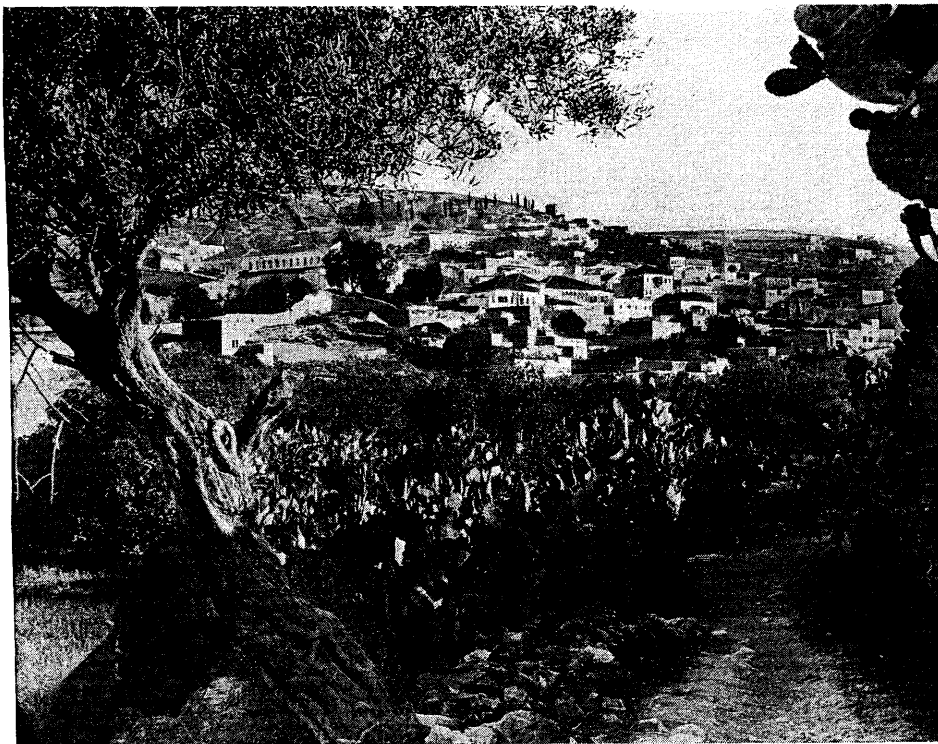


THE DAWN



A HERALD OF CHRIST'S PRESENCE
JUNE 1948

"BEHOLD YOUR KING"

"THE kings have had their day, it is said, but there IS a King whose day is just beginning." So reads the opening sentence in the 160-page book just off the press. And the theme throughout this new publication is the relationship of the reign of this new King to present world chaos and distress. The scope of its subject matter is suggested by its chapter headings, which are:

"A Portrait of the King"

"Lower Than the Angels"

"The Intervening Age"

"In Like Manner"

"Times of Refreshing"

"The Sign in Heaven"

"Brightshining of His Presence"

"With a Mighty Hand"

"New Heavens and a New Earth"

Bound in maroon colored cloth and gold stamped, "Behold Your King" is priced at fifty cents; twelve for five dollars. The usual ecclesia discounts apply. You will rejoice in the timely message of this book and will want to pass it on to others, so order now.

THE DAWN

East Rutherford

NEW JERSEY

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. XVII, No. VI

JUNE 1948

One Dollar a Year

City of Nazareth

Our Cover Picture

IN MATTHEW 2:23 we read concerning Jesus that "he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." When Nathaniel learned that Jesus was reported to have come from this city, he asked, "Can there any good thing come out of Nazareth?" As can be seen from the picture, there are many modern buildings in Nazareth today, but to those who accept Jesus as the Redeemer of mankind and the future King of earth, this city will always be a hallowed place. Picture by Adelbert Bartlett.

HOME RECORDINGS

WE HAD expected to make a definite announcement this month concerning the availability of records for home use which carry a truth message, but now find it necessary to postpone this announcement for another month. We believe that many of the friends will want these when they are ready.

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Armageddon

WE STAND at Armageddon, and we battle for the Lord." When Theodore Roosevelt was candidate for the Presidency of the United States he made this very meaningful statement. Armageddon has always signified battles with which the Lord is in some way associated. In a general way those who are at all acquainted with the Bible think of the Battle of Armageddon as being a final and decisive struggle of the nations, a struggle from which God and his principles of righteousness will emerge victorious. This is true; and undoubtedly the present chaotic state of the world, and the distress of nations resulting from two global wars in a generation, are the preliminary skirmishes, so to speak, which are rapidly culminating in the final climax of that destructive battle which the prophecies of the Bible call Armageddon.

Armageddon is a Hebrew word signifying the Hill of Megiddo, or the Mount of Destruction. Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon, and it commanded an important pass into the hill country. This locality was the great battle ground of Palestine on which were fought many of the famous battles of Old Testament history. This ancient battle ground has recently come into prominence again because the children of Israel once more are fighting their enemies on this ancient site. This time it is not the Amalekites, nor the Hittites, nor the Jebusites, but the Arabs. The Jews are fighting to gain possession of the land which God gave to their fathers, the land which according to the promises of God, is yet to be theirs as an everlasting possession.

However, while the due time has arrived for God's promises on behalf of his ancient people to be fulfilled, and while the present struggle of the Jews is related to the future final climax of Armageddon, the ancient traditions concerning this battle field are not now being realized by the Jews because, for the moment, God is not fighting for his people as he did in the days of old. He wants them to realize that the land is to be restored to them through the

exercise of his power, not by their use of military might.

It is the nature of the battles fought at Armageddon by the ancient Israelites that gives this name its prophetic significance and importance. There was a great fact concerning these battles that has not been true since with respect to the battles fought by any of the nations of the earth, which was that God took a hand in them. When the Israelites were victorious it was because their God had helped them, and when they were defeated it was because God saw that they needed to be punished, or to learn a lesson of trust in him and not to depend upon their own strength.

It was at Armageddon that Gideon and his little army of three hundred frightened and defeated the huge army of the Midianites. In this instance the Israelites did practically no fighting. They simply followed the strategy outlined for them by the Lord through Gideon, and their enemies were frightened, and in their confusion destroyed one another in their flight. In the prophecies concerning the larger Armageddon struggle with which this present age will end, we are informed that similarly God will turn every man's sword against his neighbor. In other words, the selfish nations of the earth will destroy one another, and thus the way will be opened for the Lord to establish his rulership over the earth. Christ will emerge victorious from that struggle and ultimately be recognized as "King of kings, and Lord of lords."—Rev. 19:16

It was on the ancient Armageddon battle field that King Saul was defeated by the Philistines. In this instance, God permitted his own people to be defeated because of their sin and that of their wicked King Saul, who had been rejected by him. At this same spot also, King Josiah was slain by Pharaoh-Necho in one of the most disastrous conflicts in the history of Israel.

However, God did not always permit his people to be defeated at Armageddon. When they were faithful to him he fought for them and gave them victory over their enemies. So, whether in defeat or in victory, God took a hand in the conflicts of his people on that ancient field of Megiddo; hence it has become typical of the last great struggle of the nations which, in the providences of God, will result in the complete routing of all the forces of sin and unrighteousness, and from which will emerge the kingdom authority of the divine Christ.

While the Scriptures use the term Armageddon only once,

which is in the 16th chapter of Revelation, they abound with allusions to this prophetic struggle which brings the present evil world to an end. The Prophet Daniel describes it as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to it as "great tribulation, such as was not since the beginning of the world to this time," and adds, "no, nor ever shall be." (Matt. 24:21) In this same connection, Daniel declares that God's representative, Michael (meaning Christ), "shall stand up, the great prince which standeth for the children of thy people [Israel]." He will "stand up" for the salvation of God's people, for the rectification of error and wrong, for the establishment of righteousness and truth, to bring to the world of mankind the great kingdom of God which has been preached from the days of Abraham.

The Apostle Peter indicates that the antitypical Armageddon is a great conflagration in which the present institutions of earth are swallowed up. (II Pet. 3:7, 10) Elsewhere in the Scriptures this devastating time of trouble is pictorially represented as a storm, as a whirlwind, as a fire, to consume everything. In the prophecy of Revelation pertaining to Armageddon, we are told that in preparation for this final struggle of a selfish and dying world the nations of earth are gathered, or united. The Prophecy of Joel refers to the same assembling of the nations and describes it as a gathering into the "valley of decision." (Joel 3:14) It is described as a warlike gathering in which the nations beat their plowshares into swords, and their pruning hooks into spears—a symbol of the manner in which the nations are even now diverting so much of the natural resources of the earth into the sinews of war. The verdict to be rendered in this valley of decision will be one of condemnation against all the selfish and sinful nations of earth; for the prophecies indicate that they all will be weighed in the balances and found wanting in those qualities of righteousness which would make them suitable to participate as co-rulers with Jesus in his kingdom which is now so near.

The Jews will, according to the prophecies, be prominently associated with the final phase of the great Armageddon struggle; for the Scriptures indicate that before it occurs, this ancient people of God apparently will be securely settled in their Promised Land, only to discover that a mighty armed force from the north, joined by satellite nations from elsewhere, have attacked them. It will be

then, according to the prophecies, that God will fight for his people as he did in the days of old. It will be then that the miracle-working power of God will be demonstrated in the exercise of kingdom authority over the Jews in Palestine and the Gentile nations throughout the whole earth. So, while the battle of Armageddon is not now being fought in Palestine, it is well to keep our eyes on what IS occurring there; for prophecy is being fulfilled, and from that Holy Land the holiness of the kingdom of Christ will soon be manifested for the blessing of all mankind with joy and everlasting life.

The Election in Italy

THE much hailed election in Italy is over, and the Christian Democrats are the winners. This was to be expected, although there were fears on the part of millions that the Italian people would vote themselves into the orbit of Communist influence. But to say that the Communists did not win the election does not tell the whole story. They did poll a heavy vote. Millions of Italians voted the Communist ticket, thereby defying the Pope and indicating their willingness to get along without the food, which according to announcements of the United States government would be withheld from the country under the Marshall Plan in the event the Communists won the election.

Traditionally, and in the very nature of things, Italy has been a predominantly Catholic country for many centuries. When Pagan Rome succumbed finally to the growing power of the church, Rome became the seat of the Holy Roman Empire. This title was established in the days of King Charlemagne. Its significance is illustrated by a famous painting displayed in the Chapter House at Florence, Italy. It shows the Emperor and the Pope seated side by side upon a throne, and descending from each by steps the various officers of the empire; on the Emperor's side, generals, etc., and on the Pope's side, bishops, the clergy, etc.

The union of the church with the state which constituted the Holy Roman Empire continued to rule Italy until near the close of the eighteenth century. It was then that Napoleon defied the Pope and made him a prisoner. The spell of sacerdotal rule was broken. In September 1870, Victor Immanuel removed the remaining

threads of temporal power possessed by the Pope, and he was made a virtual prisoner in the Vatican. In an agreement with Mussolini, the Pope was set free, and again he became a ruler, but his domain has been confined to Vatican City. Although an Italian, the Pope did not vote in the recent election for the reason that he considers his own dominion entirely separate from the Italian government.

Shortly after the last war, the ruling House of Savoy was voted out of power by the Italian people. This in itself was symbolic of the far-reaching changes which are taking place in a country which once, as we have seen, was the seat of the Holy Roman Empire. Before this change began in any marked degree, Italy was considered to be a one hundred percent Christian country—Christian, that is, according to the viewpoint of the Catholic Church—and while the Christian Democratic party of Italy won the recent election, we should not close our eyes to the fact that so many millions of Italians are no longer obedient to the church and are willing to defy its threats of future punishment.

The people of Italy and of all Europe are caught in a perplexing web of circumstances. Long held in bondage by church-state governments, they are now seeking their liberty. They will not find the liberty they seek in Communism, although millions of them hope that they will. We can commend them for seeking a better order of things than ruled Europe during the Dark Ages, but should regret that they are being misguided into the belief that Communism will serve them any better, for they do not yet realize that a switch to Communism is merely a change from one form of totalitarianism to another.

The people of Europe as yet know little of true democracy. What they are longing for is still beyond their reach, and not until the kingdom of Christ is established will they find true peace and satisfaction. Meanwhile, however, let us not be surprised to see a continuation of the trend away from the church and from tradition. The people of America should be particularly glad to see other parts of the world veering away from church-state concepts of government.

When this form of government was first instituted in Europe, it was claimed to be the setting up of Christ's kingdom, but now we know that was a false claim. The holy wars, the Crusades, the torture of alleged heretics, and other un-Christian acts per-

petrated under the church-state systems which once ruled Europe, and sanctioned by them, bear convincing testimony that Christ was not the real ruler of those nations. And it should be obvious, we think, that before his real kingdom becomes manifest in the earth for the blessing of the people with peace and joy and life, all counterfeit arrangements must be set aside and the people recognize their true status.

Perhaps the most pressing problem in the world today is just how the human race can best be governed. Practically the whole world is in a state of flux and change. It is at this time, during this transition period, the prophecies indicate, that divine power will intervene to set up a real world government, even the kingdom of Christ. It is for this government that all earnest Christians continue to pray in those oft repeated words, "Thy kingdom come, thy will be done, in earth even as it is in heaven."

Scientists Want Bombs Banned

THE atomic scientists—those men of genius who, backed by the government, produced the most deadly missiles of destruction ever used by man—have now petitioned the United Nations to declare a ten-year ban on the making of atomic bombs, by the United States and by all other nations. This is both good news and bad news. It is good news, for it indicates that those who know most about the destructiveness of atomic bombs are using their influence to stop their manufacture, feeling that this is the only way that the destruction of the human race can be prevented. It is bad news because it gives point to what the whole world fears with respect to the awfulness of the destruction which can and will be wrought by atomic bombs if and when they are used on a world-wide scale.

The scientists know what atomic bombs will do, and let us hope that their viewpoint will be given serious consideration by those in a position to do something about it. It is sad to realize that human wisdom and human behavior has brought the race to such a crossroad of despair, but Jesus said it would be this way. He predicted concerning these very times of world distress that unless these days were shortened no flesh would be saved. Jesus assures us, however, that divine intervention in the affairs of men will

occur in time to prevent human selfishness and hate from going its full limit. Then will follow a new era of righteousness and peace controlled by the agencies of Christ's kingdom, that kingdom in which he will be the King of kings and Lord of lords.

Seen by Russian Church

THE Greek Catholic Church of Russia has apparently been successful in reconciling the differences between the spiritual aims and activities of the church and the completely materialistic basis of the Soviet Communist state. In an article by Archbishop Lucas of the Greek Catholic Church in Russia, published recently in the official organ of the church, he raises the question, "What is our real attitude toward our [Soviet] government and our new state system?" Answering this question the Archbishop writes:

"First, we, the Russian clergy, live in full peace with our government. We have no reason for enmity toward the government, because it gave the church full freedom and does not interfere in its internal affairs. Of course we are completely alien to the materialism which constitutes the ideological basis of Communism, but this does not prevent us from seeing all the good, full of social truth, that the new state gave us, and we welcome it with a pure heart."

The Archbishop advances his opinion that it is futile for the American government to attempt to prevent the spread of Communism by the use of atomic bombs. He says that the Russian church is convinced that all attempts to halt Communism will fail. Picturing the ultimate downfall of capitalism, he addresses what he refers to as "those few Americans who are hoarding dollars with trembling hands," and quotes the words of the Apostle Paul, "For the love of money is the root of all evil: which, while some coveted after, they erred from the faith and pierced themselves through with many sorrows."

The Greek church has certainly gone far off from its orthodox road in order to exist in the Communist state of Russia; for, during the Czarist regime, it was an official part of the government, the Czar himself being the civil head of the church. It was the typical church-state setup, similar to that which originated in Rome after the Roman Empire went through the transition from pagan to

papal. The Protestant movement was successful enough to break up the universality of the Romish church-state system of government, but in most instances the Protestant churches of Europe joined hands with the state and proclaimed themselves as being a part of Christendom, which means Christ's kingdom.

That these church-state systems did not constitute Christ's kingdom has become evident through their downfall. But even when church-state ideology was ruling Europe there were many things about the system which to careful observers served as convincing proof that God's will was not being done on earth as it is in heaven, as will be the case when the true kingdom of Christ is ruling over the nations. For example, some of the bloodiest wars of Europe were instigated and promoted by church-state governments. The cruel tortures of the Spanish Inquisition were inflicted upon alleged heretics by a church-state government.

Conditions became so intolerable in Europe under the rulership of church-state governments that it became one of the inducing causes of the Founding Fathers of America fleeing to this country, where they could be free to worship and serve their God according to the dictates of their own consciences. So it may well be that when the Archbishop of the Greek Catholic Church in Russia praises the Soviet Government for the large measure of freedom the church enjoys in that country, he is comparing their position with the historical records of the past.

To Keep the Record Straight

IN AN advertisement inserted in the public press by the Religious Information Bureau of the Knights of Columbus, and reaching the entire nation, there appears the following statement:

"We know as a matter of historical fact that Christ did establish his church that he commissioned the Apostle Peter as its first head that he sent his apostles forth to teach men to observe all things he had commanded. We know from the New Testament that it [the church] was governed by the apostles under the leadership of Peter."

