

a herald of Christ's presence

THE **DAWN**

"ALWAYS ABOUNDING
IN THE WORK
OF THE LORD."

--I Corinthians 15: 58

June 1959

ON THE RADIO - COAST TO COAST

The "Frank and Ernest" "Bible Answers" programs are heard over the Mutual Radio Network, and over more than thirty individual stations in the United States and Canada, making a total of about three hundred stations. They are also heard in the English language in Europe, South Africa, and Australia. They are broadcast in the French language in Europe, in the Belgian Congo, and in the Island of Haiti; and in the Spanish language in Southern California and Mexico.

PROGRAM TOPICS FOR JUNE

7—"Where Are the Dead?"
14—"Blessed Bible"
21—"Joys of the Judgment Day"
28—"Perdition of Ungodly Men"

IN Sacramento, California, and Portland, Oregon,
these topics will be heard one week later.

HERE ARE A FEW OF THE STATIONS

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

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Jacksonville WTTT 11:00 a.m.

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WSBB 1230 11:00 a.m.

West Palm Beach WIRK 1340 12:15 p.m.

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GEORGIA

Atlanta WYZE 1480 10:45 a.m.

Augusta WBBQ 1340 11:00 a.m.

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KGEM 1140 7:45 a.m.

KIFI 1400 10:30 a.m.

KWIK 1240 10:00 a.m.

KLIX 1310 10:00 a.m.

ILLINOIS

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WLS 890 12:15 p.m.

INDIANA

Bedford

Lafayette

Vincennes

WBIW 1340 10:00 a.m.

WASK 1450 10:00 a.m.

WAOV 1450 10:00 a.m.

IOWA

Clinon

Des Moines

KROS 1340 7:15 p.m.

KWDM 1150 10:00 a.m.



Is there something about man that does not die when the heart stops beating?

Should Christians pray in public?

See "Your Questions," beginning on page 43.

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ITEMS OF INTEREST

ADDRESSES CHANGED: Please note that there is a new address for the German office, and also for the Italian Dawn office.

THE HYMN BOOK: We are happy to announce that "Hymns of Dawn," with music, is now in stock. The price, as in the past, is one dollar each.

A RADIO CHANGE: In Portland, Oregon, the "Frank and Ernest" programs are now being broadcast over KGON, 1520 kilocycles, at 1:15 P. M., Sundays.

ON TELEVISION

THE following stations are currently televising truth programs; and without charge.

Spokane, Washington—KREM-TV, Channel 2, 2:15 P. M., Sundays.

Johnstown, Pennsylvania—WJAC-TV, Channel 6, 1:15 P. M., Thursdays.

Harrisburg, Illinois—WSIL-TV, Channel 3, 2:00 P. M., Tuesdays.

Kansas City, Mo.—WDAF-TV, Channel 4, 11:30 A. M., Sundays.

Pittsburgh, Pennsylvania—WTAE-TV, Channel 4, 10:45 A. M., Sundays. (Begins Sunday, May 31)

Petersburg, Virginia—WXEX-TV, Channel 8, 5:45 A. M., Tuesdays.

Bristol, Virginia—WCYB-TV, Channel 5, 12:15 P. M., Sundays.

Colorado Springs, Colorado—KKTV, Channel 11, 2:00 P. M., Sundays.

Man's Only Hope for Survival

"He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

—I Corinthians 15:25, 26

MANKIND is threatened with destruction. The weapons now in the hands of the great powers of earth would, if used to their full capacity in a total war, in a very short time almost completely destroy the human race. This is a paradoxical situation, for the marvelous progress in the fields of science and invention could, if utilized in proper ways, provide the human race with the most abundant life it has ever known.

As a matter of fact, in limited areas of the earth it has already done this. But even in the United States of America, where the highest standard of living in the world is enjoyed, there could be even greater progress along all lines which pertain to human peace, prosperity, and happiness.

But selfishness prevents man from utilizing his inventive genius for his own good, except to a limited extent. Many of the basic

inventions were first used for human destruction. Scientists tell us that we are now living in the nuclear age, but the greatest manifestation of this is in the various aspects of militarism. A few atomic power plants are being built to supply electricity for domestic purposes, but what is being done along this line is merely as the proverbial "drop in the bucket" as compared with the use of nuclear fission in the fields of destruction.

A War Economy

THE people in the United States and Western Europe are being told "they never had it so good." But these "good times" are based upon a war economy, even though, at the moment, there is no shooting war. Reason tells us that this situation cannot continue indefinitely. The sudden halting of the armament races among the great powers of earth

would cause such tragic economic unbalance that the people fear this almost as much as they fear the outbreak of a global war.

True, man's work week could continue to be shortened. The needs of the countless millions of the underprivileged in all the many backward nations of earth could be supplied. The millions right in the United States, living in the squalor of run-down tenements, hovels, shanties and huts; half starved and poorly clothed, could be supplied. But human selfishness would not permit this proper use of the potentials of production.

Selfishness the Cause

THESE are simple facts, and we are calling attention to them for the purpose of emphasizing that while we are living in a time of wonderful progress so far as science and invention are concerned, it is a progress that is hurtling humanity along a road of chaos and destruction, either by war or by "peace," or by both. Not that progress itself is at fault, but because, under the rulership of fallen man, it is motivated and controlled by selfishness.

Because of selfishness, we cannot expect to find a solution for the present dilemma into which man has fallen in any humanly conceived arrangement which might be suggested or attempted. Man's only hope for survival is

based upon the promises of God to do for his human creatures what they cannot do for themselves, which is to eradicate selfishness from human hearts. The Bible reveals that this will be done through the agencies of the kingdom of Christ, that long-promised world government that is to rule for a thousand years and bring about the full answer to the Christian's prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven."—Matthew 6:10

The Lord's "Mountain"

IN THE Scriptures a mountain is used to symbolize Christ's world-wide kingdom, or government. This was quite understandable to the Israelites to whom the Old Testament prophecies were originally addressed, for the Lord's rulership over them was centered in Mount Zion of Jerusalem. To the Israelites, Zion was the mountain or kingdom of the Lord, with their various kings, beginning with David, and ending with Zedekiah, sitting upon the throne of the Lord, and ruling in the name of the Lord.—Chron. 29:11, 23

This arrangement was typical of the Kingdom of Christ, and it ceased with the overthrow of Zedekiah by Nebuchadnezzar when the nation was taken into captivity in Babylon. Among the Hebrew captives was Daniel, who became one of the outstanding

prophets of the Old Testament. The Lord first used Daniel as a prophet in connection with the interpretation of Nebuchadnezzar's dream in which he saw a human-like image with head of gold, breast of silver, thighs of brass, and legs of iron; its feet and toes being composed of a mixture of iron and clay.

In his dream Nebuchadnezzar saw a stone cut out of the mountain without hands, which smote the image on its feet, causing it to fall and to be destroyed. Then the stone became a great mountain which filled the whole earth.—Daniel 2:31-35

In verses 36 to 45 of this chapter Daniel presents the interpretation of this dream. As explained by him, the image represented Gentile rulership, beginning with Babylon, continuing through Medo-Persia, Greece, and Rome, and ending with the divisions of the Roman Empire, as depicted by the feet and toes of the image; the kings, or kingdoms represented by the toes of the image reaching down even to this chaotic period of world history in which we are now living.

Concerning the stone which smote the image and then became an earth-filling mountain, Daniel said, "In the days of these kings [depicted by the toes of the image] 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."—vs. 44

Two important points are established by Daniel's interpretation of the stone which became a mountain to fill the earth. It proves that we are now living in the time when the kingdom of Christ will soon be manifested in power and great glory; and it furnishes us the key to the symbolic meaning of the mountain when used in the prophecies. It establishes the fact that the "mountain" of the Lord is the kingdom of the Lord, that kingdom which, by its authority and power, will intervene in human affairs and prevent man from bringing about his own destruction.

The Lord's "House"

ONE of the prophetic references to the messianic kingdom as a "mountain" is Isaiah 2:2-4. Verse 2 reads, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Here we have an added symbolism—the "house" of the Lord—combined with the "mountain" of the Lord.

This also was understandable to the Israelites for, beginning with David, their rulers were all

of the "house," or the family of David. And since the Lord had established David's family as the ruling house in the nation, it was the "house" of the Lord. But David's house was merely typical of the messianic ruling house of the Lord. Christ is the antitypical David, the great King in the "mountain of the Lord's house" which in the "last days" is "established in the top of the mountains," and "exalted above the hills," that "mountain" into which "all nations" shall flow.—Isa. 9:6, 7; Luke 1:32, 69; Isa. 11:1-9

Associate Kings

HOWEVER, in this antitypical ruling house of the Lord, Jesus is not alone. He has associate rulers, or joint-heirs. These are the ones who, during the Gospel age, are called to be sons of God. The first of these were selected exclusively from the Jewish nation. Jesus came to his own, we read, "but his own [as a nation] received him not." But as many as did receive him as individuals were accepted as "sons of God."—John 1:11, 12

Beginning with Cornelius, the first Gentile convert, the opportunity to become a part of the antitypical ruling house of God was extended to believing Gentiles, and the work of the Lord in the earth throughout the age has been the calling and selecting of this "people for his name." (Acts

15:14) The tests by which one qualifies for this exalted position in the divine arrangements are severe. They include faithfulness in suffering and dying with Christ.—Rom. 8:16-18; II Tim. 2:11, 12; Rev. 14:1, 4

These faithful ones, from among both Jews and Gentiles, are brought forth from death at the end of the age in what is described as the "first resurrection," that they might live and reign with Christ "a thousand years." (Rev. 20:4, 6) Just as the mighty power of the Creator was utilized to raise Jesus from the dead at the beginning of the age, it is again used at the end of the age to resurrect and exalt those who will reign with him in the "mountain" of the house of the Lord. Realizing this, should give us confidence that where such mighty power is available, nothing is able to interfere with the accomplishment of the Lord's kingdom plan for the salvation of mankind.

World-wide Control

ISAIAH wrote that the "mountain of the Lord's house would be established "in the top of the mountains," and be "exalted above the hills." The thought denotes that the Lord's government will exercise dominant control over all the nations of earth, great and small, including the "hills." It is to be a world-wide government, into which eventual-

ly all nations will flow.—Rev. 21: 23-26

Verse 3 of the prophecy indicates that the “all nations” and “many people” which say, “Come ye, and let us go up to the mountain of the Lord,” have the desire to learn of the Lord’s ways and to walk in his paths. By the time this prophecy is fulfilled, the peoples and nations of the earth will have learned the futility of their own ways. They will have learned that preparation for war to prevent war does not result in peace.

And when they learn the Lord’s ways they will “beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (vs. 4) Thus is indicated that through the agencies of the messianic kingdom there will be a program of education in which the people will learn the advantages of love as against selfishness, and upon the basis of this, be glad to adopt a way of life consistent therewith, a way of life which will not include militarism in any of its ugly forms.

Righteous Judgment

ISAIAH wrote that Christ would “judge among the nations.” An elaboration of this is presented in chapter 11, verses 1-5. We quote,

“There shall come forth a rod out of the stem of Jesse, and a

Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”

Who can doubt that under the rulership of such a King and Judge the people will learn righteousness. There will be no unjust decisions because the Judge will not depend upon outward and visible circumstances. He will be able to read the hearts of the people, and to know their every thought and every motive.

Nor will he need an army to enforce his edicts and laws. “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” In our text the Apostle Paul tells us that Christ must reign until all enemies are put under his feet. The first of these enemies to be “put down” is the symbolic “earth,” the pres-

ent selfish social order, which is under the rulership of Satan, the "god of this world."—II Cor. 4:4

The symbolic earth is "smitten" by the "rod of his mouth," which symbolizes Christ's authority and any and every means which he may deem wise to use to destroy this "present evil world." (Gal. 1:4) It is not the people that are smitten, but the social order which they have established. Naturally the people suffer as they see their institutions crumble. Many temporarily lose their lives in the process, for it involves a "time of trouble such as never was since there was a nation." (Dan. 12:1) But with the kingdom fully established and ruling in the earth, these will be awakened to enjoy its blessings if they then believe and obey.

Wicked Destroyed

THE righteous Judge, Jesus, will "slay the wicked" with the "breath of his lips." This refers to those who, as individuals, refuse to obey the laws of that righteous government over which Christ is the Head. Under another symbol, Christ is referred to as a great "Prophet," and Peter said, "It shall come to pass, that the soul, which will not obey that prophet, shall be destroyed from among the people."—Acts 3:23

But no firing squad will be needed to execute the righteous decisions of Him who is able to

read the thoughts and intents of the heart. "With the breath of his lips shall he slay the wicked." It will be necessary merely for him to say the word, and the invisible powers of the kingdom will execute the sentence. We have an illustration of this in the case of Peter's dealing with Ananias and Sapphira.—Acts 5:1-11

Every opportunity will be given to the people to learn and obey the righteous laws of the messianic kingdom. The judgments of the Lord will not be designed to inflict punishment, but primarily to educate. We read, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) Verse 10 reads, "Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

The reference here is to those who at heart are wilfully wicked. They will not benefit from the "favor" that is shown them by the Lord's judgments. Even in that era of "uprightness," if they were permitted to go their own way, they would continue to deal unjustly, so it is these that are destroyed—destroyed so that those who obey the laws of the kingdom can enjoy unhindered the righteous rule of that divine world government. Nothing will be permitted "to hurt nor destroy in all My holy mountain," is the

assurance that is given us, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

Death Destroyed

OUR text declares that the reign of Christ ultimately will result in the destruction of death. This was foretold in the prophecy of Isaiah 25:6-9, in which Christ's kingdom is again likened to a "mountain." The promise is that in this "mountain" the Lord will destroy the "face of the covering cast over all people, and the veil that is spread over all nations." This is simply a beautiful symbolic way of assuring us that the ignorance and superstitions of the people will be taken away, and that the knowledge of the Lord will fill the earth, including the Lord's way of love.

