample opportunities of service for all these living servants of the body.

Today we do not have the various "gifts" of the Spirit as they did in the Early Church. There were gifts of healing, of speaking with

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tongues, the interpretation of tongues, and others. These were needed in the Early Church, but as Paul explained, when their need no longer existed, they passed away. But in this end of the age we also have been provided with what we might properly speak of as special "gifts" to facilitate the ministry of the truth—not "gifts" miraculously bestowed by the laying on of hands; but provisions nevertheless which enable a little company of the Lord's people to give a more effective and widespread witness to the truth than otherwise would be possible.

In a sense these "gifts" have reached us through the miracle-working power of God, because it undoubtedly has been by his providence in this "time of the end" that the increase of knowledge has provided means of bearing witness to the truth that were previously unknown; and at a time when they were needed. When Jesus said to his disciples, "Go ye and teach all nations," the "world" was a small place. It was so small, in fact, that the "civilized" world of that day was fairly well reached in the days of the apostles. While the brethren then worked hard, they did not hurry hither and yon to a great extent, finding time to remain months and longer in one place. And their evangelistic ministry was conducted almost entirely by word of mouth.

That was at the beginning of the age. Now we are in the "harvest," which Jesus said would be the "end of the age." (Matt. 13:39) The "world" is much larger. Should the small number of truth-enlightened people of the Lord today be limited to word-of-mouth witnessing as were those in the Early Church, very few of the hundreds of millions in the professed Christian world would ever hear of the truth, or have an opportunity to embrace or reject it. Thus, to meet this situation, the Lord has again provided "gifts"—the printed page; rapid means of travel; rapid mail service; recording machines; radio and television.

In the Early Church the language barrier was overcome by the gift of speaking with tongues. Today, the Lord has provided consecrated brethren able to translate so that the kingdom message can be printed in various "tongues," and much more widely distributed than was made possible by the original gift of tongues. Thus the miracle of printing has made the truth available for general distribution on a scale that would have been unthinkable prior to the "time of the end."

But how faithfully and effectively are we using this "gift"? Here is an opportunity of service available to nearly all—in varying degrees, of course. The printed message is in the form of cards, tracts, booklets, and books. Cards and tracts are supplied free for general distribution. The distribution of these is sometimes called "volunteer work," and many of the ecclesias have "Volunteer Captains" to supervise this effort. A time is set apart when those who can do so work as a group to distribute tracts. It is a blessed service!

But this service is not limited to group activities. Even if you are isolated you can share in it. Cards and tracts can be distributed from house to house, or a supply can be kept on hand to give to friends, neighbors, tradesmen, or others, as opportunity affords. They can also be sent through the mail. We have a tract especially designed for mailing, entitled, "Why Not Live Forever?" Even if you can distribute two or three a day on the average, in a year you have given hundreds of people an opportunity to read something about the truth—perhaps more than many in the Early Church could reach even if they spent their entire time in the service.

In this connection we want to mention specially the "consolation folders." These are short messages of comfort designed to mail to relatives of the deceased, the addresses of whom can be obtained from the obituary columns of local papers. There are those rejoicing in present truth today who were introduced to it by a "consolation folder." This field of service is rapidly expanding. Are these folders being used in your territory? Write to us for further details.

Booklets and books are, of course, used in a more restricted way than tracts. The brethren are finding these serviceable in connection with their work in calling on the interested. Many times a question is fully answered in one of the little booklets, and it is found more effective to leave this booklet with the questioner than to give a partial oral answer. Those whose interest continues to grow will eventually want the whole set of "Studies in the Scriptures."

The Oral Message

The "gift of prophecy" in the Early Church was the ability to publicly proclaim the Gospel of Christ. Today, the printed page has, in reality, given all of the Lord's consecrated people the "gift of prophecy"; for by its use all can give a public witness to the king-

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dom message. At the same time, the oral presentation of the message is still an important phase of the ministry. In this connection we think of the traveling speakers—"pilgrims," as they are usually called. From the standpoint of the flesh, theirs is not a pleasant task, but their service brings joy to thousands, and we are confident is a "sweet-smelling savor" to the Lord.

Their "gift of prophecy" is, in this "time of the end," augmented by rapid means of travel which enables them to move from place to place with little loss of time. They can serve in many more places in a month than it was possible for any of the apostles to do.

And now another "gift" is available by which the oral message is conveyed from place to place. It is the tape recorder. Thomas Edison invented the first recording machine. His invention was developed, and for years high quality recordings were available on discs. But their use was limited, and not very practical for truth purposes. The long-playing records introduced a few years ago offered better possibilities, but even these were not practical for witness work. Then came the tape recorder.

Today tape recorders are being purchased and used by the hundreds of thousands every year. If the present trend continues, tape recorders will, in time, become as common in homes as radios and television sets are today. The Dawn Recorded Lecture Service is designed to make the fullest possible use of this new development. Already, distribution of the recorded message has reached most encouraging proportions, and the number requesting the tapes continues to increase.