Just to keep the record straight, we would like to call attention to the fact that nowhere in the New Testament is there the slightest shred of evidence that Christ appointed Peter to be the first head

of the church. The New Testament teaches definitely and unequivocally that the Head of the church is Jesus Christ himself, and no one else ever was, or ever shall occupy that position. Nor is there any evidence whatever that Peter was the leader of the apostles. As a matter of fact, Peter himself was rebuked on one occasion by the Apostle Paul, and in his second epistle, third chapter verses 15 and 16, Peter humbly acknowledges Paul's depth of understanding of the Gospel and of the prophecies. (Gal. 2:11-14) The advertisement purports to explain why so many millions speak of the Pope as the Holy Father, but wisely refrains from asserting that Peter was ever called Holy Father. The advertisement truthfully states that Jesus instructed his apostles to teach the observance of all his commandments. One of those commandments was that his disciples should call no man "father." Let us all profit by the suggestion of the Knights of Columbus' advertisement by obeying this as well as the other commandments of Jesus.

Displaced Persons

THE problem of displaced persons is still a serious one, particularly for the Jews. Recently General Joseph T. McNarney, former commander of American occupation forces in Germany, addressing the biennial convention of the American Jewish Congress in New York City, said that he was in favor of admitting these displaced persons into the United States. However, so far as most of the Jews in Europe are concerned—that is, those in the category of displaced persons, and even those who are not—they have their hearts set on finally making their home in Palestine. Through the severe persecutions of the past years they have been made conscious of the fact that Palestine is indeed their Promised Land. God has promised Palestine to the Jews, and ultimately they shall obtain it because God's promises are never broken, although the promises of others concerning Palestine frequently have been broken. Judge Rifkind, who also addressed the American Jewish Congress, said:

"The position of the Jews in most of Europe ranges today from grim to desperate. The flip-flop of the American government on Palestine has substantially contributed to the worsening of their condition. Palestine was a source of hope, and therefore a source

of strength to these people. The American reversal has again deferred that hope for the Jews. In the displaced persons centers that may well prove catastrophic."

In the 20th chapter of Ezekiel is found one of God's promises in which he gives assurance to the natural descendants of Abraham that it is his intention that they shall be restored to the land which he gave to their fathers. But in this prophecy it is also explained that first of all they would be uprooted from the countries in which they were domiciled and brought into a condition which is described as the "wilderness of the people."

This prophecy compares the experiences of the Jews today with the time when their fathers were led out of the land of Egypt. They were uprooted from Egypt with the objective of possessing the Promised Land, but first, due to their unbelief, they were allowed to wander in the wilderness for forty years. So now again, they are permitted to wander in the wilderness—not the wilderness of Sinai, but what the prophet describes as the "wilderness of the people"—that desolated and hate-infested part of the world which is Europe. But ultimately, as in the days of old, the Jews will enter the Promised Land, and the Lord assures us that this time it will be to stay. They will be the first to receive the blessings of Christ's kingdom, but the influence and blessings of that kingdom will quickly spread to other countries and nations, for as the Prophet Isaiah tells us, "Of the increase of his government and peace there shall be no end."—Isa. 9:7

WEEKLY PRAYER MEETING TEXTS

JUNE 3—"The heavens relate the glory of God; and the expanse telleth of the works of his hands. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard. But their melody extendeth through all the earth, and to the end of the world their words."—Psalm 19: 1-4 (Leeser) (Z. '95-121. Hymn 283)

JUNE 10—"Lord, teach us to pray."—Luke 11:1 (Z. '95-213. Hymn 239)

JUNE 17—"Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, . . . and He shall sit as a refiner and purifier of silver."—Malachi 3:2, 3 (Z. '96-45. Hymn 171)

JUNE 24—"If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:17 (Z. '96-151. Hymn 300)

Your Questions—Scripturally Answered

Daniel 2:34—“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.”

Is the stone smiting the image now? If so, explain; if not, when?

THE second chapter of Daniel gives the account of a dream by Nebuchadnezzar, King of Babylon, and the Prophet Daniel's interpretation of the dream, through the inspiration of God. This chapter has long been a favorite for Bible discussion. That it contains great and important truths all agree. We believe that an understanding of this prophecy is of great assistance in finding our location on the stream of time; for in verse 28 we are told that the prophecy thus presented was to show “what shall be in the latter days.”

The great image of this prophecy, with its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet part iron and part of clay, represents Gentile dominion. We believe that this dominion was for a period of 2,520 years; that it had a definite starting point and therefore has a definite time for completion. It also appears reasonable that as the head represents the beginning of this time of Gentile dominion, the smiting of the image upon its feet represents the end of that dominion.

As to the one represented by the head of gold there can be no doubt.

In verse 38, speaking of King Nebuchadnezzar, it specifically states, “Thou art this head of gold.” Thus we are told that Gentile dominion began with Nebuchadnezzar; not when he began his reign, but when the typical kingdom of God passed away and the dominion of the whole world rested in Gentile hands. This occurred when the last king of Israel was dethroned in the year 606 B. C. Concerning this event we read (Ezek. 21:25-27):

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”

Even though Babylon existed as a great power, and even though Nebuchadnezzar was a great king prior to this event, it was not until Gentile dominion had been established by the overthrow of the wicked king of Israel, Zedekiah, that the period of time represented by the image began.

Daniel 2:44 reads, “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” We believe that this part of our proph-

ecy teaches that the kingdom of God will begin to be set up during the "days of these kings," that is, while Gentile dominion still had authority to continue. Our Lord must be present before the end of Gentile dominion to accomplish this preliminary work.

The stone that smote the image on the feet might well represent the power and the authority of the kingdom of God. For as the stone was "cut out without hands," so the power and the authority of the kingdom is God's through his beloved Son, and does not belong to man. We believe that the divine lease for Gentile dominion came to an end in 1914 and that then the image was smitten. The events beginning with World War I and since verify this. The crumbling and removing of the image, while sudden by comparison with the 2,520 years of the Gentile lease, nevertheless is spread over a transition period: First the image was smitten, then it was broken in pieces, then it was ground and became as chaff, then it was blown away, and then the little stone grew until it filled the whole earth.

Since 1914 when the first World War burst in all its fury, we have seen the kings of earth diminish in both numbers and authority; we have seen strong nations broken to pieces; in short, we have seen the work of eviction going on apace; and from this prophecy, also, we know that the time will soon be here when the rulership of sinful man will have perished from the earth. The power and the authority of the kingdom of God then will grow until it fills the whole earth, "and it shall stand

forever."—Daniel 2:44

SPIRITS IN PRISON

I Peter 3:18, 19—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."

To me this text proves that man is conscious after death, and can be preached to, for Christ did just that. Please try to harmonize your unorthodox views concerning death with this plain statement of Scripture.

CERTAINLY we make no excuse for being unorthodox. Many orthodox views are in disagreement with one another. As long as they cannot agree among themselves, they cannot blame us for not agreeing with them. Our effort is to study the Word of God, to find the truth, regardless of all creeds or human theories. Our study does not lead us to the conclusion reached by our questioner. We do not believe that the text quoted above proves that man is conscious after death; in fact we do not think that humanity is referred to at all, but rather, "the spirits in prison."

But who are these "spirits in prison," and how are they preached unto? Had the one sending in this request read one more verse it might have helped him in learning who was preached to. Verse 20 reads, "Which sometime were disobedient, when once the longsuffering of God waited in the days

of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Who were these disobedient ones before the flood? If we can determine who they were we will know to whom our text refers, and to whom Christ preached.

All Bible students now agree that spirit beings existed in the courts of heaven before man was created on the earth. The record is that some of these sang for joy when the foundations of the earth were laid. (Job 38:4-7) Not all of them remained obedient to God. Some followed Satan in rebellion. The 3th chapter of Genesis describes how some of these sons of God materialized and lived on the earth.

The Apostle Jude speaks of these as follows (vs. 6), "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." II Peter 2:4, 5 refers to the same ones. A study of the foregoing texts convinces us that these disobedient angels were "the spirits in prison" to whom Christ preached, and has no reference to any of humanity being conscious after death. The Bible is harmonious when rightly understood.

The Master's course of action was a wonderful object lesson to these disobedient ones. Satan's course of rebellion, in which they had concurred, had not brought them the dominion which they sought. Christ, on the other hand, had been obedient to the divine purpose. He had been faithful in all things. When his path led to Calvary and death, some might

have thought that after all obedience lacked its reward. But when he was raised from the dead by the power of the Father the reward of obedience was manifest to all.

Now, how did Christ preach unto the spirits in prison? When we read the text again we see that Christ, by actions, which "speak louder than words," preached an object lesson which was a spectacle to both men and angels; he died the Just for the unjust; he was put to death flesh. His flesh he gave for the life of the world. (John 6:51) But he was quickened; he was made alive; he was resurrected from the dead. He became the first to break the bands of death. He proved that obedience to God is the basis of eternal life. "By which also he ['went and,' is used much in the same way as it is sometimes said, 'a person went and did' something or other. See **Emphatic Diaglott**] preached unto the spirits in prison." His life, death, and resurrection were a sermon to them, telling of the reward for faithfulness.

JUSTICE AND JUSTIFICATION

Romans 3:26—"To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus."

Please explain the relationship between divine justice and the justifying of the believer. You have alluded to this text many times, but I somehow fail to see the lesson.

A CORRECT understanding of the teaching of this text, we be-

lieve, will lead to a proper grasp of the important doctrine of the ransom; for it is through the ransom of Jesus Christ that we are reconciled to God. Father Adam was created upright, in the divine image, perfect. Through disobedience he was found unworthy of life. He justly merited the divine sentence, "Dying thou shalt die." (Gen. 2:17, margin) We are all Adam's posterity. As his children we are a fallen race. Mentally, morally, physically, we have all inherited frailties and imperfections. The apostle explains the whole thing in these words (Rom. 5:12), "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The Bible proposition is that the death sentence is against every member of the race. Divine justice cannot release any of the race from the sentence of death until it has been justly satisfied. This is the universal testimony of the entire Bible. One imperfect human being cannot redeem anyone, nor can he give to God a ransom even for himself. A perfect man had transgressed the divine law; only a perfect man can be his redeemer. Divine justice could not accept less than a perfect man, nor could it demand more. "For since by man came death, by man came also the resurrection of the dead." (I Cor. 15:21) That is why Jesus was made a little lower than the angels; to be man's redeemer he had to be a perfect man. (Heb. 2:9) Divine justice says, "A life for a life." This principle of justice cannot be violated.

When Jesus presented himself at Jordan, he was a perfect man—his human life was the equivalent of the first man Adam. But the ransom was not complete then, for although the Father there accepted him, and evidenced his acceptance by giving him the Holy Spirit, the sacrifice of his life was not completely finished until after three and a half years of ministry he died upon the cross. Had Christ not been raised from the dead, no resurrection of the human family could have been hoped for, as we would have no proof that his sacrifice was accepted, for, says the apostle, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—I Cor. 15:17, 18

But Christ WAS raised from the dead. He had been begotten of the Spirit at Jordan, and in the resurrection he was raised a spirit being. He had never forfeited his perfect human life through sin or disobedience, and therefore he now had the price to satisfy the penalty exacted from Adam. The record is, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24) He has presented the merit of a perfect human life, unforfeited, for "us," the consecrated believers of the Gospel age. Because of this great transaction, God's love has provided the satisfaction for the penalty of death.

God is just, his immutable Word has not changed, but a ransom has been provided, and "a new and
(Please turn to page 57)

Elect and Sanctified

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—I PETER 1:2

WHEN James stood up before the council of brethren at Jerusalem to sum up the findings of that group of consecrated followers of Jesus relative to the position of Gentiles in the Gospel church, he included in his remarks the statement, "Known unto God are all his works from the beginning of the world." (Acts 15: 18) This indicates that every feature of the divine plan has been working out according to a divinely fixed purpose, and that those who would be co-workers with God in his plan must of necessity conform to all its requirements. In our text the Apostle Peter, addressing the church made up of both Jews and Gentiles, describes its members as being "elect according to the foreknowledge of God the Father."

How does God's foreknowledge operate with respect to the various members of The Christ company? Has he arbitrarily chosen them in advance as individuals, and apart from any qualifications which they may possess? The Scriptures do not so indicate. Jesus, the Head of the church, was of course chosen as an individual to fill the position which he occupies in God's plan; but even with him, God's election was not so arbitrary that the Master would have gained the position to which he had been elected, had he failed to qualify under test. The Apostle Paul was chosen from his mother's womb, but in his case, even as with Jesus, the Heavenly Father exercised his ability to know in advance that Paul would possess certain qualifications which would be needed in order to fill the place in the divine plan for which he was chosen, and that his heart qualities would assure his obedience to the Father's will. Thus we see that even with these two outstanding personalities—the Head of the church, and the great Apostle to the Gentiles—although God chose them in advance, it was not irrespective of their

qualifications. And there is no indication in the Scriptures that others of the church have been selected in advance as individuals even in this limited sense. God has the ability to do this if he wished, and without in any way interfering with the individual's free choice in the matter, for he can foreknow what a person will do without the necessity of controlling his actions.

Conformed to His Image

What, then, does Peter mean by the "foreknowledge of God" by which the followers of the Master are made of the "elect"? Paul answers that question, saying, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29) To phrase this in our own words it means that if we wish to be among those who are elected in harmony with the conditions of God's foreknowledge we will need to become copies of God's dear Son, for it has been divinely predestinated that only such can be counted in as among the "many brethren" of the firstborn class. How many of the individuals in this class God may have chosen in advance because he knew that when given the opportunity they would meet his predestinated conditions is quite unimportant. The really important consideration is that we become conformed to the image of his Son. Even Paul, who was chosen as an individual, wrote of the necessity he had to keep his body under and bring it into subjection, lest, after having preached to others, he himself might become a castaway.—I Cor. 9:27

Through Sanctification

Sanctification is a setting apart to God and to his service. Our part therein is the consecration of ourselves to do his will, a dedication of all our time, strength, and means to the holy purpose of God. It is the giving up of our own will and accepting God's will as the supreme arbiter of our lives. The act of consecration, when we pour out our hearts to God and say, "Take me and do with me as thou wilt," is but the beginning of sanctification, the expression of our desire to be sanctified or set apart to the doing of God's will.

From the time this first important step toward sanctification is taken, God begins to work in us, and if our consecration was genuine we begin to co-labor with God. Paul speaks of it as working out our salvation as God works in us to will and to do of his good

pleasure. (Phil. 2:12, 13) In our text Peter speaks of God's part as "sanctification of the Spirit," meaning that God works in us to bring about our sanctification through the influence of his Holy Spirit. One of the definitions Jesus gave of the power of God which works in us as Christians was the "Holy Spirit of truth." It is the power or influence of God's mind, his thoughts, over our lives, and his thoughts reach us through the written Word.

Jesus prayed to his Heavenly Father on behalf of his followers, saying, "Sanctify them through thy truth; thy Word is truth." (John 17:17) The entire Word of God is a work of the Holy Spirit, hence its influence in our lives is the sanctifying work of the Holy Spirit even as it is also the power of the Word that is working in us and by which we are sanctified. Jesus said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:19) Jesus had never been a sinner, so sanctification does not mean a turning from sin to righteousness, but rather, as we have seen, a setting apart to God and to the doing of his will, and in the Master's whole life we have a wonderful example of what our own sanctification must be.

Jesus said, "For their sakes" I sanctify myself. Jesus was sanctified through the Spirit, or by the Word of truth, even as we are. And his sanctification began at the time of his consecration even as ours does. It was then that Jesus, in his consecration, expressed his desire to do all that was written of him in the "volume of the Book." (Heb. 10:7-9) It was in carrying out this consecration that his sanctification was accomplished. It was in the "volume of the Book" that Jesus found the complete expression of God's will for him, and that will was that he should lay down his life in sacrifice for his church and for the whole world. Thus his sanctification was for the sake of his church, because it led him to sacrifice his life for them.

And in another way also Jesus' sanctification was for our sake—it serves as an example. This is very important, for the making of our calling and election sure depends upon being conformed to his image. We are guided by the same word of truth, the same "Book," that revealed the Heavenly Father's will to Jesus, hence sanctification means the same to us as it did to him. And what are some of the elements of sanctification as we see them exemplified in Jesus? First of all we should take note of his obedience to his

Heavenly Father. He continued to emphasize that his words and his works were not his own but his Father's—"I delight to do thy will, O my God."—Psalm 40:8

"Unto Obedience"

In our text the apostle speaks of the principle of obedience, indicating that it is the basic principle of sanctification—"through sanctification of the Spirit, unto obedience." This suggests that as our sanctification is accomplished it will be manifested in our unqualified obedience to the divine will. It was because of Jesus' unqualified obedience to his Heavenly Father that he could say, "I and my Father are one"—that is, I have the same purpose as my Father, I have no will but to do his will.—John 10:30

And it was this fulness of sanctification which the Master sought in his followers. To this end he prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:21) It is the absolute obedience to the divine will which makes us one with the Heavenly Father as Jesus was at one with him, to which complete sanctification leads. This is the exacting condition upon which we may hope to be among the elect of God—elect according to his predestinated condition that each one in this class was to be conformed to the image of his Son.