In this "mountain" the Lord will also "swallow up death in victory." Thus Paul could write that the great enemy death would be destroyed by the reign of

Christ. Paul gives us this assurance in connection with his masterful presentation of the Bible's teachings concerning the resurrection of the dead. Death could not be destroyed as long as there were any in death because of Adam's sin. So the promise implies the awakening of those in the sleep of death, that they also may have an opportunity to share in the blessings of the kingdom.

The provision for the general resurrection was made by the death and resurrection of Jesus. Paul wrote, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) Human selfishness and un wisdom has brought humanity to the brink of total annihilation; but divine love, through Christ, has made such a marvelous provision for the survival of the race that even those who have died are included. How wonderful is the God of our salvation!

GOD'S FAITHFULNESS

IT IS of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. "Great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lamentations 3:22-26

Why the Ninevites Repented

THE expression, "fish story," is often used to describe a tale or narration of an event which is considered to be quite exaggerated. It would be difficult to determine just when and how the expression originated, but it could well express the skeptic's viewpoint of the Bible's record of the Prophet Jonah being swallowed by a "great fish." (Book of Jonah) However, those who believe in the inspiration of the Bible have no difficulty in accepting this account as being literally true.

Contained in this narrative of the "great fish" swallowing Jonah is another development, which, when analyzed, might well present a much greater test of faith than the part played in the story by the fish. It is the sudden repentance of the king of Nineveh and his people, resulting from the message presented to them by Jonah.

Under instructions from the Lord, Jonah announced to the Ninevites that their city would be destroyed in forty days. (Jonah 3:4) This information reached the ears of the king, and he at once ordered the people to repent, to wear sackcloth, and to fast, explaining, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not."—vs. 9

The king of Nineveh and his people were not worshipers of Israel's God, and ordinarily heathen kings of that ancient time were not in the habit of paying such immediate attention to a servant of Jehovah. Mass repentance is most rare in the annals of history.

Now, however, in the light of information made available by archeologists a very evident reason for the Ninevites' repentance is apparent. It seems that they were worshipers of a fish god, which they visualized as a huge sea monster. Jonah had been thrown up on the shore by a "great fish," which had been prepared by Jehovah, at a point about three miles from Nineveh, and from this point he no doubt walked to the city.

It seems unlikely that an unusual event of this kind would go unnoticed. The method by which Jonah reached land so near to the city was probably witnessed by some, and the natural thing for them to do would be to communicate the news to the city. Probably when the king was notified of Jonah's presence, the means by which he had arrived in the city was also made known to him.

No wonder the king was impressed. One of two possible viewpoints could have been responsible.

First, under the circumstances, he could have reasoned that his god, and the god of all the Ninevites, had sent Jonah. Or, he could have concluded that the god of the Ninevites had tried to destroy the prophet of Israel and had failed. Either viewpoint would induce the king and the people of Nineveh to have great respect for Jonah, and to give earnest heed to the message he delivered to them.

Thus seen, a narrative which might seem somewhat unrealistic becomes reasonable, and we are more certain than ever that the Bible is the inspired Word of God.

Many believe that the Bible speaks of Jonah being swallowed by a whale, but this is not so. Jonah 1:17 reads, "Now the Lord had prepared a great fish to swallow Jonah." It is claimed that a whale's throat is too small for a man to pass through, but this stumbling block to faith is removed by the fact that according to the Bible it was a "great fish" specially prepared by God that swallowed Jonah.

True, in the New Testament, the King James translation of the Bible uses the word "whale" in reporting

what Jesus said concerning the prophetic significance of Jonah's experience. We quote: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. 12:40) The Greek word here translated "whale" is defined by Prof. Strong to mean a "huge fish." Thus, Jesus agreed with the Old Testament record that it was a "great fish" that swallowed Jonah.

While in the stomach of the "great fish" Jonah prayed to the Lord. Reporting this, Jonah said, "Out of the belly of hell cried I." (Jonah 2:2) The Hebrew word here translated "hell" is *sheol*. It is the only word translated hell in the Old Testament. It signifies the state of death. But for the Lord's rescuing power, Jonah would have died.

Jesus explained that Jonah's experience prefigured his own death and resurrection. When the people asked Jesus for a sign, he said that the only sign that would be given them was the sign of the Prophet Jonah. It was this sign that was given them by Jesus' death and resurrection.

"WAGES"

Dear Friends: With great joy I am looking for the two tapes, "The Bible Hell," and "The Rich Man in Hell." These subjects create much interest among our unbelieving friends. I was so happy a few weeks ago when a friend of mine came to me and said that he is now convinced that ours is the faith once delivered unto the saints.—South Carolina

A Prophet Denounces Corruption

GOLDEN TEXT: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."—Jeremiah 22:13

I KINGS 21:1-7, 17-20

THE Tenth Commandment given to Israel at the hand of Moses states, "Thou shalt not covet." It was this commandment which King Ahab of Israel failed to obey, and in his failure allowed his wife Jezebel to plot the death of Naboth in order that he might obtain his vineyard which he coveted. In this instance the sin of covetousness led to a heinous crime which resulted in appropriate punishment from the Lord being inflicted upon both Ahab and Jezebel.

This sin of a king of Israel and his wife, however, reflects a far more serious condition of heart and mind than its outward manifestation of covetousness. Basically, this was the sin of unbelief, the attitude which led to practically all of Israel's sins, both of the people and of their rulers. The sin of unbelief was manifested very early in the national life of this people. It led

to their rebellion against Moses in the wilderness. It caused them to go whoring after other gods. It caused Jeroboam, the first king of the ten-tribe kingdom of Israel, to set up idol worship at Bethel in order to lure his subjects away from worshiping Jehovah at Jerusalem.

Had the Israelites exercised genuine faith in their God, they would know that he could and would provide water and the other necessities of life for them in wilderness and desert conditions. Faith would also have led them to accept the report of the two spies, Caleb and Joshua, that by God's help they could enter Canaan, drive out the Canaanites, and possess the land.

So, in the case of Ahab and Jezebel, had they really possessed faith in the existence and abilities of the God of Israel, they would have known that he would be aware of their plotting against the life of Naboth in order to obtain his vine-

yard. They would know, moreover, that they could not thus injure, even kill, one of their own subjects without being severely punished for it.

When we study the records of the various sinful exploits of God's professed people during those ancient days, it would seem that Jehovah was no more than a name to them. How could they have committed the crimes which they did if they believed that God was aware of what they were doing and would deal with them accordingly? In some instances, of course—and this has been true in the experiences of God's people in all ages—weaknesses of the flesh lead to temporary wrongdoing. But when the heart is right and faith is strong, deflection from the will of God can and will be only temporary.

The customs and laws of society are such today as to make plotting against another, such as is brought to our attention in this lesson, very difficult; although there are many crimes of the "underworld" which are just as "black," some of which are brought to justice, and many which are not.

But the sin of Ahab and Jezebel was a sin committed by the professed people of God. This is why God took account of it, and they were punished. The Lord's people today should be very sensitive to the lesson thus brought to our attention. There may be situations in which we would be tempted to covet. Fleshly ambitions may lead us to covet that which is possessed by another—not material wealth, perhaps, but position, influence, or other desirable assets.

The mind of the new creature might not always be successful in keeping out these envious and covetous thoughts. But if we have faith in God and in his promises, we will realize that he would be aware of any unchristian effort we might make to rob another of that which the Lord has not seen fit to entrust to us. Let us not, as Christians, go about the accomplishment of our own selfish ways as though God did not exist.

And even more important, if our faith and trust in our Heavenly Father is strong and firm, we will realize that he knows exactly what is best for us. We will know that in the dispensing of his blessings he will give us that which is for our highest spiritual welfare; and that no good thing will he withhold from those who walk uprightly. (Ps. 84:11) If we have faith to believe this, there will never be an occasion when we will be tempted to take matters into our own hands. We will never, as our Golden Text asserts, build our "house" by selfish and unrighteous methods, but will be just and loving in all our dealings with others.

QUESTIONS

Which of the Ten Commandments was first broken by the sin related in today's lesson?

What basic sin is usually at the root of all wrongdoing by God's people?

What practical lesson can be learned by the Lord's people today from the sin of Ahab and Jezebel?

Elisha and Naaman

GOLDEN TEXT: "He loveth righteousness and judgment: the earth is full of the goodness of the Lord."
—Psalm 33:5

II KINGS 5:1-15

ONE of the important aspects of today's lesson is the emphasis it places on the fact that God's blessings are not limited to any one nation or race. It is true, of course, that throughout the Jewish age God was dealing with the natural descendants of Abraham in a special manner. He had given them his Law. He sent his prophets to them. And in other respects they were his exclusive people.

This did not mean, however, that God did not love the other peoples of earth. Indeed, he had promised Abraham that through his seed "all families of the earth" would be blessed. (Gen. 12:3; 22:18) While, in the outworking of the divine plan, the time had not come for the fulfilment of this promise on a world-wide scale, the great principle of love which prompted it was operative and, when suitable opportunity offered, God showed his willingness to bestow his blessings upon others than those of the nation of Israel.

We have an example of this in the case of "Naaman, captain of the host of the king of Syria."

(vs. 1) This man was highly honored by his king because under his leadership of the army Syria had been delivered from her enemies. But there seemed no special reason why the Lord should bless him. Indeed, the opposite seems to be true. "Companies" of the Syrian army, which was under the leadership of Naaman, had raided Israel and brought back captives to serve as slaves. This might well have merited severe punishment from the Lord.

Among these captives was "a little maid" who had been assigned as a servant to Naaman's wife. Naaman, although a mighty man of valor, was a leper. In that ancient time leprosy was considered incurable. Naaman was apparently aware of this, and making the best of life as long as it lasted. But the "little maid" from Israel knew of a prophet of God in Israel who could by the power of God, perform miracles, which meant that he could cure the "incurable."

This "little maid" had sufficient reason to be resentful of what had happened to her under the leadership of Naaman. If she was, her great faith, and her desire to wit-

ness to the greatness of the God of Israel, overcame selfish considerations; so she reported to her mistress, Naaman's wife, that there was a man of God in Israel who could heal her husband.

This information was relayed to Naaman and to the king, who sent Naaman to the king of Israel, laden with silver and gold and apparel as a reward for the great favor that was expected. Apparently both Naaman and his king had faith in what the "little maid" had reported.

The heathen king of Syria, and the captain of his army, seemed to have more faith than did the king of Israel to whom Naaman was first sent. Beginning with Jeroboam, the first king of the ten-tribe kingdom of Israel, none of the kings over this segment of the nation of Israel had much faith in the God of Israel. Jehoram was king of Israel at the time. The message to him from the king of Syria was, "I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy." Jehoram's reaction to this was, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."—vss. 6, 7

Jehoram must have known of Elisha, but instead of sending Naaman to him, rent his clothes in anguish, supposing that the king of Syria was plotting against him. But Elisha heard of the incident and sent for Naaman. He saw in this a wonderful opportunity to glorify the God of Israel. When Naaman arrived, Elisha did not so

much as go out to meet him, but simply sent his servant to tell this mighty man of valor to go and take seven baths in the Jordan river, adding, "Thy flesh shall come again to thee, and thou shalt be clean."—vss. 8-10

With this reception and these instructions, "Naaman was wroth," the record states, He thought much more attention should have been given him. He started to return home, but his servants persuaded him at least to try what Elisha had asked him to do. He was willing to "swallow his pride" if he could get rid of his leprosy, so he complied and bathed in the Jordan. His leprosy was cured.

It was only natural that Naaman should want to reward Elisha. But Elisha took the proper stand by refusing a reward. It was not possible then, nor is it possible today, to buy the grace of God. Leprosy is used in the Bible as a symbol of sin, which leads to death. Only by the blood of Christ is it possible to be cured of the leprosy of sin, and this is through God's free grace. In God's due time, all will be given the opportunity thus to be healed, and to live.

QUESTIONS

- What is one of the important facts to be learned from this lesson?
- What virtues were possessed by the "little maid" of the lesson?
- Who was the king of Israel at this time, and why did he rent his clothes?
- How and when is the leprosy of sin, leading to death, to be cured?

Jehoshaphat, Wise King of Judah

GOLDEN TEXT: "Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."—II Chronicles 19:7

II CHRONICLES 19:4-11

WE READ that "the Lord God was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord stablished the kingdom in his hand and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance."—II Chron. 17:3-5

This is an eloquent testimony concerning one of the good kings of Judah, and it reveals the rich manner in which the Lord blesses those who are true to him and to his precepts. Undoubtedly Jehoshaphat's heart was loyal to the Lord. But when he became rich and powerful he formed an alliance with Ahab, king of Israel. He may have reasoned that by doing this he could somehow reform this wicked king, and also many of the Israelites who were under his unholy influence. But sin cannot be cured by forming an alliance with it.