This service is free, the only cost being the eight cents postage required to return the tape when through using it. Those on the regular list to receive this service have a new recording sent to them each time they return the one they have on hand. We have both "class talks" and public lectures; and we already have a large variety of subjects in our library, to which new topics continue to be added. These recordings are not intended to take the place of "in person" speakers. Indeed, they cannot. But they do fill a need where speakers are not available, and for augmenting a limited "in person" service.

If you have a tape recorder, we will be happy to supply you with recorded lectures. Even if you use them merely in your own home we want you to enjoy this service. If, for example, you have a re-

corded sermon suitable for beginners—a “public lecture,” as it is generally called—it would afford you an opportunity to invite your friends or relatives to hear it, and thus you have borne witness to the truth. Perhaps you do not have a tape recorder, but one of your friends or relatives does. If so, ask them if they would like to procure a recorded lecture which they could enjoy in their own home. This is another opportunity of service within your reach.

Public Meetings

We have already mentioned the regular traveling speakers. Closely associated with their work is the opportunity of witnessing by means of public meetings. But public meetings are not limited to the “pilgrims.” These meetings are being held in many parts of the country, addressed by elders of local ecclesias. It is one of the proved methods of making known the glorious Gospel of the kingdom. The attendance at public meetings today does not average as large as it did prior to the automobile, radio, and television; nevertheless, these efforts are still worth while.

The distribution of advertising in the form of cards or tracts ties in the public meetings with the “volunteer work,” and all who participate in thus helping to announce a public meeting are richly blessed. The public meeting is also an excellent means of making contact with those in the area who have become somewhat interested by listening to the weekly radio programs. Public meetings are therefore an excellent follow-up of the radio work.

The Radio

This brings us to the radio work itself, which undoubtedly is another of the Lord’s “gifts” at this end of the age, a provision by which a small number of brethren, by pooling their resources, can give a wide witness for the truth. No one who rejoices in the truth of the divine plan should feel content unless doing everything possible in personal witness work, through the distribution of tracts, and otherwise. But regardless of how faithful all of us may be along these lines, there would still remain millions of homes into which the truth would never reach apart from its being carried there over the airwaves.

Thus the radio witness supplements the other efforts of the brethren and puts the truth—at least in the United States, most of Europe, and to some extent in other continents—within reach of all.

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The Lord, in his providence, directs as to who hears and are blessed by the radio message. Besides, the radio work affords an excellent opportunity for personal witness work. The programs can be, and are being, advertised by house to house distribution of literature. Thus the radio audience is increased, and the message in printed form is put into the homes of the people.

"Diversities"

So, brethren, in the service of the Lord today, even as in the days of the Early Church, there are "diversities of operation." In the many ways available for serving the Lord, all of us should find some outlet for our consecrated energies, some way of showing forth the praises of him who has called us out of darkness into his marvelous light. We realize, of course, and sympathetically so, that illness and other difficulties prevent some from serving at all, except in prayer. But this, too, is important! No matter how we may serve, our efforts will be in vain unless we seek the Lord's guidance and blessing through prayer. Indeed, let us continue to remember in prayer all the co-laborers in the Lord's vineyard everywhere. This is a privilege and a joy every one of the Lord's people can share.

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For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. The outline is designed for two inches in one column.

JUNE TOPIC: The "Frank and Ernest" topic to be especially advertised in June is, "What Can a Man Believe?" This topic will be used on Sunday, June 17. Circulars advertising this program will be available, but place your order as early as possible—through your class secretary, or individually, as you prefer. Reports from the brethren reveal that the regular distribution of these circulars greatly increases the number of listeners to the programs.

The Ministry of the Truth

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers [servants] of the new testament [New Covenant].—II Corinthians 3:5, 6

WHILE the Apostle Paul addressed these words to the church at Corinth and apparently referring to his own ministry of the truth, they surely do apply also to others of the Lord's people. The apostles were specially privileged of God to carry his message, and in his name to speak forth the words of life. So, in a lesser degree all the fully consecrated footstep followers of the Lord Jesus have this same privilege of showing forth the praises of him who has called us out of darkness into his marvelous light.

Divine Grace

It is an undeniable fact that we all have sprung from a fallen, sinful, and dying race. Being born in sin and shapen in iniquity, we were by nature, not sons of God, but children of wrath; sinners under condemnation and the sentence

of death; our own righteousness likened to filthy rags. But the fully consecrated follower of Jesus can gratefully testify in the words of the Apostle Paul: "Not clinging to that righteousness of mine own, . . . but to that which is through the faith of Christ—the righteousness from God on account of the faith."—Phil. 3:9, **Diaglott**

By divine grace, we are declared "right" by God, on account of our faith in Christ Jesus as our Lord and Redeemer. We are not, however, sufficient, or wise enough, of ourselves "to reason anything as from ourselves, but our qualification is from God." (II Cor. 3:5, **Diaglott**) Therefore, we read and meditate upon his holy Word.