Evidences of Sanctification

The only perfect example of a sanctified life which we have to guide us is that of Jesus. Even the great Apostle Paul admonished us to follow him only to the extent that he followed the Master. And inasmuch as the will of God expressed through his Word is the same for us as it was for Jesus, and we are to be conformed to his image, it is highly important that we look unto him and be guided by the perfect example of his wholly sanctified life.

Jesus possessed a perfectly balanced character. He was patient, longsuffering, gentle, and kind. At the same time he was resolute and firm in his stand for truth and righteousness. These are all godlike characteristics, and will abound in every sanctified life. In themselves, however, they are not necessarily evidences of sanctification, for sanctification is much more than righteous elements of character. When God created our first parents he implanted in them his image, and despite six thousand years of a

downward trend from original holiness, frequently a great deal of the original godlikeness is still to be found. Noble men and women are to be found in all walks of life—not that they are sanctified, nor that they are filled with the Spirit of God as it emanates from his Word, but simply because traces of his image remain in them despite the fall.

But in the life of the consecrated Christian these noble qualities are augmented by the infilling of God's Spirit, hence should become dominant, and more manifest. In the case of Jesus there was not a single trace of imperfection or sin to mar their beauty. He was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Because of this he was able to say to his disciples, "He that hath seen me hath seen the Father"—that is, the righteous qualities of the Heavenly Father's character were fully displayed in the life of his beloved Son.—John 14:9

But in addition to his righteous character, Jesus' sanctification was a setting apart of his life, his being, to carry out the divine will for him with respect to his Father's plan of salvation for the lost race, and this phase of his sanctification required much more than living a righteous life. Fundamentally God's will for Jesus was that first of all he was to die as man's Redeemer. But in the laying down of his life he was to be a servant, a co-worker with God with respect to various details of his plan. He was to lay the foundation for the Gospel church by the selection and training of the apostles. He was to bear witness to the truth amidst the crooked and perverse generation of his day. And it was by his preaching of unpopular truth and exposing popular error that he incurred the enmity of the religious rulers of his day, an enmity which finally resulted in his death.

And our sanctification calls for the same kind of service. We, too, like the Master, are called upon to lay down our lives in sacrifice. In fact, God's will for us in this respect is identical to what it was for the Master, so much so that Paul speaks of our being "planted together in the likeness of his death." (Rom. 6:5) In laying down our lives in sacrifice, we too serve the brethren. Jesus served his immediate brethren, the disciples of his day, and we serve one another, building one another up in our most holy faith.

We too are commissioned to bear witness to the truth—commissioned by the Holy Spirit, hence activity in the work of witness-

ing is a necessary part of a sanctified life. This is not a matter which our Heavenly Father has left optional with us, nor is it relatively unimportant. If our consecration to do God's will was genuine, then every expression of his will should be considered as a command, a mandate which leaves us no alternative but to obey. And if we are truly emptied of self, and the influence of God's Holy Spirit is unobstructed in our lives, then we will delight in every phase of the divine will, even as Jesus did.

The Foretold Sufferings

Peter's reference in our text to "sanctification of the Spirit" is in a sense a statement of the theme of his epistle. In the 11th verse of the opening chapter he speaks of the "Spirit" which through the prophets testified beforehand concerning the sufferings of Christ and the glory that should follow. Time and again throughout the epistle he makes it clear that the church participates in those foretold sufferings, as well as in the promised glory. He writes, for example, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4: 12, 13

In this manner also, then, is emphasized that "sanctification of the Spirit" means the same for us as it did for Jesus; and for him it meant first suffering and death, and then the glory which followed. In our text these two objectives of sanctification are alluded to in the expression, "Unto obedience and the sprinkling of the blood of Jesus Christ." First we are sanctified unto obedience; that is, the sanctification of the Spirit leads to obedience, and our obedience to the mandate of the Holy Spirit expressed through the Word leads to death.

The Blood of Sprinkling

It is interesting to note that according to our text "sanctification of the Spirit" is said to be "unto" a "sprinkling of the blood of Jesus Christ," and not by that sprinkling. True, our standing with the Heavenly Father is only by virtue of the blood of Jesus Christ, but the construction of this particular text indicates that the reference is to a future sprinkling of the blood, and that it is for this work of sprinkling that we are now being sanctified or set apart to

divine service.

Here is a future work of sprinkling the blood of Jesus Christ. It is referred to in Hebrews 12:24. The apostle is enumerating the many glorious things to which we of the Gospel church are approaching, and among them he mentions, "To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." All the body members of The Christ, those who suffer and die with him, are "ministers of reconciliation," and together they will share in the glory of Jesus' mediatorship of the New Covenant. (II Cor. 5:18) They are described by the apostle as "able ministers" of that covenant.—II Cor. 3:6

Part of the ministry of that covenant is one of sacrifice, and it is this phase of the ministry in which the truly sanctified followers of the Master participate while they lay down their lives sacrificially, being planted together in the likeness of his death. But there is a future ministry of glory that follows the work of sacrifice. That will be at the inauguration of the New Covenant with the "house of Israel and with the house of Judah," and through them with the whole world of mankind. This glorious work was typified by the mediating of the Law Covenant by Moses, and in connection with that mediatorial work there was a sprinkling of blood.—Heb. 9:19

Prior to the inauguration of the old Law Covenant by Moses, he did a work of sacrifice. Oxen were slain, and part of their blood was sprinkled upon the altar of sacrifice, and the remainder was poured into basins. The Hebrew word translated "basins" has more the thought in the English of a goblet, or cup. It was from these vessels that the blood was sprinkled upon the people when the Law Covenant was made with them. See Exodus 24:4-8.

We have in this a beautiful picture of the manner in which the sanctified of the Gospel age will participate in the future sprinkling of the blood of Jesus Christ. Part of the blood which Moses obtained from slaying the oxen was poured upon the altar. Here is illustrated the manner in which our sacrifice is made acceptable to God. But the other half of the same blood was to be held for another purpose, which was that of sprinkling "both the book and all the people" as a means of sealing the Law Covenant. This blood was put into basins.

We think it is reasonable to conclude that these vessels were typical of the many members of Christ's mystical body, those who are now being "sanctified unto obedience and the sprinkling of the blood of Jesus Christ." Those typical cups had no blood of their own. They had to be filled with the blood of the oxen which Moses slew. So we have no blood, no life—"The blood is the life thereof"—of our own. The life we now live is by faith in Jesus Christ, faith in his blood. It is only if we think of Christ's blood becoming ours that we can speak of having any blood of our own. We add nothing to the merit of his sacrifice.

But if our sanctification is complete, if it leads to full harmony with God, to absolute oneness with him and with Jesus, we will become the channels through which Christ's blood, his life, will flow out to the people in the next age. Concerning the church class the Lord said, "And I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." (Isa. 49:8) This simply means that the Lord will use his sanctified people of this age, Jesus and his church, as the instruments for establishing a covenant—the New Covenant—with Israel and the people at the beginning of the restitution age.

So it is clear, we think, that the apostle's expression, "Unto . . . the sprinkling of the blood of Jesus Christ," is his way of explaining the great objective of our sanctification, that we are being set apart, not merely for the service of the Lord now, but more particularly for that glorious service of the future, that service of God through which his promises to bless all the families of the earth will be fulfilled. This will be the glory feature of our ministry of the New Covenant, and what a blessed prospect it is!

When we see the wide scope of God's purpose in and through the church, the word "elect" does not convey the same restricted meaning as it has to many in the past. It is not that God elects some and torments others, or even ignores others; but rather that the elect are chosen to be channels of blessing for all. And when we realize this, what an incentive it should be to strive to meet the foreordained qualification of the elect; namely, to be conformed to the image of God's dear Son!

There is but the one way in which this can be done, and that is by being emptied of self and being filled with the Holy Spirit. This cannot be accomplished in a moment. It is the work of a

lifetime. But if we are yielding to the influences of the Spirit, we should daily find ourselves rejoicing more and more in the will of God, even though his will at times may mean our loss of earthly blessings of one kind or another. We should find that as earthly blessings vanish our heavenly joys increase, and that the joy which is set before us is furnishing inspiration to continue on faithfully in the way of sacrifice, assured that if we endure to the end we will share Christ's glory, and together with him have the privilege of imparting the blessings of life to all the willing and obedient of mankind. Surely the prospect is glorious!

What Have We Done Today?

*We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?*

*We shall be so kind in the afterwhile,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth
And to steadfast faith a deeper worth,
We shall feed the hungry souls of earth,
But whom have we fed today?*

*We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in the idle dreams to bask
But here and now do we do our task?
Yes, this is the thing our soul must ask,
"What have we done today?"*

"Songs in the Night"

JUNE 1

And he [Abraham] removed from thence unto a mountain on the east of Bethel, and pitched his tent, . . . and there he builded an altar unto the Lord, and called upon the name of the Lord.—Genesis 12:8

IT WAS doubtless to be free from the immoral influences of the Canaanites, and to have his people separated from these, that Abraham removed subsequently to the mountainous country near Bethel. There he established his home, there he reared an altar to the Lord and prayed. Would that each head of a family were thus careful to look out for the interests of those under his charge, that these interests should be advantageous to their welfare everywhere! Would that more could realize how indispensable it is to have an altar to the Lord in their home, where the prayer incense would ascend to the Father through the merit of the Redeemer.—Z '07-3936 (Hymn 153)

JUNE 2

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, stablish, strengthen, settle you.—I Peter 5:10

WHOEVER truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God and from the book of experience are necessary before character becomes so settled, so crystallized, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of his people during this Gospel age, and made the way of life, the way to the kingdom, a "narrow" one, full of difficulties, full of trials, which thereby become tests, and sift out those who

do not develop the character which the Lord approves, and for which he promises a share with Christ in his kingdom.—Z '10-4663 (Hymn 45)

JUNE 3

Pray without ceasing.—I Thessalonians 5:17

OUR Lord evidently was always in that prayerful attitude of heart which was filled with thankfulness to the Father in respect to all of life's affairs, which recognized his guardian care, which trusted him, confided in him and in every distressing circumstance looked to him to overrule and to cause all experiences to work for good. But our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret—sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude.—Z '05-3551 (Hymn 321)

JUNE 4

He that is greatest among you shall be your servant.—Matthew 23:11

THE place that we occupy in the kingdom will depend much upon the extent to which we become ministers, or servants. And if we simply try to get as much as possible out of others and to give as little as possible, we shall not be such characters as the Lord is seeking for rulership in the kingdom; in fact, we would not gain the kingdom at all. He is seeking a very choice class. The class will all be servants, willing and glad to serve, esteeming it a great privilege to lay down their lives in the service of the brethren, to the extent of their ability and opportunity; for the service of the brethren is the service of God, to whom they have rendered themselves in consecration, to whom they have professed

to devote their lives.—Z '15-5786 (Hymn 8)

JUNE 5

Behold, to obey is better than sacrifice.—I Samuel 15:22

THOSE who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in him and his love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, not only of the life which now is, but also of that which is to come.—Z '12-5082 (Hymn 177)

JUNE 6

When thou vowest a vow unto God, defer not to pay it.—Ecclesiastes 5:4

WHOEVER has not seen his need of making resolutions, making vows to the Lord, has not recognized the first principle of Christian development. He who finds from the enemy's attack where his wall is weakest, and who then repairs the weak places as quickly as ascertained, does so by resolution to the Lord—by vows. He who has not discovered any weaknesses in his character is duly blind and "cannot see afar off." He who has not attempted to correct his weaknesses by resolutions to the Lord, vows to the Lord, has not begun that character development which must be completed before he can be pronounced an overcomer.—Z '09-4348 (Hymn 192)

JUNE 7

Let us consider one another . . . not forsaking the assembling of ourselves together, as the manner of some is.—Hebrews 10:24, 25

NONE of us is so strong in the new nature that he can disregard the fellowship of kindreds minds. But even if we did feel sufficiently strong for our-

selves, the spirit of love in us should so control that we would delight to meet with "the brethren" for their sakes, if we ourselves received no benefit therefrom. But we are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged his people to seek one another's fellowship for companionship in the study of his Word, and in prayer, pronouncing special blessings upon the meeting of his people together, even if so few as only two or three.—Z '07-4077 (Hymn 329)

JUNE 8

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart.—Proverbs 3:3

WE MUST attain to that condition of heart where we shall love truth and righteousness, and where we shall hate iniquity and unrighteousness. As the people of God, we have the first opportunity now to develop these traits. And the Lord tells us that if we prove faithful in learning our lessons, it is his intention to use us during the millennial reign, his intention to make us judges of the world—its rulers, teachers.—Z '13-5309 (Hymn 21)

JUNE 9

Behold, He that keepeth Israel shall neither slumber nor sleep.—Psalm 121:4

THINK for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure, and that times that plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of his grand designs; of the tireless vigilance that never ceases, nor seeks relief the pressing cares of universal dominion—whose eye never sleeps, whose ear is ever open, and who

is ever cognizant of all the necessities, and active in all the interests of his broad domains.—Z '93-1560 (Hymn 293)

JUNE 10

Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Ephesians 5:18, 19

THE Spirit of Christ . . . is the Spirit of love and of a sound mind, whose healthful tendency is to illuminate the understanding and to invigorate every noble faculty of the soul. The effect of such spiritual invigoration and illumination is that of joy and peace and praise; and when two or three such meet their hearts naturally flow together; and while they make melody in their hearts together to the Lord, they often delight to express themselves in psalms and hymns and spiritual songs, and in prayers of thanksgiving to God the Father, in the name of our Lord Jesus Christ.—Z '93-1489 (Hymn 19)

JUNE 11

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34

AT FIRST someone might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it easier to sacrifice time, influence, and strength in the service of the world than in the service of the brethren. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one another, with one another. It is not merely theory; it proves itself out.—Z '16-5947 (Hymn 107)

JUNE 12

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself.—Matthew 22:37, 39

EVERY follower of Jesus should realize that if he has enlisted under the banner of divine righteousness and truth he has pledged his very life in this service as a soldier of the cross. How then could he do less than his very best in loving and serving his Heavenly Father with all his mind, being, and strength? How could he decline the divine requirement to love his neighbor as himself—to be kind, generous, not selfish?—Z '16-5947 (Hymn 37)

JUNE 13

And he spake a parable unto them to this end, that men ought always to pray, and not to faint.—Luke 18:1

OUR text means that new creatures should be persistent in their petitions to God. These may know what is proper to pray for, by studying the words of Jesus and the apostles and the prophets of old. The spirit-begotten ones may thus understand what are the rights and privileges of sons of God. To these the Heavenly Father is more willing to give the Holy Spirit than earthly parents are willing to give good gifts to their children. (Matthew 7:11) Z '13-5310 (Hymn 274)

JUNE 14

The night is far spent, the day is at hand.—Romans 13:12

O WEARY ones, look up; sad hearts, be glad; for even now your deliverance is nigh, even at the doors! Soon the sorrows of this earthly pilgrimage will be ended, and your glory will appear. It is a very noticeable fact that the nearer we approach to the consummation of our glorious hopes the opposition of the powers of darkness grows more and more severe as well as more subtle. And those who walk

by faith alone must indeed have a very strong faith to be able to wage a successful warfare to the end, and win the victor's crown of glory. To this end, dearly beloved, let us keep these precious promises of God ever in mind. "Wherefore comfort one another with these words."—Z '96-1955 (Hymn 92)

JUNE 15

God is a spirit, and they that worship him must worship him in spirit and in truth.—John 4:24

WORSHIP is that outward manifestation of reverence for holy things which is pleasing to God, if done in a proper manner and from the right motive. . . . Our Lord makes a distinction between worship in spirit and worship in truth. We might have the truth and know a great deal about the Lord; but if we did not go to him in spirit—in the right attitude of heart—our worship would not be acceptable, no matter how much we might know. On the other hand, a man might be a heathen and yet have a great deal of the spirit of worship, but he could not render acceptable worship unless he had the truth.—Z '13-5321 (Hymn 221)

JUNE 16

We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—II Corinthians 4:18

ST. PAUL had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight—his perception of the things unseen. With the eye of faith he saw the Heavenly Father, the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honor, and immortality. By faith he saw the great millennial kingdom spreading out before him, and heard the divine invitation to become an heir in that kingdom, to be joined in heirship with the Master and Redeemer. He had accepted his invitation. He had enlisted under the ban-

ner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.—Z '16-5951 (Hymn 171)

JUNE 17

Work out your own salvation with fear and trembling.—Philippians 2:12

AS WE realize these facts, it is no wonder that we tremble and fear, and feel our need of walking, as the apostle says, circumspectly, and of weighing our thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition that might be called fear and trembling. It is a condition of great earnestness. There is no room for foolishness here, or lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration vow, to prove whether we were sincere and meant it all, to prove whether to any extent we overstated ourselves and did not mean entire devotion to him.—Z '13-5304 (Hymn 213)