Jehoshaphat joined forces with Ahab to fight the Syrians at Ramoth-gilead. He almost lost his life, and Ahab was killed. Then he returned to his house in peace at Jerusalem. He was met by Jehu the seer, who said to him, "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God."—II Chron. 19:2, 3

Jehoshaphat had learned an important lesson, and now he again went about the re-establishing of God's Law in the cities of Judah. In chapter 17, verses 7-9, we learn that in the beginning of his reign Jehoshaphat instituted a widespread and effective educational program throughout the land, instructing the people in righteousness, with the object of more firmly establishing the worship of Jehovah, the God of Israel; a reform which had been instituted by his father, Asa. And now, his

alliance with Ahab ended, he took up this work again.—II Chron. 19:4

We read that Jehoshaphat "set judges in the land throughout all the fenced cities of Judah, city by city." His instruction to these judges is noteworthy. He reminded them that in the work assigned to them they represented the Lord, and that the Lord would be with them in the judgments they rendered. As our Golden Text states, these judges were instructed to fear, or reverence, the Lord. They were reminded that with the Lord there is no iniquity, or injustice, that he is not a respecter of persons, and does not accept bribes.

Jehoshaphat established the priests and the Levites in Jerusalem, and Amariah the chief priest over them. His instructions to these were similar to those he gave to the judges. He charged them saying, "Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart." (vs. 9) Jehoshaphat's final admonition to these servants of the Lord was, "Deal courageously, and the Lord shall be with the good."—vs. 11

Jehoshaphat's wisdom and righteousness were the outgrowth of his faith in the God of Israel. Chapter 20 tells of an attack against Judah by the children of Moab and the children of Ammon, and the manner in which he met this attack. Jehoshaphat "set himself to seek the Lord, and proclaimed a fast throughout all Judah." (vs. 3) Then he prayed, saying, "O Lord God of our fathers, art not thou God in heaven? ... and in thine hand is there not power and might, so that none is able to withstand thee? Art

not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?"—vss. 6, 7

Jahaziel, upon whom the Spirit of the Lord had come, said to the king and the people, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you." (vss. 14-17) And Jehoshaphat said, "Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (vs. 20) Then he appointed singers who were to "praise the beauty of holiness as they went before the army," and were to sing, "Praise the Lord; for his mercy endureth forever." (vs. 21) The Lord gave his people the victory, and for Jehoshaphat especially, it was a victory of faith.

The Lord's people of the present age also find it necessary to contend with enemies. Chief among these are the world, the flesh, and the Devil. We too must depend upon the Lord to give us the victory, using all the means of grace which he has provided. If we do this, we can be assured that nothing will separate us from the love of God.

QUESTIONS

Quote the Bible's testimony concerning Jehoshaphat.

What serious mistake did Jehoshaphat make?

What was the basis of Jehoshaphat's zeal for God and the righteousness of God?

Priest and King in Judah

GOLDEN TEXT: "The Priest's lips should keep knowledge, and they should seek the Law at his mouth: for he is the messenger of the Lord of hosts."
—Malachi 2:7

II KINGS 11:4, 9-12, 17-19,
21; 12:2

JEHOIADA is the priest referred to in the caption of this lesson, and Joash, or Jehoash, is the king. Joash came to the throne of Judah through a series of unusual circumstances. He was the son of King Ahaziah of Judah. When Ahaziah was slain, his mother, Athaliah, a daughter of the wicked queen, Jezebel, attempted to have all his sons put to death, and she established herself as queen upon the throne of Judah.

She thought that all of Ahaziah's sons had been killed. She did not know that Jehosheba, a sister of Ahaziah, took Joash, and "stole him" from among the other sons of Ahaziah, and that, together with his nurse, he was hidden away in a bedchamber in the house of the Lord for six years.

There is more to this rescue of the child Joash than appears from a casual reading. God had promised David, through the prophet Nathan, that there would not fail a seed to sit upon his throne, and here we

find his overruling providences in connection with the fulfilment of his promises. (II Sam. 7:16) While later David's kingdom was overthrown so far as a succession of earthly rulers was concerned, according to the Lord's promise its re-establishment is accomplished by Jesus, the antitypical David.—Isa. 9:6, 7

But while the typical kingdom continued, God's providences overruled to provide one of the natural descendants of David to be king. Attempts were made to prevent this, as in the slaying of Ahaziah's sons, but the Lord caused his sister to rescue Joash from this plot, and thus a rightful descendant of David was kept alive to occupy the throne.

Jehoiada, the priest, played a prominent role in bringing Joash to the throne. Since Joash was kept in the house of the Lord, the priest was doubtless in contact with him and would have been instructing him in the way of the Lord, instructions which he remembered and heeded in later years. We read that he "did that which was right in the sight of the Lord all his

days wherein Jehoida the priest instructed him.”—II Kings 12:2

When, at the tender age of seven, the priest decided it was time that Joash should be brought to the throne, he made very thorough arrangements with the “rulers over hundreds, with the captains, and the guard” for the young king’s protection. These were loyal to the priest, and followed his instruction. (II Kings 11:4, 19) When the proper time came, the priest “brought forth the king’s son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.”—vs. 12

Athaliah, who had supposed this boy, together with the other sons of Ahaziah, had been slain, and who had usurped the throne, hearing the commotion, rushed into the temple to see what was happening. When she realized the situation she cried, “Treason.” But this availed her nothing. The rightful heir had been established upon the throne of the kingdom of Judah, and she was taken out of the temple and put to death for her crimes.

Since he was only seven years old when he came to the throne, naturally Joash would be merely the nominal ruler of the kingdom. But when he attained a responsible age, he gave instructions concerning the repair of the temple of the Lord.

When Jehoiada, the priest, who tutored Joash, brought the young king to the throne, he “made a covenant between the Lord and the king and the people, that they should be the Lord’s people.” (vs.

17) All the people of Judah, professedly, were the Lord’s people; but in many instances this was only in a nominal sense. It was true then, even as it is in the professed Christian world today, that the vast majority gave little consideration to the Lord, or to the will and service of the Lord.

With a new king coming to the throne, Jehoiada decided that it was an opportune time to remind the people of their responsibility to Jehovah, their God, and he did this by calling upon them to enter into a covenant with him, and with the new king who was to sit upon the throne of the Lord.

The whole nation of Israel had entered into a covenant with the Lord under Moses as mediator. The covenant which Jehoiada instituted was probably merely an agreement that they would adhere more faithfully to their original covenant, and thus demonstrate their desire and worthiness to be the Lord’s people. Even today, those who wish to be “the Lord’s people” must enter into a covenant with him. In this age it is a covenant to walk in the footsteps of Jesus, a “covenant ... by sacrifice.”—Ps. 50:5

QUESTIONS

Who are the priest and the king referred to in the lesson caption?

Explain the circumstances under which Joash came to the throne.

Can we be the Lord’s people today without entering into a covenant with the Lord?

Judgment Day Favors for Sinners

"Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city."

—Matthew 10:14, 15

THE Bible clearly teaches that there is to be a future judgment day for the world of mankind, but tradition has attached many unreasonable and even repulsive theories to the Bible's teachings on this subject. In the minds of many it is considered to be a day of doom, when nearly all mankind will be consigned to an eternity of torture, while a favored few will be snatched away to heaven, where, within its pearly gates, they will sing hymns and play harps forever.

From the standpoint of tradition there is actually no good reason why there should be a future day of judgment, for supposedly the eternal destiny of every individual is fixed at death. Believers, tradition says, who are worthy, go immediately to heaven when they die, while unbelievers are consigned to a hell of torment. But tradition cannot en-

tirely ignore the teachings of the Bible, and since the Bible clearly reveals that there is to be a future judgment day, an effort had to be made by the creedmakers to fit it into their theology.

Naturally this makes for confusion. In the first place, the judgment day of the creeds is visualized as being only twenty-four hours in length. In a symbolic judgment-day scene presented in Revelation 20:12 the dead, "small and great," are shown standing before God. Thus was given a literal interpretation, so tradition saw all the believers who, at death, were judged worthy of going to heaven, brought back from heaven, and all the sinners who had been condemned to hell-fire brought back from hell, to pass before the judgment seat of God in a twenty-four hour period.

Obviously no good purpose

could be served by this, for we could not imagine that any mistakes could have been made in the decisions which were reached at death—decisions which, according to tradition, place the dead into one of two classes, consigning them either to heaven or to hell. There is, of course, the Catholic tradition concerning a third group which goes to purgatory. But, then, tradition never is too concerned about reason. Nor is it our obligation to try to harmonize this view with the teachings of the Bible. As with most of the theories which have come down to us through the medium of tradition, this one also is unreasonable, and without actual support in the Bible.

More Than a Sentence

TRADITION is wrong in limiting the meaning of the word judgment to the passing of sentence. Just as a judge in court first hears the evidence for or against the one on trial before passing sentence, so those who are sentenced before the bar of divine justice are first given an opportunity to prove their worthiness or unworthiness of God's favor.

Our first example of the operation of this principle is the case of Adam. In Romans 5:16 the Apostle Paul speaks of "judgment" coming upon all through Adam—a judgment to condemnation. While the sentence which

came upon Adam—"Dust thou art, and unto dust shalt thou return"—was the culmination of his "judgment," prior to this he was given an opportunity to demonstrate his loyalty to God's law. Failing in this, he was sentenced to death.—Gen. 3:19

It is important to notice in connection with Adam's "judgment day" that he was given full information concerning the Lord's requirements. He was not in ignorance of the issue involved. Here is another important principle which operates in all of God's dealings with his intelligent creatures. They are never on trial before him without knowing it, and without the necessary information concerning his will for them. No one will fail to receive the grace of God because of ignorance, and no one will attain salvation without the necessary knowledge concerning Jesus Christ, the Redeemer, and the will of God for those who accept this gift of his love.

Ancients Proved Worthy

WHEN Adam sinned and began to die, it meant that all his progeny were imperfect, and therefore under condemnation to death. Nevertheless, from Adam's day to the first advent of Jesus, there were individuals who demonstrated their faith in God and their loyalty to him and to his cause. The first of these was

Abel. The last, of record, was John the Baptist.

In the 11th chapter of Hebrews the Apostle Paul mentions many of these faithful ancients. He points out the difficulties they encountered in proving their devotion to God. Paul explains that they endured the trials which came upon them that they might prove worthy of a "better resurrection." Paul speaks of their being made "perfect" in the resurrection, meaning, evidently, that when these faithful ones are awakened from the sleep of death they will be perfect human beings, and therefore be fully qualified to conduct the work of God which will then be assigned to them in connection with the messianic kingdom.—Heb. 11:35, 39, 40

While these ancient worthies were not given a full understanding of the plans and purposes of God for the restoration of the human race to life through Jesus, the Redeemer, God did favor them with sufficient knowledge upon which to decide whether or not they would devote themselves fully to him, regardless of the cost. Even Abel knew of God's statement that the "seed" of the "woman" would "bruise" the "serpent's" head. (Gen. 3:15) From this Abel would know that God had some plan for overcoming the havoc which had been wrought in Eden by the Devil, and he wanted to be on God's side

and share in that future triumph of righteousness.

In Jude 14 we read that "Enoch, the seventh from Adam," prophesied concerning the coming of the Lord to execute judgment. This indicates that Enoch was given enough understanding upon which to base his decision to enable him to take his stand on the Lord's side. With the passage of time the plan of God unfolded more and more, as one after another of the holy prophets was caused to testify concerning it, giving the ancient worthies a definite basis for their faith and an inspiring incentive to faithfulness.

The Ancient Worthies

WE MIGHT say, therefore, that the entire period from the fall of man in Eden until the first advent of Christ was a "judgment day," during which those faithful servants of old proved their worthiness of being made "princes in all the earth." (Ps. 45:16) True, when they are awakened from the sleep of death and given perfect human bodies, as the Scriptures indicate will be the case, they will need to continue their faithfulness in order to attain everlasting life. But so far as their past is concerned, they did receive a good report through faith. They passed their trial successfully.—Heb. 11:39

Beginning with the giving of the Law to Israel by Moses, the

nation of Israel entered upon a special day of judgment. Through the Law, as epitomized in the Ten Commandments, the will of God was expressed for the Israelites. If they could keep the Law they were promised life—"He that doeth those things shall live." (Rom. 10:5; Matt. 19:16, 17) For the nation, faithfulness to the Law would have resulted in an honored position among nations as a priestly nation of teachers and blessers. They would have become a kingdom nation.—Exod. 19:3-6

The Lord granted the people of Israel a long period of probation in which to prove their worthiness or unworthiness of the blessings promised under the Law, but they failed. None gained life under the Law. Indeed, it brought upon them an individual condemnation which was not upon the remainder of mankind.

Paul explains: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14) Adam's sin was individual and wilful, but his progeny shared in the condemnation regardless of their individual responsibility. But, as Paul indicates, so far as the Israelites were concerned this was changed by their agreeing to obey God's Law. This placed them in a position of individual responsibility before God, in which they failed.

The promise that if obedient

to the Law they would become a kingdom of priests and "an holy nation" was made to the Israelites as a nation. In this also they failed to qualify, and Jesus said to the representative leaders of the nation, that the kingdom would be taken from them and given to a nation "bringing forth the fruits thereof," or the "fruits" expected. (Matt. 21:43) Later the Apostle Peter identified this new nation to which the "kingdom" was given. He wrote:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God: . . . which had not obtained mercy, but now have obtained mercy,"—I Pet. 2:9, 10

The Present Judgment Day

THE Scriptures reveal that with the first advent of Christ another judgment day began, Jesus himself being the first one involved. Jesus came into the world to accomplish the divine purpose of redeeming mankind from death and of restoring the willing and obedient to life. But to serve the divine cause in this manner, Jesus had to be tested.

In Psalm 40, verse 7, Jesus is quoted as saying, "Lo, I come: in the volume of the book it is written of me. I delight to do thy

will, O my God: yea, thy law is within my heart." While this translation is not too clear, the thought is, as stated by Jesus, that he had come to do all that had been previously written, or prophesied, concerning him. And this, as Jesus said, he delighted to do, for God's law was within his heart, a very part of his being.