Fully Consecrated

Consequent upon our full consecration to God, we are begotten by "the Word of truth." (James 1:18) Now we are understanding more and more clearly from the Scriptures that God has a great eternal purpose in Christ Jesus, and we are rejoicing in this divine plan of the ages whereby the whole world of mankind may come into accord with him.

God's kingdom, we learn, consists of a "new heaven" (or spiritual phase), also a "new earth" (an earthly, human plane), wherein dwelleth righteousness. As fully consecrated children of God, we

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are now vitally concerned with our prospective share in the kingdom. This is referred to as the "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

God has not yet opened the door for the whole world to enjoy the promised restitution blessings under the New Covenant, which in due time will operate first, on behalf of the Jews and then on behalf of the Gentiles. The vast majority of mankind do not know that there is any such marvelous plan of God for them.

Shine As Lights

Concerning divine truth, the world is still a dark place. But it is comforting to know that all the darkness in the world cannot extinguish the "smallest candle," or the shining forth of the light of truth from even one of our Lord's fully consecrated "little ones." Our Heavenly Father has, through his Word, made it quite clear that we are to "shine as lights in the world, holding forth the Word of life." (Phil. 2:15, 16) For us to place our light under a bushel would be to deprive ourselves of a great honor and privilege. Additionally, such behavior would tend to extinguish the light of truth in our own hearts, so graciously entrusted to us by divine favor.

Let your light shine! This, in effect, is what our Father says to us through his inspired Word. Wherever and whenever we have an opportunity, we are to announce

the glad tidings, the true Gospel of the kingdom. None, of course, will be able to understand fully except those who have the hearing ear, and it is the Lord who grants that ability to grasp the truth. Happy indeed are those who having been drawn by the Father, have responded wholeheartedly; "Blessed are your eyes, for they see."—Matt. 13:16

Because Jesus at his first advent faithfully finished the work that his Father gave him to do, he was raised from the dead by the mighty power of God, and was highly exalted, even to the divine nature. A very important work then followed, and has continued even to this our day, respecting the calling, selecting, and preparation of the true church.

From Hebrews 2:10 we learn that it pleased God "in bringing many sons unto glory, to make the Captain of their salvation perfect [or complete] through sufferings." And Jesus having become our Captain is leading onward a company willing to follow in his steps, to suffer with him. He has become our Leader. No one is being driven. Fear is not a lash by which the Lord's people are driven to be footstep followers of Jesus. To present ourselves a living sacrifice is a privilege and honor; and if this is not done willingly, prompted by love, it is not an acceptable sacrifice.—Rom. 12:1

Anointed to Preach

When we reach the condition of full surrender to God we are

anointed by the Holy Spirit. In connection with our Lord's anointing we read: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows [or partners, **Young**]." (Heb. 1:9) The true church are his fellows (partners): they are sharers in his sufferings, also in the glories that are to follow. We have received of the anointing under him.

The holy anointing which came upon Jesus at the time of his consecration came upon his consecrated followers at Pentecost. Jesus received it from the Father and he shed it forth, not merely upon those who were assembled at Pentecost, but it has been descending upon his body members all through the Gospel age. Whoever comes into the body of Christ, through full consecration, comes under the anointing. "The anointing which ye have received of him abideth in you."—I John 2:27

When Jesus visited the synagogue in Nazareth, and quoted from the Prophet Isaiah, he made reference to the "anointing," saying: "The Spirit of the Lord is upon me [Jesus], because he hath anointed me to preach the Gospel." (Luke 4:18) Jesus received his anointing to preach at the time of his full consecration to God, and his life and ministry from thenceforth was to preach the true Gospel, and manifest his loyalty in connection with it. Then, just before our Lord's ascension, he authorized his disciples to expect that

they would "be endued with power from on high"—the anointing—that they should preach, beginning at Jerusalem, and that the ministry was to be to all nations.—Luke 24:49; Matt. 24:14; 28:19; Acts 1:8

Good Tidings

Jesus was anointed to preach the Gospel (good news), and the church is to do likewise. No one was ever anointed to preach evil tidings. Preaching the tidings of great misery, the eternal hell-torment theory, and other false creedal teachings, has tended to drive thousands, if not millions, away from God and the Bible. There never has been any divine authority for such God-dishonoring proclamations. The scriptural authorization is to preach "good tidings of great joy," which eventually "shall be to all people."—Luke 2:10

Jesus declared: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14) This "witness" throughout the Gospel age is not for the conversion of the world, but for the purpose of finding that special "little flock" whom the Lord is seeking. It is for those who have an ear to hear, for God is thus calling out a people for his name.

And, in the first resurrection, which will be to the heavenly, spiritual phase of the kingdom, those who are the "called, and chosen and faithful," will be "out of every kindred and tongue, and people, and nation." (Rev. 17:14; 5:9) These will be a glorious com-

THE DAWN

pany of kings and priests who, with the glorified Savior, will be engaged in blessing all nations and establishing God's wonderful kingdom in the earth.