JUNE 18

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.—Hebrews 12:1

THE apostle speaks of the ancient worthies as a "cloud of witnesses." He does not use the word witnesses in the sense in which it is used often today—in the sense of onlookers. Originally, the word witness was used in the sense of a witness to the truth, or a martyr. . . . Seeing that you have many surrounding you of those whose lives testified to the truth—martyrs, who were cut off from home privileges and from life itself—it should have a strong influence upon you. These ancient worthies, through the achievements of their lives, are looking down upon you.—Z '13-5318 (Hymn 20)

JUNE 19

Ye also, as lively stones, are built up a spiritual house.—I Peter 2:5

AND, dearly beloved, many blows and much polishing must we have, much transforming we must undergo, and much conforming unto his example under the direction of the great master builder; and in order to have the ability and ideality of the builder displayed in us we will need to see that we have no cross grained will of ours to oppose or thwart his will being done in us. We must be very childlike and humble—"Be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—Z '80-135 (Hymn 67)

JUNE 20

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.—Numbers 6:24-26

THIS peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us and which enemies are powerless to touch. What gift so rich could our Father give to his children!—Z '14-5432 (Hymn 46)

JUNE 21

For I know this, that after My departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20:29, 30

THE proper leaders are those who show the proper disposition. The church is very much at the mercy of the leaders; hence the latter have the greater responsibility. So the apostle says, Be not many of you teachers, my brethren,

knowing that a man who is a teacher has the severer trial, the severer test. He has the greater responsibility in proportion to his ability. It would seem, then, that all who accept the position of elders are to some extent representing the Lord, who is the great Shepherd of the flock.—Z '14-5389 (Hymn 183)

JUNE 22

As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.—Colossians 2:6, 7

NO CHILD of God can be carried about by every wind of doctrine; nor can he indulge in a morbid curiosity as to what this or that new theory may teach. To do so is very dangerous to the spirituality of a Christian. For one who has never known the truth there might be some reason for such a course, but for one who has once thoroughly proven what is the truth in Christ to go hunting around for new pastures in which to feed, there is no excuse. Either he has never been established in Christ, or else he has fallen into a spiritual decline. There is an exhaustless field for thought and for mental and spiritual activity in the plan of God in all its varied features.—Z '14-5558 (Hymn 315)

JUNE 23

Love suffereth long.—I Corinthians 13:4

HAVE I such a love, especially for the household of faith, as leads me to suffer considerable and for a long time, and yet to be kind? Am I patient with the weaknesses and imperfections of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing that the great adversary blinds the minds of the masses and remembering that this manifestation of love was very prominent in our Lord Jesus, who was patient with his opponents?—Z '11-4917 (Hymn 172)

JUNE 24

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17:3

SOME Christians seem to look for the increase of divine favor and peace through other agencies than the knowledge of God; but such is not God's order. Our Lord prayed for his disciples, saying, "Sanctify them through thy truth; thy Word is truth." The knowledge of the truth is the sanctifying power, the peace-and-joy-imparting power, and is the precious evidence of divine grace or favor. . . . But this knowledge of God is not only an intellectual knowledge of his great and loving plan; it includes also a personal acquaintance with God, a heart to heart communion and fellowship with him—an established sympathy of love and common interest and co-operation.—Z '93-1532 (Hymn 162)

JUNE 25

Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9

NEVERTHELESS, the Lord's people are to remember the special injunction of their Master that they should be peacemakers and not strife breeders. It requires no great skill to stir up trouble. It requires considerable of meekness, gentleness, patience, and the other qualities of the Holy Spirit among the Lord's people to prevent strife, even with only the best of intentions prevailing. How much we all need to be on guard lest the Adversary tempt us, mislead us from the paths of peace!—Z '16-5929 (Hymn 57)

JUNE 26

Keep yourselves in the love of God.—John 21

WHETHER I am something or nothing in God's estimation is to be measured by my love for him, for his brethren, for his cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame,

or oratory! Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the Holy Spirit of love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put love first, and to consider it the chief test of our nearness to and acceptance with the Lord.—Z '11-4917 (Hymn 166)

JUNE 27

Now abideth faith, hope, love, these three; but the greatest of these is love.—I Corinthians 13:13

IT SEEMS impossible to describe love, this wonderful quality without which nothing is acceptable in the sight of God! The apostle does not attempt to define love, but contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. It is of God; it is godlikeness in the heart, in the tongue, in the hands, in the thoughts—supervising all the human attributes and seeking to control them. Where love is lacking, the results are more or less evil; where love is present, the results differ according to the degree of love, and are proportionately good.—Z '11-4917 (Hymn 165)

JUNE 28

Love is kind.—I Corinthians 13:4

AM I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place

THE CHRISTIAN LIFE

of business, in the church—everywhere. In proportion as perfect love is attained, the constant effort of the heart will be to have every word and act, like the thoughts which prompt them, full of patience and kindness.—Z '11-4918 (Hymn 44)

JUNE 29

Love envieth not.—I Corinthians 13:4

Have I the love that “envieth not,” the love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy, which spring from a perverted nature. The root of envy is selfishness; envy will not grow upon the root of love. Love rejoices with them that rejoice, in prosperity of every good word and work, and in the ad-

vancement in Christian grace and in the divine service of all who are actuated by the divine spirit.—Z '11-4918 (Hymn 112)

JUNE 30

Love vaunteth not itself, is not puffed up.—I Corinthians 13:4

HAVE I the love that is humble, that “vaunteth not itself, is not puffed up”? the love that tends to modesty, that is not boastful, not lifted up? Have I the love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only; that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to him in love and service for every mercy? —Z '11-4918 (Hymn 224)

Mountain of the Lord

*Yes, a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and golden dawn.*

*In the day of coming glory
Men will show fraternal hand;
Each will tell to each the story,
Till it spreads to every land.*

*On the top of Zion's mountain,
God prepares his house again;
At its threshold springs a fountain,
Flowing for the souls of men.*

*From the earth's remotest stations,
Men will come to hear the Word;
And in all the world the nations
Shall be nations of the Lord.*

DANIEL 3:4-7—Nebuchadnezzar was a dictator, and the form of government by which he ruled the empire was totalitarian. He attempted to rule over the people in both their civil and religious affairs. His demand that all his subjects worship the image which he had erected represented particularly his bid to subject their worship to state control. Totalitarianism is not a modern innovation in government. It was the ideology of Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome. Throughout all the centuries of history, democracy has been the exception rather than the rule.

As is usually the case where a dictator rules, the affairs of government were well controlled, and apparently they had their gestapo agents back there even as similarly constituted governments use them today, for objectors to the king's edicts were soon discovered. And then, also, even as now, there were those who were jealous of the authority of others, and willing, in order to promote their own selfish interests, to seek the downfall of any seemingly standing in the way of their advancement.

At the request of Daniel, King Nebuchadnezzar had "set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon." (Dan. 2:49) They were without doubt honest and capable in the discharge of their responsibilities, so their political enemies would find it difficult to prejudice the king against them. But they were being watched, and when it was discovered that they did not par-

INTERNATIONAL

MEN WHO DARED TO STAND FOR GOD

June 6

ticipate in the worship of the great image which had been set up, this gave their enemies the opportunity for which they were looking, and their "disloyalty" was quickly reported.

DANIEL 3:13-18—When Nebuchadnezzar received this report he was furious. Had not Daniel told him that the God of heaven had made him a universal ruler? His mistake was in supposing that the dominion which God had given him included authority to demand the worship of the people. He commanded that the three "traitors" be brought before him. Had they been ordinary citizens he probably would have allowed some of his subordinates to deal with them, but they were officials in his government, so he handled their case personally.

He gave them an opportunity to explain their failure to bow down before the great image. "Is it true?" he asked, or, according to the margin, Is it "of purpose," or by design, that ye do not "serve my gods, nor worship the golden image which I have set up?" After putting this question to them, Nebuchadnezzar asked if they were now ready to obey him when the

BIBLE STUDIES

GOLDEN TEXT: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:18

signal was given, threatening that if they did not worship the golden image they would be cast into the fiery furnace.

Their answer was considered and straightforward. They affirmed their confidence in their God, that he would deliver them if it was his will. But they told the king, nevertheless, that even though their God should permit them to die in the fiery furnace, they would not serve his gods, nor worship his golden image. It required courage to take this stand—courage that was based on a firm faith in their God and in the wisdom and righteousness of his will. Their faith was vindicated. God permitted them to be cast into the fiery furnace, but protected them from the destroying power of the flames. One "like the Son of God" joined them in the furnace, and they were delivered. It is often thus with the Lord's people today. Many times they discovered that it is in their severest trials that the Lord is nearest to them.

DANIEL 6:10—When Babylon fell to the Medes and Persians, Darius, king of the conquering empire, exalted Daniel to be the first of three presidents, who in

turn were to rule over the empire through a hundred and twenty princes; and the king was considering giving him even more authority. The presidents and princes under Daniel deliberately plotted against his life by inducing the king to issue a decree forbidding anyone in the realm to "ask a petition of any God or man for thirty days, save of thee." They felt reasonably sure that Daniel would refuse to obey this decree, hence would suffer the penalty of being cast into a den of lions.

And they were right. Daniel made no pretense of complying, but openly prayed to his God "three times a day." The story of the king's chagrin when he learned the tragic consequences of his decree is well known. Daniel was delivered from the lions, even as the three Hebrews were delivered from the flames. Each one of us must "dare to be a Daniel" if we are to hear the Lord's, "Well done." As followers of Christ, who have entered into a "covenant by sacrifice," our real deliverance will come only after we have been faithful unto death.—Rev. 2:10

QUESTIONS:

Expressed in modern language, what form of government existed in ancient Babylon?

What exception should every servant of God make in the matter of obedience to human governments?

Should Christians expect to be delivered from fiery trials?

In what sense was Daniel's trial similar to that of Shadrach, Meshach, and Abed-nego?

ESTHER'S ZEAL FOR HER PEOPLE

June 13

GOLDEN TEXT: "Who knoweth whether thou art come to the kingdom for such a time as this?"
—Esther 4:14

ESTHER 4:10-17—Our lessons for the month of April and most of the month of May had to do with God's dealings with his people Israel who were held captives by the Medes and Persians, in preparing them to return to Judea, and his providential care over those who did return. But not all returned when given the permission by Cyrus to do so. Thousands of them, having become comfortably settled, preferred to remain where they were; and today's lesson is concerned with the manner in which God cared for these. Although they were less faithful to God and to his covenant promises made to them than those who returned, he still considered them his people, and in this lesson we have a remarkable illustration of the wonderful way in which the Lord is able to work through apparently natural circumstances in order to care for those whom he loves.

The chief characters in this most interesting story are King Ahasuerus; his first queen, Vashti; Esther, who took Vashti's place as

queen; Mordecai, her cousin, and foster father; and Haman, chief among the princes of the realm. Arising out of King Ahasuerus' rage over Vashti's refusal to attend a banquet to which he summoned her, and Haman's anger toward Mordecai because he did not pay him the homage which he demanded, was a plot to destroy all the Jews within the borders of the empire—men, women, and children.

But we have a wonderful illustration of how the Lord is able to cause the wrath of men to praise him in the providential manner in which Esther, by following the advice of her cousin and foster father Mordecai, became Ahasuerus' queen, and thus was in a position to bring about a deliverance of her people from what otherwise would have been almost certain death for all of them.

In order to do this, however, it was necessary for Esther to risk her own life. When Mordecai first suggested the plan to her, she was somewhat hesitant. It was then that he reminded her, in the words of our Golden Text, that in all probability the Lord had arranged for her to "come to the kingdom" at just such a time, when she could render so needed a service to her people. She was also gently reminded that as a Jewess her life was in danger anyway, and she would be risking no more by making the effort to save her people.

Esther possessed two qualifications which enabled her to serve as the savior of the Jews—her beauty, and her devotion to her people. Regardless of other qualifications which the servants of God may

possess, they must be devoted to him and to his people in order for him to use them. The Apostle Paul's background of education and Roman citizenship was a valuable asset in his service of God, but would have meant nothing apart from his fidelity to the messianic cause.

ESTHER—9:20-22, 26, 27—The laws of the Medes and Persians could not be changed, hence, although Esther won favor with the king to the point where he was desirous of saving her people, he could not change the decree. What he did do under the circumstances was to issue a counter decree which made it possible for the Jews to defend themselves against the attempt that was to be made to destroy them. Their defense plan resulted in the destruction of their enemies, and over this there was great rejoicing. Then Mordecai directed that thereafter these days of victory should be commemorated.

We are not to look back to this record of the slaying of enemies as an illustration of what spiritual Israel should do. We who are begotten of God's Holy Spirit are to love our enemies and to do good to those who hate us and despitefully use us. We are to bless and injure not. It is well to remember that at the time of Esther, the Lord had not revealed his love as he has done since.

And it is well also to remember that during that age certain typical lessons were being taught, one of them being the great truth of the divine plan that ultimately all the enemies of God, of his people,

and of righteousness, are to be destroyed; also that a time is coming when the rebuke of his people shall be taken away from all the earth.

In the antitype of these pictures, however, there will never be any question as to the incorrigibility of those whom the Lord will destroy. That is one very good reason we should not now attempt revenge upon those who may despitefully use us—that is, we cannot read their hearts, hence cannot be sure that their actions are wilful and not induced either by their own imperfections or by outside influences.

When we note God's providential care over his typical people, it should increase our faith and trust in his care over us now. He dealt with them more particularly along natural and material lines, but his care for us has to do more especially with matters pertaining to our interests as new creatures in Christ Jesus. He may permit afflictions along material lines, yet overrule these for our highest good as new creatures.

The Apostle Paul explains, as a matter of fact, that it is God's arrangement to perfect his house of sons through suffering. (Heb. 2:10) And it is only those who endure faithfully to the end of the way who will receive the crown of life.

QUESTIONS:

Name the principal characters in this lesson. Why were Jews still remaining in the empire at the time of Esther?

What is the chief qualification of those whom God can use in his service?

Are we to follow the example of the Jews in destroying our enemies?

THE HOPE FOR THE MESSIAH

June 20

GOLDEN TEXT: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6

SOME of the prophecies pertaining to the coming of the Messiah to bless Israel and the whole world refer to his first advent, while others apply to his second advent. Our Golden Text embraces both, for it tells of the birth of Jesus and also of the world-wide government which he will establish.

The various titles which this text ascribes to the Messiah indicate the wide scope of work which will come under his jurisdiction during the thousand years of his kingdom reign. As frequently the great ones of earth hold more than one office in a government, so Jesus as the representative Head of that "one government" which he will establish, will be to the people a "Counsellor," "The mighty God," the "Father" who will give everlasting life, and the "Prince of Peace." What a wonderful Ruler he will be!

EZEKIEL 34:11-16, 22-31—In this comforting prophecy we have a description of God's blessings upon his people Israel following their restoration to his favor at the end of the present age. God promises that then he will "set up one shepherd over them, . . . even my servant David." He further explains that then David shall be a "prince" over the Israelites.

There are two possible viewpoints as to what is meant in this prophecy. In some instances the name David is used to symbolize Christ as the new King of earth. But it is also true that when this prophecy is being fulfilled the beloved David of old will have been raised from the dead, and will have been made one of the "princes in all the earth." (Psalm 45:16) That David is here referred to as a "prince" may indicate that in this case he is the one actually referred to.

But the important fact set forth in the prophecy is that there shall then be "showers of blessing" upon Israel; and those blessings will of course also fall upon the Gentiles—"all the families of the earth" who come into harmony with the righteous laws of that time. It is in this prophecy also that we are assured "the earth shall yield her increase." Then the Lord will make with Israel and all nations a "covenant of peace"—an evident reference to the foretold "new covenant."—Jer. 31:31-34

DANIEL 7:13, 14—In this prophecy of Daniel 7, we are given a preview of four universal empires which were to rule the earth by divine authorization, beginning with

Nebuchadnezzar. They are depicted as four ferocious beasts; the first representing Babylon; the second, Medo-Persia; the third, Greece; and the fourth, Rome. The authorization of these same four empires is shown by the image which King Nebuchadnezzar saw in his dream—the dream which was interpreted by Daniel. See Daniel 2:24-45.

To the king of Babylon Daniel said, "Whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler of them all. Thou art this head of gold." (Dan. 2:38) It is well to note that according to Daniel an important part of the symbolism of the image is the fact that God had given a dominion to Babylon. This also applied to the three succeeding empires.

It is interesting to observe that when the dominion is taken away from the fourth beast it is not given to another, but destroyed. (Dan. 7:26) The One to whom the dominion of earth is then given is described as "One like unto the son of man." This, however, is not a transfer to Jesus of the dominion given to the four humanly-constituted empires. That was merely an interim arrangement until he came "whose right it is."