As prophesied in the Old Testament Scriptures, the divine will for Jesus was that he was to sacrifice his flesh, his humanity, in death for the sins of the world. This he willingly and gladly did, and in doing it he proved his worthiness of the sacred responsibility his Heavenly Father had placed in him. Had he been unfaithful he would have lost all, even life itself.

That Jesus was severely tested is brought to our attention by the incident in which Peter urged him not to go to Jerusalem, where his enemies were lying in wait to arrest him and put him to death. To this Jesus replied, "Get thee behind me, Satan." To this he added the explanation that anyone who took up his cross to follow him, and then sought to save his life, would lose it. (Mark 8:31-36) Jesus knew that since he had covenanted to lay down his life for the sins of the world, any holding back to save his life, as Peter had suggested, would mean unfaithfulness, and would result in the loss of his

own life, in the sense that he would not be raised from the dead.

Of Jesus it is written that he learned obedience by the things which he suffered. (Heb. 5:8) Actually Jesus had always been obedient to his Heavenly Father. In his prehuman existence he had served his Father faithfully, and the Father was delighted with him. But not until he came to earth and encountered the prejudices, the jealousies, the hatreds of the fallen human race, as faithfully he served in the face of opposition engendered by these blighting manifestations of the fallen human nature, did Jesus know, experimentally, what it meant to be obedient in suffering. This was the great lesson which he learned during the three and one-half years of his earthly ministry. And Jesus proved faithful.

Jesus' Followers Tested

BEGINNING with the outpouring of the Holy Spirit at Pentecost, the followers of Jesus have been on probation, the opportunity being theirs of proving worthy not only to live with Christ, but also to reign with him in his thousand-year kingdom. (II Tim. 2:12) As with the people of God in previous ages, these also have been enlightened with respect to the will of God for them. Since they have been invited to prove their worthiness of

reigning in the kingdom of Christ, Jesus said that it is given to them to know the mysteries of the kingdom.—Matt. 13:11

Through the acceptance of Jesus as their Redeemer, and upon the basis of faith in his shed blood, these surrender themselves to God and to the doing of his will. The merit of Christ's shed blood releases them from the original condemnation to death, and they now have the privilege of laying down their lives in acceptable sacrifice. (Rom. 12:1) At the same time they are on trial for life. Paul speaks of their patience in well-doing by which they "seek for glory and honor and immortality, eternal life."—Rom. 2:7

As in the case of Jesus, the trial of his followers is a difficult, exacting one. Peter wrote, "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

The Apostle Peter understood full well that the "fiery trial" experienced by the followers of Jesus is in reality their "judgment" experience, for a few verses further on in this chapter he writes, "The time is come that judgment must begin at the house of God: and if it first begin

at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Pet. 4:17, 18

"If the righteous scarcely be saved." This expression denotes the difficulties under which the followers of Jesus in this age, those who are laying down their lives sacrificially as Jesus did, prove their faithfulness. But there is a compensating reward. To these Jesus said, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) And again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

The World's Judgment Day

AS WE have seen, Peter explained that the judgment, or trial, of the Gospel-age "house of God" is a very exacting, difficult one, and he asks, "Where shall the ungodly and the sinner appear?" Those who are wilfully ungodly, based upon full enlightenment, will not, of course, appear in any future judgment, for they thus prove themselves unworthy of life. But the unenlightened, sin-cursed, and dying race of mankind will appear in the world's future judgment, which is a "day," or period in the divine plan, a thousand years in length.—II Pet. 3:7, 8

Peter describes that future day of judgment as one of perdition, or destruction, for ungodly men. This is in contrast with the present time, when all are dying, irrespective of whether they are righteously inclined or otherwise. But Peter also explains that God is "long-suffering . . . , not willing that any should perish, but that all should come to repentance." (II Pet. 3:9) This is why a thousand years has been set aside in the divine plan for the enlightenment of the people, and for giving all a full opportunity to repent, obey, and live upon the basis of that enlightenment.

In Paul's sermon to the worldly-wise Athenians he spoke of the ignorance of the world, as represented in the many gods worshiped by the Athenians; and he explained that God had "winked" at this ignorance, meaning that he had not held and did not hold responsible those who are unenlightened. "But now," Paul further explained, "God commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31

Paul's statement that now God commandeth all men everywhere to repent does not imply that this command has as yet actually

reached all men. He is merely calling attention to the fact that beginning with the first advent of Jesus the plan of God moved forward, and that through the Gospel, God was now calling individuals to repent and to take up their cross to follow Jesus. This message is not limited to any one nation or race of people; but as Jesus commissioned his disciples, it has been taken by them to all nations.—Matt. 28:19, 20; Acts 1:7, 8

"Assurance"

PAUL speaks of "assurance" in connection with the coming day of judgment. What assurance could possibly come from the tradition that the judgment day is in reality doomsday for the vast majority of the human race? The fact that "all men," as they learn about the coming judgment day, are "assured" by this knowledge, suggests that it will be a time of blessing, when they will have an opportunity to accept the provisions of life made for them through Christ, obey the laws of his kingdom, and live.

The work of that future judgment day will be based upon enlightenment. The Prophet David wrote, "The Lord . . . cometh . . . to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Ps. 96:13) The Prophet Isaiah wrote, that when the Lord's judgments are abroad in the earth, "the in-

habitants of the world will learn righteousness."—Isa. 26:9

Jesus explained the source of the information which will reach the world during the future day of judgment. He said, "If any man hear my words, and believe not, I judge him not." To this Jesus added, "The word that I have spoken, the same shall judge him in the last day." Jesus explained that the words or commandments he had spoken were not his, that they had been given to him by his Father. And then he said, "I know that his commandment is life everlasting."—John 12:47-50

Tradition would have us believe that those who hear the teachings of Jesus in this life, and for one reason or another do not accept and obey them, are judged unworthy of heaven, and forthwith consigned to eternal torture. But Jesus did not agree with this tradition. He said that he did not judge unbelievers, but that his word would judge them in the "last day." This "last day" is simply the final age in God's great plan of salvation.

The meaning of Jesus' words is obvious. Those who do not now accept the Gospel are not on trial for life—they are not now being judged. But the truth of God's will, in the "last day," will be made available. All the hindrances to belief will be removed, and then the commandments of God will constitute the basis of judg-

ment for all mankind. Those who then accept and obey will, as Jesus explained, receive everlasting life, not in heaven with Jesus, but on earth as humans.

The Opening of the Books

THIS is the reassuring truth that is brought to our attention in Revelation 20:12. It is a beautiful, symbolic lesson revealing God's purpose to enlighten the people with his truth during the future judgment day of the world. John wrote, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Tradition tells us that the "books" which are opened in this wonderful text contain the records of the past lives of all humanity. The tradition is that these "books" will be opened to ascertain the worthiness or unworthiness of each individual to spend eternity in heaven, the unworthy being sent to torment. How crude and how cruel tradition can sometimes be!

This tradition is seen at once to be wrong, because the text mentions the "works" of those being judged as separate from the things written in the books—they are judged "out of the things written in the books, according to their works." Jesus stated that his

"word," which he explained was the "commandment of God," would judge the people in the "last day," the judgment day. Since the text says that the people are judged "out of the things written in the books," then the opening of these books must symbolize the revelation to the people of God's truth, his commandments, upon the basis of which they are judged.

And this judgment is also according to their works—not their past works, for those who are awakened from death and come up in the world's judgment are known by God not to have been worthy of everlasting life. Whether it has been in past ages or in the present all, except the elect classes who have proved faithful in the face of great difficulty, have continued under condemnation, the divine intention being to give them their opportunity when awakened from the sleep of death.

Book of Life

THE text speaks of "another book" being opened, "the book of life." The complete thought set forth in symbol in this text is that when the dead are awakened they will, through Christ, have a standing before God. They will be enlightened, as symbolized by the opening of the "books." As their works are brought into conformity with the will of God as revealed by the open books, their

names will be enrolled in the book of life. They will no longer be subject to adamic condemnation, but upon the basis of their individual acceptance of and obedience to the truth concerning Jesus as made known by the opened books, they will be on the way to eternal life.

During that day of judgment those who do not then prove worthy and have their names enrolled in the "book of life" will be remanded to death, called the second death, and symbolized in this chapter by the "lake of fire"—fire being one of the most destructive elements known to man. The Apostle Peter states this truth plainly, saying, "It shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

Enlightenment Necessary

IN OUR beginning text we find Jesus saying that it would be more tolerable for Sodom and Gomorrah in the day of judgment than it would be for those who rejected the Gospel as presented to them by the disciples. The point involved here is the measure of enlightenment. The people of Jesus' day were more enlightened than those who lived in the ancient cities of Abraham's day, hence they were more responsible.

We are not to suppose that anyone in this life who lives contrary

to what he knows to be right will go unpunished. But the Scriptures do not teach that anyone will be tortured forever for failing to believe and obey the Gospel. The Scriptures do not teach that anyone will fail to have an opportunity in the future judgment, unless in this life his rejection of divine grace has been based upon a comprehensive understanding of the issues involved, and has been wholly wilful.

While it will be more "tolerable" for the Sodomites in the day of judgment than for the Israelites who rejected the message given them by Jesus and his disciples, even these are to be wonderfully blessed. The Apostle Paul explained concerning them that "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." He stated that this is in keeping with a promise made to the nation of Israel concerning a "new

covenant," in connection with which their sins would be removed.—Rom. 11: 26-32; Jer. 31: 31-34

The ultimate and full result of this will be, as Paul explained, that "all Israel shall be saved." Paul says concerning the Israelites that God has counted them all in unbelief; "that he might have mercy upon all." Yes, there will be mercy for unbelievers in the judgment day!

There will be mercy for the Sodomites because they were ignorant of God and his will. There will be mercy for the Israelites because they lacked full understanding, and were blinded by their prejudices. There will be mercy for all who have died without having had a full opportunity to know and serve God. Then the knowledge of the Lord will fill the earth as the waters cover the sea, and he will judge the people with his truth.—Isa. 11:9; Psalm 96:13

MEAT

IT DOES not appear that the word "meat" is used in a single instance in the King James Translation of the Bible to denote the flesh of animals. When referred to it is called "flesh." The word "meat," on the other hand, usually refers to food in general. Thus the "meat offering" of Leviticus 6:1-23 consisted of fine flour, seasoned with salt and mixed with oil and frankincense.

"O Ye Corinthians"

11 CORINTHIANS 6:11

IT SEEMS reasonable to conclude that the Lord overruled in the affairs of the various congregations of the Early Church in such a manner as to suggest to the apostles the subject matter found in their various epistles. The Lord knew in advance that this general pattern of attitudes and experiences would be found among his people throughout the age, and that thus the apostles would, in writing these letters, actually be ministering to the entire church in a timely and effective manner. Certainly there was much in the Church at Corinth that is prevalent among the Lord's people today—a great deal that was praiseworthy, and some that was not.

In his first letter to the Corinthian brethren, Paul reveals their carnal spirit of attaching themselves to one or another of the teachers who came among them, some saying, "I am of Paul," others, I am "of Apollos,"

and still others, I am "of Cephas." (I Cor. 1:12) These various teachers were not themselves to blame for this situation. And, inasmuch as they all proclaimed the same Gospel, there was no doctrinal basis for the brethren to favor one above the other. They were all laboring in the same divine cause. As Paul explained, he had planted, and Apollos had watered, but it was God who gave the increase.—I Corinthians 3:6

The fact that there was something for all the brethren to do in the Lord's service, and the importance of recognizing Christ only as the Head of the church, are set forth in detail in chapter 12 of this first letter. In this chapter Paul is careful to emphasize that God sets every member in the body as it pleaseth him. (vs. 18) In view of the situation existing among the Corinthian brethren, this instruction was very timely, and has continued to be important for the Lord's people in every part of the age.

The church is commissioned to

be the "light of the world." This calls for life and activity. In Paul's reference to the various members of the "body," with Jesus as the Head, he emphasized that there is something for each member to do. But in the realization of this there is the possibility of becoming engrossed in the spirit of activity, while losing sight of the proper motive which should prompt service in the Lord's vineyard. So, in the 13th chapter we have that heart-searching treatise on love, showing that without love all else is vain.

Growth in Grace

BY THE time Paul wrote his second letter to these Corinthian brethren they had given evidence of considerable growth in grace. He does not now mention their carnality. He implies that they now appreciated more fully the fact that Christ alone was their Head, saying, "He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—11 Cor. 1:21, 22

But there was one point on which at least some of the Corinthian brethren were not yet clear. This pertained to Paul's position of authority in the church as one of the twelve apostles of the Lamb. He mildly hints at this in the opening of chapter 3, asking, "Do we begin again to

commend ourselves?" Toward the close of the letter he touches very definitely on this point, emphasizing that he "was not a whit behind the very chiefest of the apostles."—ch. 11:5

Paul did not press this point in order to glorify himself, but he realized the danger they were in by not recognizing that he did speak under the inspiration of the Holy Spirit. Indeed, to seemingly exalt himself appeared foolish to Paul from the human standpoint, and he wrote, "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—ch. 11:1-3

After Paul's cautious reference to this point in the beginning of chapter 3, he proceeds to outline that great truth of the Gospel that the disciples of Christ are co-workers with the Lord in the reconciliation of the world under the promised New Covenant. This lesson begins with verse 3 of chapter 3, and continues into chapter 6, embellished, of course, with important side thoughts.