Truth Sanctifies

We remember the Lord's words: "Be ye clean, that bear the vessels of the Lord"—that bear, or carry, this message to others. "Sanctify the Lord God in your hearts." "Sanctify them through thy truth; thy Word is truth." This last expression was our Master's prayer on behalf of his followers, and must be one of the earliest effects of the truth upon our hearts. Doing God's will, as revealed in his Word, will indeed have a sanctifying effect upon our life. And the more we endeavor to live that separated life of Christlikeness, the more we shall be conscious that in our flesh dwelleth no perfection, and that "our sufficiency is of God."—II Cor. 3:5

Realizing the great privilege that is ours, and having a burning desire to proclaim the truth at any self-denial, at any self-sacrifice, it is then we should remember our own insufficiency. The effect of this, if our heart is rightly exercised, will be that we go frequently to the heavenly "throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16

Our Insufficiency

As we realize more and more fully that we are not sufficient of ourselves for these things, it will

tend to bring us nearer to the Lord. It will make us more earnest in ascertaining the mind of the Lord and in our study of the Scriptures. And as we become fortified in the knowledge of God's will and plan, and become strong in the Lord and in the power of his might, our own weaknesses will not retard our progress in the Christian way. His might will be sufficient for us. He is able to do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3:20

We need his help every passing hour, and if obedient we may have it, because the work is the Lord's. It is his kingdom message, and we are greatly privileged to carry the Gospel for him. We are his ministers or servants, and it is proper that the desire of our hearts should be, "Lord, show thy servants what thy will is; grant us wisdom and grace that we may speak forth thy truth in no uncertain sound, with earnestness and with simplicity." "Such is the confidence which we have through Christ in the presence of God; not that of ourselves we are competent to decide anything by our own reasonings, but our competency comes from God."—II Cor. 3:4, 5, **Weymouth**

Serving New Covenant

When the Apostle Paul wrote to the Corinthians, he referred to himself and others in these words: "Our sufficiency is of God, who also hath made us able ministers [servants] of the new testament [New

Covenant].” (II Cor. 3:5, 6) It is God who has made us able servants, and this is to his praise and glory forever. We rejoice and glory in our Father’s goodness in using us as vessels in his service, and those who become the more pliable in his hands now, will be made into the more glorious vessels for the future heavenly inheritance and work.

We are ministers or servants of a New Covenant which is not yet in operation. This covenant, which God has promised would ultimately come into effect, is yet to be made “with the house of Israel, and with the house of Judah” (Jer. 31:31), the natural descendants of Abraham, who formerly were under the old Law Covenant. The terms of the New Covenant itself do not call for sacrifice, whereas we, here and now, are to suffer with Christ, if we would reign with him. Indeed, we rejoice to enter into a covenant with the Lord by sacrifice.—Ps. 50:5

Our special work as we now serve in the interests of the New Covenant, preparatory to its coming into effect, includes the laying down of our lives as joint-heirs with our Redeemer; assisting in the work of gathering the members of the body of the great Mediator of that New Covenant, not only learning ourselves, but also teaching and helping others concerning the lessons necessary to qualify for that exalted position beyond the veil as glorified body members. One of the effects of our service is the locating, by our witnessing to

the true Gospel of the kingdom, those upon whom God is exercising his wonderful drawing power. It is still true, as Jesus explained, that no man can come to him, except the Father draw him.—John 6:44

Concerning the New Covenant and its grand outworkings in the earthly phase of the kingdom, it is our privilege to explain from the Scriptures that God has “provided some better thing for us” (Heb. 11:40), that by full consecration unto death, by drinking of the Father’s cup, we may be counted in as members of the “body” of the Mediator of that New Covenant. We are privileged to be developed under a higher divine agreement made by God, the Abrahamic Covenant. The oathbound promise to Abraham, recorded in Genesis 22:15-18, includes these words, “In thy seed shall all the nations of the earth be blessed,” and reference to Galatians 3:16, 27-29 reveals that Christ and the true church are that promised seed.

Given for a Covenant

“Thus saith the Lord [Jehovah], in an acceptable time [throughout the Gospel age] have I heard thee [Christ Jesus and the church, his body], and in a day of salvation have I helped thee: and I will preserve thee [care for thee, in all the trials of the present life, and save thee out of death by a resurrection to the divine nature], and give thee for a covenant [the New Covenant, which will not become operative until the cup of the suf-

THE DAWN

ferings of Christ which are left behind have been drained in death by the last member of the Lord's body] of the people [the world of mankind, not the church], to establish the earth [the new social order], to cause to inherit [cause the restored race of humanity to inherit] the desolate heritages [the endowments, mental, moral, and physical, originally conferred on father Adam]. That thou mayest say to the prisoners [death's captives, all the world locked up in the prison-house of death], Go forth; to them that are in darkness [in the tomb], Show yourselves. . . . He that hath mercy on them shall lead them, even by the springs of water [God's Word of truth] shall he guide them."—Isa. 49:8-10