ZECHARIAH 9:9, 10—Verse 9 of this prophecy was fulfilled by Jesus when he rode into the city of Jerusalem on a young ass, and was acclaimed as king by the people. On that occasion Jesus said that if the people did not "shout" the very stones would cry out, for the prophecy had to be fulfilled.

That was merely a prophetic token of the world-wide acclamation which will be extended to Jesus when his dominion is recognized from "sea even to sea, and from the river even to the ends of the earth."—Verse 10

ZECHARIAH 12:10—Here we have portrayed the repentant attitude of the Israelites when they at last recognize and accept their Messiah. Not until this foretold time will they enter into the fulness of the divine blessings promised for them in the prophecies. Until then, God will continue to reign over them in his "fury."—Ezek. 20:33

ZECHARIAH 13:1—How wonderfully reassuring are the promises of God to Israel as well as to all the world! Repentance alone would not restore sinners to God's favor unless he had first of all provided a "fountain" for their cleansing. And this he has done. That fountain, wholly adequate for the sin and uncleanness of all nations, is the blood of Christ. Through this fountain alone will the people of the next age be cleansed and made ready for acceptance by God and for the inheritance of their lost dominion.

QUESTIONS:

When will the prophecy of Ezekiel 34:23-28 be fulfilled?

At what point in the divine plan is the dominion of earth given to Jesus?

When was the prophecy of Zechariah 9:9, 10, fulfilled?

When will the Israelites repent of their sin, and what provision has been made for their reconciliation?

FROM MALACHI TO CHRIST

June 27

GOLDEN TEXT: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."
—Luke 1:68

MALACHI 3:1-5—Malachi seems to have been the last of the prophets God sent to Israel. One after another, beginning with Moses, these prophets had directly or indirectly promised the coming of the Messiah and Redeemer of Israel and the world. He was to be a "Prophet" like unto Moses; a King whose glory would exceed that of Solomon's; whose dominion was to be world-wide. In Malachi's prophecy this great One is described as the "messenger of the covenant"—that is, the "new covenant" promised in Jeremiah 31:31-34.

The prophets had also warned Israel of the dire consequences of sin against divine law. Because God knew that Israel would continue to be a backsliding nation he caused his prophets to predict a retribution by the coming of the "great and dreadful day of the Lord." (Mal. 4:5) In the outworking of the divine plan we find that these prophecies had a minor fulfilment in the trouble which came upon Israel in A. D. 70-73, and that their main fulfilment is

in the world-wide "time of trouble, such as never was since there was a nation," which is even now devastating the earth. (Dan. 12:1) It is "before" this terrible day of the Lord, both at the end of the Jewish age and the end of the Gospel age, that Jehovah sends his Messenger to prepare the way before him.

John the Baptist was "a" messenger, one who attempted to prepare Israel to receive the Messiah. But "the" Messenger referred to in our lesson is said to prepare the way before Jehovah. The reference is evidently to the preparation of Israel and the whole world of mankind to be reconciled to God. It is when this work is completed that the kingdom will be turned over to the Father, that he may be all in all.

Jesus said of John the Baptist that to those who could receive it he was the foretold Elijah, the one who was to turn the hearts of the fathers to the children and the hearts of the children to the fathers. In other words, to the extent that John accomplished a work of reformation in the hearts of the Israelites, preparing them to accept the Messenger of the covenant whose work was to reconcile both Israel and the world, he fulfilled the prophecy of Malachi 4:5, 6. But we know that John's work was largely a failure. Nor did the Israelites repent as a result of Jesus' ministry, hence the foretold fire of God's judgment came upon the nation.

The work of Jesus in preparing the way before Jehovah continued throughout the age in connection with the Gentiles. Members of

his church in the flesh have been associated with him as "able ministers of the new covenant." (II Cor. 3:6) That covenant has not yet been inaugurated, but preparation has been made for it, both in the sacrifice of Jesus, and also through the sacrifices of those who have been planted together in the likeness of his death.

These constitute the "temple" class to whom the Messenger comes. There was a typical coming to his temple when Jesus drove out the money changers from Israel's temple. But in the larger sense, he has been purifying the temple class throughout the entire age. The world has been unaware of this, and is still in darkness concerning the outworking of the divine plan, although again Jesus is present, testifying through his church concerning the meaning of the world-changing events which are daily occurring as a result of his presence.

MALACHI 4:1, 2, 5, 6; LUKE 1:76-79—While a "baptism" of "fire" came upon the nation of Israel because of failure to accept the Messiah, the day foretold in this passage as one which shall "burn as an oven" is evidently the great time of trouble which comes upon the whole world at this end of the age—that time of disintegration already upon the nations. It comes as a judgment from the Lord, and we are now living in that judgment day. Later there is to be a judgment day for individuals, and it will be true of both nations and individuals that those which continue to do wickedly shall be destroyed.

But there is a brighter prospect for those who long for righteousness, and in this sense look and hope for a righteous Ruler. They are the ones who are travailing "in pain together until now" waiting for the "manifestation of the sons of God." (Rom. 8:22, 19) Few of them are able to define their longings, but they will be glad when the time comes to accept and obey the righteous laws of Christ's kingdom. To these the "Sun of Righteousness shall arise with healing in his wings."

As we have already observed, John the Baptist only partially fulfilled this prophecy concerning the coming Elijah. Its real fulfillment is through Christ, and then only after the people are humbled by the great time of trouble, the day of oven-like burning which comes upon the world. The foretold "curse" comes upon the earth as an alternative fulfillment of the prophecy, prior to the time when the people will actually be reconciled to God and brought under the terms of atonement as represented in the new covenant—that covenant which God promised through the Prophet Jeremiah. See Jeremiah 31:31-34.

QUESTIONS:

Who is the "Messenger of the covenant" who prepares the way before Jehovah?

In what sense is John the Baptist associated with the fulfillment of the prophecies contained in today's lesson?

What is the foretold "curse" with which the earth is smitten?

When will the world be reconciled to God? Under what covenant?

WHY CHRIST RETURNS

June 6

¶ You know, Frank, a great deal is being said these days about the second coming of Christ. Just what is the purpose of Christ's second coming?

¶ Well, briefly, Ernest, the ultimate purpose of Christ's second coming is to restore the human race to health and life. This thought can best be understood when considered in connection with the two other important facts revealed to us in the Scriptures.

¶ What facts?

¶ First I would mention man's fall into sin and death; and second, the redemptive work of Christ accomplished at his first advent. When Adam and Eve transgressed the divine law, they lost the privilege of living. This meant the loss, not of spiritual, or heavenly life, but of earthly life, in an earthly paradise, the sample of which had been provided by God eastward in Eden. Jesus' death on the cross provided redemption from the curse that came upon the human race, and he comes the second time to restore mankind to their long-lost home. So you see, first came the fall into sin and death, then redemption was provided, and finally, recovery will be effected, and it is this work of recovering the lost race from death that constitutes the main purpose of Christ's second advent.

¶ Are you sure, Frank, that that is what the Scriptures teach concerning the object of Christ's second advent?

¶ Yes, Ernest, I am very sure of it, because it is so clearly stated in the Bible, and in order to get the matter squarely before us, I'd like to have you turn to the 3rd chapter of the Book of Acts. We'll begin our study with the 20th verse.

¶ Acts 3:20 reads: "And He shall send Jesus Christ, which before was preached unto you."

¶ Now notice, Ernest, this text identifies the subject matter as the second coming of Christ. From this point on, the remainder of the chapter tells us the purpose of his coming. You may read the 21st verse, if you will.

¶ Very well. Verse 21 reads: "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

¶ Please observe, Ernest, that here the second coming of Christ is identified with what the apostle describes as "the times of restitution of ALL things."

¶ What does that mean, Frank?

¶ Just what it says! "Times of restitution" simply means times of restoration.

¶ Well, what is restored during the times of restoration?

¶ What do you think, Ernest, needs to be restored?

¶ Well, I know of many parents who would like to have their children restored to them.

¶ That's true enough, Ernest. And, at the same time, it emphasizes a larger need of restoration. The whole human family is dying, and has been, for more than six thousand years. Under the reign of sin and its associate evils of suffering and death, all peoples and all nations have been held in slavery. This reign of sin and death will be terminated as a result of Christ's second coming, and the human race restored to its lost possession in an earthly paradise. It is this gigantic project that the Apostle Peter describes

as "times of restitution of all things."

¶ Well, there's no use trying to say that such is not God's plan, when the Apostle Peter states the matter so clearly. But is the Apostle Peter the only writer of the Bible who has prophesied that times of restitution will follow the second coming of Christ?

¶ Ernest, you evidently didn't read that last text too carefully. I suggest that you turn to it again. That's the 21st verse of the 3rd chapter of Acts—the one that speaks of times of restitution of all things.

¶ I still have my Bible open, and will read the 21st verse again. "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Why, Frank, this says that ALL God's holy prophets since the world began foretold the times of restitution!

¶ Which makes it a very definite teaching of the Bible, don't you think?

¶ I should say so! But why is it that a teaching given so much prominence in the Word of God should receive so little attention today by those who profess to believe the Word of God?

¶ The great teaching of restitution has been largely supplanted in the minds of people by erroneous theories that crept into the church following the death of the apostles. The idea gradually developed that all whom God saves from adamic sin are to enjoy everlasting life in a heavenly home. So today the general hope of most professed Christians is to go to heaven when they die. With such a hope it is but natural to overlook the many promises of the Bible which describe blessings of earthly life and happiness as human beings in a world-wide Eden.

¶ But Frank, while that explanation sounds plausible, is it not true that Jesus himself encouraged his followers to expect a home in heaven when he returned? Just in case you have overlooked what Jesus said on this point, I would like to read a passage from the 14th chapter of John. I'll read the first three verses. "Let not your heart

be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Now, Frank, isn't Jesus saying very plainly in this passage that his purpose in returning to earth is to take his followers back to heaven? How are we to harmonize this with what the Apostle Peter says concerning times of restitution?

¶ There is no disharmony between the two statements. What Jesus promised to his followers is not God's provision for the whole human race. That is where we have made our mistake in the past. We have concluded that God has been doing his best to prepare all human beings for a home in heaven, but this is not the case. Jesus' promise to his disciples is limited to his followers during the period of time between his first and second advents.

¶ What do you mean by that?

¶ As you probably know, Ernest, both the Old and New Testaments say much about the kingdom of God. Christ is to be the great King of that kingdom. He asked his followers to pray for its coming, and in the New Testament, both Jesus and the apostles reveal the fact that those who follow in the footsteps of Jesus during this age, suffering and dying with him, are to live and reign with him in his kingdom. According to the Scriptures, these are to be rewarded with spiritual life. This hope of the church is described by the Apostle Paul in Romans 2:7 as being one of glory, honor, and immortality.

¶ And it is this special class that Jesus promised to take to heaven when he returned—is that the thought?

¶ That is what the Bible teaches, Ernest.

¶ Would you say, then, Frank, that the rewarding of the true church of Christ is also one of the objects of his second advent?

¶ Yes, Ernest. The rewarding of his church, through being united with him in kingdom glory, is an essential pre-

requisite to the ultimate object of Christ's return, which is the restoration of all mankind to life upon the earth. So it can properly be said that Jesus comes to reward his church, and also that he comes to bless the world. The reward of the church is pictured in the Book of Revelation as being a uniting with Christ in marriage. In Revelation 19:7, we read that "the marriage of the Lamb is come, and his wife hath made herself ready."

¶ Is that why, in the last chapter of Revelation, we read that "the Spirit and the bride say, Come. And whosoever will, let him take the water of life freely"?

¶ That's right, Ernest, and how wonderfully all these various passages of the Bible harmonize when we take into consideration the entire plan of God.

¶ Frank, the Bible is a wonderful Book! But there's one point in connection with the passage we read from the Book of Acts that I would like to know a little more about. You remember Peter said that the times of restitution which are to follow the second coming of Christ have been foretold by the mouth of all God's holy prophets since the world began? As I said before, that's a very surprising statement. But where in the Old Testament can one find some of the promises of restitution that were recorded by God's holy prophets?

¶ The word "restitution" itself is not used by the prophets in their pre-views of the coming time of blessing following Christ's second advent. They set forth the great hope of restitution by describing the various and wonderful ways in which it will affect the human race. The Prophet Isaiah, for instance, tells us that God will swallow up death in victory; that he will wipe away tears from off all faces; that he will open blind eyes, and deaf ears; that he will cause the lame to walk. (Isaiah 25:8; 35:5, 6) The Prophet Isaiah also says that in that time the people will not say, "I am sick." (Isaiah 33:24) That, as you know, Ernest, is one of the favorite topics of conversation at the present time. The Prophet Haggai says that "the desire of all nations shall

come." (Haggai 2:7) Jeremiah promises that God will write his law in the hearts of the people, and that all shall know the Lord. (Jer. 31:33, 34) Moses records a promise God made to Abraham in which he declares his intention to bless all the families of the earth. These are but samples of the wonderful things the prophets have said, and which are interpreted by the Apostle Peter as being descriptive of the restitution of all things to be accomplished by Christ and his church following the second advent.

INCREASE OF THE KINGDOM

June 13

¶ Frank, is it your understanding that the kingdom of Christ mentioned so prominently in the Bible is still future, that it is not yet ruling in the earth?

¶ Yes, Ernest, that's what the Scriptures indicate very clearly. Jesus taught his church to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven." Does it seem reasonable that Jesus would ask us to pray for something that is already a reality? And would you say that God's will IS done in earth today, even as it is in heaven?

¶ Well, no, I wouldn't, but at the same time, Frank, there are other scriptures which need to be taken into consideration.

¶ For instance?

¶ Well, take the statement by the Apostle Paul recorded in Colossians 1:13. He says that God has "translated us into the kingdom of his dear Son." Doesn't this indicate that the kingdom was already in existence in Paul's day? How could one be translated into that which does not exist?

¶ Ernest, in your original question you asked if Christ's kingdom is now rul-

ing in the earth. There is quite a difference between a kingdom existing and a kingdom ruling. Since the first advent of Jesus, and particularly since Pentecost, Christ's kingdom has existed in the earth, but only in the sense that it has been in the course of preparation.

¶ Just what do you mean by that, Frank?

¶ Well, Jesus of course is to be the great King in that kingdom, but there are to be associate kings who will rule with him, and these will also be a part of that kingdom. In Revelation 5:9, 10, the members of the true church of Christ are said to be redeemed from every nation and kindred and tongue for the purpose of being kings to reign on the earth.

¶ As I get it, then, the thought is that the kingdom of Christ, as represented in the church, is as yet merely in the state of preparation.

¶ Yes. And that thought is well illustrated by a prophecy recorded in the second chapter of the Book of Daniel. In this prophecy, human rulership on the earth, beginning with the days of Nebuchadnezzar, King of Babylon, and down until earth's rightful King takes over in the affairs of men, is represented by a human-like image. In this prophecy, the kingdom of Christ is represented as a stone that is cut out of the mountain without hands. This stone is shown to smite the image of Gentile dominion on its feet, causing it to fall. Then the stone, which is pictorial of Christ's kingdom, grows until it becomes a great mountain which fills the whole earth.

¶ And how does that illustrate the thought that the church is the kingdom of God in preparation?

¶ It illustrates that point by the fact that the work of cutting the stone out of the mountain by divine providence is done while man-made rulership still operates in the earth. It is not until the stone is separated from the world that the image is smitten, and the kingdom of Christ takes over the rulership of earth. This same sequence of events is shown in the 7th chapter of Daniel,

where human rulership is illustrated by four great beasts, one overcoming the other, and finally the fourth beast being overcome by the kingdom of God, at which time, according to the prophecy "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7:27

¶ Well, that's a very understandable way of viewing the subject, Frank, but there are some other scriptures that I would like explained in connection with it. For instance, the words of Jesus: he said, "The kingdom of God is within you." Now Frank, how could his be true if the kingdom of God is to be a world-wide government designed to control the affairs of all the nations? This text seems to give the thought that the kingdom of God IS merely a righteous influence that more or less takes possession of one's life at the time of conversion. Thus it is said to be "within" one. What else could this statement mean?

¶ Before answering that question, I would like to ask if you noticed to whom those words were addressed? To whom did Jesus say, "The kingdom of God is within you"?

¶ Why, I suppose it must have been to his disciples, those who had believed on him. Is that right?

¶ No, Ernest, it isn't. Quite to the contrary. Jesus addressed these words to the scribes and Pharisees of his day, who were bitterly opposed to him, and who persecuted him unto death. Jesus said of these men that they were hypocrites, and of their father the devil.

¶ But, Frank, how could the kingdom of God be within people such as those?

¶ That's what I want you to answer! If your explanation of the Master's words is correct, it would mean that when the kingdom of God is fully come the whole earth will be full of hypocrites!

¶ But, Frank, what, then, did Jesus mean?

¶ A better translation helps us out on that. Professor Benjamin Wilson, author of the **Emphatic Diaglott** translation of the New Testament, renders the entire passage thus: "Behold, God's royal majesty is among you." This simply means that Jesus himself, earth's new King, was at the time right there among the Pharisees. And how understandable that is!