It is in the beginning of chapter

(Continued on page 34)

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NEW JERSEY

(Continued from page 31)

6 that we read, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed."—vss. 1-3

Drawing from his own rich background of experience, as an example to them, Paul continued, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—vss. 4-10

Here is a wonderfully complete summary of what it really means to be an ambassador for Christ,

a "worker together with him." Not all have as many trying experiences as those which came to Paul, but all who are faithful will have more or less tribulation. Everyone who has covenanted with the Lord by sacrifice should examine this summary in order to know what it means to be faithful; and also to know the qualifications for the ministry, which are love, purity, kindness, the indwelling of the Holy Spirit, and the proper use of the "whole armor of God." To be a co-worker with the Lord in this age leads to sacrificial death.

It is immediately following this presentation of qualifications, and of what faithfulness will mean in terms of suffering and finally death, that Paul exclaims, "O ye Corinthians, our mouth is open unto you, our heart is enlarged." To this he adds, "Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged."—vss. 11-13

Paul had presented a beautiful and comprehensive outline of the marvelous grace of God which had made provision for all the true disciples of Christ to be workers together in the ministry of reconciliation. However, he seemed to question whether or not the Corinthian brethren had matured spiritually to the point where they could really appre-

ciate the great privilege the Heavenly Father had extended to them.

Were they willing to be unknown by the world in order to be known and loved by God? Were they willing actually to die with Christ in order to live and reign with him? Were they willing that their faithfulness in the ministry should lead to experiences of pain and sorrow, yet be able to rejoice in the Lord and in the power of his might? Were they willing to make themselves poor, that through their ministry of the truth others might be made rich in faith and hope? Were they willing to give up everything so that actually they would have nothing, yet in faith rejoice that as heirs of God and joint-heirs with Christ they possessed all things?

Paul wondered if their hearts had been sufficiently "enlarged" by the truth, and by the love of God reflected through the truth, to enable them to enter into the real spirit of the ministry, a spirit that would permit them to stop at nothing, that the joy of the truth might be communicated to others. This is a test which confronts all who undertake no longer to live unto themselves but unto the Lord.—II Cor. 5:14, 15

It may not be too difficult to say, "Lord, I give to thee my all." The test comes when we undertake to carry out this promise. True, the Corinthian brethren

had been liberal in donating to the physical needs of their brethren in Jerusalem. Paul compliments them on this, and says that he had even boasted of their liberality. Even so he considered it expedient to encourage them further along this line. (ch. 9:1-7) Shrunken indeed would be the Christian heart which felt no impelling desire to assist brethren who needed food and clothing.

But the ministry of the truth called for a higher type of liberality, one that was based on faith, and motivated by the spiritual needs of others. It was such a ministry which also often led to "stripes," "imprisonments," "tumults," and "distresses." They could donate money for the aid of their needy brethren, and be rewarded by appreciation; but if they faithfully bore witness to the truth the immediate result could easily be bitter persecution.

To be faithful ministers of reconciliation has always been a test upon the consecrated. Jesus admonished us to seek "first" the kingdom of heaven, permitting the material needs and comforts of life to become of secondary consideration. We start out with the determination to be guided by his admonition, and let us seek strength from the Lord that we may continue in it, for there is always the danger of becoming "weary in well-doing." Let us not assume that the Lord will be

pleased if we give to him merely the "left-overs" of life. Surely no consecrated follower of the Master means to take this position.

A common expression in the world, descriptive of the life-long aims and efforts of the vast majority, is "making a living." Most of the Lord's people find it necessary to make a living. Ordinarily, nothing is permitted to stand in the way of making a living. The bread winner of the family does not stay home from work because the weather is not favorable, or because the person who works next to him is uncongenial. There is a living to be made, and the unfavorable circumstances associated with the task are not permitted to interfere.

So it should be with us as disciples of Christ. Spiritually speaking, we also are "making a living"—striving for "glory and honor and immortality, eternal life." (Rom. 2:7) So far as the flesh is concerned, there is much that is unpleasant involved in our effort. We actually must die in order to live. We have to give up everything in order ultimately to "possess all things." But shall we be any less devoted to the task of attaining the prize of the high calling of God in Christ Jesus than we are in securing the physical needs of this temporal life?

Enlarged Heart

PAUL told the Corinthian brethren that his heart was "en-

larged," toward them, of course, and for the promotion of the ministry generally. But he was not so sure about their hearts. He had done all he could to expand their understanding and love, so he could write, "Ye are not straitened in us, but ye are straitened in your own bowels." (vs. 12) The Greek word here translated "straitened" means "narrowness of room," or to be "hemmed in."

The Corinthian brethren had restricted their own capacity to love and to serve. Their view of the Lord's service and of the brethren was too "hemmed in." They had not caught the spirit of love which prompted God to give his Son that sinners might be reconciled to him and have life. Their prejudices and their fears were standing in the way of a wholehearted ministry of reconciliation.

Chapter 10, verse 7 of this epistle may reveal one of the reasons for the Corinthians' "hemmed in" attitude. We quote, "Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's even so are we Christ's." Perhaps the Corinthian brethren, while sure that they belonged to Christ, were reluctant to acknowledge that certain others also did, basing their opinion on outward appearance.

There is nothing more restricting than a viewpoint of this kind. We knew from the time that we were first enlightened by the truth that every member of the adamic race is fallen and imperfect. We know that our standing with the Lord is not upon the basis of our own righteousness, but the righteousness of Christ. But when we note the imperfections of other brethren it is easy to conclude that they do not belong to Christ.

And what we see when we "look on things after the outward appearance" may not, of necessity, be displeasing to the Lord. It may simply be that the other brother is different from us in some ways. The "hemmed in" mind would like to have every one think and act alike, with the pattern being his own way of thinking and acting.

Paul's viewpoint was the correct one because it was the viewpoint of an "enlarged heart." To paraphrase his thought, it would be this: "You have confidence that you belong to Christ and are enjoying the Lord's blessings; but remember I have the same confidence. We both believe that we are pleasing to the Lord. I may not like some of the things which you say and do, and you are often annoyed with me, but this gives us no reason for judging each other. Let us remember that "the Lord knoweth them that are his."
—II Tim. 2:19

Not Broadminded

THERE is a wide difference between being broad-minded and having an "enlarged" heart. In saying this, we are thinking of broad-mindedness from the standpoint of overlooking violations of the great principles of truth and righteousness set forth in the Word of God. No true follower of the Master will do this. The Word of God sets forth the truths of the divine plan of salvation. These are fundamental. We cannot truthfully say that it makes no difference to the Lord whether or not we believe the doctrines of his Word.

Not only are we to adhere faithfully to the doctrines of the divine plan but in addition, we are admonished to "earnestly contend for the faith once delivered unto the saints." (Jude 3) We are to fight the good fight of faith ourselves, and help others to do the same. No, we cannot be "broad-minded" so far as the truth is concerned, and be pleasing to the Lord.

But, as Paul urged the Corinthian brethren, we should permit the truth to enlarge our hearts toward our brethren in Christ and also toward the whole world of mankind. The imperfections of the flesh are sure to be manifested among the brethren. Each one of us is different in some respects from the others. If our hearts are restricted, "hemmed in," these

differences, which in reality are quite unrelated to the truth itself, might very well cause us a great deal of concern, and rob us of much of the joy we might otherwise enjoy in fellowshiping with those of like precious faith.

An enlarged heart, on the other hand, gives us a happier outlook on every aspect of the Christian life, especially in our associations with the Lord's people. This does not mean that we condone the wrongdoing of others. But we should accept our brethren in Christ because they are the called of God, remembering that when the Lord called them he knew all about those traits and characteristics they possess which annoy us so much. And it will help to keep our hearts enlarged if we remind ourselves occasionally that we have traits which are just as trying to many of the brethren as theirs are to us.

It was Paul's largeness of heart that enabled him to rejoice that the Gospel was being proclaimed even though the motive some had in doing it was to add to his suffering. Phil. 1:15-18) It is extremely unlikely that any of the Lord's people in this end of the age will ever be confronted with an experience of this kind. We cite it merely as an illustration of the wholesome outlook an "enlarged" heart will give us in all the difficult experiences we may encounter as we labor together

with the brethren in the glorious ministry of reconciliation.

Jesus was perfect, and the imperfections of his apostles must have been very apparent to him, yet he loved them, and loved them to the end. In praying for his apostles, Jesus said, "Thine they were, and thou gavest them me." (John 17:6) Do we always remember that our brethren have been given to us by our Heavenly Father in the sense that he called them, even as he has called us? To think of our brethren in this light should help to keep our hearts enlarged toward them. Surely we would not want to criticize the Lord's choice.

The psalmist wrote, "I will run the way of thy commandments, when thou shalt enlarge my heart." (Ps. 119:32) Important among the Lord's commandments is the one given by Jesus that we should love one another as he loved us. If we do thus love our brethren we will lay down our lives for them; not merely by manifesting an interest in their physical needs, but in their spiritual welfare also. And if our hearts have been truly enlarged by love we will rejoice in our privileges of association with the brethren, laboring together as ministers of reconciliation.

As we go forward unitedly in this ministry, we will encounter opposition from various outside sources. But if our hearts have been enlarged we will not add to

these burdens, but will do all we can to help bear them. Certainly we will see imperfections in the brethren, and they will see imperfections in us. At times, though, what we may look upon as a weakness may be but a scar, "gained on some hard fought field where we would only faint and yield."

"O ye Corinthians," let us not

judge, but with hearts enlarged, let us together go forward in the pathway of sacrifice, spending and being spent for one another. Let us do this in the certain knowledge that God "is able to make all grace abound" toward us, that having all sufficiency always, and in all things, we "may abound in every good work."—II Cor. 9:8

Thoughts on the 46th Psalm

THERE is considerable difference of opinion among Bible scholars as to the true authorship of The Psalms, some claiming that the majority were written by David and others that he was, in fact, author of very few. To the seeker after truth, this question of human authorship is not of primary concern. These wonderful writings carry, in themselves, the stamp and authority of divine authorship, and whether David was personally responsible for many or few of The Psalms which we have learned to love and treasure, need in no way detract from our acceptance of them as a true reflection of the experiences of God's chosen people Israel, and of the impact of those experiences upon spiritual Israel in these latter days.

A Song of Thanksgiving

THE setting of the 46th Psalm must be placed against the background of one of the great deliver-

ance episodes which figure so prominently in the history of Israel and Judah, and the particular occasion may well have been during the reign of King Hezekiah when Jerusalem was threatened by the Assyrian army under Sennacherib and the boastful invader challenged Jehovah to deliver the people out of his hand:

"Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" —II Kings 18:35

A. J. Farnsworth, in his book entitled, "A Psalm That Has made Heroes," creates for us the following graphic picture of the scene as it could have been in the days of King Hezekiah and his trusted counselor, the Prophet Isaiah:

"Encamped upon the hills that stand around Jerusalem is the

proud, victorious army from the East. Its messenger is near the gate. He cries, 'Beware lest Hezekiah persuade you saying, Jehovah will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among all the gods of these countries that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?' Thus the contemptuous challenge is delivered, and there is no reply; both king and people stand within the walls silent. What answer can be given? What can they say who are more than outnumbered? What defense is theirs who are gripped as in a vise? How can a man retaliate when he is gagged and bound and dying of wounds? Can he defy the giant who stands over his prostrate form?

"All is not so hopeless as it seems. A power is near which only faithful hearts can feel, and faithful hearts are there. There is a voice which speaks in clear tones, unperceived indeed, by the Assyrians, but heard within the walls of Jerusalem. God is in the midst. His servants know that he is near. He is watching, and he never sleeps. His help is sure. Though the mountains shake with the rushing of the hostile, swollen stream, there are in Jerusalem humble brooks of divine succour to make the city glad. Jerusalem cannot fall and perish while God is there. He is strong to deliver. With reassuring voice his prophet cries, 'Be not afraid of

this blasphemy. Sennacherib shall not come unto this city, nor shoot an arrow there; neither shall he come before it with shield nor cast a mount against it. By the way that he came, by the same shall he return, for I will defend this city to save it.' The king hears and is comforted, and his counselors take courage.

"Then comes the night when the arm of God reaches forth. He smites the invaders where they lie and on the morrow....

Like the leaves of the forest
when autumn hath blown
That host on the morrow lies
withered and strown.

The might of the Gentile, un-
smote by the sword

Hath melted like snow in the
glance of the Lord.

"The camp is silent. At last some of the defenders venture without the walls and enter the quiet tents. What a sight meets their astonished eyes! The Assyrians lie prostrate in death, stricken as with a pestilence, overwhelmed by the desolations of the God of Jacob. Until now, Hezekiah has said concerning the Assyrian herald and his words, 'Answer him not.' But he has spoken in the ear of the Lord, and God has answered him. Now he will speak in gratitude and praise his deliverer. It is not unreasonable to suppose that for his thanksgiving one of the gifted men of his day (perhaps Isaiah himself) wrote this noble song."

The Lesson and Its Application

THIS strikingly vivid and graphic story of God's ancient people in

one of their finest hours of trust and deliverance must assuredly bring to the mind of every child of God the wonderful lesson which the psalm is designed to teach. It is said of Martin Luther that he made use repeatedly of the 46th Psalm as a source of encouragement and strength in time of trouble, and the sentiments of the psalm form the basis of his famous hymn, "Our God Is a Strong Tower." And not only Luther, but many others of the great leaders of God's people down through past centuries have testified to the power and inspiration derived from this and other psalms in their fight against ignorance and persecution.

The psalm is really a song of three verses or stanzas, after each of which comes the triumphant refrain, "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." In the Authorized Version of the Bible we have eleven verses, with the refrain forming verses 7 and 11, but this is not strictly correct, and the refrain should come after verses 3, 6 and 10, dividing the psalm into three distinct stanzas, each of which presents a word picture of its own. Thus verses 1, 2 and 3 (A. V.) form the first stanza of which the keynote is supreme confidence in Yahweh (Jehovah) who is the refuge and strength of his people in times of intense trouble and danger, and because of his "very nearness" there is no cause for fear even though disaster of the first magnitude may threaten.