The whole subject becomes quite clear when we see that the Abrahamic Covenant (which did not need a mediator, because it was God's unconditional promise, confirmed by his oath) is the full, broad statement of the divine plan; and that the Law Covenant was later appointed (to illustrate the inability of sinners to help themselves and) to manifest Christ Jesus as the "seed" (primarily) of promise. The New Covenant will be made in due time, not to hinder the blessing of every creature, but to make that world-wide blessing of knowledge, and the millennial kingdom opportunities of refreshing, restitution, restoration, effective, even unto everlasting life. —Acts 3:19-25

Today, the humble children of God, guided and instructed by the

Word of truth, have learned why our Lord Jesus did not begin the promised work of bestowing wondrous kingdom restitution blessings upon the whole world immediately following his first advent, when he ascended up on high. To all such, the Scriptures reveal that in harmony with the divine plan, our Lord and Head has been waiting for the "members" of his body to join with him in sacrifice; in the sufferings of this present time, that they may share with him as his "members" in the glorious work to which he has been appointed, as the spiritual "seed" of Abraham.

From this standpoint, all the work of God's people during the Gospel age is so much of the ministry of the world's New Covenant—serving that New Covenant by preparing themselves, and all others similarly called, for the future glorious work. Then, our beloved Lord and Head, glorified, King of kings and Lord of lords, will deal very specially with all mankind, the living and the dead. We, his followers, if faithful unto death, will be "changed" by divine power in the first resurrection, and with the completed faithful church as "members" of his glorious "body," will sit with him in his throne.



"FRANK AND ERNEST" BROADCASTS
"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

A. BOYCE

Leigh (Afternoon)	June	24
Latchford (Warrington) (Evening) ..		24

W. CLARKE

Anerley	May	27
Ipswich	June	9

C. A. CORNELL

Portrush	May	19/21
Londonderry		27
Ipswich	June	10
Southend		24

G. A. FORD

Anerley	June	24
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J. LESLIE McKEOWN

Clonelly	May	6
Portrush		19/21
Clonelly	June	3

J. H. MURRAY

Letchworth	May	13
Portrush		19/21
Belfast		27
Ipswich	June	10
Lincoln		24

E. TERRY NADAL

Lincoln	May	13
Portrush		19/21
Belfast		27
Eastleigh	June	17

W. E. PAMPLING

Portrush	May	19/21
Yeovil	June	3
Ipswich		10
Letchworth		24

W. F. READER

Southend	May	13
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PORTRUSH, N. IRELAND. Convention at "The Trocadero," Whitsun, May 19/21. Write as early as possible to Mr. T. R. Lang, 41, Clooney Terrace, Waterside, Londonderry for accommodation and other details. An immersion service is being arranged. Candidates please advise Mr. Lang.

IPSWICH, SUFFOLK. Convention at Ipswich Museum on Saturday, 9th. June and at Ambulance Centre on Sunday, 10th. June. Write as early as possible to Mr. W. Clarke, 97, Parliament Road, Ipswich for accommodation and other details.

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What Can a Man Believe?; The Blood of the Atonement; Divine Healing; The Day of Judgment.

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each.

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The Book of Books (Cloth)—5/-

LETTERS OF APPRECIATION

Anxious to Learn

Dear "Frank and Ernest": I was very glad to hear from you, for I am interested in your program and the books you offer. I am a young girl of seventeen, but I am interested in the things of God more than the things of the world. I have been chosen by the people of my church to teach a Sunday School class. I do not feel prepared for this—talking to children nearly my age, teaching them God's way of life. I feel I simply cannot learn enough. The booklet, "Father, Son, and Holy Spirit," has been a great help to me. I would very much like to read "God and Reason," "The Divine Plan of the Ages," and "Behold Your King," which are mentioned in the back of it. I am enclosing one dollar which I hope will pay for the books and shipping. Thank you very much, and may God bless you in your work, is my prayer.—Virginia

Gives the Kingdom Witness

Dear Sirs: I have taken your magazine for several years, and love it. It is a wonderful love that God has for us, and that you have for others in proclaiming the great news. The Dawn Magazine is so clearly written that it is a pleasure to study it. About a year ago I sent for some tracts, and have given them out. Now I would like some more. We have a gasoline

station and grocery store which gives me an opportunity to witness, which I do to anyone who will listen. I teach Sunday School to youth groups here in the Methodist Church. I am on the church board, and am assistant superintendent in the Sunday School. This also gives me a wide range for proclaiming the kingdom, and I find great pleasure in doing so. I feel such joy when someone lets me tell them about the kingdom. I pray that I may have some small part in our Lord's kingdom. May God bless you for your kindness, hard work, love and patience in making known God's plan to the glory of his name. Yours in Christ.—New York

A Joy to Believe

Dear Friends: We always listen to your broadcast of the kingdom message, and enjoy them very much. I am reading "Studies in the Scriptures" along with The Dawn Magazine each month. I feel that it is the best message in the world. To know and to believe that the kingdom will be established in the earth is certainly a joy. May God bless you.—Calif.