¶ Quite so. But, Frank, what was it that called forth an expression of this kind from the Master?

¶ It was in answer to a question put to Jesus by the Pharisees as to when the kingdom of God would come.

¶ And didn't Jesus say that that kingdom would not come with outward show?

¶ Yes, which was contrary to the expectation of the Pharisees. Their understanding of the messianic prophecies of the Old Testament called for the coming of a kingdom backed up by military might and splendor; a kingdom so powerful in soldiers and arms that it could overthrow the Roman Empire and establish the Jewish nation as a world power. With this viewpoint, they naturally looked down upon Jesus, and despised him. How could this Nazarene become a world ruler, with no one supporting his cause but a few fisherman? It was doubtless more or less in derision that they asked the question as to when the kingdom of God would come.

¶ And it was in reply to that question that he said, "The kingdom of God cometh not with observation"?

¶ Yes, and knowing what was in their hearts, Jesus added, "The royal majesty of the heavens is among you." This was just another way of telling them that although they didn't know it, the Messiah and King of promise was in their midst, and that steps were already being taken looking to the establishment of the messianic kingdom.

¶ Frank, I notice here in the Bible that after making this statement to the Pharisees, Jesus offers a further explanation to his disciples.

¶ Yes, that's right. He pictures for

them the period of his second presence on the earth, and reminds them that just as the Pharisees were wrong in looking for a kingdom of military might and splendor, so his people at the end of the age shouldn't expect his kingdom thus to be manifested. He explains further, you will notice, that at the time of his second presence the unbelieving world at large would not recognize him, and would therefore go on with their affairs just as the people did in the days of Noah, not knowing the significance of transpiring events.

¶ Frank, Jesus further explained, according to this account, that his second presence would be like the lightning that lighteneth the whole heavens. What does that mean?

¶ In another place, Jesus is reported as saying that his second presence would be like the lightning that "cometh out of the east, and shineth even unto the west."—Matt. 24:17

¶ It's the sun that does that, isn't it?

¶ Yes, and the word translated "lightning" actually means "bright shining." The thought is that one of the ways in which the kingdom power and glory of the Messiah and his new world order will be manifested will be through a general diffusion of knowledge and education so world-wide and complete that it will upset all the superstitions of the past, and for a brief time set the world on fire, symbolically speaking.

¶ Is that what's upsetting the status quo of everything in the world today?

¶ It has a lot to do with it. But mind you, thus far this light of Messiah's presence has been merely preparatory. By the end of his thousand-year rule it will have filled the earth with the glory of God, and will have established justice, righteousness, and love throughout the whole earth.

¶ Frank, it has just occurred to me that what you have said about the kingdom of Christ not coming with outward splendor would be in harmony with what Jesus told Pilate when he said to him, "My kingdom is not of this

world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."—John 18:36

¶ Yes, that's a very similar thought.

¶ According to that, then, the messianic kingdom is to be merely a spiritual influence in the world, and not a real government after all. Isn't that right?

¶ Only partly right. It will of course be a spiritual influence, but it will operate through actual governmental agencies. The Scriptures indicate that the messianic government will begin to function in the Holy Land, and that from there its influence and control will spread until it embraces the entire earth.

¶ Frank, do the prophecies indicate how the messianic kingdom power will first be manifested in Palestine?

¶ Yes! The prophecies make it clear that it will be through a miraculous deliverance of the Jewish people there gathered, and against whom hordes of aggressors from the north have pitted their military might to destroy them. The Bible shows that when this final phase of the Battle of Armageddon has reached a climax God will intervene in a miraculous way and save his people. Then their eyes will be opened to recognize their Messiah, and the messianic kingdom work will begin.

A SECOND CHANCE

June 20

¶ Frank, my first question has to do with God's attitude toward sinners after they die. I have been told that there are those who believe that a person can keep right on sinning in this life—doing just as he pleases, you might say—and then in the next life have a second chance to be saved.

¶ Ernest, the Bible does not teach any such liberal philosophy as you have outlined.

¶ Are we to understand, then, that all opportunity for salvation ends at death?

¶ No, Ernest, that is not the Bible teaching either.

¶ Frank, that sounds like a contradiction. You say there is no "second chance," and yet that all opportunity for salvation does not end at death. Would you mind explaining just what you mean?

¶ Ernest, the proposition you stated is that a person can continue sinning all his life, wilfully ignoring the grace of God, and that God will overlook all this, and extend his unlimited grace toward him in the resurrection. Now, that thought is wholly unscriptural! The Apostle Paul states, for example, "Whatsoever a man soweth, that shall he also reap."—Galatians 6:7

¶ Well, it's plain enough from that text that there is to be a just retribution for all wrongdoing.

¶ A "just" retribution is the proper way of stating the matter, Ernest. Millions of human beings have died without having any opportunity to accept Christ and obey God's righteous laws. If these are to have no future opportunity for salvation, then God is unjust.

¶ And it would be even worse, it seems to me, if such must suffer an eternity of torture in a hell of fire. Why, there are indeed millions who have had very little opportunity to know and do better. They have not been wicked in the sense that they have robbed their neighbors, or committed murder, or otherwise broken the conventions of human society. As a matter of fact, they have been what the world calls "good people."

¶ But not good enough for heaven—is that what you mean?

¶ That's the thought, Frank. But at the same time, they have not been wicked enough, it seems to me, to be punished in a hell of torment forever.

¶ I'm glad you said that, Ernest. As I remarked to you once before, no one on earth has ever been so great a sinner as to merit an eternity of torture in the alleged fiery hell that was in-

vented back in the Dark Ages. That's one point we should get settled in our minds once for all.

¶ Right you are, Frank, and I tell you, that article you gave me to read entitled "Not Good Enough for Heaven—Too Good for Hell" really does settle that point! But getting back to our discussion, just how good does a person have to be in order to be assured the privilege of spending eternity in a heavenly home?

¶ Ernest, the Scriptures are very explicit on that point. I would like to remind you of the rich young ruler who came to Jesus to inquire about the hope of eternal life. He asked, "What good thing must I do to inherit eternal life?" Jesus referred this young man to the ten commandments, to which he replied, "All these have I kept from my youth up."

¶ Frank, that young ruler was really a good man if he actually kept those commandments. It meant that he worshiped the true God, had not injured his neighbors, had not been guilty of robbery, or murder, or other crime.

¶ But for all that, Ernest, Jesus said that he was still lacking. Jesus said to him, "Go sell that thou hast, and give to the poor and take up your cross and follow me, and thou shalt have treasure in heaven." This means that the only ones who may entertain a heavenly hope are those who, in addition to accepting Jesus as their personal Savior, devote all that they have—their very lives—to the service of God.

¶ Why Frank, I doubt if there are very many who reach up to a standard of that kind!

¶ Quite true. Jesus referred to these faithful followers of his as a "little flock," and to this "little flock" class he said, "It is your Father's good pleasure to give you the kingdom"—that is, a share in the kingdom of heaven.

¶ Well as I see it, being a real Christian is a serious matter. And when we consider the high scriptural standard of righteousness set for the followers of Christ it increases the number of

those for whom the ordinary conception of Christianity has no provision. What about all these millions? Where will they be in the resurrection?

¶ Ernest, what makes this problem seem insurmountable is the unscriptural idea that God is unable to extend his mercy and blessing to human beings beyond the grave. We have believed that God is merciful to sinners as long as they live, but have claimed that there could be no mercy extended to them beyond the grave.

¶ In other words, "While there's life there's hope"!

¶ Put it that way if you wish, but that is merely narrow-minded human reasoning. The Bible, on the contrary, clearly teaches that the Creator has made a provision for the whole world of mankind beyond the grave.

¶ What is that provision?

¶ It is the provision of a resurrection from death, and a future judgment day.

¶ Well, the traditional judgment day is not very bright with hope for anyone except the faithful followers of Jesus, is it?

¶ Well, here's another case where the Bible and tradition part company. In Acts 17:31, the Apostle Paul speaks of the judgment day as being a time of enlightenment and blessing. In Isaiah 26:9 we read that when God's judgments are abroad in the earth the inhabitants of the world shall learn righteousness.

¶ In other words, the judgment day of the Bible is a day in which the people will have an opportunity to learn of the true God, and decide to serve him if they wish.

¶ That's right. You see, Ernest, the judgment day is more than just a twenty-four hour day. According to the Bible, the judgment day is a thousand years long.

¶ Is that what is sometimes referred to as the Millennium?

¶ Yes. It is the thousand years of Christ's kingdom. Christ will be both King and Judge during those thousand years, and during that period both the

living and the dead will be enlightened and judged, and the obedient blessed with the privilege of living upon this earth forever as perfect human beings.

¶ Is that opportunity to be for those who are not Christians in this life?

¶ Yes, but Christians will not be judged at all during that future judgment day, for they will already have passed their test. The word judgment includes the thought of a trial as well as sentence. Those who have accepted Christ and are walking in his footsteps are having their judgment day now; that is, they are now on trial. The apostle speaks of it as a fiery trial—that is, the tests are severe and exacting.

¶ Frank, is that what the apostle meant when he said, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Pet. 4:18

¶ Yes, that word "scarcely" suggests the severity of the Christian's judgment, and it is true that only a comparatively few pass through the present time of trial victoriously.

¶ Well, if Christians are to share with Jesus in the work of the future judgment, it is very evident that they will not come into judgment with the world. But Frank, just what did the apostle mean when he said, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Doesn't that sound rather threatening toward all non-Christians?

¶ Only because of the traditional background, which more or less colors what we read in the Bible. Actually, the apostle is merely asking a question which he does not answer. Other passages in the Bible, however, do answer this question. While tradition would answer that the ungodly will appear in a hell of torment, the Bible assures us that they will appear upon the earth as human beings, and that they will then be placed on trial for everlasting life.

¶ Frank, is that really in the Bible?

¶ Yes. Among the most notorious sinners mentioned in the Bible are the

Sodomites. God summarily destroyed them because of their debauchery and wickedness. However, in the 16th chapter of Ezekiel's prophecy we are told that they are to be restored to their former estate—which means that they are to be restored to life upon the earth—and given an opportunity of entering into covenant relationship with God.

¶ Will that be in the judgment day?

¶ Yes. Jesus said that it would be more tolerable, or favorable, for the Sodomites in the day of judgment than for the people of his day who rejected his message. But according to the Apostle Paul, even these, that is, those who crucified Jesus, are to have mercy shown to them in the day of judgment.

¶ Well, that's certainly wonderful. But Frank, why should the sinners of Sodom have a better chance in the day of judgment than those who crucified Jesus?

¶ That, Ernest, is where the degree of enlightenment enters into the matter. The Sodomites were not enlightened. Jesus said that if the same mighty works had been done in Sodom as had been performed in some of the cities of his day, the Sodomites would have repented. But those works were not done in Sodom, so the Sodomites had less responsibility for their sins.

¶ Is that what Jesus meant when he said that those who know the Lord's will and do it not shall be beaten with many stripes, while those who know not the Lord's will and do it not, shall be beaten with few stripes?

¶ Yes. That's the principle which will operate in the judgment day toward the whole world of mankind. To the extent that anyone today knows the right and fails to do it, he will receive just retribution in the future day of judgment.

¶ From that standpoint the day of judgment will be one of discipline and correction.

¶ Yes, and it will be a serious time for many. Every injurious word and deed will have to be accounted for then. No one will escape just punishment for

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
St. John's, N. F. (Thurs.) **VOCM 1006 9:00**

Waukesha, Wis. **WAUX 1510 3:15**

EASTERN TIME **STA. KC. A.M.**
Adrian, Mich. **WABJ 1500 10:00**
Akron, Ohio **WADC 1350 9:45**
Baltimore, Md. **WFBR 1300 9:15**
Bay City, Mich. **WBCM 1440 10:00**
Binghamton, N. Y. **WNBF 1290 10:00**
Bridgeport, Conn. **WLIZ 1300 8:45**
Columbus, Ohio **WHKC 610 9:30**
Hamilton, Ont. **CHML 900 9:45**
Knoxville, Tenn. **WBIR 1240 8:45**
Lawrence, Mass. **WLAW 680 10:15**
Martinsburg, W. Va. **WEPM 1340 10:30**
Philadelphia, Pa. **WIP 610 9:30**
Pittsburgh, Pa. **WWSW 1490 9:30**

➤ ➤ **P.M.**

Dayton, Ohio **WHIO 1290 12:15**
Detroit-Windsor (Sat.) **CKLW 800 1:15**
Grand Rapids, (Thurs.) **WLAV 1340 10:00**
Jacksonville, Fla. **WJHP 1320 2:45**
New York, N. Y. **WINS 1010 10:15**

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. **WHBU 1240 9:45**
Clinton, Iowa **KROS 1340 9:45**
Grand Forks, N. D. **KILO 1440 9:15**
Jamestown, N. D. **KSJB 600 10:30**
Louisville, Ky. **WGRC 1370 8:45**
Medford, Wis. (Wed.) **WIGM 1500 9:45**
Minneapolis, Minn. **WTCN 1280 9:15**
Mobile, Ala. **WKRG 710 10:15**
Muscatine, Iowa **KWPC 860 9:45**
St. Louis, Mo. **KXOK 630 10:00**
San Antonio, Tex. **KISS FM 8:45**
San Antonio, Tex. **KMAC 1240 8:45**
Shenandoah, Iowa **KMA 960 9:15**

➤ ➤ **P.M.**

Chicago, Ill. **WAIT 820 1:30**

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

➤ ➤ **P.M.**

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

PACIFIC TIME **STA. KC. A.M.**
Albany, Ore. **KWIL 1240 10:30**
Berkeley, Calif. **KRE 1400 9:00**
Blythe, Calif. **KUCB 1400 9:00**
Brawley, Calif. (Sat.) **KROP 1300 12:45**
Brawley, Calif. **KROP 1300 10:15**
Calexico, Calif. **KICO 1490 7:00**
Indio, Calif. (Sat.) **KREO 1400 12:45**
Indio, Calif. **KREO 1400 10:15**
Long Beach, Calif. **KGER 1390 8:45**
Moscow, Idaho **KRPL 1400 9:15**
Riverside, Calif. (Sat.) **KPRO 1440 12:45**
Riverside, Calif. **KPRO 1440 10:15**
Riverside, Calif. **KPOR FM 10:15**
San Diego, Calif. **KFMB 550 9:45**
Spokane, Wash. **KREM 1340 9:45**
Stockton, Calif. **KGDM 1140 9:30**
The Dalles, Ore. **KODL 1230 9:15**
Vancouver, B. C. **CKMO 1410 10:30**
Vancouver, Wash. **KVAN 910 9:15**
Victoria, B. C. **CJVI 900 10:00**

➤ ➤ **P.M.**

Seattle, Wash. **KOL 1300 5:15**

his sin, but all who in this life have not sinned wilfully against full light will have an opportunity to repent, make amends, obey the laws of God, and through the provision of Christ's blood, have the opportunity of living forever.

THE THIRD HEAVEN

June 27

¶ Frank, what is the "third heaven"? Almost everybody knows that the Bible has a great deal to say about heaven, but Paul speaks of the "third heaven," which he saw in a vision, and the apostle says that in this vision he was also caught up into paradise.—II Cor. 2:1-4

¶ You know what that means, don't you?

¶ From what I have learned, paradise is the restored earth, with mankind, brought back from death, living happily on it forever. That's plain enough. But Frank, Paul also says that in this vision he was caught up to the third heaven—the third heaven, mind you! Are we to understand from this that heaven is some sort of three-story arrangement?

¶ No, that's not the answer! Paul is not speaking of heaven as a location. There is a place called heaven. It is, for the want of better language to de-

scribe it, the home of God, and the center from which his divine authority emanates.

¶ Is not that the place that Paul speaks of as the "third" heaven?

¶ No, I don't think so. The Bible uses the term heaven in several different ways. For example, it speaks of the atmosphere above us as the heavens. The Bible also employs the term heavens to symbolize spiritual controlling influences over the affairs of men. It is in this latter sense that Paul uses it in the text under consideration. The symbolic meaning of the term is derived from its literal significance.

¶ Just what do you mean by that?

¶ Simply this: The heavens which are the firmament above us are the controlling influences over the earth. The seasons of the year, the tides, the storms, etc., are under the influence of the sun and the moon and the stars. You can see, then, how the term heavens is very properly used in the Bible to symbolize or represent controlling influences in the affairs of men that are above and beyond the jurisdiction of man himself.

¶ Yes, that's very understandable. I remember also your explanation of some of the other symbols of the Bible, such, for example, as "fire," which is used to symbolize destruction because it is destructive; just so, the heavens represent spiritual rulership over man because they exercise an invisible control over all life on the physical earth. But tell me this: What

AUSTRALIAN BROADCASTS

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

Western Australian Time

Perth 6KY 227 metres 10:15 A. M.

POLISH BROADCASTS

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

does the Apostle Paul mean by the "third" heaven? I still don't understand why the figure three should be associated with the powers of spiritual control.