To us at this end of the age such reassurance is of tremendous import. The symbolic picture of moving mountains and raging waters

is clearly reflected in the tottering kingdoms and the restless swelling of the seas of disillusioned and frightened humanity today. Spiritual Israel in these latter days is faced with the same threatening gestures and defiant utterances from the Adversary (the god of this world) as were the Israelites of old as they listened in silence, within the walls of Jerusalem, to the messenger of Sennacherib delivering his final ultimatum.

The Walls of Faith and the Word of Promise

THE Lord's people today are similarly besieged by forces which far outnumber them, and behind the walls of faith they look to their Leader and Master, and through him lift their hearts to God for that assurance of protection and care which he has promised. Paul puts the matter in a nutshell when he says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:10-12

It is to his footstep followers that our Lord himself speaks such wonderful words of comfort as those passed down to us in John 14:23, "If a man love me, he will keep my words: and my Father will love him, and make our abode with him." Here assuredly is the very essence of the psalmist's thought: "God is

in the midst of her; she shall not be moved: God shall help her, and that right early." So near is God to his people that he actually dwells with them; their hearts are his abiding place, his dwelling. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—II Cor. 6:16

This thought, of course, really brings us into the second stanza (Verses 4 to 6, A. V.) after the break indicated by the word "Selah," and the refrain, "The Lord of hosts is with us; . . ." which, as we have said, should be inserted after verse 3 in our Authorized Version.

Now the scene changes. The trembling earth and moving mountains, the troubled sea, amidst which the confidence of a perfect and fearless trust is developed, give place to a river and its tributaries, bringing joy and refreshing to the city in which God himself dwells. Here is a glimpse of the church of God (collectively) and the child of God (individually), surrounded by perils and threatened on every hand, yet resting in the serenity of a faith which never fails and a hope which never grows dim, and waiting for that help which is sure to come.

Outside the "city" the nations continue to rage; the kingdoms of this world vainly endeavor, by treaties and threats, to bolster up their rapidly crumbling authority; the restless waves of human hopes and aspirations break upon the rocks of selfish aims and Satanic deception.

Then comes the climax—God

speaks! The tumult ceases, the elements are hushed, the kingdoms fade away! For a moment there is silence, a silence that can almost be felt, and then a burst of thanksgiving: "THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB IS OUR REFUGE. SELAH."

"Lo, This Is Our God"

AT THIS point the psalm's third and final stanza (verses 8 to 10 A. V.) carries us forward into the dawn of a new era. The raging turmoil of strife and passion has died away, the evil institutions of Satan's kingdom, including war and all unrighteousness, lie broken and shattered upon the ground, while a chastened and bewildered people, freed now from the influence of the great Adversary, exclaim, "Behold the works of the Lord." Many of them with hearts already attuned to righteousness will echo the wonderful words of Isaiah 25: 9: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

To those—and there will no doubt be many at the outset—who are still unready to accept the changed order of things, a new and iron discipline of divine authority will be applied, as our Lord, with his church now glorified, assumes control and, as the mouthpiece of the Heavenly Father, issues, not an invitation but a command: "Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth." And then, once more, as an echo of past glory, will resound the cry, "The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

God's Due Time

Jesus said that if the mighty works which were done by him in Capernaum had been done in Sodom, "it would have remained until this day." Matt. 11:23) Does this imply that God destroyed the Sodomites without giving them an opportunity to repent?

YES, we understand that such was the implication of Jesus' statement. From the standpoint of traditional theology, this would have been quite unjust, for it would mean that the Sodomites had gone to eternal torture with no effort made by God to save them from such a terrible doom. But when we understand God's loving plan of salvation for the Sodomites, and for all who have died without having a full opportunity to repent, the matter appears in a very different light.

Abraham lived contemporaneously with the Sodomites, and to this faithful patriarch God promised that through his "seed" all the families of the earth would be blessed. (Gen 12:3; 22:18) Certainly the Sodomites were one of these families whom God promised thus to bless. Paul explains that Jesus and his faithful footstep followers are this promised "seed" of Abraham. (Gal. 3:8, 16, 27-29) But Jesus did not come until thousands of

years after Abraham's day; and the calling out from the world and development of those who are to be associated with him as the promised "seed" has required nearly two thousand years more. So, while God promised to bless the Sodomites, that promise was not due to be fulfilled until the time when Christ's kingdom would be ruling in the earth.

Meanwhile they were permitted to fall asleep in death to await the coming time of enlightenment and blessing. The Lord took away the Sodomites as he saw good. (Ezek. 16:49, 50) God saw that it would be better for them to sleep in death until his time came to bless them, than for them to continue and increase in sin.

Jesus informs us that because the Sodomites were not given an opportunity to repent before they were destroyed, it will be "more tolerable" for them in the day of judgment than for those to whom he witnessed by word of mouth and by miracles. This will be true also of all the millions who, throughout the centuries, have died without a knowledge of the Lord and of his requirements. Paul wrote that the Lord will have "all men to be saved, and to come unto the knowledge of the truth."—I Tim. 2:4

Paul's use of the word "saved" in this instance refers to an awakening from the death. No one can receive a knowledge of the truth while asleep in death. They must

first be "saved," or rescued from death. Paul explains that the great truth which will then be made known to those awakened from death is that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Timothy 2:5, 6

This means that the Sodomites, and all the unsaved dead, when awakened from death will be informed concerning the true God of love, and the provision he has made for them through the redemptive sacrifice of Christ. They will be instructed that upon the basis of accepting this loving provision, and obeying the laws of the kingdom of Christ then in force throughout the earth, they will not need to die again, but may live forever.

Thus, the time of their awakening will also be a time of "judgment," in the sense that those awakened from death will be on probation, with the opportunity given them of proving their worthiness of everlasting life. It will be more favorable then for the Sodomites than for those who, being favored with more light, rejected and opposed Christ. But even these will have an opportunity to repent, obey, and live, when "in due time" the truth concerning Jesus is testified to them.—Rom. 11:15, 32

Public Prayers

Jesus said, "When thou prayest, enter into thy closet." (Matt. 6:6)

Does this mean that prayers in public, such as at church services, are not acceptable to the Lord?

NOT necessarily! In the preceding verse, Jesus warns against praying as do "hypocrites," for, he says, "they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." We believe that it is possible for a consecrated child of God to pray in the presence of others without desiring to be seen of men.

Prayer is a sacred privilege which is enjoyed by the Lord's people. All prayers should be reverential, and addressed to God alone. While the Lord's people, in hearing someone lead in prayer, should in their hearts be able to enter into the spirit of what is said, the brother praying should not address them, but the Lord.

The spirit of reverence in our prayers should influence the nature of our petitions. Too frequently in public prayers there is a tendency to present a message to the audience rather than to direct one's prayers to God. Prayers are sometimes used to correct a wrong impression it is feared has been created by the remarks of another. Sometimes those who have addressed a congregation will use their closing prayer as an opportunity to say to the audience what they overlooked saying in their discourse.

All such prayers are not pleasing to the Lord. They constitute an irreverent use of his holy name. Public prayers should, above all else,

be very brief, and should reflect a sincere seeking of God's blessing upon the assembly. Prayers are not opportunities to outline God's plan of salvation. So, while we think it is eminently proper to offer prayer in a congregation of the Lord's people, and publicly to seek God's blessing upon a gathering where a witness to the truth is to be given, it should never be designed to impress the congregation, but directed to God for the sole purpose of thanking him for his love, and seeking his blessing upon the meeting.

When the Heart Stops Beating

In the course of my life I have had the unhappy experience of witnessing a number of people die. It is not a pleasant sight, and I have often wondered whether or not it is really true that there is something about a human that does not die when the heart stops beating. Does the Bible furnish a definite answer to this question?

YES, the Bible says concerning a person who dies, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:4) Again we read in the Bible, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that [in death] a man hath no pre-eminence above a beast: for all is vanity. All go to one place; all are

of the dust, and all turn to dust again."—Eccles. 3:19, 20

These two texts of Scripture answer your question very definitely: that when a man dies he is completely dead. The Bible does not support the tradition that man possesses an "immortal soul" which continues to live after the body dies. The hope of life beyond the grave which the Bible holds out to us is that there shall be a resurrection of the dead. We thank God for the many promises contained in his Word "that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15; I Cor. 5:21, 22

Not Inspired

John 21:25 reads, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Certainly this is not literally true, but how do you explain it?

THIS statement is not a part of the inspired record. It does not appear in the earlier manuscripts available today. It was evidently added to the manuscripts from which the King James Version of the Bible was translated by some overzealous copyist. Since this grossly exaggerated statement is not properly a part of the Bible, it does not need to be explained.

A Letter from Britain

"God ... hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord ... though he be not far from every one of us."

—Acts 17:24-27

THE classic sermon preached by the Apostle Paul to the people of Athens on Mars' Hill was directed primarily against the blind worship of idols and to establish the truth of the living God who, Paul reasons, was no longer content to overlook the ignorance of this idol worship, but had set into motion his purpose whereby all men were ultimately to be judged on a righteous basis and given the opportunity to repent of their sins and return to harmony with their Creator. This, said the apostle, was assured or guaranteed by God in the resurrection of Jesus Christ from the dead.

One Forefather

IN THE course of this wonderful exposition, attention is drawn, in the verses quoted above, to a truth which has either escaped the notice of the vast majority of people, through all periods of man's history, or has been conveniently forgotten by those whose interests it appears to thwart. "God ... hath made of one blood all nations of men," or as Dr. Weymouth translates the passage, "He caused to spring from one forefather, people of every race."

It is this fact—for fact it undoubtedly is—that is arousing in the mind of the British public a serious element of disturbance as people become more and more aware, through newspaper and radio reports and discussions, that all is not well among the less favored races occupying a place in the British Commonwealth of Nations.

The Dark Continent

THIS same trouble is, of course, faced by other nations having colonial possessions, but not to anything like the extent that it affects Britain, whose policy of colonial expansion over the past centuries has built up an empire

unique in history. India and Pakistan, by virtue of the Indian Independence Act, 1947, became Republics with full control of their own affairs, while remaining within the protective orbit of the British Commonwealth. But it is to Africa, that dark and still mysterious continent, about three times the size of Europe—it is to this vast country that attention is being directed at the moment, and a good deal of heart-searching seems to be going on as a result of what we see there.

For centuries it has been customary for the white races of earth to regard the colored peoples as their inferiors. The hideous practices of slave traders were abolished by the magnificent work of men such as William Wilberforce who, during the latter half of the 18th, and the early 19th centuries, waged relentless warfare in the British House of Commons against financial and commercial interests which stood to lose money if slavery were done away with. Wilberforce succeeded in his life's work, but still the racial prejudice which had given rise to slave trading persisted, and even today the same obstinate and arrogant assumption of racial superiority finds expression in the "color bar" which denies to black people many of the social and economic amenities of life, accepted by the white man as his rightful heritage. The effects of this attitude

of mind are now manifesting themselves in all parts of the world; demands for independence and self-determination come from all quarters—Nyasaland, Rhodesia, and the French, Dutch and other colonial areas where for centuries the black man has been ruled, sometimes wisely and sometimes unwisely, by his white masters.

Assurance to All Men

IT IS not within our province to pass judgment upon the political issues involved in this problem. As Christians, we call attention to yet another of the eternal truths of God's holy Word which, in the march of time and circumstance, is being brought home to man; namely, that God in his great wisdom and love "caused to spring from one forefather [Adam] people of every race," and that he has purposed for ALL these people, black, white or yellow, a full and fair opportunity to attain to everlasting life through obedience to the righteous laws of Christ's coming kingdom. This is what the apostle means in verse 31 of this same chapter, where he says: "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Thanks be to God, in that com-

ing kingdom there will be no room for slavery and exploitation, no room for color bars and racial prejudices, no room for distinctions of class or creed, "but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:4

Political Issues

AT THE time of writing these notes there is intense activity among British statesmen, and in political circles generally, connecting the public mind with a general election which cannot now be long delayed. If relaxation of international tension—for which Prime Minister Macmillan is striving so hard—can be achieved, and a popular budget put through, the Conservative Government reasons, quite understandably, that it has a good chance of securing a victory at the polls and thus obtaining a new lease of life in command of the country's affairs. The Labor Party, on the other hand, points to the burden of taxation, the high cost of living and an increasing threat of unemployment, as products of Tory rule, and hopes thereby to influence the swing of the pendulum in its direction.

It is difficult to imagine how the affairs of this, or any other country, can be rightly directed on this basis of political rivalry and mutual recrimination. A se-

rious aspect of British political life for some years has been increasing apathy at the polls, and it may well be that public confidence in all parties, of whatever color, is wilting under the strain of repeated disappointment.

One is reminded in this connection of a great figure in English public life a century ago, in the person of Lord Shaftesbury. At the age of 54, he was offered the position of Chancellor of the Duchy of Lancaster by the new Prime Minister, Lord Palmerston; but, as he was preparing to go to Buckingham Palace to be sworn in, a messenger arrived to say that someone else had been appointed. So far from being cast down, Lord Shaftesbury was delighted at the news, and many years later he described the incident as "an escape." He wrote: "It was to my mind as distinctly an act of special providence as when the hand of Abraham was stayed and Isaac escaped I could not satisfy myself that to accept office was a divine call I was satisfied that God had called me to labor among the poor."