From Darkness to Light

Gentlemen: The most wonderful satisfying thing that has ever happened to me was the day I read "God and Reason." I was born and raised a Roman Catholic, but left my church twelve years ago. I

have tried to find the answers and assurances I sought in various Protestant churches. In no church could I find anything but an emptiness. I even returned briefly to the Catholic Church, and then gave up. My children have attended several Sunday Schools, but not with regularity because my sense of guilt became even greater for sending them down paths that were so foreign to me. I have talked with several ministers of different faiths, but always they have left me more confused and doubting than ever. Last October my beloved sister died suddenly and very unexpectedly. I can't tell you what effect her death had on all of us, but the biggest thing was our seeking the answers to some of our questions in the Bible. This was very unfamiliar ground to all of us, and instead of solace our fears mounted. I began with the New Testament, and then went to the Old, becoming more confused and desperate all the time. Through a friend, my mother read "God and Reason" and sent it to me. It is just as its title implies—reasonable, logical, and offering more hope and happiness than any of us have ever dared to hope for. I have since read nine of your booklets, and also "The Divine Plan of the Ages." I am receiving your monthly magazine, *The Dawn*. Only now have I been able to throw off the yoke the Catholic Church had on me without being haunted by fear that what I am doing in studying your publications is a sacrilege. Questions still arise, but as I continue

reading I feel certain that this is the answer that I have prayed for so long—a light to show me the truth at last. I have now begun my own Sunday morning Bible class in my home for my two sons. I have been using the material I have of yours. "Dawn" has helped me so much that I can never express my thanks adequately enough. Sincerely.—Florida

No Longer Wonders

Gentlemen: I wish to thank you for the booklet, "God's Plan," and tell you how much I enjoyed reading it. This has clarified so many things for me. I—as so many others, I feel sure—kept wondering why the good Lord allowed this depraved world to continue, and to grow consistently worse without becoming so disgusted that he would destroy it. After reading your booklet it became clear for the first time, and I have peace of mind. Now my prayers will mean more when I say, "Thy will be done." Sincerely.—Illinois

Jesus, the Son of God

Dear "Frank and Ernest": We have had quite an experience in connection with the subject of Christ being the Son of God. We stood on the teaching that Christ IS the Son of God, so now there are about twenty-five of us who are no longer church members. But we are all happy in the Lord. Why should we grieve when we know that God gave his Son to die for our sin, that the penalty for sin has been paid. We are enjoying our freedom in Christ.—Oklahoma

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		
Albany, N. Y.	May	13
SAMUEL BAKER		
The Dalles, Ore.	Apr. 30, May	1
Portland, Ore.		2
Salem, Ore.		3, 22
Newport, Ore.		4
Albany, Ore.		6
Onalaska, Wash.		7
Tacoma, Wash.		8
Allyn, Wash.		9
Bremerton, Wash.		10
Seattle, Wash.		11, 13
Victoria, B. C., Can.		14, 15
Duncan, B. C., Can.		16
Nanaimo, B. C., Can.		17
Vancouver, B. C., Can.		19-21
Chico, Calif.		23
San Francisco, Calif.		25-27
San Jose, Calif.		28, 29
Sacramento, Calif.		30, 31
WILLIAM A. BAKER		
Yuma, Ariz.	May	1-11
Phoenix, Ariz.		12, 13
Tucson, Ariz.		14, 15
M. BALKO		
West Newton, Pa.	May	27
NICK BARACOS		
Duquesne, Pa.	May	6
FRED A. BRIGHT		
Baltimore, Md.	May	20
DAVID BRUCE		
San Francisco, Calif.	May	25-27
EUGENE BURNS		
North Brookfield, Mass.	May	6
ALFRED BURNS		
Aurora, Ill.	May	13
Covert, Mich.		20
CHARLES CHUPA		
London, Ont., Can.	May	13
BERTRAM COOPER		
Santa Ana, Calif.	May	27
JENS COPELAND		
Nashville, Tenn.	April	30
Knoxville, Tenn.	May	1
Hendersonville, N. C.		2, 3
Granite Falls, N. C.		4
Greensboro, N. C.		6
Lynchburg, Va.		7
Roanoke, Va. area		8, 9
Charleston, W. Va.		10
Millfield-Nelsonville, Ohio		11
Columbus, Ohio		13
La Salle, Ill.		20
RUSSELL DEAN		
Wallingford, Conn.	May	13
Groton-New London, Conn.		19, 20
New Brunswick, N. J.		27
ORLANDO D. DEIFER		
St. Joseph, Mo.	May	1
Topeka, Kans.		2
St. Louis, Mo.		3
Indianapolis, Ind.		4
Muncie, Ind.		6
Piqua, Ohio		7
Dayton, Ohio		8
Columbus, Ind.		9
Connellsville, Ohio		10
West Newton, Pa.		11
Pittsburgh, Pa.		13
Pottstown, Pa.		27
WILLIAM H. ELLIS		
Indianapolis, Ind.	May	20
EDWARD E. FAY		
San Francisco, Calif.	May	25-27
PANTEL HATGIS		
Detroit, Mich.	May	20, 21
Gary, Ind.		22
Chicago, Ill. (Greek Class)		23
Chicago, Ill. (English Class)		24
San Francisco, Calif.		25-27
San Luis Obispo, Calif.		28
Los Angeles, Calif.		29, 30
San Diego, Calif.		31
WILLIAM J. HOLLISTER		
Boston, Mass.	May	20
New Bedford, Mass.		22
Providence, R. I.		23
New London, Conn.		24
New Haven, Conn.		25
New York, N. Y. (3 p.m.)		27
Westbury, L. I., N. Y.		30
LEVI JACOBS		
North Brookfield, Mass.	May	6
GEORGE M. JEUCK		
Asbury Park, N. J.	May	13
PETER KOLLIMAN		
York, Pa.	May	6