¶ The answer is found in the writings of the Apostle Peter. First, he speaks of a heavens and earth that came to an end at the time of the flood.

¶ The earth didn't come to an end then, did it?

¶ No. The apostle is not talking about the physical earth, but of an order of things that came to an end at the time of the flood—an order of things which, symbolically speaking, was made up of a heavens and an earth. Then he mentions the heavens and earth which now exist. These, according to Peter, are dissolved at the second coming of Christ. In conclusion the apostle says: "Nevertheless we, according to God's promise, look for new heavens and a new earth."—II Pet. 3:13

¶ Why Frank, that new heavens mentioned by Peter must be the "third" heavens that Paul saw! The heavens before the flood were the first, the present heavens are the second, and the new heavens are the third. Well, that's simple! I notice that Peter also uses the word "world." He says that it was the world that perished at the time of the flood. Just what does that mean?

¶ The word world in this prophecy is a translation of the Greek word *kosmos*, which means order, or arrangement.

¶ Just the opposite of chaos.

¶ That's right. The *kosmos*, or order of things, in each of the cases mentioned by Peter is made up of both the symbolic heavens and the symbolic earth. The term earth in this case represents the visible arrangements by which humanity is controlled.

¶ Civilization, in other words.

¶ That's right. Before the flood, and since, these human arrangements have almost always had a certain tie-in with higher, or spiritual, standards and influences which have exercised a large measure of control in human affairs.

Man was so constituted by the Creator that he naturally seeks guidance from some supposedly authoritative source outside of and above himself. The chaos now so rapidly engulfing humanity is due to the spread of atheism, which is causing millions—in some cases whole nations—to attempt a break-away from the higher powers. This is what the Apostle Peter refers to as the dissolving of the heavens. Jesus said of this time that the powers of the heavens would be shaken.

¶ Your thought, then, is that humanity must decide between God and chaos.

¶ That may be one way of putting it, although there is a great deal more than that involved.

¶ For instance?

¶ Well, there is the matter of false gods.

¶ Such as the Shinto "heavens" which once ruled Japan.

¶ That's right, and Jesus informs us that Satan, the devil, is the prince of this evil world, or *kosmos*. In II Corinthians 4:4, Paul calls Satan "the god of this world." While he has managed to hold his order of things together until now, the influence of his rulership has always been selfish, oppressive, and cruel.

¶ Do you mean to imply that the true God has not been interested in the affairs of the present world?

¶ God has been ruling in the hearts of his own people. Through the lives of these a wholesome, godlike influence has extended to mankind in general. To the degree that these have been heeded, the conditions of humanity have been improved.

¶ Isn't the Bible sometimes called "the torch of civilization"?

¶ Yes, and the extent to which its teachings have been heeded has determined the measure of civilization the world has enjoyed. That professed Christian civilization has often been uncivilized is due to a failure on the part of individuals and governments to practice the just and righteous ethical codes laid down in the Bible.

¶ Would you say that the devil has been more powerful than God?

¶ No indeed! God has not yet attempted to control the affairs of mankind. God has been working in the hearts and lives of all true Christians, preparing them to live and reign with Christ, as the new heavens, or the new spiritual rulers, of his world of tomorrow.

¶ I notice here in the Bible that the apostle says, "We according to God's promise, look for new heavens and a new earth." This seems to be referring to a promise God made in the Old Testament. Is there an Old Testament promise to this effect?

¶ Yes, Ernest, the promise of God to which Peter refers is recorded in the 65th chapter of Isaiah, verse 17, also the 66th chapter, verse 22. Through the prophet God says, "I will create new heavens and a new earth." In the New Testament we are told that Christ and the church will constitute this new creation, this "new heavens."

¶ Which, if I understand the matter, would mean that Christ, together with the church exalted to heavenly glory with him, will be the new spiritual rulers of God's world of tomorrow, is that it?

¶ That's exactly the way the Bible puts it.

¶ Fine. And I suppose that is the real significance of the many heavenly promises that are made to the followers of Jesus.

¶ Yes, Ernest, and it is very important to notice that these heavenly promises of the Bible are not made to, or on behalf of, the world of mankind in general. They are made exclusively to those who follow in the footsteps of Jesus. They are promises that if they suffer and die with him they will live and reign with him. He will be the King of the new world of tomorrow, and the church will rule with him for a thousand years.

¶ Is that the thousand years that is sometimes spoken of as the millennium?

¶ Yes. And it is during that thousand

years that mankind will be restored to life upon the earth. That will be the restoration of paradise for all mankind. The promises of the Bible which apply to that period are made on behalf of all mankind, and are earthly promises, not heavenly, as you will notice by reading further that prophecy from the 65th chapter of Isaiah.

¶ Yes, I notice it does say here that "they shall build houses, and inhabit them." That certainly doesn't sound like a heavenly promise, does it?

¶ No. And when during that kingdom period the great reconstruction work is in progress, it will be carried on without fear that atomic bombs will one day destroy that which has been built.

¶ Frank, here's something in this prophecy that is truly wonderful. It says, "The wolf and the lamb shall feed together. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord." You know this language sounds very much like a description of conditions in the Garden of Eden.

¶ That's very true, and as you mentioned in the beginning of our discussion. Paul associates paradise with his description of the kingdom of Christ on the earth. The very purpose of the new spiritual rulership of Christ and the church is to restore the lost earthly paradise. When the new heavens and new earth are established, there will be a world-wide Garden of Eden. This will mean not only the overthrow of Satan's rule of selfishness, but also the destruction of disease and death. And besides that, it will mean the resurrection of the dead. This is clearly promised in Revelation 21:4.

LITERATURE OFFER: June 6, Special Dawn No. 2; June 13, "Chosen People"; June 20, Special Dawn No. 1; June 27, Special Dawn No. 4 (See page 65).

Visual Presentation of the Message

WE HAVE previously mentioned in these columns our hope of eventually being able to supply illustrated presentations of the truth, and now we have reached the point where we can speak a little more definitely about this prospect. It is our present expectation that within a matter of two or three months we will have a series of four illustrated divine plan chart talks ready for use. We are mentioning the matter now in order that you may give consideration to this additional opportunity of presenting the message and perhaps be ready to do something about it when we are able to announce that the illustrated lectures are ready.

First of all, we wish to assure the brethren that this method of witnessing should not be considered a substitute for the usual type of public lecture. What we hope is that it will enable the brethren to give a witness for the truth when it is not possible to hold public meetings, either because no public speakers are available, or for other reasons. We are thoroughly convinced that the public meeting is still a wonderful way of promulgating the truth and we encourage the brethren to continue activities along this line.

Nor do we recommend these illustrated lectures for use in large auditoriums where great expense would be entailed in presenting them. They are designed more particularly for small gatherings such as can be held in private homes, and in small halls and schoolhouses. They will be suitable for audiences up to two hundred—and possibly more under favorable circumstances.

We believe that one of the most valuable uses of this new method of witnessing will be in connection with following up the interest created by the Frank and Ernest radio programs. We are confident that many of these interested listeners will gladly avail themselves of the opportunity of enjoying these illustrated lectures. In large cities district meetings can be arranged for this purpose, either in the homes of the interested, or in small, inexpensive halls.

They will not be motion pictures, but for the most part, hand colored stills, a large proportion of them selected from the "Photo Drama of Creation." The lectures will be recorded on tape, which is the most up-to-date method of recording. The pictures will be accurately timed to coincide with the lectures, and the combination will, we believe, hold the interest of all who are in any degree desirous of learning more about the Bible and its teachings. The timing of the pictures with the lectures is done in such a way as not to distract the listeners' attention when the pictures change as is so often the case in presentations of this nature.

The arrangements for supplying these illustrated lectures and the equipment for presenting them are not yet complete. We believe that in many instances ecclesias, or groups of small ecclesias, will want to purchase the outfits, which will consist of equipment for playing the tape recording, plus a projector for the pictures. We are planning, as a start, to furnish four lectures. These will doubtless be added to occasionally at a very small additional cost.

The pictures will not be on slides but on what is known as "Film Strips." A Film Strip for an entire lecture will not weigh more than a few ounces. The reproduction of the voice by means of tape recording is excellent, and permits the giving of a lecture approximately forty-five minutes in length without a break. And there will be no record scratch to detract from the spoken word.

We will be glad to discuss this project further by correspondence with any of the brethren who may be interested. It will be of assistance if we can obtain some idea as to how many units may be called for within the first few months after the effort is started, as this will have a bearing on ascertaining costs. We will not limit the supplying of outfits to ecclesias. Doubtless there are individual brethren, perhaps even isolated brethren, who will be glad to utilize this method of witnessing in their respective territories. So let us hear from all who may be interested. Address your inquiries to The Dawn, attention of Visual Witnessing.

Incidentally, we might add that if any of the brethren are considering the purchase of a tape recorder and playback machine that they write us about it. We foresee many possibilities of service through the use of this new invention, and it will be an advantage if all the brethren who purchase machines can have the type that will play the recorded truth messages which doubtless sooner or

later will be available; that is, recordings which may not necessarily be accompanied by pictures.

"Behold Your King"

THE book dealing with the Lord's second presence, referred to in these columns several months ago, is now ready. An advertisement of it will be found on the inside front cover of this issue. Its title is, "Behold Your King," and surely there is no more timely message than this that can be given when the whole world stands at the brink of ruin. The Lord's consecrated people today—the "feet" members of the body of Christ—are commissioned to declare the "day of vengeance," and this cannot be done comprehensively if the relationship of Christ's second advent to the day of vengeance is ignored. And since this phase of the truth should not be ignored in our message, it becomes essential to present the whole truth on the subject, and in a manner which the inquiring mind can grasp. This is what we have endeavored to do in "Behold Your King."

While "Behold Your King" is designed to carry the message of our Lord's presence and its relationship to the divine plan, to the inquiring public, we believe it will also serve to strengthen the faith of the brethren and be of especial help to those who may be having difficulty in accepting in its fulness this glorious doctrine of present truth. Here, then, is an opportunity to be of service to one another. It will be well, we think, if every Bible Student of our acquaintance can be encouraged to read "Behold Your King."

To those thoroughly acquainted with the teachings of *Studies in the Scriptures*, there is nothing new in "Behold Your King," except that the prophetic truths which we have known and loved are made the more sure in the light of world developments as we know and see them today. One of the sure evidences that we have the truth on the prophecies pertaining to the Lord's second coming is the fact that world developments from year to year and from decade to decade make it more firmly established and more easily understood. "How can Christ be present when there is so much trouble in the world?" and the many other questions being raised on this subject these days, are answered in "Behold Your King"

in a convincing, and kindly manner.

We feel that the importance of the doctrine of Christ's presence cannot be overemphasized. The great majority of those enlightened by present truth are rejoicing in this item of their faith, and increasingly so. This is as it should be; but let us spread the good news to still others, and if possible help those who for one reason or another have let the value of this precious doctrine slip from their hearts. To the Lord's consecrated people today, the blessed fact of our Lord's presence should be one of the cornerstones of their rejoicing; to the inquiring mind, not yet enlightened by the truth, it should be shown as the reason for a collapsing civilization, and the only hope for a better world of tomorrow. So we commend "Behold Your King" to the brethren everywhere as a refreshing review of present truth for themselves, and a timely message of comfort for use in their general witness work.

Europe's Spiritual Famine

THE spiritual hunger for hope and faith in Europe is greater than the hunger for food." So said Gen. Albert Orsborn, international leader of the Salvation Army, in a recent nation-wide broadcast. From the standpoint of the truth our conception of spiritual hunger "for hope and faith" is of course quite different from that of the Salvation Army, nevertheless we can testify upon the basis of the contacts we have there with our brethren in Christ that there is a great need for spiritual help, especially among our own brethren; and probably a greater desire than ever before on the part of the general public to find in the Bible an answer for their problems. It is indeed an opportune time to promulgate the truth in the Old World.

Needless to say we are doing the best we can to meet this emergency. As may well be surmised, the language barrier is a formidable obstacle, but we are not permitting it to block the way. We are finding it possible gradually to increase the flow of literature in the German language. Arrangements are being made with our French-speaking brethren to have printing done in Switzerland; and the Polish brethren in America are doing the best they can to supply Polish literature for use in Poland. We suggest that all the brethren make this effort a matter of earnest prayer.

And there is still much need for food and clothing. In a previous announcement we advised those to whom we had sent names of brethren in the Russian Zone of Germany not to send further packages to these names, as new lists were being prepared by the classes over there. These lists have now arrived, and we are prepared to send names to all who wish them. We truly have a sacred opportunity to do what we can for our needy brethren, along both spiritual and material lines. The brethren in Europe are for the most part more frank in their pleas for spiritual food than for material food. This is due in part, no doubt, to their modesty, for we know that they need both, and we are confident that the American brethren will continue to do their best to help them.

Reports from Germany of the safe arrival of food, clothing, and literature are very encouraging. From the letters received from the brethren in the British Zone who have the responsibility of distributing the supplies to individuals in the various classes, we quote the following excerpts:

"Up to the present we have presented about five hundred brothers and sisters of the environs with the gifts received, so that their greatest needs have been satisfied. Meanwhile the distribution among the more distant classes has begun."

"We should have dearly liked if you could have seen the surprised and joyous faces of those presented with your gifts—the eyes of many old people were filled with tears of emotion. Many, especially of the young brethren, have learned that 'brotherhood in Christ' is something more than idle talk. We older ones still remember the spirit of love ruling in the classes thirty years ago."

"Not only material gifts were sent to us, but spiritual ones also. Having read your first issue of the German Dawn I must confess that I haven't seen such a truth magazine for decades. Since we cannot get a permit for printing, we are glad to accept your kind offer to help, and we thank you for the literature received thus far. This helps to fill a long existing need."

"Dear Brethren in the Lord: I am one of those happy persons charged with distributing your gifts among the brethren of our class. We recently distributed gifts among the friends, taking them to their homes. You cannot imagine how pleased they were when we came. There was one aged couple. The sister had been seriously ill for some weeks. On the previous day a neighbor's wife had recommended coffee, but they had no hope of obtaining any, so the grand climax of their joy came when they realized that among the other American supplies I had brought there was coffee."

An Encouraging Report

IT IS always more or less of a question how many people listen to a radio program, although the mail response from the Frank and Ernest broadcasts indicates that the weekly audience is very large. Recently we received a letter from Radio Station WNBK of Binghamton, New York, telling us of the result of a survey that has been made in that district, particularly in the "Triple Cities," that is, Binghamton, Endicott, and Johnson City. The survey covered the 15-minute period when Frank and Ernest are on the air. We quote

from the letter as follows:

"You will be interested to know that we have just taken a complete Crosley Survey of the Triple Cities and during the period 10:00-10:15 A. M. [the Frank and Ernest period] 56.6 per cent of the total listeners in this area are tuned to WNBK. The other three stations in the area have the following percentages: WINR, 18.9; WKOP, 1.9; and WENE, 8.2. We are justifiably proud of this rating, as it permits us to give you definite proof that the larger audience in the area is listening to your program."

This is very encouraging indeed, especially since the programs have been on this station for six years.

YOUR QUESTIONS—SCRIPTURALLY ANSWERED

(Continued from page 15)

living way" to life has been opened up. (Heb. 10:20) He is the "justifier of him which believeth in Jesus." Justification means to be made right. "It is God that justifieth," so in the full meaning of the word, justification means to be made right with God. (Rom. 8:33) When you and I consecrate ourselves to God, we are not perfect and therefore not acceptable to him. But Christ is our "advocate," and by virtue of the merit of his ransom sacrifice we are presented to the Father, and are acceptable "in the Beloved."—I John 2:1; Eph. 1:6

The Heavenly Father is able to justify these consecrated ones presented in the merit of our Lord's ransom, and still be just in demanding sin's penalty, because "as in Adam all die, even so in Christ

shall all be made alive." (I Cor. 15:22) "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:24-26

When the work of selecting the church is at last complete, then our Lord will give into the hands of Justice the merit of his ransom, which will result in the release, not only of Adam, but of all his children, from the sentence of death; for he has promised to "ransom them from the power of the grave" and to "redeem them from death."—Hosea 13:14

By Way of the Cross

A VERY interesting talk on the above subject was given by Brother MacAulay at the Easter Convention at Warrington. He said that throughout the church's history there has been a tendency to lower the standard set for a true follower of Christ by the Scriptures, and this has been especially so after the various reformation movements, due to the desire to bring as many as possible into their particular organization.

The Christian standard is clearly defined. In the case of our Lord, from the moment of consecration at Jordan until actual death on the cross, his course was one of cross-bearing. In this course we learn to know the will of God and to say, "Have your way with me, Lord." By thus following Jesus we are severed from earthly ties and have our Gethsemane experiences as Christ did when we feel that no one is with us, for the cutting of earthly ties is not easy to bear.