A Devoted Life

THIS great man devoted his life to the improvement of the lot of wage slaves in the coal mines, the factories, and the mills. He protested against the employment of infant and child labor, and was instrumental, during the dark days of the Indus-

trial Revolution, in promoting legislation which brought to tens of thousands of people a measure of comfort and happiness which they otherwise would never have known.

The world has been, and still is, the richer for the lives of such men as this. Having fought against sin, degradation, selfishness, and human imperfections with such outstanding faith and courage, what joy will await them in the coming kingdom of our Lord and Savior Jesus Christ

where, with the great Adversary bound and restrained from evil works, with fear removed from men's hearts and replaced by the godlike qualities of mercy and love, the work of regeneration and human uplift will go forward in a vast, surging wave of joyous devotion to our Lord and Master who gave himself a ransom for all, and to the Father himself who "gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

SPEAKERS' APPOINTMENTS

G. A. FORD				Guildford	23
Letchworth	June	1		Yeovil (Hill Grove)	24
H. HERRSCHER				Parkstone	25
Warrenton	June	1		Eastleigh	26
Letchford		2		West Wickham	27, 28
Manchester		4		J. LESLIE MC KEOWN	
Liverpool		5		Belfast	June 21
Lymm		6		J. H. MURRAY	
Liverpool		7		Liverpool	June 14
Coventry		9		E. TERRY NADAL	
Kettering		10		Welling	June 7
Nottingham		11		Oxford	19
Lin. oln		13, 14		R. ROBINSON	
Luton		16		Letchworth	July 19
Aylesbury		17		T. STRACY	
Oxford		18		Guildford	July 5
Ipswich		19			
Aldersbrook (Ilford)		20, 21			

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

"Always Abounding"

THE program for the 1959 General Convention, to be held at the Indiana State University in Bloomington, August 8-13 is almost completed, and judging from the information furnished us concerning it, many rich spiritual blessings are in store for those who will be able to attend. This year the program covers six full days. It will begin at 10:30 in the morning on Saturday, August 8, and the last session will be on Thursday evening, August 13. This will permit the brethren to start for home immediately after breakfast on Friday morning. In past years many of the brethren found it necessary to leave Friday morning, even though it meant missing the closing session of the convention, so the Convention Committee believes it will work out better for all concerned to hold the last session on Thursday evening when virtually all the brethren will be able to attend.

Last year a considerable number of the brethren arrived in Bloomington on Friday evening preceding the convention, and this year again the university will be prepared to furnish rooms for as many as may plan to arrive on Friday evening. So it is expected that the opening session of the convention on Saturday morning will be well attended, especially since an excellent program has been arranged for Saturday.

The rates for rooms and meals are essentially the same as they were in 1958. Pages 63 and 64 of this issue of the Dawn contain all the information, together with an application form which can be filled and mailed to the university in applying for accommodations. It is important that in so far as possible all who expect to attend the convention send in these application forms prior to August 1, and sooner by those who are reasonably sure that they will attend. Adequate supplies of food must be ordered

in advance, and the university needs to know approximately how much will be required.

However, those who find, even just a few days in advance, that they can attend the convention will be provided for. If you find yourself in this category, do not hesitate to go to the convention, for you will be taken care of. But if you do know in advance that you will attend, the university will greatly appreciate your co-operation in forwarding the application form to them, giving the information which it indicates.

The Convention Theme

THE theme selected for the General Convention this year is, "Always Abounding," as suggested by I Corinthians 15:58, which reads, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Actually the "work" of the Lord comprises the entire Christian life, so to be "always abounding in the work of the Lord" means to be zealous with respect to every aspect of the divine will.

To be an "abounding" Christian means that one is not lukewarm or halfhearted. This is true with respect to our activities in proclaiming the Gospel of the kingdom, and it is also true as related to the working out of our own salvation, which the Apostle Paul admonishes us to do "with fear and trembling." (Phil. 2:12) Paul also wrote, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:6, 7

We cannot be abounding Christians unless we are "rooted and built up in Him, and stablished in the faith." That is why, as Paul wrote in the convention theme text, we should be "stedfast" and "unmoveable." Those who permit themselves to be blown about by "every wind of doctrine" cannot be abounding Christians. This is especially true at the present time. While the signs of the times give us every reason for a stedfast confidence in present truth, yet the faith and patience of the Lord's people are being severely tried by the seemingly long wait for the kingdom. A little lack of faith and confidence is an invitation for Satan to

hurl at us his darts of doubt for the purpose of destroying our steadfastness in the truth.

So we are to be both steadfast and unmoveable. To be unmoveable is a valuable virtue in human relationships. How unsatisfactory is the person who is always changing his mind on important issues! On the other hand, how refreshing it is to find a person of steadfast dependability. One of the important characteristics of God is his steadfastness, his unchangeableness. "The gifts and calling of God are without repentance," or change, wrote Paul. (Rom 11:29) This is why we can have such complete and abiding confidence in God.

In the development of godlikeness, we must become steadfast and unmoveable. The Lord is looking for this quality in us, and those who possess it are a real tower of strength to their brethren in Christ. We cannot be abounding Christians, zealously laying down our lives for the brethren and in proclaiming the glad tidings of the kingdom if we are unstable.

"Not in Vain"

THE lack of steadfastness is often caused by discouragement over what may appear to be a lack of results from our efforts to serve the Lord. Paul takes this into consideration, and reminds us that our "labor is not in vain in the Lord." Paul speaks of "knowing" this important fact, and it is vitally important that we do know it, else we would probably be discouraged much of the time. However, we "know" that our labor in the Lord's vineyard is not in vain because the Bible gives us this assurance, and if we have faith in what the Bible says, for often our experiences would indicate otherwise.

This is an item of knowledge quite similar to the one mentioned in Romans 8:28, where Paul says that we "know" that all things work together for good to those who love the Lord and who are called according to his purpose. To "know" this also requires faith in the promises of God, for often our experiences are such as to make us think that they must certainly work injury to us, even as our labor in the Lord's harvest field often seems quite fruitless—hence the need of faith in order to remain "steadfast and unmoveable."

Our faith is in the dependability of God. Paul wrote, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." (Heb. 6:10,11) Our "work and labor of love" cannot be in vain if God remembers it. The mere fact that God does "remember" glorifies every feeble effort of his people. What matters the weariness, the pain, the cross, when we know that each experience is recorded in God's book of remembrance, and in due time is rewarded in keeping with his riches of grace in Christ Jesus.

Not Always Visible and Immediate

NATURALLY we like to see immediate and visible results accrue from our "work of the Lord." And sometimes we do! Recently we received a letter from an isolated brother who told of laboring for five years to interest someone else in the truth which had meant so much to him ever since he first heard it over the radio. And now the Lord has blessed him in this effort, and he has someone with whom he can fellowship "in the Gospel." How his heart rejoices!

And these happy experiences come to many of the Lord's people. Jesus said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:36) The visible results from our labors might well be the "wages" which the Lord's people receive this side of the veil, and surely the Lord is a wonderful paymaster. But even if payment is deferred until we get into the kingdom, our labor is not in vain.

However, even if we are not successful in interesting others in the truth, if we are "always abounding" in our endeavors to do so, we are sure to benefit spiritually ourselves. We cannot communicate the truth to others, or even try to do so, without it becoming more firmly fixed in our own hearts and minds. There is no better way to work out our own salvation than to be faithful ambassadors for Christ by communicating the Gospel of the kingdom to others. And since our "work of the Lord" helps to

prepare us to live and reign with Christ, surely it is "not in vain."

Trust and Obey

IT IS the hope of the Convention Committee that this assembly of the brethren will encourage them to be abounding Christians all the time, and never to become "weary in well-doing." It is so easy to "let down," to lose our enthusiasm. The only safeguard against this is a steadfast faith, a full confidence in the Lord and in his promises, a faith that will enable us to trust him, come what may, and to be obedient to his will regardless of what the cost might be. This is the thought emphasized in the theme hymn chosen for the convention, which is Appendix O, in Hymns of Dawn, "Trust and Obey." It is the hope of the Committee that this hymn will be sung over and over again, so that every precious thought it contains will fill and enthuse the hearts of all who attend the convention.

Special Features

THERE will be a number of special features this year. One of these, of course, will be the public meeting. For a number of years past the public meeting has been arranged for the last evening of the convention, but this year it will be at 3:30 on Sunday afternoon. It is hoped that some of the good people of Bloomington may be able to attend on Sunday afternoon who were not able to do so in the evening.

The public meeting is an important one at any convention. Jesus said, "Ye are the light of the world," and what better time could there be to let our light shine than when we are assembled at a convention? All those in attendance at the convention who may desire will have an opportunity to help distribute circulars advertising the public meeting, and it will be well announced in the local newspaper.

As always, there will be a baptismal discourse and immersion service. This will take place on Wednesday evening of the convention, and an opportunity will be given to all who desire to symbolize their consecration to walk in the Master's footsteps.

This is an important service for all the brethren, even for those who have already been immersed. It is an excellent opportunity to search our hearts to determine if they are still fully dedicated to the Lord and to the doing of his will.

This year there will be a "round table" question meeting. Those assigned to the panel to answer the questions will give consideration to all the important questions which time will allow. Only written questions will be considered, and a box will be provided into which these can be put. It is hoped that this question meeting will contribute much to the spiritual unbuilding of the brethren.

There will be six testimony meetings. One of these will be specially devoted to the relating of personal experiences in connection with the "harvest work," and in another of these meetings the brethren will be given an opportunity to tell how they received the truth. We know from times past that the testimony meetings will be among the highlights of the convention.

"And Abound"

THE Apostle Peter admonished us to add to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity." To this Peter adds, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, having forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence ["always abounding"] to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

On Tuesday evening of the convention, eight well-qualified brethren will discuss the eight qualities of Christian character mentioned by Peter, and show the necessity of their "abounding" in us in order to have an "abundant" entrance into the kingdom.

We feel confident that this will be one of the highlights of the General Convention this year which will be long remembered.

Important Doctrines

ARRANGEMENTS have also been made to assure a presentation of the important doctrines of the divine plan, such as the ransom, the sin-offering, the covenants, and the second presence of Christ. At this time, when the winds of false doctrine are blowing so fiercely and from so many quarters, we think it appropriate that these fundamentals of present truth be reaffirmed, especially at a General Convention. We believe that the brethren chosen to do this at Bloomington are well-qualified for the assignment.

We are confident that a rich blessing awaits those who are able to attend the General Convention this year. Basically, it is those who attend who make the convention. So plan to go to Bloomington if you possibly can. With "crisis" conditions facing the world, we know not how long we will be able to enjoy these privileges of fellowship, so may we avail ourselves of them while we can, and before the "dark night" comes. Go to Bloomington!

GIVING GOD AN OPPORTUNITY

IN A money raising circular picked up in a church building recently, an "Investment Plan" is explained whereby money can be raised for the Lord. This plan consists of special ways, aside from the amounts raised by tithing, that additional revenue for the church can be provided, such as earning money by baby sitting; making and selling quilts; selling candy and popcorn; etc. Fifty-eight ways are suggested by which money can thus be raised, and a blank space on the circular is provided for anyone who might think of other methods. "Investment," the circular explains, "is a means whereby, through our exercise of faith, God is afforded additional opportunity to grant us greater blessings. The circular also speaks of "allowing the Lord to demonstrate his willingness to work with us." How generous!

LETTERS OF APPRECIATION

Helpful

Dear "Frank and Ernest": Greetings of love in our dear Redeemer's name! Once again I wish to renew my subscription to The Dawn Magazine, which I find most interesting and helpful. It is good to find that it adheres to those doctrines which we learned to love through the ministry of Brother Russell. Though the light shines more and more, the doctrines do not change. I remember you all daily in my prayers.—England

Rejoicing

Dear "Frank and Ernest": I just long to tell you how much we enjoy and appreciate your wonderful and amazing broadcasts from Lourenco Marques. When we listen we are thrilled because of the clarity of the truth regarding the purposes and the greatness of God. Please let us have as many of your booklets on the subjects you have broadcast as you can possibly manage, including "The Truth About Hell," and, "Ar-

mageddon, Then World Peace." Enclosed is postal order for the furtherance of the truth. God bless you.—South Africa

A "Chance Twisting"?