SPEAKERS' APPOINTMENTS

ROBERT A. KREBS

San Francisco, Calif. May 25-27

ARTHUR H. KRUMHOLT

Washington, D. C. May 13

Mahoney City, Pa. 20

RAYMOND J. KRUPA

York, Pa. May 6

Boston, Mass. 20

C. STUART LIVERMORE

Catawissa, Pa. May 27

LUDLOW P. LOOMIS

North Brookfield, Mass. May 6

Allentown, Pa. 13

EDWARD G. LORENZ

San Francisco, Calif. May 25-27

JOHN Y. MAC AULAY

Boston, Mass. May 13

Portland, Me. 14, 15

Bangor, Me. 16, 17

St. John, N. B., Can. 18, 20

Truro, N. S., Can. 21, 22

Amherst, N. S., Can. 23

Charlottetown, P. E. I., Can. 24, 25

Cape Breton Island area May 27-June 1

St. John's, Nfld. June 3-30

JOHN A. MEGGISON

Wichita, Kans. May 26, 27

MARTIN C. MITCHELL

Wilmington, Del. (Morning) May 13

Philadelphia, Pa. (Afternoon) 13

ROY E. MITCHELL

New Haven, Conn. (Morning) .. May 20

Waterbury, Conn. (Afternoon) 20

DANIEL J. MOREHOUSE

Gary, Ind. May 20

EVERETT MURRAY

Indianapolis, Ind. May 20

HOWARD W. OSTRANDER

San Francisco, Calif. May 25-27

LEON H. NORBY

Wilkes-Barre, Pa. May 20

LELAND E. PARSONS

San Francisco, Calif. May 25-27

G. RUSSELL POLLOCK

Whittier, Calif. May 13

Riverside, Calif. (Morning) 20

Ontario, Calif. (Afternoon) 20

San Francisco, Calif. 25-27

KENNETH W. RAWSON

North Brookfield, Mass. May 6

Wallingford, Conn. 13

GILBERT L. RICE

San Francisco, Calif. May 25-27

NORMAN F. RICE

Sacramento, Calif. May 6

GEORGE P. RIPPER

San Francisco, Calif. May 25-27

BERT ROSE

Toledo, Ohio May 20

W. W. RYBA

Adrian, Mich. May 20

ALBERT SHEPPELBAUM

Milwaukee, Wis. May 13

MICHAEL A. STAMULAS

Wallingford, Conn. May 13

AUGUST SWANSON

Vancouver, B. C., Can. May 2-4

Bellingham, Wash. 6

Wenatchee, Wash. 8, 9

Spokane, Wash. 10-13

Clarkston, Wash. 14

Walla Walla, Wash. area 15, 16

Vancouver, B. C., Can. 19-21

Nanaimo, B. C., Can. 23

Duncan, B. C., Can. 24, 25

Victoria, B. C., Can. 27

J. I. VAN HORNE

East Liverpool, Ohio May 13

Monessen, Pa. 27

FELIX S. WASSMANN

Reading, Pa. May 20

Paterson, N. J. 27

CLAUDE R. WEIDA

York, Pa. May 6

Easton, Pa. 20

W. NORMAN WOODWORTH

Detroit, Mich. April 29

York, Pa. May 6

GEORGE M. WILSON

Orlando, Fla. April 29

New Smyrna Beach, Fla. 30

Jacksonville, Fla. May 2

Miami, Fla. 6

St. Petersburg, Fla. 13

IRVING WYSOCKI

Monessen, Pa. May 20

CHRISTIAN W. ZAHNOW

San Antonio, Tex. May 8

Lampasas, Tex. 9

Gustine, Tex. 10

Ft. Worth, Tex. 11

Nocona, Tex. 13

Electra, Tex. 14

Oklahoma City, Okla. 15, 16

Enid, Okla. 17

Ringwood, Okla. 18

Galena, Kans. area 20-22

Fredonia, Kans. 23, 24

Wichita, Kans. 26, 27

Topeka, Kans. 28

Kansas City, Mo. 29, 30

St. Joseph, Mo. 31

LOUIS ZBIK

Flint, Mich. May 6

CONVENTIONS

PINE CASTLE, FLA., April 29—The Orlando Ecclesia plans to hold a one day convention at 220 Oak Ridge Road, in Pine Castle. The services will open at 10:00 o'clock.