Our Lord laid down the terms of discipleship in no uncertain manner. He who putteth his hand to the plough and turneth back is not fit for the kingdom. Our way is a matter of cross-bearing until we have finished our course in death. (Matt. 10:37, 38; 16:24, 25) In these passages the terms of discipleship are given straight from the shoulder. Of those who followed, many could not bear to be told that they must eat his flesh

and drink his blood, so they walked with him no more. "Will ye also go?" Jesus asked his disciples, and the reply must have warmed the heart of our Lord, "To whom can we go? Thou hast the words of eternal life."

Are we so fulfilling our consecration that we can have those sentiments in our hearts? The way of the cross is a lonely one—a continued learning of "not my will, but thine be done." Jesus was tested in all ways, and even Peter was rebuked for saying to his Master, "This shall not be unto thee." Our Lord, who knew that his time was at hand, set his face to go to Jerusalem, knowing that in completing his sacrifice it would mean death on the cross.

They rallied upon him, "If thou be the Son of God, come down from the cross." That was a temptation to make the Word of none effect, and the Adversary had tempted him that way before. In reality the devil was saying, Lower the standard, come down from the cross, and everyone will believe you. Let us remember our call to fellowship with Him in his death that we may be glorified together. The Scriptures say, "Be thou faithful unto death, and I will give thee a crown of life." We must not lower the standard, nor stray from the fellowship we have with God in Christ Jesus, who through consecration are acceptable in the Beloved.

Why are there so many varieties of Christians? It is because many

have lost sight of what it means to be accepted by God and to be translated into his kingdom. They fail to see the hope set before us, through the way he has opened and consecrated for us. Let us whose eyes are opened realise that we have a responsibility one toward the other, to bear one another's burdens, and to help all to see our privileges to suffer with Christ that we might reign with him. Soon, we know not how soon, the church will be completed, and the vision of the kingdom will be a reality.

Standing Fast

Watch Ye, Stand Fast in the Faith.—I Cor. 16:13

AFTER visiting Athens, where Paul's spirit was stirred within him as he beheld the city full of idols, and where, after proclaiming the unknown God, the day of judgment, and the resurrection of the dead, only to be mocked (Acts 17:32), Paul journeyed on to Corinth. It was in the apostle's mind to continue his journey, but God said, "I have much people in this city," and so for eighteen months he preached the Gospel there.

Corinth was a cosmopolitan city, a seaport visited by people of many nations. It was here that Paul met Aquila and Priscilla and together they laboured in the Lord's work. Later, after the church had been established, Corinth was visited by Apollos, who was energetic in the Gospel, but knowing only John's baptism. Very soon the Adversary got busy,

and many were ensnared and fell morally and doctrinally. It was for this reason, that Paul sent his first epistle to them and in the above words admonishes them to stand fast in the faith.

To stand fast in the faith means to hold fast to the doctrines and precepts of the Gospel as proclaimed by the apostle. Credulity and superstition have nothing to do with faith, which is built upon sound doctrine. Paul stated (I Cor. 3:10), "I have laid the foundation, and another buildeth thereon."

That foundation was Jesus Christ, upon which the superstructure of Christian doctrine as revealed by the Holy Spirit was erected. In the 15th chapter the apostle shows that this also embraces the hope of the resurrection and the exaltation of the church, the reign of Christ and the putting down of all enemies, even death itself. This was the faith, the knowledge or purpose of God, in which they were asked to stand fast.

In the Corinthian church there were those who were sectional, who followed leaders. Some claimed to follow Cephas, some Apollos, some Paul, and some Christ. It was these conditions that caused the church to lose their hold on the faith. To-day there is a danger that we might lose our hold of the faith through differences among the brethren. During the Dark Ages, the pure doctrine was obscured by many errors, but in the closing days of this age the Lord raised up Pastor Russell, who was instrumental in clearing away the rubbish, and, in the six volumes of Scripture

Studies, making plain the foundation mentioned by the apostle in I Corinthians chapter 3, pointing out the need for each one to build upon that foundation in harmony with the cornerstone, Christ.

It would be a good thing for each one in present truth to go carefully over the six volumes again, to re-examine these foundation doctrines. Our faith should not stand in the wisdom of men, and it has to be admitted to-day that some leaders of the Lord's people wander into the bypaths of error, teaching doctrines not in accordance with the Scriptures. Let us take heed to the admonition of the apostle, "Watch ye, stand fast in the faith." While we walk in the light, and thus make progress, we do not change the "faith," for this is unalterable. To stand fast means to remain firm where we are, holding to those doctrines of "present truth" that enlightened our minds and warmed our hearts, that showed us God as the God of love, and Jesus as the One sent of God, full of grace and truth.

Interesting Items

A LARGE shipment of tracts has recently been received from the United States and the brethren are invited to order them freely. The supply is ample for general distribution purposes. We have two subjects—"Do You Know?" and "Human Destiny." Ecclesias ordering a thousand or more may have the hour and address of their Sunday meeting imprinted. As heretofore, there is

no charge for this literature and we are grateful that in the Lord's providence we are able to continue supplying it. May all of us who can volunteer "to scatter [these] golden gems like morning dew."

We have recently received word from The Dawn office in America that it is likely another pilgrim will visit Great Britain later this year. We are confident that the brethren generally will welcome such a visit. May the prospect of this further opportunity of fellowship with our American brethren become a reality.

Probably most Dawn readers in Great Britain read the statement in the May issue concerning the plan to supply records for home use which carry a message of truth. In order to determine how many of these recordings may be called for in Great Britain, we will appreciate hearing from any who may be interested. Address The Dawn, 68 South Castle Street, Liverpool 1.

Our thanks to the brethren in the Guildford and other districts, who have sent in donations for the work generally and also for the assistance of the German brethren, and who wish to remain anonymous.

"Awake, my soul, awake!

The precious days are flying!

Yield not to ease nor sloth,

The far-spent day is dying.

"Up, and gird on thy sword!

Didst dream the battle ended?

The last fight's on—and no such cause

Was ever yet defended!

"Not yet, but soon, the prize—

One last, supreme endeavour

Is thine, and then the crown,

The bliss, the joy, forever!"

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. E. DICKINSON			
Liverpool	June	6	
Luton	July	18	

J. E. HUMPHREY			
Anerley	July	18	

H. R. KIPPS			
Ipswich	July	18	

F. LINTER			
Beckenham	July	18	

J. Y. MAC AULAY			
Rugby	June	1	
Nottingham		2	
Oxford		3	
Swindon		4	
Yeovil		5, 7	
Bristol		8	
Eastleigh		9	
Portsmouth		10	
Guildford		11	

Beckenham	12, 13
Putney	14
Anerley	15
Ilford (Gearies School)	16
Arundel	17
Oxford	18
Coventry	19, 20
Peterborough	21, 22
Lincoln	23, 24
Sheffield	25
Leigh & Warrington	26, 27
Lymm	28
Dewsbury (Foundry St.)	29
Glasgow	July 3, 4

J. H. MURRAY			
Gateshead	June	6	
Leigh (Afternoon)	July	11	
Warrington (Evening)		11	

W. E. PAMPLING			
Anerley	June	13	

P. WATTS			
Pontypool	July	25	

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 17/6
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 The Truth About Hell
 God and Reason
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 Divine Intervention Near
 The Judgment Day
 God's Remedy for a World Gone Mad
 God's Restitution Project
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THE DAWN

68 South Castle Street

LIVERPOOL 1

Speakers' Appointments

H. E. ANDERSON

Bridgeport, Conn. June

W. T. BAKER

Toledo, Ohio June 1
Cleveland, Ohio 2
Buffalo, N. Y. 6, 7
Toronto, Ont., Can. 13
Tonawanda, N. Y. 14
Rochester, N. Y. 15
Baltimore, Md. 20
York, Pa. (Evening) 26
York, Pa. (Morning) 27
Lancaster, Pa. (Afternoon) 27

JULIUS BEDNARZ

Binghamton, N. Y. June 20

DON H. COPELAND

Detroit, Mich. July 3-5

O. D. DEIFER

Lehighton, Pa. June 20

H. E. DEITRICH

Dayton, Ohio June 1
Columbus, Ohio 2
Piqua, Ohio 3
Toledo, Ohio 4
Detroit, Mich. 6
Jackson, Mich. 13

EDWARD FAY

San Luis Obispo, Calif. June 20

IRVING C. FOSS

Oakland, Calif. June 6
Whittier, Calif. 20

WILLIAM J. HOLLISTER

Reading, Pa. June 20

LEVI JACOBS

Hartford, Conn. (Afternoon) June 6
Wallingford, Conn. (Evening) 6

GEORGE O. JEUCK

Sarasota, Fla. June 13

GEORGE S. KENDALL

El Paso, Tex. June 2
Tucson, Ariz. 3, 4
Phoenix, Ariz. 5-3
Yuma, Ariz. 9, 10
San Diego, Calif. 13
Santa Ana, Calif. June 14, 15
Long Beach, Calif. 16, 17
Los Angeles, Calif. June 18-July 5

R. A. KREBS

Reading, Pa. June 1
Schuylkill Haven, Pa. 2
Shamokin, Pa. 3
Paterson, N. J. 6
New Haven, Conn. 10
Groton, Conn. 11
Providence, R. I. 13
New Bedford, Mass. 14, 15
Lynn, Mass. 16
Manchester, N. H. 17, 18
Boston, Mass. 20
Worcester, Mass. 21
North Brookfield, Mass. 22, 23
Binghamton, N. Y. 25
Buffalo, N. Y. 27
Tonawanda, N. Y. 28
Erie, Pa. 29
Cleveland, Ohio June 30-July 1
Detroit, Mich. July 3-5

A. H. KRUMPOLT

Groton, Conn. (Evening) .. June 19
Groton, Conn. (Morning) 20
New London, Conn. (Afternoon) 20

L. P. LOOMIS

Paterson, N. J. June 13
New Haven, Conn. (Morning) 20
Waterbury, Conn. (Afternoon) .. 20

E. R. MAC JILTON

Connellsville, Pa. June 27

SPEAKERS AND CONVENTIONS

W. S. MARSHALL

South Penobscot, Me., June	6
(Brooklin, Me.)	
Guilford, Me.	2, 9, 16
Portland, Me.	13
Skowhegan, Me.	17
Orland, Me.	20
Gouldsboro, Me.	27

EDWARD MAURER

Washington, Pa.	June 20
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M. C. MITCHELL

Philadelphia, Pa.	June 20
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EVERETT MURRAY

Gary, Ind.	June 1, 2
Chicago, Ill.	3
Minneapolis, Minn.	5, 6
Havre, Mont.	8
Spokane, Wash.	9, 10
Seattle, Wash.	12, 13
Bremerton, Wash.	14
Tacoma, Wash.	15
Portland, Ore.	16, 17
Salem, Ore.	18
Oakland, Calif.	19, 20
Sacramento, Calif.	28
Stockton, Calif.	29
Modesto, Calif.	30
Los Angeles, Calif.	July 2-11

L. H. NORBY

Piqua, Ohio	June 19, 20
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W. E. PAMPLING

Detroit, Mich.	July 3
Los Angeles, Calif.	4, 5

HARRY PASSIOS

Duquesne, Pa.	June 6
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G. R. POLLOCK

Santa Ana, Calif.	June 27
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GEORGE P. RIPPER

Riverside, Calif. (Morning) June	20
Pomona, Calif. (Afternoon)	20

M. A. STAMULAS

Piqua, Ohio	June 19, 20
Detroit, Mich.	July 3-5

C. A. SUNDBOM

Minneapolis, Minn.	June 20
Spokane, Wash.	22
Seattle, Wash.	23
Victoria, B. C., Can.	24
Vancouver, B. C., Can.	25
Portland, Ore.	27
Oakland, Calif.	30
Los Angeles, Calif.	July 3-5

C. R. WEIDA

Easton, Pa.	June 20
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G. M. WILSON

Lincoln University, Pa.	June 13
Piqua, Ohio	19, 20
Monessen, Pa.	27
Detroit, Mich.	July 3-5

W. N. WOODWORTH

Lincoln University, Pa.	June 13
Detroit, Mich.	July 3-5

C. W. ZAHNOW

San Antonio, Tex.	June 9
Austin, Tex.	10
San Angelo, Tex.	12, 13
Coleman, Tex.	14
Mineral Wells, Tex.	15, 16
Weatherford, Tex.	17, 18
Dallas, Tex.	19-21
Sunset, Tex.	22, 23
Bowie, Tex.	24, 25
Electra, Tex.	26, 27
Nocona, Tex.	28, 29
Iowa Park, Tex.	June 30-July 1

Speakers sponsored by The Dawn are available for service in any part of the country where they may be requested. If you desire the visit of one of these traveling ministers, write to The Dawn, Pilgrim Department, East Rutherford, New Jersey.

CONVENTIONS

BUFFALO, N. Y., June 6—All day gathering in the Kenmore section of Buffalo. For details write the secretary, Mrs. Thomas McLerie, 164 Hinman Street, Buffalo, N. Y.

JACKSON, MICH., June 13—Annual one-day gathering of the Jackson Ecclesia. Odd Fellows Temple, 414 South Mechanic Street.

LINCOLN UNIVERSITY, PA., June 13—All day gathering at the farm of Brother and Sister M. L. Ritchie, on Route 896. Lincoln University is between West Grove and Oxford, Pa. Convention sign will be posted on main highway.

SAGINAW, MICH., June 13—Regular monthly gathering. Woman's Club, 311 North Jefferson Street.

PIQUA, OHIO, June 19, 20—There will be a Saturday evening service—address later. Sunday meetings in the Y. W. C. A., 418 North Wayne Street. A baptismal service is being planned, and any desiring to symbolize their consecration will please notify Mr. W. J. Molhoek, R. F. D. 2, Box 178, Piqua, Ohio.

CHICAGO, ILL., June 27—All day gathering, Central Masonic Temple, 910 North La Salle Street.

DETROIT, MICH., July 3-5—Pillar Hall, 14529 Kercheval. For reservations and details write the secretary, Mr. R. J. Krupa, 8191 Wisner, Detroit, Mich.

LOS ANGELES, CALIF., July 3-5—Thirteenth Annual Convention. Unitarian Community Centre. All inquiries should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood, Calif.

WESTFORD, MASS., Fourth of July weekend. Details in July Dawn.

DOVER, N. J., July 5—The Paterson, N. J. Ecclesia is sponsoring a one-day gathering on the lawn at the home of Brother and Sister Wesley Stephens, R. F. D., Center Grove Road.

OAKLAND, CALIF., July 9-11—Third Annual Convention. For reservations and other details write the secretary, Mr. Clifford R. Miles, 1177 76th Avenue, Oakland 3, Calif."

MILWAUKEE, WIS., July 24, 25—Modern Woodmen of America Hall, 734 North 26th Street. For details and reservations write the secretary, Mrs. Edward Conrad, R. F. D., 2, Box 485, Hales Corners, Wis.

BROOKLYN, N. Y., July 25—104 Clark Street: morning, afternoon, and evening.

GENERAL CONVENTION, August 1-8—Chautauqua, Ohio. Keep the date and place in mind.

LABOR DAY GATHERINGS—Brooklyn, N. Y.; Minneapolis, Minn.; Saginaw, Mich., and Seattle, Wash.

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

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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

HIGHLIGHTS OF DAWN

at the death of Jacob, the grandson of Abraham. At that time they were existing as slaves in the land of Egypt, being there as a result of Joseph being sold to Egyptian slave traders by his jealous brethren. They were delivered from this bondage by their great law-giver, Moses—although Moses himself never entered the Promised Land. They wandered in the desert of Sinai, called then the Wilderness of Sin, for forty years, and finally crossed over the river Jordan into the Promised Land under the leadership of Joshua, Moses having died.

For more than four hundred years thereafter they were ruled by what the Scriptures call "judges," then they petitioned Samuel for a king—they wanted to be like other nations and have a king to rule over them. God instructed Samuel to yield to their request, but to warn them that they would be oppressed by their kings. Saul was appointed their first king and David was the second. Among their most colorful kings was Solomon. His fame spread to other nations, and all the way from Ethiopia the Queen of Sheba came to visit him. After seeing the majesty and glory of Solomon's kingdom, she remarked that the half had never been told concerning his greatness and wisdom. Even Jesus referred to the glory of Solomon. Speaking of the lily of the field and the Creator's handiwork as represented in it, he remarked that Solomon in all his glory was not arrayed as one of these.

Shortly after the death of Solomon, the kingdom of Israel soon began to go into decay. To start with, there was a division among the tribes of Israel. Ten of the tribes revolted against the new king, Rehoboam, Solomon's son, and formed a separate kingdom. These ten tribes chose Jeroboam to reign over them. From this time forward nearly all the kings, both of the ten-tribe kingdom and the two-tribe kingdom of Judah and Benjamin, were disobedient to the Lord, and God's protection and blessing were withheld from them.

Finally God permitted the ten-tribe kingdom—frequently referred to then as Israel, to distinguish it from the two-tribe kingdom which was called Judah—to be destroyed and the people to go into captivity in Assyria. It is these which even today are referred to as the "lost tribes of Israel." There is an interesting theory pertaining to these to the effect that they are now represented in the Anglo-Saxon race, and that the British Empire, the United States,