Dear Friends: I have been a member of two denominations, and a student in another organization, but never before have I had so many of my puzzling questions answered so clearly as I have in this wonderful literature. It was a chance twisting of the radio dial to the "Frank and Ernest" program that led me into the truth. Thanks be to God for all of you, and may he continue to bless you richly.—Missouri

Recordings Appreciated

Dear Brethren in Christ: Just a few words of appreciation for all the joy the recorded tapes have meant to me. They are played and replayed. The singing and the organ music adds much to the enjoyment of the talks—just like a benediction. I carry the recorder all over the house while doing my

work—what a wonderful way of redeeming the time.—Ohio

Blessed in Hospital

Dear Brethren: Christian love and greetings! Will you please enter the name of, ... for a subscription to The Dawn Magazine. She is a young lady, a paraplegic, upon whom I made a follow-up call recently. Seldom have I been so blessed in service as I was that day in meeting this girl. For five years she has been in hospitals, most of the time in casts. It was while there that she began to listen, by means of earphones, to "Frank and Ernest." If ever proof is needed that the Lord is using "Frank and Ernest" to his glory, this girl is that proof. I thought you would enjoy hearing about her. I gave her "The Divine Plan of the Ages" and "Behold Your King," as well as various booklets. Never have I seen more manifest appreciation. I thank the Heavenly Father for allowing me to serve her.—California

"Wages"

Dear Friends: With great joy I am looking for the two tapes, "The Bible Hell," and "The Rich Man in Hell." These subjects create much interest among our unbelieving friends. I was so happy a few weeks ago when a friend of mine came to me and said that he is now convinced that ours is the faith once delivered unto the saints.—South Carolina

Wondered

Dear Brethren: Enclosed please find cash for renewal of The Dawn Magazine for another year. I was raised by a man and his wife who ran a Bible school. They taught me the old tradition of a fire and brimstone hell in which God torments sinners. Even at an early age I wondered why a loving God should create such a place. So, after hearing "Frank and Earnest" discuss the subject on the radio, I looked it up in the Bible, and I found that they were telling the truth.—Missouri

Now Understands

Dear Sirs: I have read your two books,

"Hope Beyond the Grave" and "Behold Your King," I like them very much. I am presently reading "The Divine Plan of the Ages." I like this one best of all. Many times I have attempted to read the Bible, but would get nowhere because I could not understand it. "The Divine Plan of the Ages" really explains it thoroughly.—New Jersey

Others May Learn

Gentlemen: Your booklet, "Hope Beyond the Grave," which I recently received, is the most interesting of its kind I have ever read. Perhaps this is because it is so close to some of the things which I believe—and it is so explanatory. At the present time I am attending classes in the New Testament at Wittenberg College. Soon I am to start teaching a men's Sunday School class. Thank you for any information you may care to furnish.—Ohio

Removes Fear

Gentlemen: I am delighted with all the literature I have received from you. All who read it agree that it is the best they have ever

read on the Bible. These books take the terror out of religion, and replace it with appreciation. I am so happy to know about you. —Virginia

Encouraged

Dear Brethren of The Dawn: Loving Christian greetings! I want to send my thanks to you for your last edition of The Dawn. This magazine has answered my prayers. Your article, "Deliverance," was exactly what I was searching for. Through persecution in the home the way seemed always blocked to spread the glad tidings, and my heart was heavy. The examples cited in the article fit perfectly my own case. I shall read the article over and over again, and thank God for the encouragement it gives me in the narrow way.—Colorado

Words Fall

Dear "Frank and Ernest": I have just been listening to you. My husband and I have long been regular listeners. I cannot express in words the comfort your broadcasts give us. May God help you in every way to continue your work. —England

**Translated from
Spanish**

Dear "Francisco and Ernesto": I have been listening with great interest to your Spanish radio programs from Sunday to Sunday, through Radio Station KICO, of Calexico, California. What I have learned about the Holy Scriptures has been a great help to me. I wish to know more about the things you teach over the radio. Please send me the booklet, "Hope Beyond the Grave." Wishing you God's blessing, I

am your humble servant.—California

Needed Help

Dear "Frank and Ernest": I have been listening to you over the radio this morning, and heard "Russell" mention the booklet and calendar. I have sent for many of your booklets, and eagerly look forward to them. "Hope" and "God and Reason" came to me at a time when I desperately needed help. They gave me the strength to go on after the loss of my husband. May

God bless you in your good work of bringing the truth to us.—Canada

With Joy

Sirs: Your broadcasting gives us much pleasure. With joy we listen each week. We thank you for the good that we know it brings into many homes. The time of the broadcast is for us very suitable. For us there is much work to do, and very little time for meditation. Your program helps to prepare us for the day. Many thanks. —France



"JOYS OF THE JUDGMENT DAY"

To be discussed by

"FRANK AND ERNEST"

KHJ—930 kc.—10:30 A. M.

Sunday, June 21

Do you know that the coming judgment day will be a blessed time of opportunity for all mankind? Hear "Frank and Ernest," and send for a free copy of The Dawn Magazine for June, in which appears a special article on the judgment day. Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

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

JULY TOPIC: On Sunday, July 19, "Frank and Ernest" will discuss the topic, "Awakening the Sleepers in Hell." This unusual topic should attract wide attention, especially if well advertised. Free circulars will be available for this purpose. You are invited to send for all you can use. Please send your order as soon as possible.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER		JULIUS BEDNARZ		THOMAS C. FAY	
Chico, Calif.	June 1	Gary, Indiana	June 21	San Diego, Calif.	June 14
Medford, Ore.	2				
Salem, Ore.	3, 4	FRED A. BRIGHT		IRVING C. FOSS	
Onalaska, Wash.	5	Reading, Pa.	June 14	San Luis Obispo	June 21
Victoria, B. C. Can.	6, 7	J. BURTON BROWN		EARL L. FOWLER	
Nanaimo, B. C. Can.	8	Whittier, Calif.	June 7	Bakersfield, Calif.	June 7
Duncan, B. C. Can.	9, 10	Bakersfield, Calif.	21	Tehachapi, Calif.	7
Vancouver, B. C.	11, 12	Tehachapi, Calif.	21	Ventura, Calif.	14
Langley, B. C. Can.	13				
New Westminster, B. C. Can.	14	DAVID A. BRUCE		WILLIAM S. GEISINGER	
Bellingham, Wash.	15	Baltimore, Md.	June 21	Philadelphia, Pa.	June 14
Seattle, Wash.	16	Philadelphia, Pa.	24		
Bremerton, Wash.	17	New Haven, Conn.	25	LEVI JACOBS	
Shelton, Wash.	18	Waterbury, Conn.	26	Groton, Conn.	June 20
Tacoma, Wash.	19	New York, N. Y.	28	New London, Conn.	21
Portland, Ore.	20, 21	Rutherford, N. J.	28		
The Dalles, Ore.	22	Scarsdale, N. Y.	29		
San Francisco, Calif.	24	Paterson, N. J.	30		
San Jose, Calif.	25			GEORGE O. JEUCK	
San Luis Obispo, Calif.	26	EUGENE BURNS		Jackson, Mich.	June 1, 2
Los Angeles	June 27-July 6	Wilmington, Del.	June 14	Detroit, Mich.	3
		Seaford, Del.	14	Toledo, Ohio	4
GEORGE BALKO				Newark, Ohio	5
Monessen, Pa.	June 14	JENS COPELAND		Columbus, Ohio	7
Connellsville, Pa. (p.m.)	14	Chicago area	June 1-22	Muncie, Ind.	8, 9
		Kansas City, Mo.	23, 24	Indianapolis, Ind.	10
MIKE BALKO		Tucson, Ariz.	26	St. Louis, Mo.	11
Akron, Ohio	June 14	Phoenix, Ariz.	28-30	New Albany, Ind.	12
Monessen, Pa.	21	Los Angeles, Calif. area	July 2-12	Cincinnati, Ohio	14
				Knoxville, Tenn.	15
JOHN BARACOS		ORLANDO D. DEIFER		Birmingham, Ala.	17
East Liverpool, O.	June 14	Hazleton, Pa.	June 14	East Point, Ga.	18
				Charlotte, N. C.	20, 21
NICK BARACOS		EDWARD E. FAY		GEORGE M. JEUCK	
Duquesne, Pa.	June 7	Stockton, Calif.	June 6	Paterson, N. J.	June 28
Washington, Pa.	21	Sacramento, Calif.	7		

RUSSELL L. JURD
Whittier, Calif. June 21

ARTHUR H. KRUMPOLT
Allentown, Pa. June 28

RAYMOND J. KRUPA
New Brunswick, N. J. 7

LUDLOW P. LOOMIS
Catawissa, Pa. June 7
Wilkes Barre, Pa. 21

JOHN Y. MAC AULAY
San Antonio, Tex. June 1
Austin, Tex. 2
Gustine, Tex. 3
Lampasas, Tex. 4
Fr. Worth, Tex. 5
Sunset, Tex. 7
Durant, Okla. 8
Oklahoma City 10, 11
Enid, Okla. 12-14
Galena, Kans. 15
Kansas City, Mo. 17, 18
Hannibal, Mo. 19
St. Louis, Mo. 21
Anna-Jonesboro, Ill. 22
West Frankfort, Ill. 23
Madisonville, Ky. 24

Dawson Springs, Ky. 25
New Albany, Ind. 26
Indianapolis, Ind. 28
Mun. ie, Ind. 29, 30
Detroit, Mich. July 3-5

ADAM MISKAWITZ
Minneapolis, Minn. June 14

ROY E. MITCHELL
New Haven, Conn. June 14
Waterbury, Conn. 14

N. MOLENAAR
Riverside, Calif. June 21
Ontario, Calif. 21

KENNETH M. NAIL
Fresno, Calif. June 14

HARRY PASSIOS
Steubenville, Ohio June 14

G. R. POLLOCK
Whittier, Calif. June 28

LEO B. POST
Milwaukee, Wis. June 14

GEORGE P. RIPPER
Whittier, Calif. June 14

ALBERT SHEPPELBAUM
La. Salle, Ill. June 7

ALFRED L. SMITH
Lynchburg, Va. June 18

C. A. SUNDBOM
Asilomar, Calif. May 28-31
Salem, Ore. June 1
Portland, Ore. 2, 3
Seattle, Wash. 4
Laramie, Wyo. 6
Denver, Colo. 7
Pueblo, Colo. 8
Ft. Collins, Colo. 9
Chicago, Ill. 11
Elyria, Ohio 26
Pittsburgh, Pa. 28
Steubenville, Ohio 29
Warren, Ohio 30
Akron, Ohio July 1

AUGUST SWANSON
Santa Ana, Calif. June 28

W. N. WOODWORTH
Charlotte, N. C. June 20, 21



WEEKLY PRAYER MEETING TEXTS

JUNE 4—"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Peter 1:7 (Z. '95-135 Hymn 67)

JUNE 11—"Brethren, I count not myself to have apprehended."—

Philippians 3:13 (Z. '95-250 Hymn Appendix D)

JUNE 18—"In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore."—Psalm 16:11 (Z. '95-54 Hymn Appendix Y)

JUNE 25—"Continue in prayer, and watch in the same with thanksgiving."—Colossians 4:2 (Z. '96-163 Hymn 162)

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

LANGLEY, B. C. CANADA, June 13—Joint convention of the Langley-New Westminster Ecclesias. Masonic Hall in Langley (Trans-Canada Highway.) Mrs. V. Mihalech, 12304 116th Avenue, North Surrey, B. C.

MINNEAPOLIS, MINNESOTA, June 14—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, June 14—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CHARLOTTE, NORTH CAROLINA, June 20, 21—Knights of Pythians Lodge, 615 Grandin Road. Mrs. William E. Roach, 224 Grandin Road. Speakers: Brothers C. C. Barnhart; George O. Jeuck; Stanley W. Jeuck; Adolph Obenland; J. H. Sharpe; Alfred L. Smith; J. H. L. Traut-felter; and W. N. Woodworth.

YORK, PENNSYLVANIA, June 20, 21—YWCA Building, 320 East Market Street. Mrs. Samuel Thompson, 913 East Poplar Street. Speakers: Brothers Earl Fellenbaum; Arthur H. Krumpolt; Martin C. Mitchell; Harry Passios; Michael A. Stamulas; and C. R. Weida.

CLEVELAND, OHIO, June 21—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, Euclid, Cleveland 21.

JACKSON, MICHIGAN, June 21—YWCA Building (Gymnasium), 298 West Michigan Avenue. Mrs. L. M. Crawford, 322 N. Dwight Street. Speakers: Brothers Daniel Kaziak; and Stephen Roskiewicz.

CHICAGO, ILLINOIS, June 28—Masonic Temple, 912 N. LaSalle Street. Mr. Edmund M. Jezuit, 4327 South Christiana Avenue.

PITTSBURGH, PENNSYLVANIA, June 28—O. of I. A. Temple, 610 Arch Street, North Side. Mr. J. I. Van Horne, R. F. D. 2, Box 145, Mars, Pennsylvania.

FOURTH OF JULY CONVENTIONS: Detroit, Michigan; Los Angeles, California; and New Brunswick, New Jersey.

CANORA, SASKATCHEWAN, CANADA, July 11, 12.

WEST NEWTON, PENNSYLVANIA, August 23.

LABOR DAY CONVENTIONS: Minneapolis, Minnesota; New York, New York; Saginaw, Michigan; San Diego, California; and Seattle, Washington.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—Hebrews 10:25

BIBLE STUDENTS GENERAL CONVENTION

August 8 to August 14, 1959

I (we) will want _____ space (s) reserved for the convention.

I (we) will arrive on _____ and leave _____

[illegible]

List below the name and address of each person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.

This should be mailed not later than July 28, 1959

RATES PER PERSON, INCLUDING MEALS

ADULTS: \$5.70 per day (two in a room). \$6.20 per day (one in a room).

CHILDREN: Two through six, \$2.35 per day.

Seven through eighteen, \$3.70 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds—no bunk beds.

All bedding will be furnished by the University.

(A one dollar Registration charge will be made for all persons for either all or part time.)

There will be no refund given on any meals missed during period of reservation.

A deposit is not required—payment should be made on arrival.

Joys of the Judgment Day

THE Bible declares, "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." (Ps. 98:9) Thus, in symbolic language, does the Lord's prophet forecast the joys of the judgment day.

How different is this conception of the judgment day from the traditional "doomsday" theory that has come down to us from the Dark Ages! Actually, the future judgment day which has been provided in God's plan for the entire human race will be a time of great joy and rich blessings for all those who then, when a full opportunity is given to them, accept the provision of divine grace through Christ, and obey the laws of the messianic kingdom then in force.

Many of the promises of God pertaining to this loving provision which God has made, are presented in the article, "Judgment Day Favors for Sinners." This article begins on page 20. It is the sixth article in the series, "The Bible Versus Tradition."

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- . The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- . The Time Is at Hand, cloth, 50 cents each.
- . Thy Kingdom Come, cloth, 50 cents each.
- . The Battle of Armageddon, cloth, 85 cents each.
- . The Atonement Between God and Man, cloth, 85 cents each.
- . The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

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