ALBANY, ORE., May 6—3596 Bernard Street.

NORTH BROOKFIELD, MASS., May 6—Convention opens at 9:30 o'clock in the Grange Hall, on Main Street. Friends desiring further information will please write to the secretary, Miss Helen Waylina, R.F.D., North Brookfield, Mass.

PIQUA, OHIO, May 6—A baptismal service is being planned in connection with the convention. Any desiring to symbolize their consecration by water immersion, will please notify the secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua, in advance.

YORK, PA., May 6—The Lancaster and York Ecclesias are planning a joint convention in the YMCA Auditorium, 320 East Market St. The convention will open at 9:30 o'clock.

ALBANY, N. Y., May 13—YWCA Building, 5 Lodge Street.

COLUMBUS, OHIO, May 13—Convention opens at 10:00 o'clock in the Women's Benefit Association, 53 E. Gay Street.

HENDERSON, KY., May 13—Convention opens at 9:30 o'clock in the Community Hall, corner of Fagan and O'Byrne Streets. Other details may be obtained from the secretary, Mr. Jack Roll, 1160 E. Riverside Drive, Evansville, Ind.

SAGINAW, MICH., May 13—Convention opens at 10:00 o'clock in the Woman's Club, 311 N. Jefferson Street.

WALLINGFORD, CONN., May 13—Convention opens at 9:30 o'clock in the Masonic Temple, 50 Main Street. Luncheon will be served by the local Ecclesia.

VANCOUVER, B. C., CAN., May 19-21—The convention will be held in the Vancouver East Community Y, 788 Commercial Drive (corner of Adanac). For reservations and other details, please write to the secretary, Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15.

BOSTON, MASS., May 20—Convention will open at 9:30 o'clock in the original "Old South Meeting House" located on Washing-

ton Street, corner of Milk Street, in downtown Boston. For reservations and other details, write to Miss Florence Child, 64 Thurston Street, Somerville 45, Mass.

CLEVELAND, OHIO, May 20—Convention will open at 9:30 o'clock in the YMCA Building, Prospect Avenue and East 22nd Street.

INDIANAPOLIS, IND., May 20—All day convention to be held in the I. O. O. F. Hall, 1120 West 30th Street.

SALEM, ORE., May 20—Convention opens at 11:00 o'clock at 2339 State Street.

SAN FRANCISCO, CALIF., May 25-27—Convention opens Friday evening at 7:30 o'clock in the Auditorium Studio, 345 Sutter Street (near Stockton). A baptismal service is being planned, and any desiring to symbolize their consecration by water immersion will please advise the secretary in advance. For accommodations and other details, please also write to the secretary, Mr. William C. Blong, 1690 Washington Street, San Francisco 9, California.

PHOENIX, ARIZ., May 26, 27—Convention will be held in the Osborn School, Osborn and Central, and any desiring accommodations and other details, will please write to the secretary, Miss Esther Haldenwang, 1422 N. 2nd Street, Phoenix, Ariz.

WICHITA, KANS., May 26, 27—Friends desiring accommodations and other details regarding this gathering, will please address the secretary, Mrs. Edward Borowiec, 1338 Tahoe Trail, Wichita 12, Kans.

CHICAGO, ILL., May 27—Convention opens at 10:00 o'clock at 910 N. La Salle Street.

DETROIT, MICH., May 20—Maccabees Building, Woodward Avenue at Putnam.

ALLENTOWN, PA., June 2, 3—Convention will be held in Odd Fellows Hall, 118 N. Ninth Street. For accommodations and other information, please write to the secretary, Mrs. Orlando D. Deifer, 747 E. Wyoming st., Allentown, Pa.

JACKSON, MICH., June 3.

NEW BRUNSWICK, N. J., June 17.

DETROIT, MICH., June 29-July 1.

LOS ANGELES, CALIF., July 1-4.

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—32 pages, 10 cents.
 God and Reason—96 pages, 10 cents.
 Chosen People—64 pages, 10 cents.

DOCTRINAL BOOKLETS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cents.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
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 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 The Everlasting Gospel—64 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book;
 more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00;
 without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children.
 Cloth, \$2.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5¢. Hymns of Dawn, without music—25¢.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, Cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

FRENCH: "Behold Your King"; Daily Heavenly Manna—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

ROUMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

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.—I 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; I Tim. 2:5, 6

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

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

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